

The Church Officers' Gazette

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Touching Sabbathkeeping Principles

A CHURCH elder in one of the northern States where lakes abound, writes in for counsel regarding a question that involves our denominational Sabbathkeeping principles. We quote from his letter:

"This is a summer-resort country, and many people say that they would have to sell out their businesses if they were to keep the Sabbath as we do; and since they must earn enough in three months to keep them the rest of the year, they cannot 'afford' to turn away anyone, or close their offices and refuse to do business for even one day.

"We have a brother and a sister, man and wife, who are church members, who have an overnight-cabin business. They feel that it is necessary for people to have some place to sleep at night, and so they keep their office open and take in guests at all hours of the Sabbath, although there are several similar resorts on immediately adjacent property where people could go on Friday night and during Sabbath hours. They understood, from counsel received from a conference officer, that this is all right as long as the money received on Sabbath is turned in for church work. On this understanding they also operate a boat-rental service.

"This Sabbath business, however, is proving a stumbling block to some others, making it hard for them to decide where to draw the line on necessity and things not necessary. This is a small church, and both these members are church officers. We would all like counsel on the matter."

Obedience of First Importance

Outstanding Sabbathkeeping principles are touched upon in the questions raised in this letter. The main question involves a certain business in which, to successfully carry it on, and provide funds for the family the rest of the year, the Lord's Sabbath day each week must be used for business as are the laboring days of

the week. Thus naturally another question arises, "Why should the tourist-camp business be made an exception out and apart from many another legitimate business open to the Sabbathkeeper in providing an honest sustenance for his family throughout the year?" "Who is able to decide that the tourist-cabin keeper may keep his office open on the Sabbath and be guiltless, and another Christian Sabbathkeeper be brought into condemnation for carrying on his legitimate enterprise every day of the week to provide sustenance for his household?"

It seems plain that the Lord has already settled those questions in the words spoken from Sinai to all Israel: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

When it becomes impossible to carry on a line of business without trampling upon God's holy day, it should then be decided, as it has been decided by many thousands of Sabbathkeepers the world around, that the time has come to give up that business and seek another line of work in providing the necessary sustenance for the household.

In Seedtime and in Harvest

The Sabbath is to be observed in face of what may seem an emergency. Remember Nehemiah. Jerusalem, with its first, most beautiful temple, was destroyed because Israel trampled upon the Sabbath commandment. The nation was exiled to Babylon. God providentially opened the way for their return to rebuild Jerusalem. After its wall was rebuilt, and on

Nehemiah's return from his visit to King Artaxerxes, what was his surprise to find some of Judah "treading winepresses on the Sabbath, and bringing in sheaves, and lading asses"? And what did he do about it? "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day?" (See Neh. 13:15-22.)

God gave Moses specific instruction regarding such seeming emergencies. To those occupying and tilling land, He said: "Six days thou shalt work, but on the seventh day thou shalt rest: in *eating time* and in *harvest* thou shalt rest." Ex. 34:21.

Obedience Better Than Gifts

The fact may have been overlooked that should the counsel said to have been given by a conference worker be carried out, and all the funds received as the result of Sabbath business be turned in for church work, the family budget for the year would gain nothing, for it would even then remain the same as though nothing were done on that day. And if one could thus "buy off" his Sabbathkeeping duty, not mentioning his Sabbathkeeping blessings, what would hinder others from doing the same? But "hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

God Provides

All those who take their position in obeying God's commandments—including the fourth as it reads—are confronted with the same question that is involved in this letter; namely, if

we lose this one day of the week in connection with our work, we shall suffer great loss, and may not be able to provide for the necessities of our family. Yet it is found that the Lord does not forsake those who step out by faith upon His promises and observe the Sabbath according to the commandment. Ways and means are provided, often in unexpected ways, so that families are cared for; nor do they come to dire want. True, many are required to change their occupation. Those who thus conscientiously take their stand in obeying God's Sabbath commandment not only experience great blessing, but oftentimes enjoy special providential guidance to even better places of employment than they enjoyed prior to their stand in obedience to the truth.

"God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided."—"Patriarchs and Prophets," p. 307.

"Those who reverence the commandments of Jehovah, will, after light has been given them in reference to the fourth precept of the decalogue, obey it without questioning the feasibility or convenience of such obedience. . . . He designed that upon that day man should worship Him, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened concerning the claims of the Sabbath, can be held guiltless in the sight of God."—"Testimonies," Vol. IV, p. 247.

T. E. B.

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Today's Parables

"SALT, applied to a wound, brings healing blood to corrupted tissues." And Jesus called His disciples the salt of the earth.

To rise on the wings of faith, take off against the wind.

Many a setback is but the shunting of something we must leave behind before God's plans for us can be put in train.

A good life is a garden which yields the brightest color at noon and its greatest fragrance at evening.

Love will grow on stones, like fragrant, softening moss, bearing its nutriment within itself.

Life on earth is but the dawn of eternity, its very mists the promise of cloudless day.—*Hugh Redwood.*

Shall We Do These Things on the Sabbath?

QUESTION: Is it proper to do the following on the Sabbath?

1. Receive medical treatment or vaccination.

2. Clean the church early Sabbath morning.

3. Discuss church business matters.

The first requisite in Sabbathkeeping is to live so close to the Lord that the Holy Spirit will guide us in every detail. Sanctified judgment will be ours, so that we shall know what not to do on the Sabbath. If we were to consider every detail of life's activities, taking up each item, point by point, to determine our actions, it would require thousands of books. This is what the Jews in times past attempted to do. The result was a great burden of oppressive, man-made rules which the authors themselves

should be deferred."—"Counsels on Health," p. 236. This instruction is given to medical workers, but it applies to patients also. Suffering should be relieved, and when necessary wounds should be dressed to keep them clean, but unnecessary work should be postponed. It would not be right, for example, to have the municipal nurse come to the meetings on the Sabbath to give treatments or to vaccinate.

In ancient Israel even such sacred work as constructing the tabernacle was not done on the Sabbath. Therefore, all cleaning, dusting, etc., at the church should be done before the Sabbath hours.

All strictly business matters, such as payment of accounts, planning of repairs or improvements on the church building, raising of money for church projects, church school teacher's salary, etc., should be decided by the church officers in regular meetings, and in business meetings of the entire church held at another time than the sacred hours of the Sabbath. Brief planning of worship, and missionary work, and necessary announcements may be made on the Sabbath.

"All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment."—"Testimonies," Vol. VI, p. 353.

ALFONSO N. ANDERSON.

Special Appointments for June

Home-Foreign Day,
June 7

Foreign Missions Offering,
June 14

Thirteenth Sabbath Offering
June 28

could not keep. It is better to seek meekness and wisdom from above. "The meek will He guide in judgment; and the meek will He teach His way." Ps. 25:9. Note that it is His way, not ours.

Prayer and a study of the Scriptures, with the help of the Spirit of prophecy, will enable us to judge right. When we live close to the Lord, we will realize the sacredness of His holy day. We will be scrupulously careful about what we and our families do during its holy moments. But it will never be a burden. Rather, the holy of the Lord will ever be made a joy. We will delight to honor the Creator through His memorial. This experience will help us to deal wisely with the above items.

"The Saviour, by His example, has shown us that it is right to relieve suffering on the Sabbath, but unnecessary work, such as ordinary treatments and operations that can be postponed,

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OUR HOME-FOREIGN NEIGHBORS

Suggestive Program for Sabbath Service, June 7, 1941

OPENING SONG: "Saved to Serve," No. 474 in "Christ in Song."

PRAYER.

SCRIPTURE LESSON: Acts 10:34-48.

READING: "The Great Unfinished Task," by Steen Rasmussen.

REMARKS: "Brief Review of Work for Foreigners," or "Facts of Interest."

SONG: "Preach My Gospel," No. 773 in "Christ in Song."

READING: "Our Home-Foreign Neighbors," by H. T. Elliott.

READING: "Responsibility of the Church," by E. H. Oswald.

READING: "The Only Means of Reaching Them," by J. B. Penner.

OFFERING: Call for generous response to furnish literature to foreign-speaking men in concentration camps.

CLOSING SONG: "Joy By and By," No. 863 in "Christ in Song."

BENEDICTION.

Note to Leaders

Once each year there is included in the home missionary program of the church a Sabbath service devoted to the consideration and the furthering of the interests of the work for foreign-language people in North America. The situation is a most interesting one, when we consider that these thousands of people have come to our shores in the providence of God that they may have ready access to the message of truth which is to reach every kindred, tongue, tribe, and nation on the globe. The situation today is far more significant than it has ever been before. These "strangers within our gates" are troubled, bewildered, and apprehensive in behalf of their kindred who are caught in the clutches of the great war that is now raging. We share with them in the sorrow and distress which has come upon the world, but we have the happy privilege of conveying to them the good news in the word of God regarding the meaning of all this and the sure outcome. Let us hasten to place in their hands the literature which

tells them the reason why and points the way out; let us prove ourselves to be Christians indeed, true friends, inviting them to go along with us to the better land.

Leaders are requested to study the articles and the general information provided herewith, and glean that which will be of greatest interest in arousing our people to rally as never before in behalf of the foreign-speaking people. There is need for a liberal offering to meet a special call for literature in various languages to supply to war prisoners in Canada, where thousands of men are idling away the weeks and months in concentration camps, many of whom are in a thoughtful frame of mind and ready to read literature which contains an exposition of Bible prophecy and affords a ray of light and hope. A great door and effectual is open to us just now in these concentration camps, and means should be provided for distributing literature by the thousands of papers, tracts, and books. May God help us to sense our responsibility and enable us to do our full share.

GEN. CONF. HOME MISS. DEPT.



Facts of Interest

THE foreign percentage of eight cities in America is as follows: New York, 65%; Chicago, 59%; Boston, 62%; Newark, 62%; Cleveland, 60%; Detroit, 48%; Milwaukee, 53%; San Francisco, 47%.

There are 40 weekly and monthly Danish-Norwegian, and 42 Swedish papers printed in the United States and Canada.

New York City is unique in its overwhelming predominance of foreign-speaking people. There are more Russians in that city than in Warsaw; more than 800,000 Italians, or 100,000 more than the population of Naples, Italy. From Austria, Hungary, and Germany there are 1,200,000. The foreign white stock counts up to 4,295,000, or a number that is larger

(Continued on page 5)

Our Home-Foreign Neighbors

H. T. ELLIOTT

Secretary, Bureau of Home Missions

SEVENTH-DAY ADVENTISTS have accepted seriously the command of the Lord to go to every nation, kindred, tribe, and people, carrying to them the gospel of salvation and a message to prepare them for the coming of the Lord. We are working in 800 or more languages and reaching 400 countries, large islands, and island groups. There are very few countries in the world today in which the message is unknown.

One feature of this work to which the Spirit of prophecy has most earnestly directed our attention is that of carrying the third angel's message to the thousands of foreigners in America, especially in the cities.

"The work of the foreign fields is to be carried forward earnestly and intelligently. . . . Let not the fields lying in the shadow of our doors, such as the great cities in our land, be lightly passed over and neglected. These fields are fully as important as any foreign field."—"Testimonies," Vol. VIII, p. 31.

"I must write something with regard to the way in which our cities in America have been passed by and neglected. . . . The message must be given to the thousands of foreigners living in the home field."—Id., p. 34.

"While plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of the foreigners who have come to the shores of our own land. The souls in China are no more

precious than the souls within the shadow of our doors. God's people are to labor faithfully in distant lands, as His providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by."—*"Christian Service,"* p. 199.

A large percentage of the population of the United States is made up of those who either were born overseas themselves or whose parents were. These people are well scattered throughout most of the States. There are about forty million of them, perhaps a third of the population of the United States, with many other millions in Canada. Something of the number of these people who may be found in our large cities is indicated by the fact that there is a higher percentage of those who were born in other countries, or whose parents were, than of the native born. For instance, New York's foreign-born population is 65 per cent; Chicago, 59 per cent; Boston, 62 per cent; Newark (New Jersey), 62 per cent; Cleveland, 60 per cent, and Milwaukee, 53 per cent.

The need to labor for them in their own languages is also clearly shown by the fact that there are printed in the United States 125 daily newspapers, 597 weekly newspapers, and 360 other periodicals, which are devoted to the interests of the foreign-speaking people among us.

When we think of these friends and neighbors who have come here from other lands across the sea, we think first of the Danes, Norwegians, Swedes, and Germans; and much work has been done among these people by Seventh-day Adventists. We have a large task yet before us, however, in our work among the Italians, Czechoslovakians, Hungarians, Russians, Poles, Portuguese, and Japanese. Of the Japanese there are 138,000 in the United States, of which not more than 5,000 are Christians.

In behalf of the millions of these people, who have come to the United States in God's providence, let me appeal to our churches to carry to them the message of truth. We have excellent literature in a number of these languages, and upon our church members we must depend to see that this literature reaches those of other tongues.

Preparation for the Task

In order to do our task well we must give it careful study. Every church should make a careful survey of the foreign-speaking people within the territory of the church. This will require house-to-house visits, especially in the cities, to find out where they live and what languages they speak. The following suggestions to our church officers for their work among their foreign-speaking neighbors are offered by those who have had much experience in working among them:

1. Gather all the information possible regarding the number of foreigners and their nationality and location in your city or territory. You may obtain this information by personal canvass, or from the Y.M.C.A., the State Census Board, or the police department.

2. Study these people, their habits, their customs, their religion, and their needs. Plan to give them the message in a practical and systematic way.

3. Select literature best suited to the different nationalities and classes. Literature in about twenty languages is printed at the Pacific Press, Brookfield, Illinois. Order through your Book and Bible House.

4. Have members sell the Crisis series books. Many of the newest and best twenty-five-cent books in English have been translated into foreign languages.

5. Invite your foreign neighbors to your Sabbath school. Call for them.

6. Organize mission Sunday schools for foreigners and others. The Sabbath school and Sunday school offer a wonderful opportunity to reach and save these people.

7. Before starting out, be sure to pray earnestly. Ask for the help of the Holy Spirit. Remember that "as those who have an understanding of Bible truth try to seek out the men and women who are longing for light, angels of God will attend them. And where angels go, none need fear to move forward."—*"Prophets and Kings,"* p. 171.

8. Begin among the foreigners nearest you—possibly your next-door neighbors.

The Lord will bless us in this service, and He will surely hold us accountable for bringing to these people the message with which we have been entrusted as a people.



The Responsibility of the Church to the People of All Nationalities

BY E. H. OSWALD

President, Northern Union Conference

GOD that made the world and all things therein, . . . giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him." Acts 17:24-27. These words indicate very plainly that God is no respecter of person or nationality, but that among all peoples "whosoever shall call on the name of the Lord shall be saved."

God so loved mankind that He gave His beloved Son to be "the propitiation for our sins." Jesus came "to seek and to save that which was lost." Since "all have sinned, and come short of the glory of God," they are all in need of salvation through Jesus Christ our Lord. Every nation, kindred, tongue, and people must hear the gospel story, for they are all included in the plan of redemption. The Saviour's commission to the church is, "Go ye into all the world, and preach the gospel to every creature." God's people are stewards, entrusted by their Lord with the care of His household. The Lord's household is composed of all nationalities and races. The apostle Paul declares, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" Rom. 10:13, 14. Someone is responsible for bringing the message to the foreigners in our beloved country.

The Master assigned to every man his work, and He expects faithful service on the part of His followers. "God is leading out a people, and fitting them for translation. Are we who are acting a part in this work standing as sentinels for God? . . . Are we willing to become servants of all? Are we imitating the great Pattern?"—*"Testimonies to Ministers,"* p. 252.

"In the very family, the neighborhood, the town where we live, there is work for us to do as missionaries for

Christ. If we are Christians, this work will be our delight. No sooner is one converted than there is born within him a desire to make known to others what a precious friend he has found in Jesus."—*The Desire of Ages*, p. 141.

The power of the gospel working in the soul compels men and women to go forth sowing the precious seed of eternal life among all classes of people. The burden to rescue sinners from destruction burns within their breast and leads them to their foreign-speaking neighbors.

There are many ways in which church members may give the message to the foreigners, but first of all they should live helpful, unselfish Christian lives. The foreign-speaking neighbor may not be much impressed by the words spoken, but he carefully observes the little attentions simply and kindly bestowed. The hand of Providence has led thousands of foreigners to America, and many of them are perishing in ignorance and sin. The Lord calls upon His people to awake and enter the needy fields close to them in the homeland. Some who know the truth and love it are looking afar off to some distant field, while they neglect their needy neighbor of foreign descent.

We read, "After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—*Testimonies*, Vol. VIII, p. 36.

Thousands of these foreign-speaking people have colonized in our cities, while others have settled in certain sections of the country. They seem rather ciannish in their ways and customs, and therefore the messengers of the Lord must be "wise as serpents, and harmless as doves." In many cases we find that the work progresses slowly, but when these people become interested in the truth and are convinced by the Spirit of God, they ac-

cept the word with gladness and become genuine Christians.

The call must be given to these dear people who are sitting in darkness, and the church should be seriously in earnest. God holds the church responsible for these foreign-speaking people. The harvest is ripe. What is the church doing to help these neighbors? The laity in our churches must arise and carry the message to these foreign-speaking people.

One of the most successful ways of acquainting them with the last warning message is the systematic distribution of our truth-filled literature. Books, periodicals, and tracts have been prepared by the publishing houses in many foreign languages to aid the lay members of the church to carry the last warning message to these benighted people. May the Lord help His servants to become aroused and to work as never before.



The Great Unfinished Task

BY STEEN RASMUSSEN
*Secretary, General Conference Home
Missionary Department*

PROMINENT among the tasks yet to be accomplished before the Lord's return stands the giving of the message to the millions of foreign-speaking people of North America. While we take rightful courage from what has been accomplished, and truly rejoice over the fact that thousands of these people who have come to our shores throughout the last few decades, representing, so to speak, all the nations of the earth, have accepted the message and have become true missionary workers among their own people and loyal supporters of God's cause, yet there is a great missionary undertaking in their behalf to be finished before we can truthfully say that the work among them has been completed.

It is generally recognized by all who have dealt with evangelistic work among the foreign-speaking people of North America, whether through public evangelistic efforts, personal mis-

sionary endeavors, or the circulation of the printed page by our colporteurs, that this home-foreign field is a most fruitful part of the Master's vineyard. In spite of all that has been done so far, it is still a neglected field; and while it is true that it presents specific problems, these can be met and overcome with the same amount of effort as is devoted to the solving of problems generally in our English work.

The Master's commission is, "Go ye therefore, and make disciples of all nations." While this involves going to the ends of the earth with the glad tidings, it certainly also includes giving the message to the people within our own borders. We believe that among these people who have come to our shores there are thousands upon thousands who are searching for light and for truth. Many go from church to church trying to find something to satisfy the longing of their hearts. Through the Spirit of prophecy we are very definitely admonished to proclaim the third angel's message to the hundreds and thousands of foreigners in the cities of America. As soon as these people receive the message, they become very eager and anxious to carry it to their own people.

Facts of Interest

(Continued from page 3)

than the entire population of Chicago and Boston.

There are 350,000 aboriginal inhabitants of America, divided into numerous tribes. There are at least a million persons of pagan religious beliefs. The Mohammedans number 200,000, the Buddhists, 180,000, the Hindus, 150,000, and the Confucianists and Taoists, 600,000.

There are 138,000 Japanese in the United States, and other thousands in Canada. 97,000 live in California, and 18,000 in the State of Washington. Of the total Japanese population, 70,000 are American born. Of the 68,000 of the older groups of Japanese, not more than 5,000 are professed Christians. . . . Among the Japanese in America we have a promising mission field. Many of this nationality can be won for Christ.—*Another Life Line*, p. 6.

**A CATALOGUE OF LITERATURE IN MANY FOREIGN LANGUAGES MAY BE
OBTAINED BY WRITING TO THE PACIFIC PRESS PUBLISHING
ASSOCIATION, BROOKFIELD, ILLINOIS**

The Only Means of Reaching Them

BY J. B. PENNER,
Editor, German Periodicals

OUR Lord cannot come, and His work on earth will not be finished, until the third angel's message has been carried to people of all nations, printed in their own tongues. This is true especially of the foreigners in North America who are so close by and can be reached so easily. Yet, to a large extent, we are neglecting them. The work of evangelizing the millions of foreigners in America has as yet hardly been touched with the tips of our fingers. All about us we find large groups of foreigners who hold to their native customs and languages, but there are only a few workers, and sometimes none at all, making any effort to reach them in their own tongue. Our staff of foreign workers is very small, and many great nationalities are not represented at all! What are we doing, brethren and sisters? Is not this a great neglect on our part? God makes us responsible if we fail to work systematically and effectively for the salvation of these poor souls in darkness.

"There has been a slothful neglect and a criminal unbelief among us as a people, which has kept us back from doing the work God has left us to do in letting our light shine forth to those of other nations." "I have been shown that, as a people, we have been asleep as to our duty in regard to getting the light before those of other nations."—*"Life Sketches," pp. 213, 212.*

Personal house-to-house work with our truth-filled literature is the best means for reaching people in their homes, and this is particularly true of the work for foreign-speaking people. These people do not readily attend public meetings held in halls or churches. They must be searched out and visited in their homes. Our foreign literature is the best and most effective means for interesting them in the message.

The attitude of the foreign-language people toward reading matter is decidedly different from that of the English-speaking people. They do not have access to such an abundance of literature; they are receptive and hungry. In fact, in this country they accept and read eagerly everything

that is printed in their mother tongue, in preference to English literature. They love and enjoy a paper or a book in their familiar print. Anyone who knows the foreigner will confirm this statement.

At this particular time, when war is raging in many a home country, these people are concerned ever the question of what all these things mean and what the final outcome will be. This state of mind makes them ready to read the printed truth for this time. Let us not overlook this fact, and the opportunity it affords to us. God will hold us responsible for neglect of duty in such a time. Our good literature, whether tract, paper, or book, will be read over and over again, and passed on to friends and relatives. This is an established fact, and great results have come from the work of these silent messengers. Millions of foreigners within our own gates are hungry for the bread of life which you and I have in such abundance. Shall we let them starve and perish through "slothful neglect" on our part in supplying them with truth-filled literature?

Even leading ministers of non-Adventist foreign churches in our large cities, after obtaining our literature, gladly use it and distribute it in their churches and among their people. Some of them have written to us and complimented us, sending us also their best wishes and promises of support. One minister wrote as follows: "It is real missionary work in our big city here to send these evangelistic papers into the homes of hundreds of our people, so that their hearts and souls may be touched and influenced by your highly valuable, truly Christian literature. We consider it a great privilege that we can

furnish such important reading matter to many homes and families in New York. God bless you for your wonderful work."

Literature distribution is the most successful way to reach the foreigners. We are told by the messenger of the Lord that "if there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures." "Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher. You who believe the truth for this time, wake up."—*"Colporteur Evangelist," pp. 80, 101.*

This is God's command to Seventh-day Adventists. Let us wake up, seize the opportunity for this most effective soul-saving means, and fulfill our sacred duty for this time. In every church there should be a stock of foreign literature and an active foreign-literature band. Write for such literature to the International Branch of the Pacific Press, Brookfield, Illinois.

May God help us and give us a greater vision and more zeal for action in this foreign-literature ministry.

"The Stranger"

You may not know his name,
And you may not know his face,
But go to him just the same;
He's a stranger in the place.
Go and stretch your hand to him,
Have a cheerful word to say,
For his struggle may be grim,
And 'twill help him on his way.
—Selected.

Brief Review of the Work for Foreigners in America

THE foreign-language work was born with the third angel's message, and has grown with it. As early as 1855, D. T. and A. C. Bordeau accepted the truth and began to proclaim it among the French-speaking people in Canada and the United States. In 1863 J. G. Matteson embraced the message, and soon he began to preach and publish the truth among the Scandinavians. About the same time the work began among the Germans. In those early days the Lord raised up strong leaders and laid upon them the burden of carrying the message to their own nationalities.

At the General Conference of 1905



there was organized a separate department for carrying on intensive work among the foreigners, known as the Bureau of Home Missions. Elder G. A. Irwin was chosen as the head of this department, and plans were laid for definite leadership in reaching the various nationalities. There was a leader for the German division, and for the Swedish and Danish-Norwegian divisions. A little later, work was begun among the Italians, Slovaks, and Hungarians. In 1909 the organization of the work was further perfected, and under the direction of Elder O. A. Olsen, encouraged by the counsel of the messenger of the Lord through the Spirit of prophecy, and the hearty cooperation of the officers of the General Conference, the work went forward steadily.

From a very small beginning, the

work among the foreigners in America has grown until we now number about 20,000 believers of various nationalities. For this wonderful result we thank God with all our hearts. But the work is far from finished. There are still thousands of precious souls to be brought to a saving knowledge of the truth. There is but a short time left in which we may work under as favorable circumstances as exist today, and an abundance of truth-filled foreign-language literature is available for use. If we are willing to embrace the home-foreign field in all our missionary endeavor, the results will be amazing, and great will be the rejoicing when we come bringing in the sheaves for the garner.

LOUIS HALSWICK, *Secretary,*
Miscellaneous Department, Bureau of
Home Missions.

SOUL WINNING NEWS FROM SOUL WINNERS



Remarkable Conversions Among Foreign-Speaking People

Italian Literature Brings Results.—Italian Seventh-day Adventists sent literature to Florence, Italy, for free distribution. Some of this literature fell into the hands of a man who read it with great interest and then sent it to a friend in Trieste, Italy. This man also read the literature and then mailed it to a brother who lived in the State of Ohio in the United States. After reading the literature, this Ohio man sent to the publishing house for more, and in due time he and his wife began keeping the Sabbath and united with the church.

A Ukrainian Book Awakens Interest.—A Canadian sister lent a copy of "Bible Readings" to her Ukrainian neighbor. As a result of their reading the book a great interest sprang up among the Ukrainians in the settlement, and a Ukrainian minister began a series of meetings. Thirty-nine persons have been baptized, and a new church has been organized.

Norwegian Literature Reaches Hearts.—In Brooklyn, New York, the

church members gave out Norwegian tracts from house to house. A few weeks later a woman came to attend the meetings, stating that she had found the tract in her mailbox and had become interested in further investigation. In the State of Wisconsin, one of our workers sold a Norwegian copy of "The Great Controversy" to a businessman in a small town. The transaction took place while our brother was waiting for a train. A few weeks later he returned and found that the man who had purchased the book had begun keeping the Sabbath.

Wonderful Literature.—A letter was received containing the following word: "I have read your books, and they are wonderful. I speak six languages—Slovakian, Polish, Russian, Bohemian, Serbian, Hungarian. Do you have 'Thoughts From the Mount of Blessing' in these languages? If so, I wish to purchase copies."

A Polish Family Won.—A Catholic Polish woman picked up a Bible that someone had thrown into the garbage can. It was an old Bible, and parts

were missing, but the woman took the Bible to her home, and later gave it to her sister. Then some of our Polish literature found its way into the home of this family, and as a result ten members of the family accepted the truth and united with the church. Today they are faithful church members.

A Greek Seeks for More Light.—"I have received two tracts by mail. Kindly send me a catalogue, as I wish to order more literature, so that I may receive greater light. I wish to help other Greek people here who ignorantly keep Sunday as the Lord's day. I have learned to keep the true Sabbath of the Lord."

A Russian Church Raised Up.—The history of the Beaver Creek Russian church is a very interesting one. More than twenty years ago, Elder E. W. Farnsworth visited some relatives who lived in the vicinity of Beaver Creek, Canada, and he urged the need of doing missionary work in the large Russian settlement near by. When he returned to his home in California, he took up a collection in the church to provide literature for these Russians, which amounted to \$16.50. This amount was invested in Russian tracts and papers, which were distributed among the Russians of Beaver Creek. The seeds of truth fell into good ground, interest sprang up, and as a result a new church of more than a hundred members was organized.

The First Serbian S.D.A. Church in the World.—In 1907, M. Ostoich, who was local elder of the Serbian Nazarene church in Regina, Saskatchewan, accepted the third angel's message. Twenty-two members of his church followed him. A few Slovaks and Rumanians united with them, and a church of thirty members was organized. This became the first Serbian Seventh-day Adventist church in the world, and Brother Ostoich became the first Serbian Seventh-day Adventist minister. The Serbian and Croatian (these two are known as Jugoslavians) work has extended from coast to coast, and we have many believers, although as yet there is no large church of this nationality.

Working Among the Portuguese.—In 1912 F. Gonsalves, a Portuguese, accepted the truth in Taunton, Massachusetts. About that time he accepted a position as teacher of Portuguese and interpreter for the English Seventh-day Adventist minister who was

conducting a work for the Portuguese in the city. Each year new converts from among the Portuguese people united with the English church, but soon it became advisable to organize a separate Portuguese church. Later another English minister, J. F. Knipschild, learned the Portuguese language, and gave most of his time to

work among these people. We now have three Portuguese churches, with two church schools. Not long ago eighty persons united with the Portuguese church at Bedford—the place in which Joseph Bates began to publish the Sabbath truth in 1846. The Portuguese church in this place is larger than the English church.

Messages From World Leaders

The Power of Words

BY L. H. CHRISTIAN
Vice-President, General Conference

WHAT is in a word, and who can measure the results of human speech? By our words we can do much good to one another, or very great harm. Words possess, so it almost seems, a magic power all their own. They instruct and guide. They blight or bless. They bring discord and disaster, or peace and progress. How many sensitive souls suffer because of cruel, stinging words! How many who were down and despondent have been raised up by a smiling word! And how many youth chose Christ and were kept from evil through wise, loving counsels! How, then, shall we of the advent cause order our conversation? On what topics shall we talk, and in what way?

Talk Health! Some talk disease. In great detail they marry feelings to words, and describe an operation or an illness. It is not easy to be sick. Many earnest, humble children of God suffer much and suffer patiently. They say little about their own troubles. Their fortitude is to be admired. It is always better to think and talk of ourselves and others as in health, if we can. The less we say about disease, the better. Health is, to some extent, a matter of faith and feeling. Health is stronger than sickness, and more catching. Therefore talk health.

Talk Cheer! The world just now has an overproduction of gloom. Bury your sour sentiments. Smile and look up. Get people out of the shadows. The sun is better than the shade. No person who trusts in God ever yet had any real cause to worry. Radiate happiness. Look on the bright side of

things. Count your many blessings. Talk cheer, and you have cheer.

Talk Courage! God rules. Right is might. The advent movement is sure to win. People may steal your money. They may even for a time by evil reports injure your reputation. But only you yourself can lose your courage. Have a quiet strength in your heart. Away with boasting! Let every conceit perish. Be modest, for modesty is the mother of courage. But whatever comes, never lose heart; never give up. Smile at dangers. Challenge your foes. No man can hurt you. Only the weak are fearful. So keep your courage. Talk it. Look it. Think it. Pray it.

Talk Faith! Unbelief is failure. Never utter one word of doubt. Doubt thrives on doubting words. Faith compels success—faith in what the Lord can do for you, for your relatives, for your neighbors, even the meanest of them, faith in others, though they may not do things in your way. Have faith in the cause. Above all, have faith in God. Faith comes by faith. Tell of its wonders. Live it. Sing it. Preach it.

Talk Victory! Words stir men to achieve the impossible. If you are

right, never admit defeat. The right cannot be defeated. God never lost a battle. When you feel down the deepest, sing your brightest and best. Another day is coming. Apparent defeat is only a delayed victory.

Talk Kindness! Be sympathetic. People are more weak than wicked. Many who smile have a bruised heart. Thousands feel sad and discouraged. Give them a kind word, a tender look, a hearty hand. Talk about heaven. Others talk about politics, sport, fashions, or the mistakes of others. We should talk of better things—of Jesus, of the home to come, of the advent message, of the triumphs of the gospel. Let us consider the influence of our words; for “death and life are in the power of the tongue.” Prov. 18:21.



Personal Work

THERE is no joy this side of heaven like the joy of bringing someone to the Lord Jesus Christ. I have heard people say that when they were converted, the birds sang differently, and the trees and flowers had a new beauty, and all nature seemed to be transfigured. I had no such experience. The birds did not sing, or the sun shine differently.

The first fundamental condition of soul winning is that you yourself be thoroughly converted. Put out of your life every known sin. “Let the wicked forsake his way, and the unrighteous man his thoughts.” It is much easier to give up our ways than our thoughts and notions. “And let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.” Isa. 55:7. There are thousands of people who are trying to preach, and hundreds and thousands of people who are failing because they have not put out of their lives every known sin. “If a man therefore purge himself, . . . he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work.” 2 Tim. 2:21.

The second thing involved in thorough conversion is absolute surrender to God, for that means accepting Jesus not merely as our Saviour, but as our Lord. “If thou shalt confess with thy mouth the Lord Jesus,



and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:9. You must take Him as Lord, and that means absolute surrender.

I was greatly interested some years ago in the story of the feeding of the five thousand with five small loaves and two small fishes, which is recorded in Matthew 14. I said to myself, "Why has the Holy Spirit laid the emphasis upon the five and the two? Of course, He took the five and the two. Why that emphasis?" And it came to me that it was all they had. They had only five loaves and two fishes. They brought all they had, and then Jesus took the five and the two and multiplied them.

Suppose Andrew had said, "These five loaves"—they were nothing but five biscuits—"what will these be among five thousand people? I'll slip one in my pocket, and I'll have a bite at least," and then had brought the four loaves. They would not have gone around. Suppose Thomas had said, "Well, these two small fishes, what are they to a big crowd like this? I'll take one and have a nibble at it." But they brought the five and the two. It wasn't much, but it was all they had. Then the Lord took them and put His power into them and multiplied them.

We have very few talents, but if we will bring them and put them before the Lord, He will use them. But if you hold back one He won't use any. When you bring all that you are, and all that you have, God will use it. If your all is on the altar, you won't have to wait for God to send down the fire.

When Charles Alexander was with an evangelist who was conducting meetings in a town in Iowa, a very ignorant fellow was among the converts. He could not quote a verse of Scripture, but he made up his mind that he was going to do Christian work. If ever anyone was unfitted to go into Christian work, he was. He came to Mr. Alexander and said, "I'm going with you." "But, Fred, what will you do? You can't go along with us." Fred said, "But I am; I am going with you." "Fred, what will you do? You can't preach. You can't sing. What will you do?" "I can do anything. I'll blacken your shoes. I'll do anything you want me

to do, but I'm going along." He went with them. Fred had very little ability, but what little he did have he gave to the Lord wholly, and in five years that ignorant boy was used to lead hundreds of souls to Christ. But he lost his consecration. He acquired a love of money and permitted known sin in his life.

Some of you say, "I am wholly consecrated; there was a time when I gave up all. I laid it on the altar." Have you kept it on the altar? Failure to do this was Fred's undoing. He laid his all on the altar, but he picked it up again, and got into all sorts of trouble.

There is a third factor involved in thorough conversion; namely, resting in the finished work of Christ for pardon. It logically comes first. You will never have much power until you get peace in your own heart. As long as you are looking at your putting away of every known sin and at your entire surrender, you will never have peace. Look at the finished work of Christ on the cross. You must believe what we are told in Isaiah 53:6: "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." You must believe that every one of your sins was laid on Christ, all your past, present, and future. You must look to God for pardon, not because of anything you ever did, but because of what Jesus Christ did when He died in your place on Calvary.

The fourth is that you receive Christ as your victory over the power of sin. There are many who have only a half gospel. Paul says in 1 Corinthians 15:1-4, "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." Some have only the first half of the gospel—that He "died for our sins." They have not seen Him as the risen Christ with power to save from the power of sin.

That, then, is the first great condi-

tion in personal work. Thorough conversion means giving up every known sin, absolute surrender, resting in the finished work, and looking to the risen Christ for victory.—*Selected.*

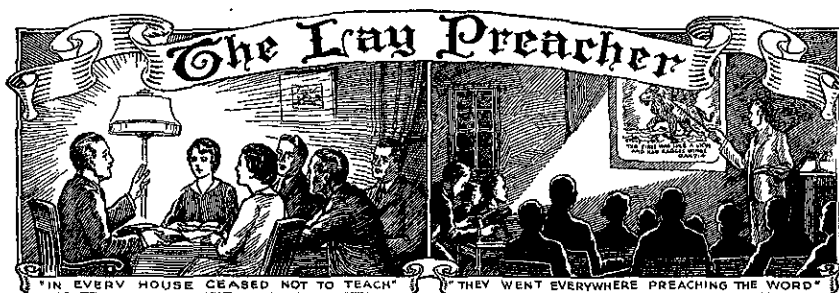


Scripture Interpretation By Primitive Peoples

The Lord's Prayer.—In one of the native languages of Australia, the Lord's prayer reads as follows: "Our Father on top sky. Thy name is feared. Thou art boss. Men women will listen to Thee this place earth as the good souls men—and women—listen to Thee on top sky. Give us tucker till the sun goes down. We did wrong; make us good. Watch us against the bad place. Thy hands are stretched out to guard us against bad."—*Religious Digest.*

The Twenty-Third Psalm, Indian Version.—It is said that the Indian language is not easily subject to translation, but the following is submitted by Mrs. J. C. Pond, of Medford, Oklahoma:

"The Great Father above is a Shepherd Chief, and I am His, and with Him I want not. He throws out to me a rope, and the name of the rope is love. He draws me, and He draws me, and He draws me to where the grass is green, and the water is not dangerous, and I eat and lie down satisfied. Sometimes my heart is very weak, and falls down, but He lifts it up again, and draws me into a good road. His name is Wonderful. Sometime, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I will not draw back; I will not be afraid, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterward He gives me a staff to lean on. He spreads a table before me with all kinds of food. He puts His hand upon my head, and all 'tired' is gone. My cup He fills it till it runs over. What I tell you is true; I lie not. These roads that are away ahead will stay with me through this life; and afterward I will go to live in the big tepee, and sit down with the Shepherd Chief forever."—*Missionary Review of the World.*



Harnessing Our Lay Forces

BY L. K. DICKSON,
President, Southeastern California
Conference

THERE is need today of a greater awareness of the unprecedented opportunities, urgencies, and dangers of this present hour on the part of both leaders and laity, to the end that we all keep clearly in view the importance of fostering a larger initiative and an increased sense of responsibility. There is general agreement that we have come to the time of the "latter rain" when many thousands should be seen going from home to home opening up the word of life with unsurpassed results in soul winning. We have been reminded of this over and over again through the admonition of the Spirit of prophecy, as follows:

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. . . . Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*"Testimonies," Vol. IX, p. 126.*

"In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed, and cast into

the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward and still onward the work will advance, until the whole earth shall have been warned; and then shall the end come."—*Id., p. 96.*

While through the years, under the strong leadership of the Home Missionary Department in general, union, and local fields, we have seen great developments in the field of lay evangelism, yet we have now reached the time which calls loudly for a general massing of lay forces against the enemy of truth as he seeks to inundate the world with a flood of unbelief and teaching calculated to destroy all faith in God. None are satisfied with present achievements in harnessing the forces of our laity in personal soul-winning Bible studies.

What shall we do to fulfill the very plain statements that have come through the Spirit of prophecy? Why do we not see a more general response to the appeals which are constantly being made everywhere for our people as a whole to enter some line of real soul-winning service? What program can be inaugurated to give the needed impetus to more fruitful results? The needs, and the remedy for the condition which confronts us, may be summed up under the following headings:

1. Deepening the spiritual life of our people.
2. Increasing the sense of responsibility.
3. Fostering a larger initiative for service.

First, The enemy is attacking our work today by bringing about conditions in the world and the church and the home which tend to rob the membership of their spiritual vitality. Personal and church problems are greatly on the increase. Nothing can stem this tide but a deeper spiritual

life and experience on the part of both leaders and laity.

In the history of the early church there came a time similar to this day and age. What was it that fortified those early believers to the extent that the work went forward by leaps and bounds in spite of the conditions? The Christian life back there looked primarily like an endurance contest. It is still an endurance test. Was it not the gift of the Holy Spirit which gave to those faithful ones the power to endure and the courage to go about their task of soul winning with such great vigor and success in the midst of untoward conditions? The spiritual life of the people was running deep, virile, and sound. Their consecration was perfect, and their confidence was unshaken. There was the secret of their marvelous lives and service for the Master. There is the secret of solving the present problem of lay evangelism in any large way. A wave of revival must precede any large carrying out of plans to develop a lay ministry or Bible work. That wave of revival must begin with the leaders.

Second, There must be developed in our people a greatly increased sense of personal responsibility in the saving of the lost. The call of Christ to every believer must be laid heavily on every individual.

Third, There must be fostered a larger initiative for service. Christ gives us the best example of this larger initiative, and confesses to possessing it when He says: "*I must work the works of Him that sent Me while it is day: the night cometh, when no man can work.*" That inner urge expressed in the words "*I must*" dominated His life and ministry from early childhood to the grave. "Wist ye not that *I must* be about My Father's business?" Thus again Christ expressed the same inner urge which possessed Him in His service for others. Not until such an initiative is created in the hearts of our people shall we see the great results which the Spirit of God has outlined.

We must get back to apostolic methods if we want apostolic results. A demonstration of the Spirit and power of God is the supreme attraction. Emphasizing these fundamentals and weaving them into the program of training an army of lay Bible workers will have a great deal to do with actual soul-winning results.

Reaping the Harvest in the Field of Lay Evangelism

THE president of the South Brazil Union Conference, J. L. Brown, furnishes an interesting report of what the layman's missionary movement is accomplishing in South America in preparing the way for public meetings, and a harvest of souls. He writes:

"I just returned from Londrina, where I went to hold a series of meetings for the public. The work began in this place through the efforts of one of our sisters, who is a genuine lay evangelist. She began to hold Bible studies and cottage meetings, but soon the interest developed to such an extent that she conducted a series of public meetings. The immediate result of this humble beginning was the baptism of a number of people, and later on seventeen more were baptized. Then it was arranged for one of our young evangelists to conduct a public effort, and I was very happy to unite with him in the work. Together we prepared our meeting hall, announced the meetings, and began to work. From the very first meeting the attendance was so large that it was necessary to take out one of the walls in the hall to make more room. The interest manifested was very remarkable, and there was no falling off in attendance, even though our meetings lasted about two and a half hours. Our program began at seven-fifteen, and for about thirty minutes we ran a missionary film which showed educational and sanitarium phases of our work throughout South America. Combined with this were about thirty pictures each night on the Sacred Scriptures. Each picture was thoroughly explained. This was followed by a brief period known as the children's storytelling hour, and then the song service began. At eight o'clock we opened the service proper, and I spoke for about forty minutes. After that we presented another film which covered the subject on which I spoke. Each text was read carefully, and further explanation was given as seemed necessary to make the subject clear. We generally closed the meeting at nine-fifty. The people were present every night, and enjoyed every part of the service, sometimes lingering about the hall in the hope of hearing more.

"At the close of the series, twenty-eight persons were baptized. Others are preparing for baptism.

"During the time of this effort I was called to a near-by village and baptized four persons. There were others who wished to be baptized, but for lack of time I could not get out to the place where they wish to give public testimony to their faith. In another place there are eight persons awaiting baptism, and fourteen in still another.

"These harvests of souls are all the result of home missionary work or lay evangelism. Our lay members are willing to do anything and to make any sacrifice, and the Lord is blessing their efforts in a wonderful manner. The urgent need is to rightly train and equip our lay members for the work to which the Lord is calling them. When we fulfill our duty in this respect, hundreds of hungry souls will be quickly gathered into the fold."

Departmental Activities

Placing Our Literature in Reach of Inmates of Prisons

A LETTER from a man who is awaiting execution in the condemned row of San Quentin prison, contains this message: "Thanks for the books. I am reading them. I am trying to find God, and I am sure He will show me the way, for He understands all things." The books referred to were a pocket New Testament and a copy of "Steps to Christ." His letter closes with this statement: "With God's help I will be brave to the end."

In the eyes of the law, this man merited the penalty inflicted upon him. But think of the change God has wrought in this life. Through prayer, repentance, confession, surrender of all to God, and reading of the books sent him by a Seventh-day Adventist, he has become a new man. Surely such work pays.

Recently the director of religious activities of San Quentin asked a Seventh-day Adventist worker how many copies of "Steps to Christ" could be furnished for use in the institution, stating that he could use several hundred copies. The director stated that he had just finished reading the book and considered it "a wonderful little volume."

The Army and Navy Edition of "Steps to Christ" should be provided generously for use in every penal institution. This is a work which admits of no delay. It is vitally important. Start the little "Steps" on their way to the prisons, and some, possibly many, inmates will find the way which has never been shown to them before.

CCC Camps

ON calling at the local CCC camp we were warmly received, and made the acquaintance of several of the men. As we were leaving, I handed one of our newly found friends two of our periodicals. This man was in charge of the recreational activities of the camp, and he seemed glad to get the papers, and said that he was somewhat familiar with our literature and work. When he learned that I was the minister of the local church in the community, he asked if I would fill an appointment to speak to the men. On being assured that I would gladly do so, he asked if he might suggest the subject on which I would speak. I was quite curious to know what he had in mind, and when he rather hesitatingly suggested that I speak on "the signs of the times," I assured him that there was no subject more to my liking.

I filled the appointment, and have since conducted several other services at the camp. The young people of the church have rendered real co-operation in the way of a musical program, and our literature has been placed in the camp library. The men listen with deepest interest, and give every evidence of genuine appreciation of the messages of truth brought to them. Some time later I received a letter from the chaplain's office of the State, which read as follows: "Last week I was at the Veterans' CCC camp, and the Captain told me that you have been wonderfully helpful in your visits to the camp, where, as I understand, you have taken a number of people from your church to assist

in a service there in the Recreational Hall. I want to assure you that the effort you have put forth is much appreciated. I hope you will continue your good work at the camp."

It seems that very little attention is given to the camp by other religious organizations, and surely these camps afford a wonderful opportunity to present the gospel, in the setting of fulfilling prophecy, to the minds and hearts of young men. At the close of a heart-to-heart talk with one of the men recently, he said to me, "I believe if the Man of Galilee were here on earth today, He would spend a great deal of His time in such places as these."

Fellow believers, do you live near one of the CCC camps? Think! Perhaps God wants you to go still nearer, and let your voice be heard in proclaiming the message which is to reach "every creature" during this brief "time of the end."

J. H. RHODES.

Power Over Evil Spirits

We read in the Bible of the casting out of spirits of devils at the command of the Saviour, and possibly we in Christian lands have concluded that such experiences are past history. Not so, however, for often today there are demonstrations of power over evil spirits that are as miraculous as those of the past.

J. Y. Yevan, a native pastor in the Philippine Islands, writes of an experience in which he encountered an evil spirit, as follows:

"During the Sabbath school period a young girl possessed of an evil spirit was brought in. Her skin was pale, her eyes were frequently turned upward, and her body was very thin because of ten days' abstinence from eating. The evil spirit which possessed her had not allowed her to eat, and controlled her body so that she performed strange feats that required great physical strength. She talked continually, and was a great trial to her relatives and neighbors. In fact, the evil spirit had made this girl a terror in her home and in the surrounding vicinity, and would doubtless have starved her to death had she not been rescued.

"At the close of Sabbath school the girl was brought to me for help. There were many visitors present who

were not church members, and it was felt that this girl was brought to us as a test of our truth. I spoke to her, learning her name and age and something of her condition, and was even able to communicate through her with the evil spirit that possessed her. At first the spirit denied the truth of the Bible, but later he confessed that he was only lying.

"Finally, with a feeling of deep compassion, we turned to this girl and addressed the evil spirit which was torturing her. We commanded him, in the name of Jesus Christ, to depart from the girl and to disturb her no more. Immediately her face began to take on color, and soon she asked for food. Solicitous for her health and salvation, we all knelt and prayed to God for her permanent recovery.

"The young woman made steady progress and became strong in body and mind. Three years after this experience she was baptized, and now she is in school doing good work. For three years she struggled with the

evil spirit, but by surrendering herself fully to Christ she has overcome the evil power. Several people who witnessed the casting out of this devil were baptized and united with the church several months later. Among them were two of the young woman's relatives—an uncle and a brother. One of these men became the elder of the church, and as a colporteur has brought in many souls.

"Several lessons impressed me in this experience. First, the evil spirit which first told a lie, was not able to hold to the lie when he was addressed in the name of Christ, which shows that our Saviour's name has power in the realm of Satan. Second, this experience was such a powerful witness for truth that many souls were won and a new church was raised up. Third, the power of Jesus to convert and heal a person in this unfortunate condition is unlimited. Let us all reverence the name of Christ and magnify Him before others in thought and in deed."



Church Missionary Organization

Home-Foreign Missionary Band

MISSIONARY work among foreign-language-speaking people should constitute a large part of the program of every church. While the entire church membership should plan to work

among these people, in many places it will be found helpful to organize a home-foreign missionary band, the members of which give special study to the task in hand. A capable leader should be chosen—one who will organize the territory in which there

are foreign-speaking people, and arrange for the proper literature to be distributed, friendly visits to take place, church services to be held, etc.

Suggestions for organizing the home-foreign missionary band are as follows:

1. Gather all the information possible regarding the number of foreigners, their nationality, and location in your city or territory. This information may be obtained from the Y.M.C.A. headquarters, the police department, the State census board, or by personal canvass.

2. Study these people—their habits, customs, religion, and needs, and plan to bring the message of truth to their attention in the most practical and systematic way.

3. Select literature best suited to the different nationalities. Literature in about twenty languages is published at the Pacific Press, Brookfield, Illinois. Order through Book and Bible House.

4. Encourage the members of the band to engage in the sale of the twenty-five-cent books, of which there is a large and very attractive assortment in many languages.

5. Periodicals and magazines are published in several foreign languages. It is a good plan for the church to subscribe for clubs of foreign papers for systematic distribution.

6. Train workers to sell the larger books in the foreign languages.

7. Invite foreign neighbors, or those scattered through the community, to attend Sabbath school. Back up the invitation by a personal call to get them.

8. Organize mission Sunday schools for foreigners—both children and adults. The Sabbath school and the Sunday school afford wonderful opportunity to reach and save these people.

9. By acts of kindness and love demonstrate genuine interest in their welfare. Comfort those who mourn; relieve the sick and suffering. A bouquet of flowers or a bit of fruit may open the door to hearts.

10. Begin with the foreigner nearest by. It may be your next-door neighbor, or the merchant down the street.

11. Do not pass by the Jews. There is much literature available for them, and never were they more susceptible to Christian influences than now.

Weekly Church Missionary Services

(The suggestions for the missionary services this month are furnished by W. A. Butler, associate secretary of the General Conference Home Missionary Department.)

June 7—Mission Sabbath Schools or Sunday Schools

EVERY possible soul-winning agency should be utilized to its fullest extent at the present time. There are lines of work that are highly specialized and can be successfully conducted only by those who are trained for that work. Medical and educational lines are such. There are other lines of work which may be successfully carried on by those who are untrained, but who are willing to learn by experience and by reading and observing what others have done. The branch Sabbath school or Sunday school work is one of these lines.

This work is so adaptable that anyone who loves the third angel's message can take hold of it and make it a soul-winning factor. The youth, the middle aged, the oldest of our people who are physically able, can do this work. There is no barrier of age or education, of place or climate, or any other thing, except physical or spiritual inability, that can prevent this work.

In connection with lay-preaching efforts, and cottage meetings or Bible studies, these branch mission schools serve as a "nail in a sure place," by getting the interested persons together and making them acquainted with the great world-wide Sabbath school organization. It may be advisable to begin with the children of the interested people, and other children in the community, conducting the service in such a manner as to make the children love the hour. The children's songs, so familiar to our own Sabbath school children, will be enjoyed. Then there are the Bible story hour, the junior lessons, the mission stories, and the Bible Memory Verse cards, papers, etc.

Especially interesting and gratifying is such effort in communities in which there are neglected children, in the slums of our cities, or in sections in which church influences are unknown. Find some vacant store or shop and get permission to use it once

a week; then call upon the members of the home Sabbath school to help in providing seats and Sabbath school supplies and to cooperate as teachers, singers, demonstrators, etc. The interest will grow, and the children will imbibe the truths taught in such a way as to be permanently influenced by them. Then the parents will become interested through the reports brought home by the children, and they will want to know what it is all about. Invite them to the Sabbath school, and in case a number of parents attend, arrange a class especially for them. Bible readings in the homes may follow, then attendance at the church services, and in many cases full acceptance of truth.

These mission Sunday schools or branch Sabbath schools are being greatly blessed in soul-winning endeavor. There should be thousands of such missionary organizations in operation each week. It is a wonderfully interesting and inspiring work, and one in which the regular Sabbath school officers will gladly give help and supervision. If your Sabbath school does not have one or more branches operating in needy communities, appoint a branch Sabbath school commission to start the ball rolling. The conference home missionary and Sabbath school secretary will assist in planning and carrying on this good work.

June 14—Advantages in United Soul-Winning Endeavor

THE counsel of the inspired "preacher" is to the effect that "two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow. . . . If one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." Eccl. 4:9, 10, 12. Jesus exemplified this principle by choosing men to associate with Him as coworkers in all His ministry. When He sent the disciples to do a certain work, He sent them "two and two;" and the same

plan was followed in sending out the seventy. Workers for the Master in this day should follow this rule. When giving Bible studies, conducting public meetings, distributing literature, or engaging in any line of missionary work, there should be united endeavor. This does not mean that God cannot use a lone worker under any and all circumstances, for the accomplishment of His purpose. We have the assurance of His presence individually and always, to the end of the world, and with Him we are never alone. And yet, for greatest comfort and efficiency, God has planned teamwork in His service. We should study how to work in the harness with our fellows, how to help and be helped, and thus make our work doubly strong. Someone has referred to "The Lesson of the Cable" in the following manner:

"There's a lesson in the cable
All may learn,
Which we hope you all are able
To discern:
It has many wires, not one;
Not a single strand alone;
And they're all bound together
For their work.

"When the cable is all ready
For its work,
With a pull that's strong and steady—
Not a jerk—
Every strand must do its share,
If the straining it would bear;
And they all pull together;
Thus they work.

"Let this lesson not be slighted;
More is done
If we're organized, united
All in one.
Then let each one do his part
With a willing, cheerful heart,
Let us all unite together
As we work."

June 21—Missionary Experiences

THERE is a song which reads:

"Now just a word for Jesus,
Your dearest Friend so true;
Come, speak a word, and tell us
What He has done for you."

Today we earnestly invite the children of God to speak of His leading and guiding in the work for souls, and of the joy of His presence abiding in the heart. The poem entitled "The Heavenly Guest" is of great inspirational value, and might well be read as the incentive to successful service. In reviewing the last few weeks of earnest endeavor to be of service to the Master, do not overlook the little things. We may not always know the result or realize the greatness of little things. Yet we can speak of what we have done for the Master in the humble opportunities which have come to us. Just a line on a postcard, but often

it has changed a whole day's discouragement into sunshine and joy. Just a handclasp, no word was spoken, but in some way it has often soothed the wounded soul. Just a cluster of flowers placed by the side of the sick-bed has brightened the future and inspired new determination to win the fight. Just a word of appreciation lightly spoken has lifted the heavy load. Just a tract or a book or a magazine has awakened interest and led down the pathway of investigation into the broad highway of eternal truth. Just a little act of courtesy—a helping hand extended to a fellow pilgrim on life's journey who has been wounded, stripped, and left to perish by the way. Such are the opportunities which dot the landscape of daily life.

Never forget the comforting assurance—"Every deed of righteousness [right doing] will be immortalized, although the doer may not feel that he has done anything worthy of notice."—"Testimonies," Vol. II, p. 683.

June 28—Vacation Opportunities

WHEN the Saviour said to His disciples, "Come ye . . . apart, . . . and rest awhile," He recognized that the Christian worker leads a strenuous life and has need of rest once in a while. And the Saviour designated a "desert place" as the suitable environment for rest and leisure. We have need of quiet and rest and meditation and prayer; we have need of a change of environment and scenery. But when we go on our vacation we must take the Saviour with us, and we must as truly represent Him and speak for Him in our vacation environment as when we are in our home church or neighborhood. New contacts will be made, a new view of life may be opened up. It may be that the vacation will be spent with relatives who have long been separated, some of whom do not share the Christian hope. What an opportunity is offered to witness for the truth by a consistent life! How tact-

ful, how kind, how cheerful we should be, and how loyally should we stand for principle in every detail of life!

A Seventh-day Adventist brother and his wife fitted up their trailer and started on a vacation which would cover several hundred miles, visiting relatives whom they had not seen for years. This brother was a lay preacher, and he did not propose to lay aside his Bible and projectoscope while vacationing. He took them right along with him, and when he stopped at the tourist camps at night, he took occasion in the evening to light up the projector and show pictures of world events in the light of Bible prophecy, giving due explanation from the word of God. There was always an attentive audience, and many questions were asked. Names and addresses were secured for sending literature which contained further information on the subjects, and new friendships were formed. This brother reports that a number of persons have accepted the truth as the result of contacts made during the vacation period. What a truly happy and worth-while vacation! We should study to make our vacation period count for God, in renewed strength and vigor, new hopes and ambitions, and fruitage in souls.

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The Heavenly Guest

"That Christ may dwell in your hearts by faith." Eph. 3:17.

If you open the door and let Christ in,
He will come as a courteous guest;
He will take the space that you give to Him.

And will leave you all the rest;
If you crowd Him out of your largest room.

And give Him a corner small,
If you scarcely remember that He is there,
And speak to Him not at all—

Ah, then He may grieve when He sees
your mind

By the cares of the world possessed,
When your feet have strayed, and your soul is faint,

And your heart by grief oppressed;
But He cannot comfort and lift and guide

And help as He longs to do—
Where He sits apart in your house of life—

For you have not asked Him to.

Oh, make Him the Master of all you have,

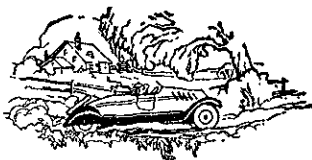
The Lord of your heart and soul;
Yield all yourself for His dwelling place
And let Him take the whole.

He will do with you, He will work for you.

He will reign in your life alone,
And you'll find the blessing that you have missed

And the joys you have never known.

—Annie Johnson Flint.





Young People's Department of Missionary Volunteers



OFFICERS' NOTES

June

The Crusade for Youth in 1941

IS your society executive committee functioning effectively and regularly as a leader's Prayer and Personal Workers' Band? Have you taken a census of all the young people connected with the families of your church? Does your society executive committee have a prayer list? Have you enlisted the help of the church pastor or elder and the church board in this crusade for youth in 1941? Does each member of the executive committee have M.V. Leaflet 20, "Personal Work," by Elder Meade MacGuire, and are you studying this leaflet in your society executive committee meeting? Have you a supply of M.V. Leaflet 26, "I Will Be a Christian Sometime," to hand out judiciously to those for whom you are laboring? Have you invited all these unconverted youth to attend your M.V. Society meetings?

Keep after them until they are all won in '41.

A. W. P.

Home-Foreign Opportunities

THE Lord has given the advent people the three angels' messages to be carried to every nation, kindred, tongue, and people. I am not going to emphasize here the overseas mission program. That is being conducted in a strong way. But how about the foreign-born people in your neighborhood? In all your plans to make known this message to men and women all about you, are your Missionary Volunteer Society mission endeavors including these foreign-born neighbors?

Records reveal that more than 1,200 foreign-language-speaking people are being baptized in North America every year. It may be that you may bring this message to only one foreign-born person in your community, and he, after receiving it, will take it to scores in his homeland across the seas.

"It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland; and an Irishman, in turn, made the missionary conquest of Scotland. No people ever receive the gospel except from the hands of an alien."

How can your Missionary Volunteer Society members reach the strangers within their gates?

1. Through literature ministry. Begin with the distribution of foreign tracts, small books, and periodicals. Then, later on, follow up with larger books to be sold or lent. This literature in the various foreign languages for the neighbor in his own tongue you can obtain by getting in touch with your local Book and Bible House.

2. By making personal contacts with these foreign-speaking neighbors. They appreciate a friendly visit. Many of them are in need. What an opportunity to win their confidence by supplying that need. In coming in contact with them it is always wise to avoid controversial points.

3. Such contacts may lead to the giving of Bible studies. Many of these people can understand the English language at least to some extent—perhaps sufficiently so that they can follow the texts under discussion by the use of the Bible in their own language while you carry on with the English Bible.

4. Another avenue of approach to these foreign-speaking neighbors is to take an interest in their boys and

girls—perhaps organizing a Sabbath school class or Junior Progressive Classes.

Again, let me say, In all our mission work, let us not forget the foreign-born neighbors among us.

D. A. OCHS.

Send Your Juniors to Camp

THE Summer Training Camp for our Junior boys and girls, as well as for our Senior young people, has come to be recognized as a part of our regular church endeavors on behalf of the youth. Hundreds of our Junior boys and girls have been brought to a decision for Christ as a result of the influence of the Summer Training Camp upon their lives. Large numbers of our Juniors should be receiving the benefits offered by the Summer Training Camps, and it has been demonstrated that the society can do much to provide ways and means of assisting the Juniors in this respect.

The plan followed by a number of societies in the Minnesota Conference, as presented in a letter from C. H. Lauda, would be a good one to emulate in other conferences:

"You will be interested to know that some of our societies promoted the Junior camp to such an extent that the M.V. Society itself shouldered the expense of sending a number of the Juniors to camp. Here is the plan which the St. Paul Missionary Volunteers followed. The goal was to send Juniors to camp, and they started the project off by having a lawn supper, charging 35 cents each, which brought in \$60.65. A Junior program for which admission was charged netted \$43.70. The Juniors sold vanilla to the amount of \$27; old newspapers and magazines, \$24.15; candy, \$5.20; stamps, \$2.67; and tin-foil, 65 cents. Private donations amounted to \$5.75, and during a period of about eight weeks the Juniors were to bring in as much money as possible to their credit. This amounted to \$80.05. Thus thirty-three Juniors had the privilege of attending the Junior camp.

"Our Scandinavian Tabernacle Missionary Volunteers worked on a similar project, and sent seventeen Juniors to camp."

What other societies can do, your society can do, too! Let us boost and plan for the Summer Training Camp and thus do all that we can to extend to every Junior in the conference the blessings thus afforded.

C. LESTER BOND.

The Real Giver

THE money gift is easy; there are hundreds here to pay

And settle back contented while the toilers work away.

Men will dig into their pockets for the gold the cause may need.

And then leave it for another to go out and do the deed.

But in every worthy struggle that shall help the race to climb,

The world is always seeking for the men who'll give their time.

The money gift is easy, but a better gift than pelf

Is to dedicate to service, not your money, but yourself;

For though gold and silver often are the things a cause demands,

No righteous dream can triumph without willing hearts and hands.

And in every field of service that is known to mortal ken,

You can hear the leaders calling, "Not for money, but for men."

The money gift is easy; many gladly pay the price

Who sit back in times of danger and refuse the sacrifice;

There are men who give their money for a purpose that is fine,

Who never share the burdens on the bitter firing line.

But the men the world is seeking in the tasks it has to do,

Are the men who'll share the struggle and stay with it till its through.

—Author Unknown.



Senior Meetings

June 7

The Christian and His Money

BY LAURENCE P. WEST

OPENING SONG.

SCRIPTURE READING: Psalms 50:10-12; Haggai 2:8; Deuteronomy 8:17, 18; Malachi 3:10; 2 Corinthians 9:6, 7; Acts 20:35; Matthew 6:21; 1 Timothy 6:10.

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

SECRETARY'S REPORT.

SOCIETY BUSINESS ITEMS.

SPECIAL MUSIC.

READING: "Do You Know?"

TALK OR DIALOGUE: "Money and Its Beginnings."

TALK: "The Christian and His Money."

CLOSING SONG.

Notes to Leaders

This program brings in information concerning money, as well as introducing the spiritual phase. If the leader can find someone with a collection of old coins, either loose or on cards, it will add interest to the program. Many of the coins or paper bills mentioned can be shown to the audience. Any library will have some primer books on money, and it would be well for the individual who gives that topic to read such for himself. The accompanying article is, of necessity, very brief for such a big topic.

The "Index to the Writings of E. G. White" will be helpful in the preparation of the spiritual side. Consult especially "Christ's Object Lessons" and "Early Writings."

If time in the program permits, some of the short items from the Junior program might be given by younger Missionary Volunteers.

Money and Its Beginnings

"DADDY," said Bob, who was a sophomore in the academy, "Jack said today that now that the Jefferson nickel is out, there can't be another nickel for twenty-five years. Is that right?"

"Yes, Jack is right, and that time limit applies to all kinds of coins," said Mr. Brown, as he looked up from his evening paper. "By the way, do you know when the first coin was made in this country?"

"No, I don't but I would like to know. Tell me."

"The first mint in this country was established in Massachusetts in 1652. It issued the pine tree shillings for a number of years, but finally was or-

dered closed by the English in 1686. The first United States Government mint was established at Philadelphia by the coinage act of April 2, 1792. The copper one-cent and one-half-cent pieces were first struck in March, 1793. And do you know when the very first coins in the world were made? Well, the first known inscribed coins were the cash pieces of China, in circulation something more than one thousand years before Christ.

"And, speaking of 'firsts,' the man who made the first dollar lived in Bohemia in the sixteenth century, but it wasn't called a dollar—it was called a *Joachimsthaler*. Money was scarce, and this man, who owned a silver mine, made his silver into coins. These *Joachimsthalers* went into many countries, but the name was too long, and each country shortened it to suit itself, until in England it became the dollar. When, in America, in 1794, money began to be coined, this English name 'dollar' was used."

"But, dad," interjected Bob, "have we always had money—coins and bills—as we know them now? Surely the Indians didn't have such when the Pilgrims came over. Didn't I read in history that they used corn, and salt, and tobacco as money?"

"Oh, yes, and many other things have been used the world around. You know our friend Webster says that money is 'anything customarily used as a medium of exchange and a standard of value.' That means that almost anything could be used—as long as it is something for which nearly everyone has a use. In the Hudson Bay Trading Posts two and one-half beaver skins bought one pound of coffee. Change was given in a marked stick which was taken for half a skin at some later time. In the colonies, wampum, hand-wrought nails, and various animals were used. Ship owners were given 150 pounds of tobacco for every woman brought over to America in 1619. Shells, teeth, bone, ordinary calico, gumdrops, fish-hooks, tanned hides, arrowheads, blocks of pressed tea, and in parts of California even the red scalps of woodpeckers served as a medium of exchange."

"But back to the coin money—the harder metals were first used—iron, tin, bronze, and lead. The more precious metals were used later—gold and silver. The name 'coin' comes from the word that means 'wedge.' A wedge-shaped die was used, and the name of the die came to be given to the metal stamped upon it. The manufacture of coins, called coinage, is now a function of the national Government, but for a time individuals were allowed to make money. Dishonest men added too much of the cheaper

metal, and therefore the Government had to regulate the manufacture of coins."

"Into what shape have most coins been molded?" questioned Bob.

"Round coins have been found by experiment to be the most convenient. Some of the so-called round coins were very imperfect at first. Later they were made absolutely round, and 'milled edges' were put on to prevent clipping or scraping."

"There are three classes of coins—standard silver dollars, fractional or subsidiary silver coins, and minor coins. Silver dollars were discontinued in 1904, but coinage was resumed in 1921. Trade dollars, made with a little more silver for use in trade with China, were first authorized in 1873, but were discontinued in 1887. Of the fractional silver coins there are at present half dollars, quarter dollars, and dimes. Twenty-cent pieces, half dimes, and three-cent silver coins have been discontinued. Of the minor coins we now have five-cent pieces—the familiar nickels, composed of seventy-five per cent copper and twenty-five per cent nickel; and bronze one-cent pieces, or pennies, composed of ninety-five per cent copper and five per cent tin and zinc."

"A number of minor coins have been made and discontinued. The large cent and half-cent coins were the first made, but in 1857 they were discontinued, and a smaller nickel one-cent piece took their place. It had eighty-eight per cent copper and twelve per cent nickel. This was discontinued in 1864, being replaced by the Indian-head bronze cent. In 1909 the Lincoln penny came in. The two-cent piece was also authorized in 1864, but was discontinued nine years later. The nickel was authorized in 1866, and since that nickel we have had the Liberty head, the Buffalo, and the Jefferson. A three-cent piece of nickel began in 1865 and continued until 1890. Gold coins of various denominations have been coined since the first mint was established, until January of 1934."

"I wonder how much the coins in this country are worth."

"On June 30, 1939, the estimated stock of domestic coin in the United States was \$1,088,037,109, of which \$547,078,589 was standard silver dollars, \$379,811,988 subsidiary silver coin, and \$161,146,532 minor coin. The stock of gold bullion, including coin, held in the treasury on the same date, was valued at \$16,110,078,913."

"The different mints mark their coins, do they not?"

"Philadelphia, the parent mint, was established in 1792, and has no mint mark. San Francisco and Denver mints began in 1854 and 1906, and have the mint marks S and D. Beginning with the Columbian Exposition at Chicago in 1892 and 1893, provision was made on numerous occasions for minting commemorative coins, principally half dollars, in observance of

historical anniversaries. The Oregon Trail half dollar is another one of those well-known issues. These are sold by the sponsoring institution, usually for \$1, fifty cents of which goes to the Government for the coin itself and the other fifty cents for the work of the institution.

"A silver-bullion depository for storage of the large stocks of silver bullion acquired in recent years has been constructed at West Point, New York, on a tract of land secured from the Military Academy reservation. This depository was occupied in 1938. Arrangements were previously made, in 1935, for the establishment of a gold-bullion depository at Fort Knox, Kentucky, on a tract of land secured from the Fort Knox military reservation. This depository was occupied in 1937.

"A thought just struck me! The other day I passed Buck's Stationery Store and saw in the window a number of coin cards, for Indian and Lincoln pennies, Liberty head and Buffalo nickels, and now they'll have to have one for the Jefferson, and cards and more cards for the various issues of dimes and quarters. Wouldn't it be fun to get some of those cards and save coins for each of the dates and mints? Let's start tomorrow."

"Fine, dad. That will be so much fun. And I have heard of people who have collected coins for the years in which outstanding events took place in our denominational history."

"Here it is nearly time to go to bed, and we haven't even touched on the subject of paper money. Let's take just a little more time now to hit the high spots with regard to our paper money."

"Good! And do you know what? I'm going to suggest to our Missionary Volunteer leader that you come over to our meeting some Sabbath afternoon, for I heard her say the other day that she was preparing a program on money. But go on now."

"The first known paper money was in China—twelve inches long and six inches wide. This had a value of 'ten strings of cash.' In 1775 the Continental Congress was up against the task of providing funds. This was met by printing paper money, which was called 'Continental Currency.' The issuing was easy, but the redemption of it was a different story. By 1781 this money was worthless; hence the expression, 'Not worth a continental.' All the colonies issued paper money at different times, and of different values and designs.

"At the present time there are three kinds of paper money in general circulation in the United States: United States notes, silver certificates, and Federal Reserve notes. Most of us do not know one from the other; nor do we care. A silver certificate passes as readily as a United States note, although the backing is not the same. The value of any paper money depends upon the confidence of the people in the government."

"When did they first make the small-sized paper money we now have?"

"On July 10, 1929, the Treasury Department began to issue the present small-sized currency. Wholly new designs on a denominational basis were adopted. The revision of designs was intended to eliminate existing confusion, and furnish a new and more effective protection to the currency issues of the United States against counterfeiting and fraudulent alterations. Generally speaking, the designs have been simplified, and there is a characteristic design for each denomination. The portraits assigned to the faces, and the embellishments provided for the backs, are as follows:

	Portrait	On Back
\$1	Washington	Ornate ONE
\$2	Jefferson	Monticello
\$5	Lincoln	Lincoln
		Memorial
\$10	Hamilton	U.S. Treasury
\$20	Jackson	White House
\$50	Grant	U.S. Capitol
\$100	Franklin	Independence
		Hall
\$500	McKinley	Ornate FIVE
		HUNDRED
\$1,000	Cleveland	Ornate ONE
		THOUSAND
\$5,000	Madison	Ornate FIVE
		THOUSAND
\$10,000	Chase	Ornate TEN
		THOUSAND

"The backs of the new currency are printed uniformly in green, the faces are printed in black, and the Treasury seals and the serial numbers are imprinted in the following colors: United States notes, red; silver certificates, blue; Federal reserve notes, green; national bank notes, brown. Son, if you just remember some of these last facts, they may help you in detecting counterfeiters."

"Thanks, dad. I'll try to. But how do you tell whether or not a silver coin is genuine?"

"The easiest test is its ring. Don't you remember how the girls in the ten-cent stores throw their coins on the white glass above the cash drawer? Real coins will ring, but counterfeiters have a thud. Another test is its very looks. Counterfeits look dull, and very much like lead or old aluminum. The lines are not as sharp. A bad coin will break in two, just like a piece of pot metal."

"Dad, this has been one of the most enjoyable evenings we have ever spent. At breakfast in the morning I want you to ask me some questions to see how much I have remembered. Good night."

Do You Know?

THAT the United States Government has, by actual test, found that each bill of paper money that it produces can be folded more than five thousand times without cracking or breaking?

That the Government makes a profit of about \$1 on each pound of pennies manufactured? Pennies are ninety-five per cent copper and five per cent tin and zinc, and cost about twenty-

two cents a pound, and a pound makes about 120 one-cent pieces.

That it is a Federal law that a coin must serve a minimum of twenty-five years before a new issue can be brought out?

That the religious motto "In God We Trust" first appeared on the coins of the United States in 1864, during the War Between the States?

That it is not unlawful to make holes in or otherwise mutilate coins so that they may be worn for jewelry or for other purposes, but it is unlawful to mutilate money and return it to circulation?

That damaged bills will be redeemed at face value by the Treasury Department if three fifths of the original is there? If less than three fifths and more than two fifths remain it is worth one half its face value.

That burned currency is redeemable, probably at full face value, when carefully returned to the Treasury Department, where trained women scrutinize the ashes and pick out the identifying features of the bills?

That the number of one-cent and five-cent pieces returned to be remelted at the Philadelphia mint in one year would fill a train of fifty-six cars, each holding 50,000 pounds?

That there is a definite weight for every coin turned out of the mints—even for pennies? Every eleventh disk, of which the cutting machine turns out three hundred a minute, is carefully weighed by hand, on balances so fine that they record the weight of a pencil mark on a piece of paper.

The Christian and His Money

MONEY is stored-up personal energy. When it is used, it represents the personal energy and service of the owner. Man works, and is paid for that work, and that remuneration is his tangible energy. With it he first renders to God that portion which He asks of him as His steward—one tenth. The other nine tenths will go farther with His blessing than ten tenths without it. And with his share he gets the necessities of life—shelter, food, clothing—and maybe some of the comforts.

Some hold the opinion that they have worked hard for their money, and that, after they have given tithes and offerings to the Lord, the rest may be used as they would like to use it. "But in this they mistake." All we possess is the Lord's, and we are accountable to Him for the use we make of it. In the use of every penny it will be seen whether we love God supremely and our neighbor as ourselves.

"Money has great value, because it can do great good. In the hands of God's children it is food for the hun-

gry, drink for the thirsty, and clothing for the naked. It is a defense for the oppressed, and a means of help to the sick. But money is of no more value than sand, only as it is put to use in providing for the necessities of life, in blessing others, and advancing the cause of Christ.

"Hoarded wealth is not merely useless, it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure. . . . He who realizes that his money is a talent from God will use it economically, and will feel it a duty to save, that he may give.

"The more means we expend in display and self-indulgence, the less we can have to feed the hungry and clothe the naked. Every penny used unnecessarily deprives the spender of a precious opportunity of doing good. It is robbing God of the honor and glory which should flow back to Him through the improvement of His entrusted talents."—*Christ's Object Lessons*, pp. 351, 352.

Some of the avenues wherein we may put our money so that it may be helpful to mankind are the Sabbath school, the Missionary Volunteer Society, the Harvest Ingathering, and local welfare work. We may pay our tithes, and give liberally to many organizations, and yet we have not done our part—for the Spirit of prophecy tells us, "There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for Him passes unimproved. But it is the privilege and duty of all who have health and strength to render to God active service. All are to labor in winning souls to Christ. Donations of money cannot take the place of this."—*Id.*, p. 343.

Satan told his angels, "Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. . . . Present every plausible excuse to those who have

means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. . . . Make covetousness and love of earthly treasures the ruling traits of their character. . . . When any shall attempt to give, put within them a grudging disposition, that it may be sparingly."—*Early Writings*, pp. 266, 267. The writer of the above quotation goes on to say, "I saw that Satan carries out his plans well." When we look to money as an idol, when we do not want to give, or give grudgingly, we need to take inventory.

Our minds go to the parable of the foolish rich man, recorded in Luke 12. This man did have plenty, but it was not alone through his efforts that he had it. God had permitted the sun to shine upon his land, and the showers to fall. These things come both to the just and to the unjust. Instead of thinking of how he might bless others with his abundance, he thought only of self. He built barns to hold the large crop. He lost a great opportunity of helping others by withholding to himself. God called him a fool—and took away from him the blessings which he would have for himself alone.

Those who are poor in this world's goods, yet who are rich in faith, will someday be lifted above those who have plenty of money, position, and honor, yet do not know God as the giver of every good and perfect gift. This is illustrated by the parable of the rich man and Lazarus. Lazarus was in need of help, he had no friends, home, money, or food. The rich man could have supplied all these; yet he lived only unto himself.

"There are today close beside us many who are hungry, naked, and homeless. A neglect to impart of our means to these needy, suffering ones places upon us a burden of guilt which we shall one day fear to meet. All covetousness is condemned as idolatry. All selfish indulgence is an offense in God's sight."—*Christ's Object Lessons*, p. 261.

It is a privilege we have of making money; let us determine more than ever to use it in blessing others. (Read 1 Tim. 6:7-10; Heb. 2:1.)

"REMEMBER, the buzz saw sings the loudest when it strikes the hardest knots."

June 14

The Church and My Part in It

BY ANDREW C. FEARING

OPENING SONG: "Onward, Christian Soldiers," No. 67 in "Missionary Volunteer Songs."

ANNOUNCEMENTS.

SECRETARY'S REPORT.

OFFERTORY.

SCRIPTURE READING: 1 Corinthians 12:12-27.

QUOTATIONS: Select those with special reference to the church. (See "Messages," p. 96; "Testimonies," Vol. VI, pp. 333, 334, 432.)

PRAYER.

SPECIAL MUSIC.

TALK: "Living Members of the True Church."

POEM: "Many Workers, One Work," p. 13 of "Choice Poems."

TALK: "Share With Them."

READING: "What Can I Do For My Church This Year?"

TALK: "All One Family."

CLOSING SONG: "Would I Be Called a Christian?" No. 45, in "Missionary Volunteer Songs."

BENEDICTION: Repeat Matthew 24:14 in unison.

Living Members of the True Church

(Texts in the talk may be given to members to be read at the proper time.)

A LITTLE more than nineteen hundred years ago, our Saviour founded the most enduring organization the world has ever known—the Christian church, your church and mine. The apostle Paul likened this church to the human body. You can visualize the illustration completely. The body can live only when it has a head, and the head governs the movements of all the members of the body. When I pick up this pencil, what tells me to do it? All directions come from the head. The head is the absolute director of the body, every part being in constant contact through the nervous system. Now, inasmuch as we learned from the Scripture reading that the individual church members compose the body of Christ, the church, and that it is necessary that there should be a head to that body, who, then, has this official position? (Read Col. 1:18.)

So Christ is the head of the church. What church? There are some six hundred sects and denominations. He surely is not head over six hundred different contending bodies, is He? I do not put on a shoe with one hand and then remove it with the other. My governing head keeps unity of purpose, not disorder and confusion.

Christ is the head of the church; therefore, its doctrines will be the doctrines taught by Jesus while He was here in person. There will be no confusion, no contradictory plans, creeds,

or laws. The ministers and the members of that body organization will teach identically the same doctrines that were taught by Jesus while He was on earth. He is the same yesterday, today, and forever. He is the head, the directing power of the body membership. This body, then, will be the same as it was when Christ organized it.

Christ's church could not be a Modernist church, for He taught of His own divinity. John 3:16.

The true body will teach the second coming of Christ (John 14:1-3), and that He is to come literally and visibly. Acts 1:11.

Man's condition in death is one of sleep. John 11:11-14.

The dead remain in their graves until Christ comes in the clouds to call them from sleep (John 5:28); He taught that no one would receive his reward until the resurrection day. Matt. 16:27.

Already, you see, these facts eliminate the vast majority of the six hundred denominations from being the true body of Christ, for no body can live contrary to the direction of its head.

The book of Revelation is Jesus Christ's own book (Rev. 1:1), and in this book He says that His body will keep the commandments. Rev. 14:12. He did not come to abolish them. Matt. 5:17-19. Christ says, "If thou wilt enter into life, keep the commandments." Matt. 19:17.

As Christ's custom has not changed, He still meets with His church upon the Sabbath day. Continuing our elimination, we find that there is only one organization, just one body, which believes in the Sabbath (and keeps it) and also in Christ's teachings in regard to man's condition in death—your church and mine, the world-wide Seventh-day Adventist organization.

We become a member of Christ's spiritual body, His church, by baptism. 1 Cor. 12:13. Baptism is the door, the entrance, into Christ's body. As we learned in our Scripture reading, every member of this body has a task to perform under the direction of its head, Christ. In my physical body each member has a work to do. I speak with my mouth, see with my eyes, walk with my feet, work with my hands. Although my eyes cannot perform the work of my hands, yet my eyes are just as important as my hands, for the body is not one member, but many, and each member is needed to do the work of the body effectively. Some of us may feel that we are very insignificant members of Christ's body, but Paul tells us in 1 Corinthians 12:22 that those members of the body which seem to be the most feeble are very necessary.

Christ has likened the members of His church unto lights shining in a world of darkness. A number of years ago, while we were holding evangelistic meetings in a theater, we noticed the different types of lights used. There were huge 1,000-watt flood

lights, 150 and 200 watt side lights, and in the side rooms, sixty-watt bulbs. Besides these powerful lights, there were little twenty-five and fifteen watt bulbs stationed in the hallways and alcoves at the sides of the theater. These little bulbs were just as valuable and necessary in their places as the brighter ones, for without them someone might stumble or lose his way, and the insurance companies demand them for their protection.

Just so, God has placed bright lights and dimmer lights in His church. You may feel that your sphere of activity is limited and that your light is not very bright; nevertheless, every light is important, and your part in the church is to shine right where you are. Should your light go out, someone might stumble and lose his way to life eternal. You must shine with a clear, pure, steady light right where God has placed you, for He knows best, and it is under His direction that you live and shine for Him.

There may be a member of the body who feels his importance to such an extent that he feels self-sufficient; so Paul tells us in the twenty-first verse of 1 Corinthians 12, "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

The church body will not be healthful unless each member of that body is active. For instance, if I should put my arm in a sling and not use it for a time, it would eventually become useless. So it is with the inactive church member. He will find that his Christian experience will die if he is not an active worker for Christ. But more than that, a handicapped arm hinders the successful working of the whole body.

Last winter, while traveling along a busy highway to a distant city, I found myself at the end of a long line of automobiles, barely moving. After the snail's pace had continued for nearly half an hour, everything stopped. Occasionally we would move a car's length. Everyone was upset about the delay, but no one seemed to know what to do about it. Finally the cause of the trouble was evident, for we saw halfway up a hill an automobile the fuel pump of which was not functioning correctly. Just a little fuel pump out of order; yet it had not only stopped the car of which it was a part, but also the whole procession. So it is in the body of Christ: one inconsistent Christian destroys much good and hinders the progress of the other members spiritually.

In my physical body, if I should cut my hand, every other member of my body would immediately unite to see that the hand received proper care. For instance, my eyes would look to see what needed to be done, my mouth would call for help if necessary, my feet would carry the hand to the medicine cabinet, the other

hand would help to bind the wound and stop the bleeding. Thus when one member of the church body is injured by sin, it will be the concern of every other member. They will not want to cut him off and throw him away, but will do all possible to administer healing, and for a long time they will bear with that injured member, praying and helping in a loving way, that he may be brought again to his former spiritual health and usefulness in the church. Of course, after everything possible has been done for our hand, if it does not heal, and poison sets in which will contaminate the whole body, then it becomes necessary to amputate the diseased member in order to save the life of the body. But we can be sure that when a member of the body is separated from the body and has no connection with the life-giving blood, it will die. Thus it is a tragic, serious thing for a member of Christ's spiritual body to sever his connection—it means death.

Share With Them

MANY of you young people have been away from this church attending school, and we are glad for your return for the summer. While in school you have enjoyed a veritable feast of good things. Along with the inspiration and guidance which your teachers have brought you, there have been visitors who have brought messages direct from fields afar that have stirred your hearts. Many leaders of the denomination have attended your school or church, and with words of encouragement and inspiration have drawn you to higher attainments and a closer walk with the Master. Now that you are back with your home church, remember that we with whom you worship will appreciate your sharing with us some of the blessings which you have received. We invite you to feel that you are one with us again and to take an active part in all society projects.

Be faithful in attendance at the other services of the church. Be of encouragement to the local young people, talk to them of our Christian schools, and help them to plan how they may attend.

Do your part in the Sabbath school—teach, review, or give a mission talk when asked. You have been training for service, and we look to you for help. You need your home church, and your home church needs you.



"In the end the things that count are the things you cannot count."

What Can I Do for My Church This Year?

I CAN be sympathetic with its ideals.
I can be loyal to its appointed services.
I can habitually uphold it in prayer.
I can contribute my part toward its support.

I can aid in its benevolences.
I can cordially welcome strangers.
I can help promote good fellowship.
I can seek out and help the discouraged.
I can invite my unchurched acquaintances.

I can refrain from criticism.
I can help create a spiritual atmosphere.
I can be charitable toward the erring.
I can attempt any work assigned me.
I can encourage the study of God's word.

I can dedicate my talents to sacred uses.
I can be genial, kindly, and courteous to all.
I can see the best in fellow members.
I can faithfully keep the Sabbath day holy.
I can discourage faultfinding and dissension.

—Author Unknown.

All One Family

1 CORINTHIANS 12:26, 27.

Last year I was visiting the business places of a certain city during our great Ingathering crusade. Everything was going along smoothly, and the offerings were liberal and readily given. As soon as it was mentioned that the work under consideration was conducted by Seventh-day Adventists, a favorable hearing was immediately given. Many asked, "Is this Mr. Blank's church?" and when assured that it was, the response was, "Surely, we shall be glad to give to the work of his church; he is a fine Christian, and we all respect him." Brother Blank had loyally and consistently witnessed daily to the love and power and principles of his God and his church. Thus his faithfulness, his part in the church, bore rich fruit.

In another city our solicitation was extremely difficult, a struggle to obtain just a small amount. Many words are not necessary to explain the reason for the cold reception that was received in many places—the church was in disrepute. Oh, no, not all the members were doing things that were displeasing in the sight of men. It so happens that just one or perhaps two were failing to live up to the high principles established by Christ for His body, the church. But those two members represented the denomination as far as the world knew, and all were classed according to what they read in the lives of those two. It takes a lifetime of honesty, purity, and consistent living

to build what can be torn down in a few indiscreet moments of failure.

You, as individuals, represent the denomination and the Christ who is leading this mighty movement into the kingdom. You are all of the church that some people know. Your part in the church, in your sphere of life, is a potential power for the success or failure of the church. Your everyday living may be written down in the judgment as the stumbling block or the steppingstone in someone's life.

"Please, pastor," said a wife and mother, "please pray for my husband, and do all you can to bring influences to bear that will lead to his salvation." Around the family fireplace the minister visited this family a few evenings afterward. He was new in that church, and this woman felt that she should inform him of the sins and inconsistencies in the church. During the conversation, the husband, whose soul was to be won, added to and reiterated the present evils, apparently knowing as much about conditions as did his wife. Unconsciously perhaps, that sincere Christian family had placed a wall that only a miracle of God could ever surmount in winning to the church the husband and father whom they loved. Satan surely rejoices when he can cause God's servants to find fault and criticize their fellow members. Let us surrender to God so wholeheartedly that He will enable us to find the best and noblest qualities in our fellow men and seek to bring these beauties of character to light, that we may lift and build and lead on to higher planes all those of our brothers and sisters in Christ.

There is a home in which I have frequently visited. The tragedy of sin has mutilated that home. One son is in a reformatory, a confirmed thief. A daughter has chosen to tread the wretched path of immorality. But no one would ever know these facts from that family of brothers and sisters, father and mother—all faithful Christians. I heard only good things about those absent ones. Sin was not condoned or evil excused, but in their conversations they found that which was of good report. It is wonderful the way they shield those two lost ones. I wonder why they do that? Do you think it is because they love them, even though they are sinners?

Are we not one family in Christ?

Are we not brothers and sisters of our Elder Brother, Jesus? Is not that weak, failing, stumbling soul in the church my brother, and although I cannot condone his sin, and must do all I can to save him from his error, yet to the outside world and to others of our family should I not shield his name, protect his influence? Listen to the Saviour as His voice echoes down the high-vaulted corridors of twenty centuries, that voice which is vibrant with pity, compassion, and longing: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. [Tell how He loved Judas and shielded him, doing all He could to help him.] By this shall all men know that ye are My disciples, if ye have love one to another." John 13:34, 35. It is not when we criticize one another, or when we are harsh in our judgment against another, or when we are unforgiving, but when we love one another in this beloved family of Christ, that we are His disciples.

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June 21

Problems of the Pioneer Missionary

BY A. N. ALLEN

OPENING EXERCISES.

SCRIPTURE: Genesis 12:1-5; Acts 16:9, 10; Psalms 126:6.

TALK: "Initial Problems of the Pioneer Missionary."

TALK: "Other Problems."

CLOSING EXERCISES.

Initial Problems of the Pioneer Missionary

THE pioneer is a forerunner, an ambassador for Christ and for the church. He lays the foundation upon which other laborers who will follow in later years must build. To a large extent the whole future development of the work in each new field depends on the kind of foundation laid by the first missionaries who begin the work.

The true pioneer represents and prepares the way for every branch and department of the work which will be developed in later years. Before any departmental secretary arrives he has organized Sabbath schools, taught the principles of healthful living, bound the young people together in missionary activities, started schools, and possibly trained and sent out colporteurs with the printed page.

You may be called to be a pioneer missionary, to leave what we call civilization far behind, and go into

regions that are most primitive. You may be called to go where there is no doctor, no drugstore, hardware store, clothing store, or food store. You may even find yourself where money is unknown. In this case much study will be required to decide all that should be taken along, and what should not be taken. One pioneer took a heavy, expensive cooking range to a country where there was no fuel for it. A gasoline stove should not be taken where there is no gasoline.

Then, how shall you pack the many things you must take? Can heavy freight be carried, or must it be put into packages which can be carried on muleback or by carriers? In some damp, warm countries in order to protect goods from ants or from moisture, everything must be packed in tin or zinc lined boxes. And, incidentally, these packing boxes may be your first furniture. Each box should be numbered and a careful list kept of every item in each. Otherwise you may have to open several cases to find one needed article.

A wise pioneer will never, never start a long journey overland in the rainy season.

Careful study must also be given to what diseases may be found where you are going. What preparation can you make to protect your own health, and help the people you hope to serve? There is no other way by which the hearts of the people can be reached so quickly as by relief of their sufferings. Do you know thoroughly your hydrotherapy and first aid? If not, you will not want to start until you do. You may be called on to prepare the dead for burial, bring babies into the world, set broken bones, pull teeth. And if you fail the people in one thing, they will distrust you in all.

Are you finicky about what you eat? Experience has proved that one can learn to like almost anything. It may be a hard process at first, but a wise pioneer does not depend on imported foods. He adapts his taste to locally grown vegetables and fruits. Many find it necessary to plant a garden. Fresh foods help the health and save the pocketbook. The missionaries who stand the tropics best are those who adapt their diet to local products. A little study and experimenting will produce many good dishes from things never before seen.

What should be done where money is unknown? Men will be needed to help build a house, and for guides and canoe men. You will need to secure native vegetables and fruits. You may need help in clearing land, so that you can have a good garden. Here is where barter comes in. Cloth and blankets, knives and axes, spoons and fishhooks, small mirrors, and salt make good money anywhere on earth.

A pioneer lays a foundation upon which he and other missionaries can build for Christ.

Other Problems

Of the Pioneer Missionary

THE missionary home is the most important pioneer institution. This is the background of all other activity. It is here that the teaching of the missionary is demonstrated before the people. The pioneer-missionary home can never be a private institution. There is no room here for selfish exclusion. It is fatal even to desire seclusion such as the young missionary expressed in a letter to her friends in the homeland. She told of the wonderful little cottage she had for a home, and then said, "We could be so happy here if it were not for the natives, and we are thinking of getting a good dog to keep them away." A spirit of friendliness on the part of the good missionary wife can do more to break down prejudice than many sermons.

In some countries when visiting neighbors come in, the men remain to visit in the living room, but the women go straight to the kitchen. And every day is "at-home day" with them. They come in at the most unexpected hours. If there are kettles on the stove, they may remove the lids of each one to see what is being cooked, and perhaps they will taste it to see if it is good. They may all decide to stay to dinner, and a much larger quantity of food will have to be prepared. What an opportunity is this to teach how to prepare and cook food in a healthful way. This is the pioneer cooking class which lays the foundation for health in all the believers' homes. This is more important than all that is taught in public.

But this teaching and learning is not all one-sided. There are many things that a new missionary can learn from those he would teach. The natives can teach us what roots to steep for an ant poison, and ants are our number-one enemy in most tropical countries. In certain countries it is necessary to learn how to make manioc meal, which is poison manioc and which is not, and which are poison plants to be avoided. Someday it may be needful to learn how to make soap from certain plants. And there are medicinal plants which are very effective in certain cases. When missionaries are willing to learn from those about them, the natives are usually ready to give attention to

what the newcomers would teach them.

You have now built a house and planted a garden. During this time you have had continual contact with the people. You have been studying their language, possibly holding some meetings with them. You have treated a few cases of sickness. Meanwhile the people have been sizing you up. They know whether your proffered services to them are prompted by love or are merely professional. The primitive peoples may not read books, but they are keen readers of our mind and character. It would be very hard to deceive them.

Among all primitive people there are certain things which are taboo, or unlucky. The people are largely controlled by superstition. No one is supposed to die except when someone else has cast a spell on him or when he has violated a taboo. But they have seen you ignore all these unlucky things, and you have not died. Why does not taboo work with you as it is supposed to with them? It is because of your religion. You have a great God with whom you talk. You have His Book which teaches the way of life. It gives power over all witchcraft. It tells the secrets of the past and the hope of a better life to come. You tell them of the great Creator, His rest day, His love for us. Human hearts respond to the call of God.

By this time a day school has been started. Provision was made for this, and suitable equipment was brought along. Not only do the children want to learn, but many of the older ones beg to be taught. Or the parents may want to be paid for sending their children to school. But they all soon learn to read God's word, to sing the songs of hope, to lay aside certain harmful foods and habits, to keep their bodies and homes clean like ours, not to waste so much time, to wear clothes, and even to make them. You feel that some progress has surely been made, even though it was accomplished slowly and with great patience.

Then there are long, dark days and nights. You have worked hard for the recovery of some very sick man or woman. And just when you feel that the battle is won, a witch doctor comes along and gives a potion of some kind and the patient dies, and you are accused of having been the cause. You are now under suspicion and possible danger from the patient's

family. Death is avenged only with another death. But God protects His own, though Satan would glory in your destruction. How near we must live to Him who can protect us!

And dark, trying days come when husband or wife or daughter Mary is laid low with a terrible fever. No, there is no doctor. But you remember your hydrotherapy, and you pray as you work, and again God comes to the rescue. Many of our missionaries are alive today only by the grace and power of God.

After all, you seem to have gained the confidence of the people. Word has gone out to far villages. People want to see the missionary and his wonderful wife. They are said to have great magic. Stories are greatly exaggerated. They must come to see for themselves. They come long distances, fifty and more strong. They are hungry after so long a journey, which may have taken them weeks. They have come to see white folk who wear clothes; and though they have none to wear, they come knowing that they will not be repulsed. Fortunate is the pioneer missionary who has a good corn and manioc field with plenty of sweet potatoes. Fifty or more hungry people on a ten days' visit can consume a large quantity of food. But during these ten days you give yourself to them day and night. In every way possible you try to reveal the Master to them. He fed five thousand who came to hear His word. Finally the people return to their villages. They carry the glad tidings to many others, and so the message of God spreads from mouth to mouth far beyond our knowledge. The pioneer has paved the way for future missionaries who will someday reach those villages so far beyond.

And when the people like you, they often bring presents. There are woven baskets, oars for the canoe, fish, and fruit, or a monkey or a parrot. Until you are oversupplied with such things, you are glad to get them. But it would reveal bad manners to refuse anything, although you do not care for it. And to accept a present obligates you to make a present in return. What shall you do? Well, you find a dress or a pair of trousers that you can spare, or a big red kerchief, a small mirror, or a few yards of cloth. And that is just what was wanted when the present was brought.

You have made a very good friend to whom you can tell of the great Friend who gave His life for all.

In time the natives learn that clothes have a real purpose besides just adornment. Clothes provide warmth on cold nights, and they help to protect from the ever-present insects which bite. The missionary wife teaches the women the use of the needle, and soon they can turn a piece of cloth into a dress or a shirt, or possibly a pair of trousers. And then they learn how to wash their clothes and make them fresh and clean for Sabbath. There are many things which pioneer missionaries must teach.

Someday you will want a real house with a floor and windows. Until now it has been a palm-thatch roof, upright poles for walls, and mother earth for floor. But where will you get the boards? You will go to the forest. The natives will tell you which trees are proof against white ants. You fell them, and cut them into logs. The logs are hoisted onto a frame about six feet high for the sawing. With a special saw, the logs are cut into boards. One man stands on top of the log, another down under. So in time you build a better house and church. Happy is the pioneer who has a good assortment of tools and knows how to use them.

A real mission is new running. It has cost much labor and more prayer and patience. But you feel well repaid as you see many rejoicing in the new life of Christ Jesus. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

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June 28

Jesus Speaks to You

BY ALFRED W. PETERSON

SONG: "Speak, My Lord," No. 73 in "Missionary Volunteer Songs."

OPENING EXERCISES.

SCRIPTURE READING: Psalms 19.

INTRODUCTORY REMARKS by Leader.

SYMPOSIUM: "How Christ Speaks to Us" (Parts I to IV).

SPECIAL SONG: "Speak to My Soul," No. 554 in "Christ in Song."

SYMPOSIUM CONTINUED: (Parts V to VII).

POEM: "Satisfied With Jesus."

TALK: "Our Part in Hearing God's Voice."

CONSECRATION SERVICE.
BENEDICTION.

Notes to Leaders

This is another study in the series, "How to Make Christ Real." The leader should endeavor to get as many as possible to take part in this meeting. One's interest in the society depends upon how much he shares in the activities of the social meeting, and the more are engaged in some activity in the program, the larger is the interest.

Emphasize the fact that we may cultivate the consciousness of Christ's presence through His various methods of speaking to us.

Let the talks be well prepared and to the point. They should not be more than three to five minutes in length. At the conclusion of the talks, the leader should conduct a brief consecration service, giving opportunity for the telling of an experience. Perhaps as a key thought to this consecration service the leader might ask for some experience that relates to the symposium presented.

Introductory Remarks

(By the Leader)

TODAY we are to think of the ways by which Christ speaks to us and attempts to reveal Himself to us. We shall be able to make Him real as we keep in mind the thought that Christ, our Creator, Redeemer, and Friend, is speaking to us in various ways, and desires that we shall be conscious of His presence. At some time in our experience we have all faced the problems of young people: How shall I assure myself of victory over temptation? In what kind of recreation should I engage? To what schools shall I go to secure an education? What shall be my lifework? These and a hundred other questions present themselves to us. What counsel would Jesus give if He were here in person with me? In seeking counsel we may know, first, that He is with us; second, that He is waiting to speak to us; and, third, that He desires to lead us in the way of happiness and success.

How Christ Speaks to Us

(An Outline)

I. CHRIST SPEAKS TO US THROUGH HIS WORD.

1. God's word is a message from a Person. The word is the voice of God to you. "Messages," pp. 257, 246. How precious this voice is to us!

a. It is to be esteemed more than our necessary food. Job 23:12.

b. It is more precious than gold or silver. Ps. 117:1, 2.

c. It is the joy and the rejoicing of the heart. Jer. 15:16.

2. This word is precious to us because:

a. Our salvation depends upon our

knowledge of God's will as contained in His word. "Christ's Object Lessons," p. 111; "Messages," p. 260.

b. Our victory over sin and our triumph in the last great conflict depend upon having our minds fortified with the truths of the Bible. "The Great Controversy," p. 593.

3. Because of the necessity of one's knowing the word if he is to be saved, the Bible and its portions are being circulated in 1,039 languages and dialects. During the past decade some portion of the Bible has appeared in a new language at the rate of one every five weeks.

4. Anciently Christ the Word was made flesh and dwelt among men. John 1:1-14. Today the Holy Spirit makes real to us the things of His word. "Acts of the Apostles," p. 53; "Christ's Object Lessons," p. 113. In making Christ real through His word, it is our part to—

a. Dig into the word. "Messages," p. 261.

b. Contemplate the word. "Messages," p. 263; "Christ's Object Lessons," pp. 59, 60.

c. Obey the word. "Christ's Object Lessons," p. 112; James 1:22-25; Matt. 7:24-27.

d. Think of Him as our unseen Friend and Companion at our side as we read the word and meditate upon its message to us.

II. CHRIST SPEAKS TO US BY HIS HOLY SPIRIT.

John 16:7-15; "Messages," p. 156.

1. The Holy Spirit loves especially to address the youth. "Messages," p. 246; "Christ's Object Lessons," p. 172.

2. The Holy Spirit is the essential power in preparing us for translation into heaven. John 3:5, 6.

3. The Holy Spirit will make the things of God a living power in our hearts. "Christ's Object Lessons," p. 149.

4. The Holy Spirit speaks by the still small voice. 1 Kings 19:11-13.

5. The Holy Spirit reveals the things of the kingdom to the obedient heart. 1 Cor. 2:9, 10, 14.

6. God gives His Holy Spirit to us for our guidance. John 16:13; Isa. 30:21.

III. CHRIST SPEAKS THROUGH MEN OF EXPERIENCE WHOSE LIVES HAVE BEEN CONSECRATED TO HIM.

Isa. 6:5-8; "Testimonies to Ministers," p. 497.

1. Illustration.

a. Moses. Ex. 4:10-12.

b. Jeremiah. Jer. 1:7-9.

c. Ezekiel. Eze. 3:4; John 1:23.

2. "When the laborer stands before the people to hold forth the words of life, there is heard in his voice the echo of the voice of Christ. . . . God speaks to their hearts through the man consecrated to His service."—"Counsels to Teachers," p. 509.

3. These men are God's voice to us, and we should not lose these words through inattention. "Messages," p. 266.

IV. CHRIST, THE CREATOR, SPEAKS TO US THROUGH NATURE—His Creative Words.

1. The heavens speak of God. Ps. 19:1-7; Isa. 40:26; Job 38:31-33.

2. The structure of our own bodies speaks of God. Ps. 139:14-18.

3. All nature speaks of God. Psalms 104; Job 38 and 39; "Education," p. 99.

a. The brier and thorn, the thistle and tare, speak of the curse of sin. "Education," p. 101.

b. Birds, blossoms, sunshine, etc., speak of God's goodness. Ibid.

V. CHRIST SPEAKS TO US THROUGH HIS PROVIDENTIAL WORKINGS.

"Steps to Christ," p. 87; "Messages," p. 156.

1. God's providences indicate the way He would have us go. Job 23:10; "Steps to Christ," p. 70; "Education," p. 267.

2. The surrendered heart will be guided by the divine hand. "Acts of the Apostles," p. 283.

3. Illustration: Joseph recognized that God led him in his experiences in Egypt. Gen. 45:5-8.

4. Illustration: Cite story of Solusi Mission—property given by Cecil Rhodes.

VI. "THE VOICE OF DUTY IS THE VOICE OF GOD."

"Testimonies to Ministers," p. 402.

1. Conscientiousness in little things—this is Christianity. "Messages," p. 143.

2. Illustration: Daniel. God co-operated with Daniel because he was faithful in the smallest duties. "Christ's Object Lessons," p. 356.

3. Prayer cannot take the place of the performance of every known duty. "Messages," pp. 248, 106.

4. Those who do not fulfill the claims of duty forfeit the condition of acceptance with God. Obedience makes valid His "deed of trust" or "note" to us. "Christ's Object Lessons," p. 143.

5. Illustration: Jonah.

6. Religion manifests itself in the performance of the lowly duties in the daily life. "Christ's Object Lessons," p. 360.

VII. CHRIST SPEAKS TO US THROUGH THE NEEDS OF OTHERS.

1. Illustration: It was the need of Macedonia presented to Paul which called Paul to ministry in Macedonia.

2. "Lift up your eyes, and look on the fields." John 4:35; Matt. 9:36-38.

3. Christ permits us to come in contact with suffering humanity to call us out of our own selfishness. "Christ's Object Lessons," p. 388.

4. The heart of God is pained by the suffering of man. "Education," p. 263.

5. He does not wish any creature to suffer a moment's pain which can be relieved. "The Desire of Ages," p. 207.

6. Christ joins hands with those who engage in ministry to mankind. "Education," p. 271; "Counsels to Teachers," p. 490.

7. God is calling you to His service. "Fundamentals of Christian Education," p. 488; "Messages," p. 224.

8. Jesus will make Himself real to those who labor for the needy ones in the near and far places of earth. "Education," p. 270.

Our Part in Hearing God's Voice

And Making Christ Real

1. We should study the Scriptures if we are in doubt concerning any course of action. "Messages," p. 156.

2. We should not wait to feel. We must believe and act. "The Desire of Ages," p. 203; "Christ's Object Lessons," p. 333; "Messages," p. 309.

3. We should keep Jesus ever before us. Prayer will become conversation, and we shall have a joyful sense of His presence. "Christ's Object Lessons," p. 129.



CHRIST loves the heavenly beings that surround His throne; but what shall account for the great love where-with He has loved us? We cannot understand it, but we can know it true in our own experience. And if we do hold the relation of kinship to Him, with what tenderness should we regard those who are brethren and sisters of our Lord. Should we not be quick to recognize the claims of our divine relationship? Adopted into the family of God, should we not honor our Father and our kindred?—"The Desire of Ages," p. 327.

Satisfied With Jesus

I'm so satisfied with Jesus,

Every day and every hour:

He's the source of all my comfort

When the clouds of sorrow lower.

In the midst of my affliction,

When the waves of trouble roll,

Jesus comes in sweet compassion

And brings peace within my soul.

I'm so satisfied with Jesus.

When the skies are bright and clear

And the sun shines bright around me,

Then I love to feel Him near.

For 'tis He that sends me pleasure,

And I trust His hand to guide,

And I sing as on I journey.

He is more than all beside.

I'm so satisfied with Jesus;

For when those who once were true

Prove to be untrue and faithless,

Leaving old friends for the new,

Then I turn to Him whose friendship

Never changes, never ends;

For I always find in Jesus

An unfailing, faithful friend.

I'm so satisfied with Jesus,

He is all in all to me,

And I could not do without Him—

He my constant stay will be.

At all times, in joy or sorrow,

Sunshine clear or shadow dim,

Jesus helps me, Jesus holds me;

I'm so satisfied with Him.

—Alice Abbott Tiney.



Junior Meetings

June 7

The Christian and His Money

BY LAURENCE P. WEST

OPENING SONG.

SCRIPTURE LESSON. (See Senior program, p. 16.)

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

SECRETARY'S REPORT.

SPECIAL MUSIC.

SUPERINTENDENT'S TALK: "Money and Its Beginnings." (See p. 16.)

READING: "Do You Know?" (See p. 17.)

RECITATION: "One Dollar."

SYMPOSIUM: "The Value of My Quarter."

TALK: "Why Give to Foreign Missions?"

TALK: "A J.M.V. and His Money."

STORY: "A Young Budgeteer."

CLOSING EXERCISES.

Note to Superintendents

Today we desire to give the Juniors information about the national money. Perhaps you can consult with the Senior M.V. Society officers and show the Juniors displays or collections of old coins which the adults may have gathered. Also stress the value of a budget for even a Junior, and lay special emphasis on the spiritual lessons and the stewardship expected of all.

One Dollar

(Child, examining a silver dollar)

DATE—shows how many years have passed since Jesus came to the world and gave the great commission.

LIBERTY—suggests texts which express Jesus' proclamation of liberty to those bound in sin.

LAUREL WREATH—calls to mind the crown that shall not fade away.

"IN GOD WE TRUST"—"Lo, I am with you alway."

EAGLE—suggests those who shall have their strength renewed day by day.

"*E Pluribus Unum*" ("One out of many")—stands for unity of all nations in Christ.

ARROWS in one foot of the eagle—makes us think of the speed with which the gospel should be broadcast.

OLIVE BRANCH in other foot—typifies the way in which every Christian should be a messenger of peace.

RING in true money—reminds the Christian that his life should "ring true" to Christ.—*Adapted from Missionary Review of World.*

The Value of My Quarter

I HAVE earned a quarter—how shall I spend it?

1. If I buy food, it will provide me with one light luncheon perhaps. This will furnish one third of one three hundred sixty fifth of my year's meals.

2. If I buy clothing, it will buy a pair of cotton hose, or it might buy three plain handkerchiefs.

3. Suppose I spend it for entertainment. I might be able to attend a roller-skating rink, which will entertain me only one three hundred sixty fifth of the evenings of the year.

4. It will buy me one good magazine, or a small book, which I can read through in an evening; again, only one three hundred sixty fifth of a year's culture obtained.

5. Now, if I save it and give it to Sabbath school, it will bring a knowledge of Jesus to some poor soul in faraway Africa or India, and will be of lasting benefit, even through eternity; for if I had not given my quarter to missions, that soul might never have known the saving grace of Jesus.

This is the way I shall spend my quarter. How will you spend yours?

Why Give to Foreign Missions?

WHY should we give money to save heathen abroad when there are heathen in our own country to save? There are other "whys" equally logical.

Why should I give money to save those in other parts of this country when there are needy ones in my own State?

Why should I give money for those in other parts of the State when there are needy ones in my own town?

Why should I give for the poor in the town when my own church needs money?

Why should I give money to the church when my own family wants it?

Why should I waste on my family what I want myself?

Why?

Because I am a Christian, and not a heathen.

—A. B. Upham.

A J.M.V. and His Money

"MOTHER, give me a nickel. The ice-cream man is coming." Did you, or YOU, ever say that? How many nickels go that same way!

They remind one of the little girl who was given a nickel to take to meeting to give to Jesus. When she got home her mother asked her if she gave her nickel. She said, "I saw

an ice-cream man on the way, and I gave the nickel to him to give to Jesus."

Contrast this experience with the boy who was given a dime, which he could spend just as he pleased. What do you suppose he did with it? He went directly to his world bank on the shelf and deposited it. That was his Sabbath School Investment bank. Boys and girls, which child had the right training?

Do you know the value of money? Do you know that in every dime there are ten pennies; that in every dollar there are ten dimes? For every dime you get, Jesus asks for one penny as His—for every dollar, one dime. This portion is His, just as the Sabbath, one seventh of the week, He has set aside as sacred. You remember Jacob's experience at Bethel, and how he said, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:22. This was more than two hundred years before the law was given at Sinai. Malachi says, "Bring ye all the tithes into the storehouse, . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing."

And now your part—the nine tenths. You may think that because that money was given to you, or since you earned it yourself, it is yours to do with as you please. But in this you are mistaken. "All we possess is the Lord's, and we are accountable to Him for the use we make of it. In the use of every penny it will be seen whether we love God supremely and our neighbor as ourselves."—"Christ's Object Lessons," p. 351. "Every penny used unnecessarily deprives the spender of a precious opportunity of doing good. It is robbing God of the honor and glory which should flow back to Him through the improvement of His entrusted talents."—*Id.*, p. 352.

Juniors should give to Jesus through the Sabbath school and its Investment program. They should support the great world-wide missions work in the offerings at Junior meeting.

Juniors should early learn to work, that they may have money for various things without having to depend upon their parents. They can do a great deal to help in family money matters. Clothes and school supplies can be bought; oh, yes, and money can be

earned for expenses and uniforms for the Junior camp in the summer. Why shouldn't Juniors help mother and father pay for these? Remember the grand time you had last summer! You didn't get to go? Well, Junior camp time is nearly here, but perhaps even yet you can earn and save toward those expenses.

Paul said in his first letter to Timothy: "We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." 1 Tim. 6:7-10. Having money is no sin, but the wrong use of it is. If we allow money to become a god to us, if all our thoughts and energies are on money, we do wrong.

Let us resolve now to make better use of our money, that when the Saviour of the world shall return He may say "Well done."

A Young Budgeteer

I was taking supper one evening at the McKinstry home, parishioners of mine. When young Mac came in, an eight-year-old in high third grade, his father asked, "How did spelling go today, Mac?"

"A hundred in spelling, dad, and another in 'rithmetic."

"And how about the chores? Does mother give you a hundred for the woodbox and the waterpail?"

"Yes, father," said Mrs. McKinstry, "I haven't needed to remind him once."

"That's fine, Mac; then this must be pay day."

So saying, the father took twenty-five cents from his pocket and handed it to Mac. At once the boy went to the writing desk and took out a drawer that had several small boxes in it. He picked up one marked "Tithe" and put into it three cents. In another marked "Offerings" he put the same amount. Next he put two cents into a box marked "Candy." Another was marked "Clothes," and into this he put four; "Reading" took three cents, "Entertainment" took four, and "Savings" took six, finishing the list.

Mr. McKinstry explained that Mac

and he had worked out the system. "There is no bookkeeping. When Mac thinks he needs a new tie, or wants to go to a lecture or a concert, he has his own money for it. As soon as there is a dollar in the savings box, it goes to the bank. Already interest day adds more than a dollar to that account."

I could not but imagine the wonderful possibilities if training like that should become general. What would it mean for church and for community?—*W. J. Gregory, adapted.*

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June 14

The Church and My Part in It

BY ANDREW C. FEARING

OPENING SONG: "Soldiers of the Cross," No. 70 in "Missionary Volunteer Songs."

SCRIPTURE READING: 1 Corinthians 12: 12-27.

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

TALK: "Living Members of the True Church." (See the Senior program, p. 18. The Junior Superintendent or a qualified adult should simplify this talk for the Juniors.)

RECITATION: "My Gifts for God's Service."

TALK: "Jesus Is Counting on You."

SONG: "Can the World See Jesus in You?" No. 34.

SYMPOSIUM: "Jesus' Messengers."

CLOSING SONG: "The Youth of the World," No. 36.

BENEDICTION: Repeat Matthew 24:14 in unison.

My Gifts for God's Service

(Recitation for one child or for several in concert)

THESE two little hands¹ God gave me
To work for Him with all my might,
Whene'er He bids me, strong and willing,
From life's glad morning till the night.
These little eyes,² to keep their vigils,
Lest sinful deeds my hands may do,
To watch and keep the right path ever,
That I to Him may e'er be true.

THESE little ears³ He gave, that daily
I His counsels wise might hear,
These little feet,⁴ that on His errands
I might run afar and near.
My heart⁵ He gave that I might love
Him,
My voice,⁶ that I His praise may sing;
And I pray that I may ever
Serve with all my gifts my King.

—*Ida L. Reed.*

¹ Hold up hands. ² Lay finger tips on eyes. ³ Touch ears. ⁴ Point to feet. ⁵ Lay hand to heart. ⁶ Touch lips lightly.

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"If God is allowed to make men love like Christ, they will live like Christ."

Just Like Me

WHAT sort of church would our church be if every member were just like me? Better or worse would our church be if every member were just like me? Were every member of our church to be just such a member as Christ would see, what changes would come to you and to me. And the gain to our church—what would it be?

—*P. W. Sinks.*

Jesus' Messengers

(A few days before the meeting, ask five or six Juniors to be prepared on such points as the following, concluding this symposium with the suggested discussion.)

ASK one Junior to tell of literature he has distributed, how he did it, and if any conversation followed. For example, one of our Juniors systematically distributed *Present Truth* every week in a certain community. After about the fourth week a man met him at the door and said, "Sonny, I don't want these papers any more."

"But, mister, they are good reading, and they will help you to know about Jesus and be prepared for a place in His home when He comes for you."

"Well, I'm not interested in religion, and I don't want the paper any more."

"But, sir—"

"Never mind; go along and don't leave any more of these papers."

However, the next Sabbath afternoon our Junior friend paused in front of the house debating what to do. Something inside (and we know that it was the Spirit of Jesus) told him to leave the paper just the same; so very quietly he tiptoed across the porch and slipped it under the door. He continued thus for several weeks, and on another Sabbath the man met him at the door again and said, "Son, I thought I told you not to leave these papers here."

"But, sir, I just felt that I ought to."

"Come here, son; I want to talk with you. I could not help reading one of the papers the other day, and since I did I have wanted to know more and more, and have now read them all. Where do you go to church?"

"I'm a member of the Seventh-day Adventist Church."

"What time do they have their services?"

"We have our Sabbath school at nine-thirty in the morning. Wouldn't you like to come?"

"Well, I may come to your service next week." And so he did, and later he was baptized into the Seventh-day Adventist Church.

Another might tell of an experience he had in the Missions Extension campaign that has just passed, or how he earned some missionary money. Others might tell of a missionary visit, of giving away flowers or fruit, or of visiting those who were ill. Yet another may tell of the bringing of a

friend to Sabbath school or to M.V. Society meeting.

In the discussion, ask the Juniors to suggest ways in which they may take an active part in the church. Help them to understand that they have a place in the church that is just as important as that filled by older members. They are the future church, and they should consider themselves in training to fill offices in later years. They are held responsible by their Master Comrade, Jesus Christ, to lead helpful, clean lives of service. Guide the discussion, drawing from the children such points as the following:

Every loyal Junior Missionary Volunteer will attend church faithfully each week. The Sabbath service is especially sacred to him. God meets with His people on that day, and the church is His home on earth. Nothing that is sacred should be treated with carelessness or indifference. Place the following quotation on the blackboard, so that the children may repeat it in unison as their vow:

"God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart; for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The High and Holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."—*"Testimonies," Vol. V, p. 494.*

We should take part in all the services of the church—prayer, songs, responsive readings, Junior choir, etc.

We can pray for the church, its work here at home and in the mission fields. We can have our part in the reaching of the mission goals of the church. We pay our tithe and give our offerings for His work, and thus show by our sacrifices that we appreciate His gifts and His love for us.

We may enlist the interest of other boys and girls in our Sabbath school, church, and society meetings, and bring them with us. We can introduce them to Jesus, whom we love so dearly.

We shall join with earnest enthusiasm in the Progressive Class work. Each Junior should have as his aim to be a Friend, Companion, and Comrade, and then as a Master Comrade he may someday be a leader of other youth in purposeful living.

We can be missionaries—here at home first before we go to far-off lands. We can be a member of missionary bands and be able to do simple, helpful tasks for Christ—take care of the sick, aid in home duties, prepare a meal, do practical work with saw and hammer, aid in keeping the house of God in order, and never deface church property in any way, and be a blessing of happiness and usefulness to those in need.

(NOTE: A very complete list of practical suggestions for missionary activities is given on pages 51 and 76 of the

"Junior Handbook," and pages 150 to 166 of the "Master Comrade Manual." These should be studied with the Juniors, and plans should be laid for definite work according to their talents and abilities.)

Jesus Is Counting on You

God has ordained that the church should be His divine instrument for spreading the gospel to the entire world. The church was founded by Jesus for missionary service, to carry His message, to prepare His children for a home in His new world. He has made no other provision for telling others of the wonderful gift that can be theirs.

Doctor Gordon tells of an imaginary conversation between Jesus and the angel Gabriel. This was supposed to have taken place when Jesus returned to heaven after His death on the cross.

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

"Yes."

"You must have suffered much," said Gabriel, as he looked earnestly into the face of our Saviour.

"Yes," again came the answer in a wondrous voice.

Then as the imagined story continued, Gabriel went on to ask Jesus if all down there know about His life and death which makes possible their salvation.

Jesus paused for a moment and then said that He was depending on Peter, James, John, and the other disciples to make it the business of their lives to tell all about the wonderful things God has done for them. And then Gabriel spoke up to say: "Yes, but suppose Peter fails; suppose that after a while John simply does not tell others. Suppose their descendants, their successors away off in the twentieth century, get so busy about other things—some of them proper enough, some perhaps not so proper—that they do not tell others; then what?"

And then Jesus answered quietly, "Gabriel, I haven't made any other plans."

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WHATEVER makes men good Christians makes them good citizens.—*Daniel Webster.*

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"THE value of a grindstone is in its grit—a sense in which a man is like a grindstone."

June 21

Pioneer Missionary Heroes

BY RUTH CONARD

Note to Superintendents

The life sketches of six prominent and well-known missionaries are given in this program. Each sketch is divided into four sections, or "clues." It is suggested that a different speaker deal with each different missionary, and that the speaker not give the name of the missionary about whom he is telling. As soon as a person in the audience recognizes the character the speaker is describing, he may write the name on a slip of paper and pass it to an usher, who is waiting to receive these ballots. If a person recognizes the missionary before the speaker is through giving the first clue, he receives a score of 4 points; if during the second clue, a score of 3; if during the third clue, a score of 2; and if during the fourth clue, a score of 1. This is done for each of the seven sketches, and the person in the audience who gets the highest score is, of course, considered the best informed regarding mission history. The sketches are so arranged that the least familiar events in the missionary's life come first, and those better known later. This method of presentation will keep the listeners alert, and the unfamiliar facts will probably remain in their memories longer than if each biography were given merely as a talk. Incidents can, of course, be added to all these sketches by consulting biographies of the different missionaries.

A short talk on the need of not only remembering our missionaries in prayer, and giving money for their support, but also preparing ourselves for service and offering our lives for the cause of God, and the poem, "The Real Giver," page 15, will make a good conclusion to the meeting.

Robert Morrison

FIRST CLUE:

Because he learned very slowly when he was a boy, this missionary, born in England in 1782, was considered by many of his schoolmates as a dunce. But he was very persistent, and, because of this, came out ahead of many of the brighter students. His family was poor, and early in life he learned the cobbler's trade to earn money. But while he made shoes, he kept on studying. When he finally secured an appointment as a missionary, he spent two years at a missionary college, studying the language of the country to which he had been appointed, and other subjects which would be helpful to him.

SECOND CLUE:

The country to which he went as a missionary was, at that time, closed to all foreigners except those who

came to trade. The death penalty was inflicted on natives who were discovered teaching the language to a foreigner. But this persevering missionary, arriving in this forbidding land, finally found a place to live and a native who was willing to teach him the language secretly. For a while he adopted the native dress and food, but he became sick as a result, and returned to the European way of living. After he had been in the mission field for two years, he was appointed translator to the East India Company, which position gave him a steady income and permission to remain in the country.

THIRD CLUE:

This heroic missionary faced many trials, but perseverance and faith in God buoyed him up. The keynote of his entire life is found in the answer he made when he was setting sail for the mission field, to the ship owner's cynical question:

"And so you really expect that you will make an impression on the idolatry of the great Chinese Empire?"

"No, sir," the earnest missionary replied, "I expect *God* will."

FOURTH CLUE:

Because of the strict rules against the preaching of the Christian faith in China, this missionary was compelled to make his appeal to the heathen people of that great land almost entirely through the written word. He, with one helper, translated the entire Bible into Chinese, the Old Testament of this work alone filling twenty-one volumes. Also, he produced a dictionary of the Chinese language and a Chinese grammar. His establishment of a dispensary, manned by a native who had learned the main principles of European treatment, marks him as the forerunner of modern medical missions. He died in 1834, after more than twenty-five years of service in China.

John Eliot

FIRST CLUE:

Born in England, in 1604, the man I wish to tell you about was graduated from Cambridge University at the age of nineteen. Association with Thomas Hooker, the great Nonconformist minister who later went to America and helped found the colony of Connecticut, influenced the young man's life to such an extent that he took up the ministry. He was a very pious man. The secret of his marked success as a worker for the Lord may be found in the following famous quotation from his pen: "Prayer and pains, through faith in Jesus Christ, will do anything."

SECOND CLUE:

Despite the fact that as a minister he received only a small salary, he was a very generous man. One day, just after receiving his pay, he stopped on his way home to see a poor family,

and, seeing their need, decided to give them some financial help. However, the treasurer, afraid that the generous minister would give away part of his salary before he reached home, had tied the money up securely in a handkerchief. The minister tried to loosen the knot, and, failing, gave the handkerchief containing his entire salary to the mother, saying, "God must have meant it *all* for you."

THIRD CLUE:

In 1631 this godly minister followed the Pilgrims to America, where he could preach as his conscience dictated. For nearly sixty years he was a minister in Roxbury, Massachusetts, a suburb of Boston. He was one of the authors of the Bay Psalm Book, printed in 1640, the first book ever published in the American colonies, and the first American psalmbook. Soon after he came to America, he observed the destitute spiritual condition of the Indians, and decided to try to help them. First he set about learning the Indian language, securing as his teacher an Indian who had been imprisoned by the English. These Indians had no written language; so, after learning their language, he reduced it to writing.

FOURTH CLUE:

This man has a number of "firsts" to his credit. He delivered the first sermon ever preached on the mainland of North America in the language of the Pequot Indian tribes. The Mohawk Indian Bible, which he translated, was the first Bible ever printed in America, being published in 1663. Besides teaching them about the true God in heaven, this man, known as "the apostle to the American Indians," taught the natives how to raise crops, build bridges, make houses, and clothe themselves properly. He was forty-one years old when he began his work among the Indians, and in fourteen years there were 3,600 converts, or "praying Indians" as they were called. He died at the age of eighty-six. His influence extended far beyond the North American continent, for it was his life and work which helped to inspire men such as Adoniram Judson and William Carey to give their lives to mission service.

Robert Moffat

FIRST CLUE:

This famous missionary's home country was Scotland. He was born in 1795 into a poor but godly home. He did not like to go to school, and when still a boy ran away to sea. However, he had several narrow escapes, and was glad to return to life on the good, solid land once more.

SECOND CLUE:

At fourteen years of age he became self-supporting, and at sixteen left home, and though he was still unconverted, he promised his mother that he would read a chapter in the Bible

every morning and evening. He was a gardener by trade, and while working in England, passed over a bridge one day and saw a notice of a missionary meeting. He went to the meeting, was converted, and dedicated his life to mission service. "O that I had a thousand lives and the hand-bodies," he wrote home. "All of them should be devoted to no other employment but to preach Christ to these degraded, despised, yet beloved mortals!"

THIRD CLUE:

When he was twenty-two years old, he was sent to the mission field. He had to go by himself. He would have much preferred to take with him as his bride, Mary Smith, the daughter of his former employer, but her parents refused to let her go to a heathen country. After two and a half years, her parents changed their minds, and she joined the young missionary. They were married, and labored side by side for many years in the mission field. This missionary's first convert was an outlaw chief, Africaner, who had held all the countryside in terror because of his many deeds of robbery and murder. It was many years before he had any more converts, but then came a great awakening among the natives, and one after another they accepted Christianity. He translated a spelling book into the native language, also a catechism, and later the entire New Testament. He founded a number of mission stations, the most famous one being at Kuruman.

FOURTH CLUE:

This devoted missionary spent fifty years laboring for the natives of Africa. On the one trip home he made in all this time, he inspired Dr. David Livingstone, who later became his son-in-law, to give his life to the Dark Continent, with the words, "I have sometimes seen in the morning sun the smoke of a thousand villages where no missionary has ever been."

Allen Gardiner

FIRST CLUE:

A great love for the sea led this young man, born in England in 1794, to enter the English Naval College, and later to become a ship's captain. He sailed around the world, and touched at many foreign ports. Converted by a missionary letter written by a woman whom he had known, he offered himself to the London Mission Society, but they declined to employ him as a missionary. Undismayed, he decided that if no one would send him out as a missionary, he would send himself.

SECOND CLUE:

Taking with him only his saddle, his clothes, a spoon, and a Testament, he went first to Africa, and started mission work among the Zulus. For three years he worked among them, and then a war between the Zulus and

the Boers broke up the mission. During the time he was in Africa, he founded the town of Durban.

THIRD CLUE:

Next he went to South America and journeyed many, many miles over mountains and across plains in the great Neglected Continent, in search of a place to establish a mission, only to be turned away by the Indian chiefs again and again. But he refused to be discouraged. He made several trips back to England to raise funds to carry on his work.

FOURTH CLUE:

Finally he found a location on the bleak coast of Tierra del Fuego, at the very southern tip of South America, among natives described as some of the most degraded on the whole earth. But this earnest missionary believed that even these people were precious in the sight of the Saviour, and, returning once more to England, he outfitted a small expedition. There were a doctor, a teacher, a carpenter, and three fishermen, besides the missionary, in the group, with provisions for six months. It was arranged that another six months' provisions were to follow later. But misfortune overtook the faithful little group soon after they arrived at their destination. The boats were wholly unfit for navigating the rough waters of the Strait of Magellan, and the natives were such thieves that it was found impossible to establish a base on the land, and the men were forced to live in the boats. They got sick, and food ran low, but still the other provisions did not come. One by one the brave men died, until only the leader was left. Those tragic last days of the little group are described in the diary which the brave missionary kept, which, in spite of the desperate circumstances, sounded a note of courage and faith in God. The last written words of the missionary, dated September 6, 1851, were: "I neither hunger nor thirst, though five days without food." Twenty days later a relief ship arrived, too late to save any of the intrepid little band. However, this missionary and his faithful associates did not die in vain. The story of their death roused the Christians of the civilized world from their lethargy, and they rallied to establish permanent Protestant mission work in South America.

Adoniram Judson

FIRST CLUE:

This famous foreign missionary was born in 1788, at Malden, Massachusetts. He was a bright, studious child. At sixteen he went to Brown University, and was graduated at nineteen as valedictorian of his class. During his term at the university, he drifted away from religion, and under the influence of an infidel friend, lost interest in all things sacred. Serious thoughts overwhelmed him when, on a

journey, he spent a night in a hotel room, and could hear the moans of a dying man in the next room, and learned the next day that the man who had died was his infidel friend. He was converted and dedicated his life to the Lord's service.

SECOND CLUE:

He went to Andover Theological Seminary to prepare himself to be a minister. While there he was one of the group of five consecrated young men who were instrumental in awakening in America an interest in foreign missions. He married a beautiful, accomplished young woman by the name of Ann Hasseltine. Their honeymoon was a trip to the mission field, which took a year and a half.

THIRD CLUE:

They went to Calcutta, and later settled in Burma. When war broke out between England and the country, the missionary was thrown into the evil-smelling, dark, filthy "death prison," with all the other foreign men who lived in the capital city. The missionary's courageous wife interceded for her husband with the Oriental government officials, and was allowed to bring him food and bedding, in which was a pillow containing the uncompleted manuscript of the Bible which the missionary was translating into the native language, and writing material, with which, despite the unfavorable surroundings, he went on with his work. Even when the white prisoners were taken away to another prison, several miles away, the faithful wife followed, with her tiny baby only a few weeks old. At the close of the war the American missionary was released from prison, and he and his wife were allowed to return to their work for the people of this country which had treated them so cruelly.

FOURTH CLUE:

During his thirty-seven years of mission service, this pioneer missionary to Burma wrote a grammar of the Burmese language, translated the Bible into the language, and at the time of his death, in 1850, was working on a Burmese-English dictionary. He labored for six years before he was able to baptize his first convert, but before his death, many churches had been established in Burma.

John G. Paton

FIRST CLUE:

This missionary was born in Scotland, one of eleven children. The family was poor, and early in life the boy we are talking about had to help with the family expenses, working for a while at his father's trade of stocking making, surveying, laboring on a farm, and later teaching school. He was doing city mission work and studying to be a minister when he decided to accept a call to one of the most dangerous mission fields in all the world at that time.

SECOND CLUE:

The people in the field to which this missionary went were murderers and cannibals. Time after time he escaped death miraculously. One night a would-be assassin sprang at him from the bush with a tomahawk, and he escaped by climbing a chestnut tree and spending the night in concealment there. Again as he and several of his followers were fleeing from enraged savages, their pursuers ran along on either side of the path, with weapons ready to strike, evidently restrained by the same divine hand that shut the lions' mouths from hurting Daniel. All those in the missionary's party jumped safely over a stream which crossed the path except the missionary, who fell back. "Twang" went a killing stone from a sling of a blood-thirsty savage, but it was turned aside by a tree branch. The missionary sprang to his feet, and at another try jumped the stream. The savages gazed after him in silence, but not one crossed the stream. Attempts were made to burn his house over his head. Perfect trust in his heavenly Father was the secret of the life of this missionary, and for fifty years he labored in a disease-infested country, surrounded by cannibals, shedding abroad the light of truth.

THIRD CLUE:

Because there was little fresh water in the place where he was living, this missionary decided to dig a well. None of the natives thought that he could bring up rain from the ground like this, but the missionary was sure it could be done. A few of the younger natives helped him with the digging for a while, but after the well caved in one night, he could get none of them to go down into the hole again, and had to do all the digging himself. It was hard work, but the missionary felt sure that God would bless his faith. And He did. Clear, fresh water was struck, a little more than thirty feet down. That experience broke the back of heathenism in that section. The old chief confessed faith in the God of the missionary, and he and many of his people brought their idols to their white teacher, having changed their allegiance from the heathen gods which they had formerly worshiped to the true God.

FOURTH CLUE:

This missionary was known as "The St. John of the New Hebrides." He labored for almost half a century in the South Sea Islands of Tanna and Aniwa, and translated the Bible into the native language. He was born in 1824 and died in 1907.

✻ ✻

WE are all missionaries, the sent ones of the King: and not our fields, but our faithfulness matters.—George L. McKay.

June 28

Life Lessons From a Postage Stamp

BY C. H. LAUDA

SONG SERVICE: "Missionary Volunteer Songs," Nos. 18, 61, 75, 82.

OPENING SONG: "Living for Jesus," No. 32.

SECRETARY'S REPORT.

BUSINESS ITEMS AND ANNOUNCEMENTS.

OFFERING.

SCRIPTURE READING: Hebrews 10:35, 36.

PRAYER SONG: "Into My Heart," No. 30 in "Missionary Volunteer Songs." (Sing quietly with bowed heads.)

PRAYER: Closing with the Lord's prayer in unison.

SPECIAL SONG: "My Daily Prayer," No. 22 in "Missionary Volunteer Songs."

SYMPOSIUM: "Ten Life Lessons."

POEM: "The Postage Stamp."

LEADER'S TALK: "Accepting the Challenge."

REQUIREMENTS FOR VOCATIONAL HONOR IN STAMP COLLECTING.

CLOSING SONG: "Happy, Loyal Juniors!" No. 57 in "Missionary Volunteer Songs."

BENEDICTION.

Notes to Superintendents

The Juniors should be truly interested in this service, for every day they see stamps—one-cent stamps, two-cent stamps, three-cent stamps, and, yes, even stamps of higher denominations, and foreign stamps, too. It would be interesting for you as leaders to have samples of these different stamps to call to the Juniors' attention. All the stamps can give to the Juniors life lessons.

Symposium: "Ten Life Lessons."—Give each one of ten Juniors one of the life lessons. We have combined in each lesson the physical and the spiritual lesson. It would be well for each one to have a stamped envelope which has come to his address. Note especially No. 9. You will want to have a stamped envelope with the address changed a time or two, which will help to illustrate this lesson.

At the close of the symposium, invite the Junior boys and girls to accept God's challenge. Relate the story of Paul's life. Tell how he suffered all kinds of trials and hardships, but how he was faithful through them all. Repeat what he said at the close of his life. 2 Tim. 4:7, 8. Then make the appeal to the boys and girls who are willing to be like Paul and be a true stamp for Jesus, to stand. Should time permit, have a brief testimony meeting.

Tell the Juniors about the requirements for the Vocational Honor in Philately—stamp collecting. (See pages 132, 133 in "Junior Handbook.") It would be of interest to have someone's stamp collection on display at

this meeting. Mention the books to be read in meeting these requirements. One of the Senior Reading Course books, "Make Way for the Mail," will be interesting for the Juniors to read also. From week to week inquire how the Juniors are getting along with their stamp collecting.

Ten Life Lessons From a Postage Stamp

LESSON 1

HERE is a letter with a three-cent stamp on it. This stamp is only paper. Why, it is not even worth one fourth of a cent in itself, but by the imprint of the Government it is made valuable. It is worth enough money to take this letter to its destination here in the United States, as well as to some foreign countries. You could stick all kinds of paper on this letter, and it would never be of value, for it takes a *special* kind of paper with the *imprint of the Government* to make it valuable and of use in carrying a letter.

Just so it is with one who wants to be one of Christ's stamps. We are of no value in ourselves unless we have the divine imprint of Jesus on our faces. Galatians 2:20 gives us this wonderful thought: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

LESSON 2

The task assigned to this stamp was to take this letter to the person for whom it was intended. The stamp goes about this task cheerfully. It doesn't complain because it has a long, long way to go; but it goes right about its work.

We, as Christ's stamps, should do our work well and cheerfully. We shouldn't complain and fret and fuss and say we wish someone else would do His work so that we wouldn't have to. We should smile and go about our task full of joy and happiness, knowing that Jesus is pleased when we do the task He bids us do.

KEEP YOUR GRIT

"Hang on! Cling on! No matter what they say!
Push on! Sing on! Things will come your way;
Sitting down and whining never helps a bit;
Best way to get there is by keeping up your grit."

"Don't give up hoping when the ship goes down;
Grab a spar or something—just refuse to drown.
Don't think you're dying just because you're hit;
Smile in the face of danger, and hang on to your grit."

"Folks die too easy—they sort of fade away.
Make a little error and give up in dismay;

Kind of Juniors needed are the ones of ready wit,
To laugh at pain and trouble, and keep their grit."

LESSON 3

This stamp was bought from our Government. It cost three cents, and the stamp did all that it was expected to do. The sender of this letter bought the stamp, and he placed it on this letter and expected it to carry this letter to me. The stamp did just that.

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Yes, God, through His Son, Jesus Christ, has bought you and me. We are His. We do not belong to ourselves, for He paid the price for us; so we are His. Do we do all He expects of us? We should, if we are going to be His stamps. First Corinthians 6:19, 20 states: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

LESSON 4

The message that this stamp carried was a good message. Other stamps have the task of carrying all kinds of messages—some of joy, some of love, and some of sorrow and trial. Sometimes it is just an invitation to some program or gathering. It may be a business message. It makes no difference what the message is; the stamp carries it regardless.

As Christ's stamps we have a very great message to carry. It is one of hope and pardon to people who are sick in sin, and dying because of their sins. The message Christ's stamps are to deliver is found in Matthew 28:19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

"Everyone who is added to the ranks by conversion is to be assigned his post of duty. Everyone should be willing to be or to do anything in this warfare."—"Testimonies," Vol. VII, p. 30.

Junior Missionary Volunteers, this is God's command through the Spirit of prophecy: "Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action?"—"Messages," p. 197.

LESSON 5

This stamp has a very good trait. It never gives up, no matter how much

it is licked or pounded. The harder you pound it, the harder it sticks.

It is just that way with one who is Christ's stamp. If people make fun of him, if temptations and hardships come, it only makes him stick closer to Jesus. Christ's stamp doesn't give up because the tasks are hard, but it works all the harder and sticks all the closer.

DON'T QUIT

"When things go wrong as they sometimes will,
When the road you're treading seems all uphill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but don't quit."

"Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a failure turns about,
When he might have won if he had stuck it out,
Don't give up, though the pace seems slow—
You may succeed with another blow."

"Success is failure turned inside out—
The silver tint of the clouds of doubt,
And you never can tell how close you are;
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit."

LESSON 6

This stamp never fights back. When this letter was taken by the postmaster to the post office, there the men in the office pushed this letter and stamp through a canceling machine. This machine slapped it across the face and marked its face a number of times, as you see, but this stamp didn't strike back—no, it went right on doing its work.

Junior boys and girls, we could save a great deal of trouble and heartache if we would be just like this stamp and never strike back when people are mean and cross to us. If governments would be kind that way, too, then we would have no war.

To be one of Christ's stamps, we are to take Him as our example. Isaiah 53:7 tells us that Jesus never fought back. "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

LESSON 7

This stamp belongs to the club known as the M.Y.O.B. That means "Mind Your Own Business." This stamp was so busy with its work, minding its own business, that it had no time to get into other people's business. A friend of mine once lived in a small town where everybody seemed to know everybody's business. A woman once jokingly said to him while he was living there, "It is not necessary for a person to attend to his own business here. There are so many persons who will attend to it

for him." Now, the stamp tends to its own business, and so should you and I.

Christ's stamps are so busy tending to their own business that they have no time to trouble other people. In "Testimonies," Volume II, page 466, we read: "Gossipers and news carriers are a terrible curse to neighborhoods and churches." "They made me the keeper of the vineyards; but mine own vineyard have I not kept." Song of Solomon 1:6.

As Christ's stamps we are to tell others about His great love, and thus we are keepers of a great vineyard. Wouldn't it be terrible if we were busy trying to tell other people about Jesus, and then didn't know Him ourselves? First of all, we should know Him and love Him, and then we are able to tell others of His love.

LESSON 8

One good thing about this stamp is that you can tell by its face what it is. You can tell just how much it is worth. This stamp is worth three cents. That is its value. You can see it in its face. It is that way with you and me, too. Yes, people can tell just how much we are worth by looking in our faces.

IT'S IN YOUR FACE

"You don't have to tell how you live each day;
You don't have to say if you work or play;
A tried, true barometer serves in the place—
However you live, it will show in your face."

"The false, the deceit, that you bear in your heart
Will not stay inside where it first got a start;
For sinew and blood are a thin veil of lace—
What you wear in your heart, you wear in your face."

"If your life is unselfish, if for others you live,
For not what you get, but how much you can give;
If you live close to God in His infinite grace—
You don't have to tell it; it shows in your face."

You don't have to tell what you are. You show it in your face. People will be able to tell whether you and I are Christ's stamps by looking at our faces. They watch our actions; they listen to our words; so we are just like the postage stamp. One can tell just how much we are worth and just how much we are like Christ by looking in our faces.

LESSON 9

This stamp doesn't know what discouragement is. No, sir! Just look. The address has been changed two times. First of all, this stamp took its message to 1728 Third Avenue, Chicago, Illinois, but the woman who was supposed to get this letter had moved, and so someone crossed out the address and marked all over the envelope, putting on the new address, 437 Fifth Avenue, Denver, Colorado.

The stamp wasn't discouraged, though. It took the message right on its way across the country, more than five hundred miles, to Denver, Colorado. When it arrived there, the woman had moved elsewhere; so someone crossed out the address and placed another address on the envelope. The stamp didn't become discouraged, however, but went ahead and took the letter to its final destination.

Those who are Christ's stamps should never get discouraged, no matter how many times they have to try again. (Read Gal. 6:9.) "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

Our place, our work, our success, may change, but we as Christian stamps should never be discouraged. We should never give up, but go right ahead with our work.

LESSON 10

The last great lesson that the stamp gives us is that it never gives up until it is dead. It keeps trying and trying to do its duty, to take its message to the person who should receive it. If it tries, and tries, and then cannot find the person, the postman sends it to the dead-letter office, where it dies. It has done its best, though. It kept trying to the end.

God expects you and me as His stamps to keep trying no matter how hard the task is, no matter who tries to stop us in delivering to others our message of Jesus' soon coming. We must be faithful to our daily task as were Joseph, Daniel, Queen Esther, and many, many others. Revelation 2:10 states, "Be thou faithful unto death, and I will give thee a crown of life." This is a wonderful reward offered to Christ's stamp. A crown of life! Everlasting life! The letter stamp receives no reward for its service; but we shall be rewarded if we are faithful. If we have clean words, and clean thoughts, and live and work for Jesus, then we shall be given a crown of life which never, never ends.

THE POSTAGE STAMP

There was a little postage stamp,
No bigger than your thumb,
But it stuck right on the job
Until its work was done.

They licked it, and they pounded it,
Till it would make you sick;
But the more it took a lickin',
Why, the tighter it would stick.

Let's be like the postage stamp.
In the soul-saving campaign,
And just keep on stickin'
Till our homeland we attain.

—Author Unknown.

"A TASK without a vision makes a drudge;

A vision without a task makes a visionary;

A vision and a task make a missionary."

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.

The Mission Not Asked For

MISSIONARY MAX M. WEBSTER writes us of a mission in Portuguese East Africa, to which country he and his wife volunteered to go in pioneering with the advent message. He tells us of some of the difficulties which they encountered, as follows:

"The place where we have established our first mission is not where the interest for the truth was first aroused, but is two hundred miles farther in from the border of Nyasaland. We simply settled ourselves down on a spot which we thought would be central for our work in the colony. There was no one who could read or write, either in Lomwe or in Portuguese. We had no teachers. We expected to train them ourselves, but we learned that they had to spend three years at the government school. We had evangelists, who were qualified in the native tongue, but the year after we entered, a law was passed that required all evangelists and pastors to pass the fourth standard in Portuguese. Thus we were hedged in on all sides. Our last resort was to call for a teacher from Portugal, and upon his arrival we thought the school would function as a first-rate training school, but he was refused the privilege of teaching even the primary classes (*Rudimentar*). They said that the school must be taught by a native; and no permission was given to operate an elementary school—for which application had been made a year before his arrival.

"Were these people educated, we would exert a telling influence upon them, but since they are unlearned, and without a school in which to educate their children, the situation challenges supernatural forces. Yet, regardless of the hindrances, we are slowly gaining the confidence of the people. We have baptized thirty families, both husband and wife. Though they cannot read, they memorized many verses of Scripture, including the ten commandments.

"It's a real struggle for the people here to obtain enough money to pay their tax, but the first thing they pay is their tithe. We know that God has instilled in their hearts that spirit of loyalty that will enable them to stand the test. They love to take part in the giving of offerings. Many times

they make promises of gifts though they do not have the cash or see any way of getting it. Every thirteenth Sabbath more than half of our church and Bible-class members repeat all their memory verses for the quarter, and give of their best. One poor woman, who had just entered the Bible class, gave her Sabbath school offering, and when she pledged her Annual Offering, she said, 'Though I do not have anything to give, I pledge threepence (about five cents), and I have two daughters at home who also will give threepence each.' Some in the meetings had been reluctant to give, but through this woman's influence and example, they were led to give. How significant (not insignificant) these gifts seem to us, for they are sacrifices of the same magnitude as that of the widow in Christ's day!"

Helping People

IN Lower California, Mexico, Jose Maciel sought to help the sick people in their homes. In telling about his experiences, he said:

"The first patient in my medical missionary work was the mayor, who had been treated by different doctors for a stomach difficulty from which he had been suffering for more than a year. I recommended a diet for him, and gave him treatments, and the difficulty was entirely removed. This young man was grateful, and became a firm friend. He had much influence in the district, and we arranged for an antialcohol campaign.

"In a certain town a woman made her living by selling liquor. I learned that her grandfather was suffering from a disease of the leg. I thought to help him, and hoped thus to reach the heart of this woman with the gospel. We found that the trouble was *eczema*; his entire leg was raw with this disease. I began to treat him, and counseled him not to eat flesh meat, and such things as *chile* (pepper), and prescribed a vegetable diet. The treatment was so successful that his daughter became interested in Bible study. Later the granddaughter who sold liquor decided that she would sell liquor no more. It would have been impossible to carry the gospel to this woman and her family in any other way than by medical missionary work.

"One day I visited a rancher, and while I was reading to a group of

men an article regarding the evils of using tobacco, a man came to me and said that for three days he had been trying to give up the habit, and that he was not feeling very well. I asked him how many cigarettes he smoked each day, and he said, 'Five packages.' I invited him to come to my house that night, that I might talk to him about his sickness, and I decided that I would talk to him about the Bible. When I told him of the seventh-day Sabbath, he said with surprise, 'Do you keep the Sabbath? I have been longing to meet a person who observed this day, because my grandfather taught us when we were children that the seventh day is the day that should be kept as the Sabbath.' He was pleased to meet me. About two months later he came down from the mountains with a very ancient Bible, in Spanish, dated 1700. He would not sell the Bible, as he said it was his sister's. When I took the Bible to examine it, he said, 'Do you not offer prayer before you open the Bible to read it?' These people in the mountains had found the Sabbath truth by reading this Bible, and had been keeping the Sabbath from the days of their grandfather."

Delivered From Robbers

A COLPORTEUR engaged in ministry in an outlying region of Guatemala, Central America, had this experience. One who was in attendance at the meeting when this story was told, passes it on, as follows:

"A story of miraculous deliverance from robbers was told by Brother Felix Barrientos. Upon arriving in a certain town, Jutiapa, he found a room. The woman of the house told him that he was in danger of being robbed as he traveled through the country. She inquired about what time the next morning he would leave. He said that he would leave at 4 A.M. Being in the plot herself, she told him that he would be robbed, but not to tell anyone. He left at 8 A.M., and had been on his way an hour and a half when five men appeared with machetes [large swordlike knives]. He said 'Hello.'

"The men responded by saying, '*Adios, Señores*' ['Good-by, sirs']. We hope all goes well with you.'

"After six days the colporteur came back to the same town and to the same lodging place. The woman said: 'How has it gone with you, and who accompanied you on the way?'

"'No one,' he said.

"'Why, yes,' she said, 'there were two men armed with pistols with you.'

"'No,' he said, 'there was no one with me.'

"Then she called one of the men who was in the party of robbers, and he said: 'Yes, he was accompanied by two men.'

"'No,' the colporteur replied, 'I was alone.'

"Of course he believed that angels of the Lord, unseen by him, were with him."

Visiting British North Borneo

C. L. TORREY, Far Eastern Division treasurer, gives us a glimpse into the large island of the Pacific, British North Borneo, said to be the third largest island in the world. It is twice the size of the British Isles and Ireland combined. The people on this island, beautiful in its tropical setting, have long cherished heathenism. They need nothing so much as God's uplifting last gospel message. Brother Torrey writes:

"Devil worship is rampant here. The lives of the poor people are in complete subjugation to evil spirits. Crafty witch doctors are called in case of sickness, to perform incantations and offer sacrifices with a view to relieving suffering and pain.

"The Iban and the Dyak tribes live in villages composed of long houses, with a room for each family and a common veranda for all. There are hundreds of these villages throughout Sarawak.

"Brethren Elam Sinaga and Samuel Hntapea have been laboring earnestly in the Tatau River area for some time. These brethren have visited scores of villages, treating the sick and preaching the gospel, and, in one instance, teaching interested people how to read and write. This work has resulted in the baptism of a number of Iban and Dyak people, and in recent months eighteen persons have been buried with their Lord in baptism. We found these converts sincere, earnest, and consecrated. It was a joy to be present when five persons were baptized, one of whom was the wife of a Dyak chief. The chief had previously become a member of the church, and is now acting as the elder of our Dyak church.

"After the Sabbath morning service we visited the chief's long house, where pigs were conspicuous for their absence. Instead of the pigsty, the terrible stench, and the usual squealing and fighting of these animals under the house, as is the case in adjacent heathen villages, there was noticeable clean, sweet air to breathe. Instead of having their mouths filled with betel nut, the chief's people, with the exception of one woman who is not a church member, were clean. Instead of idol worship there is reverence and praise for the God of heaven. What a contrast! What power there is in the gospel! Here we saw men and women rescued from the power of sin in its basest forms, and from the power of evil spirits. We were happy indeed as we saw them—cleaned up and rejoicing in salvation, and living a new life in Christ Jesus.

"On Sabbath, the Sabbath school and church services were attended by approximately sixty-five people. All had come to church in small river canoes. Many could neither read nor write, and we were astonished to hear the answers they were able to give to questions asked, them.

"Two schools are being operated in Sarawak, one for Malays, Ibans, and Dyaks, and the other for Chinese and English speaking students. Brother Chu Sing Fatt, the principal of the Sunny Hill School, and his staff of earnest, godly teachers, are devoted to their work. The spiritual activities of the school have been developed strongly, and it is believed that upon the completion of their schoolwork a large number of people will eventually become mission workers or home missionaries."

God's Hand Not Shortened

J. L. BROWN, president of South Brazil Conference, tells of an experience which one of the workers had while visiting among believers in an interior region. The worker said:

"I was sent to work in a certain place far back in the interior. Hidden away in the jungle I found a group of new believers who had recently accepted the truth after reading a book which a faithful colporteur had sold to one of the men. There were about a dozen families in this group. I visited every home.

"Finally the brother who was accompanying me stopped and said, 'Brother, now we are entering a home in which there is a woman who is possessed of evil spirits. She has been afflicted for several years, and has terrible attacks. She has been trying out certain mystic cures, and she says that they have helped her because at times she feels calm.'

"I said to this brother, 'I do not believe that she is well, because the devil does not cure people. He only makes them think that they are better. She is not healed.'

"We walked on toward the house. I was praying and asking God for help, for I knew that something was to happen in that home.

"We read the Bible and talked for a little while about the things of God. Then we knelt in prayer. I asked God to bless all the members of this family and to send His help and His light into their hearts. I was kneeling very near the possessed woman. For a moment she was quiet, and then the evil spirit could stand it no longer. She was violently thrown to the floor, where she twisted, moaned, made weird noises, and foamed at the mouth.

"I prayed more earnestly, pleading with God to change the gloom, and to send light and power from on high to expel the devil from the woman's heart. I reached for the struggling woman with one hand, and held her fast; I held my other hand high, still plead-

ing with God to have mercy on this woman, to forgive her sins, and to cast from her the evil spirit. All this I prayed in Jesus' name and for His sake. We all felt conscious of the power of God in the room.

"When we finished praying we were assured that God had changed the situation. We felt certain that the afflicted woman had been healed. The promise in Mark 16:17 had been fulfilled again. How different everything seemed in that home! When we entered, the atmosphere seemed charged with unrest, and the woman was sad and looked tired. But after the prayer, heavenly peace and happiness seemed to fill her whole being. Her eyes fairly sparkled with joy. Such a great change took place that no one could deny that a miracle had been performed by the Lord. We thanked God for His mighty power, and for the answer to our humble prayers.

"Six months later I again visited this place and had the blessed privilege of baptizing this woman, her husband, and her daughter, together with a number of others from this same group.

"How things had changed! The homes were clean, the people were clean, and happiness radiated everywhere. How wonderful is the God of heaven and earth!"

Yielded at Water's Edge

MISSIONARY C. E. MITCHELL passes on this account of a touching scene which was witnessed at a baptismal service while he was visiting among bush villages of the island of Papua:

"I have just returned from a trip to the bush villages where we have teachers stationed. At one center I baptized several fine young people, and organized a church with twenty-one members.

"I wish you could have been with me. Words fail to describe the scene on that Sabbath morning which dawned clear and beautiful. The mountains all around were a deep blue. After an early morning meeting we walked down a winding path to the clear mountain stream at the foot of the hill. The birds were singing in the bush, and all nature seemed to be praising her Maker. It was surely a fitting scene for a baptism.

"The natives, who were clean and nicely dressed, lined both sides of the stream, and while the candidates were being baptized, they sang many of our good old hymns in the native language. I could see that some of those who were watching were visibly affected. I then made an appeal for them to give their hearts to the Lord. Right there, with tears streaming from their eyes, a good number came forward and joined a new baptismal class. I tell you, it is pleasing to us missionaries to see old and young alike giving their hearts to the Lord."

MISSION BOARD.