

The Church Officers' Gazette

VOL. 28 JULY, 1941 No. 7

Maligning God's Chosen Leaders

WHEN any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" 2 Sam. 15:2-4.

Thus began a conspiracy in Israel that caused David, Israel's greatest king and most beloved, to flee from his throne for a time, and resulted in the death of many, including Absalom, the conspirator, who was caught by his head between the branches of an oak on the battlefield. This was God's answer to this insurrection against the Lord's anointed.

A Lesson in Disloyalty

Miriam, the older sister of Moses, had been used of the Lord to aid in saving the babe's life down by the bulrushes of the Nile. She had also led in the song of praise to the Lord when Israel's hosts reached the Canaan side of the Red Sea, had even been inspired with that praise psalm, and had likewise become known in Israel as a prophetess; yet when she and Aaron spoke against the "Ethiopian woman whom he [Moses] had married," and further said, "Hath the Lord indeed spoken only by Moses? hath He not spoken also by us?" God's answer was an audible rebuke from out of the cloud at the door of the tabernacle. He said:

"Hear now My words: If there be a prophet among you, I the Lord will

make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth; . . . wherefore then were ye not afraid to speak against My servant Moses?" Num. 12:6-8.

And when He departed, "behold, Miriam became leprous, white as snow."

These experiences are written out as warnings to us upon whom the ends of the world are come, and make clear how God regards those who despise and malign the influence and the work of His chosen and delegated servants who are placed as leaders in the church.

The Withholding of God's Reserved Treasure

The Lord has made provision for the extension of His saving gospel message unto the ends of the earth. This provision is bound up in the return of His reserved treasure, entrusted with His people, which is to be brought into His sacred storehouse in tithes and offerings. While He uses no compulsion, in that He calls for "voluntary offerings and the tithe," as these "constitute the revenue of the gospel," He points out how some, and altogether too many, disobey and withhold these entrusted treasures of His because they distrust His delegated servants who have been charged with the disbursement of these funds. Listen to this word:

"The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not

realize that the tithe is God's reserved portion.

"Some have been dissatisfied, and have said, 'I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work.' But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right."—"Testimonies," Vol. IX, p. 249.

Some Things We May Not Know

It is quite possible that if such ones could be informed concerning the problems to be grappled with "at the heart of the work," or at the conference or mission headquarters, and could learn some of the experiences of those who have been made overseers over God's work, they would discover, to their astonishment, that the things which they counted so much out of order really came about because of some misunderstanding or because of lack of knowledge of the facts and conditions that entered into the subject of complaint. These complaints more often prove to be only a screen behind which the enemy hides to lead believers on into sinning against God. Shall we rob God of that which He claims as His own because we think others are remiss in some service due the Lord?

Expressing Our Gratitude and Loyalty to God

Regarding showing our loyalty and expressing our gratitude for God's bountiful love and care for us, we

have the following words of counsel addressed to us:

"God has a claim on us and all that we have. His claim is paramount to every other. And in acknowledgment of this claim, He bids us render to Him a fixed proportion of all that He gives us. The tithe is this specified portion. By the Lord's direction it was consecrated to Him in the earliest times." "The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam. . . . This was continued through successive generations, and was carried out by Abraham, who gave tithes to Melchizedek, the priest of the most high God. . . . God does not compel men to give. All that they give must be voluntary. He will not have His treasury replenished with unwilling offerings."—"Counsels on Stewardship," pp. 71, 69.

And to make clear that this same God-given plan is continued for the support of gospel laborers in the New Testament dispensation, we have been given this instruction:

"In his first letter to the church at Corinth, Paul gave the believers instruction regarding the general principles underlying the support of God's work in the earth. Writing of his apostolic labors in their behalf, he inquired:

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith He it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

"If we have sown unto you spiritual things," the apostle further inquired, "is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? . . . Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:7-14."—*Id.*, pp. 69, 70.

Of God's requirements of His people who are living as we do down in the last generation, we read:

"God requires no less of us than He required of His people anciently. His gifts to us are not less, but

greater, than they were to Israel of old. His service requires, and ever will require means. The great missionary work for the salvation of souls is to be carried forward. In the tithe, with gifts and offerings, God has made ample provision for this work. He intends that the ministry of the gospel should be fully sustained. He claims the tithe as His own, and it should ever be regarded as a sacred reserve, to be placed in His treasury for the benefit of His cause, for the advancement of His work, for sending His messengers into 'regions beyond,' even to the uttermost parts of the earth."—*Id.*, p. 71. (Italics ours.)

T. E. B.

Special Appointments for July

Home Missionary Day,
July 5

Foreign Missions Offering,
July 12

Midsummer Offering for
Missions, July 19

Educational Day,
July 26

Matching Faults

It is a very human practice among all of us, when our faults or weaknesses are called to our attention, to recall or notice how many more and much worse faults are in others, and forthwith excuse our own. And to excuse a fault is to decide not to try to overcome it. But we can never be much or do much in this world as long as we cherish a known fault.

Reversing this habit of matching faults brings much better results in character building. When you see what is wrong in another, which is the easiest thing imaginable to see, try finding some fault of your own that is just as bad or worse. Jim has a hair-trigger temper, and flies up at the least provocation, telling people just what he thinks of them. Instead of congratulating yourself on always being able to keep cool—which may be of no particular credit to you since you inherited a judicious temperament—say something like this to yourself: "But I have a stubborn disposition, and am too proud to give in when I know I'm in the wrong. I suppose my mulishness is just as exasperating to him as his flare-ups

are disagreeable to me. His explosions are soon over, he forgets them easily and quickly, and never holds a grudge, while sometimes I am grouchy for days on end."

This sort of matching game may be made very fascinating. It makes for liberality in dealing with our fellows, a fine appreciation of character values, and a determination to rise above petty criticism. Such matches strike love fire and help to warm up cold shoulders.

But a still more excellent way is to try to match ourselves with the matchless Jesus, be overwhelmed by the contrast, find His forgiveness; and with beam-free eyesight, see clearly the better way to cast mote faults out of other people's eyes.

R. B. THURBER.

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"CRITICIZING the stuffed owl in the taxidermist's shop—'Head not on right, body not poised right, etc. If I could not stuff an owl better than that, I would go out of the taxidermist business?' Just then the owl blinked an eye, and moved a bit."

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"LET Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities." Ps. 130:7, 8.

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NEIGHBORHOOD EVANGELISM

Suggestive Program for Sabbath Service, July 5, 1941

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

CHURCH MISSIONARY REPORT.
MISSIONARY OFFERING.

SONG: "While the Days Are Going By," No. 486 in "Christ in Song."

SERMON (or Readings): "Neighborhood Evangelism."

SPECIAL MUSIC: "Win Them One by One" (or other selection).

PLANS FOR INTENSIVE NEIGHBORHOOD CONTACTS WITH LITERATURE (Presentation by church missionary secretary).

CLOSING SONG: "My Actions Will Show," No. 650 in "Christ in Song."
BENEDICTION.

Note to Leaders

In preparing for this service, it would be advisable for the leader to review Home Missionary Series Leaflets Nos. 11, 22, and 24, entitled, "The Home Bible Study League," "Community Circulating Library," and "Bible Service Training School," as these particular phases of missionary endeavor are especially applicable to neighborhood evangelism. In addition to these, special emphasis should be placed on extending invitations to neighbors to attend our church services or evangelistic meetings. The branch Sabbath school work is also a neighborhood feature. The Dorcas work also operates throughout the neighborhood. In fact, "Neighborhood Evangelism" embraces every phase of personal missionary work.

The stirring question, "Why Are We Alive?" as set forth in the article by Elder C. B. Haynes, opens the way for calling attention to what can be and should be systematically carried on in every neighborhood. Our hope and prayer is that as a result of this missionary service, the Community Circulating Library plan may become an

Why Are We Alive?*

BY C. B. HAYNES

THE apostle Peter makes mention of the purpose in the Christian life, as follows: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. . . . If any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ." 1 Peter 4:10, 11.

Why are we alive? God has something for us to do, and He has made it possible, in the provision He has made in Jesus Christ, for us to do it. He is waiting for us to begin. There is no other reason why we are alive than that. When He is through with us, and there is no longer any possibility of our doing anything for God, we will not be alive. Life ends when God is through with us. Since life is not ended for us, it follows that God has something for us to do. That is a simple bit of philosophy; yet it is well to begin to think it over seriously, and to inquire most earnestly, "What has God for me to do? Why am I alive?"

It is our duty to study how to carry out God's will in our lives. Is it not a satisfaction to you to know that God has prepared a program for your life? To me, it magnifies and glorifies life to know that God has

established and enlarged factor, in every community.

GEN. CONF. HOME MISS. DEPT.

* Sermon at a lay evangelistic institute.

something for me to do, and that God is willing something for us every moment of time. I believe that God in heaven has a will with respect to us individually. There never can come one instant of time into your life, when it would be true for you to say, "God has no will, no plan, for me this day, this hour, these five minutes; consequently in these five minutes I can do just as I please." That is never true. Always, minute by minute, God is willing something regarding us; and always, minute by minute, you are either doing God's will or you are going contrary to it. Does that fact mean anything to you? Does it not mean that the greatest question in human life should be in our minds continually—the same question that Paul asked on the road to Damascus when he was stricken to the ground—"Lord, what wilt Thou have me to do?"

There is no instant in human life, in work or in play, that God would not have you assume this attitude toward life—"Lord, what wilt Thou have me to do?" The instant we awaken in the morning, our thought should be, "Lord, what wilt Thou have me to do?" What art Thou willing for me today? That is the right attitude for every Christian to assume—"not My will, but Thine." We are alive for the one purpose of doing the will of God and glorifying Him.

Every man has been equipped with some kind of ability for the impartation of wisdom, knowledge, discretion, judgment, and sound sense; and, as our text reads, "As every man hath received the gift, even so minister the same one to another, as good stew-

ards of the manifold grace of God." Some portion of the manifold grace of God has been committed to you. It has been given to you for a purpose, that you might minister to someone else. Grace has been entrusted to you for others.

By grace, the truth has been brought to you. What for? It is a gift entrusted to you to be used for others. By grace we were baptized; by grace we have been kept through the years; by grace we have been endowed with gifts, abilities, capacities; and by grace we are alive. What for? What excuse can you give for being alive? What are you doing to carry out your entrusted stewardship of the manifold grace of God? God is waiting for you to do something about it. What is it all for—this that God has done for you in bringing you to a knowledge of this truth?

The greatest question for everyone to consider is: Lord, what is Thy will for me? And, let me say, there is no satisfaction in all life comparable to that of knowing what the will of God is and living in harmony with it every day. This means the individual experience of knowing just what God would have you do, and knowing that you are doing it.

The Debt We Owe

The church of Jesus Christ is made up of many kinds of people. It is astonishing how many kinds of people there are; and all are different, and all are for a specific purpose. To each a measure of grace has been given, and as every man hath received the gift, so he is to minister the same to others. A strict accounting is kept of the use made of the "measure of grace" which has been given to each. The apostle Paul recognized the great responsibility involved in being put in trust with the gospel. He said, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Rom. 1:14. Do you think that Paul was any more of a debtor to the people among whom he lived than we are today?

Paul enumerates a long list of creditors—Greeks, barbarians, the wise, and the unwise. His heart was filled with a yearning to discharge his debt to all mankind—the people around him, the people of the state, the people of the nation. To all men he owed a debt; he recognized that

he was to share with them the manifold grace of God.

Every one of us needs to recognize that same relationship to God. We are debtors. We owe men something. The message of truth which God has given to us, we are to share with others. We are to speak as mouthpieces for God; we are to be as transmitters, microphones. We have no other business in life than that of faithful stewardship. We have a message which has been prepared and placed in our hearts and our hands, and we are to pass it on—not adding to it, or taking from it, but just giving it as it is.

"If any man speak, let him speak as the oracles of God." You are not interpreters of God; you are witnesses for God. It is not your message you are to give. It is God's message. Keep yourself out of sight, and witness for Christ. Consider the attitude of John the Baptist. People came to him and said, "Who art thou? that we may give an answer to them that sent us." The reply was, "I am the voice." He did not claim to be the Messiah, he did not claim to be Elias; just "the voice of one crying in the wilderness." John 1:22, 23. In other words, John replied: Never mind me. Get your eyes off me. I am only a voice crying in the wilderness; I am a witness; I am only one sent with a message.

Of John the Baptist, it is said, "There was a man sent from God, whose name was John." John 1:6. There should be no higher ambition in life than to have that said of us. "A man sent from God"! What an honor. Wherever we go, whatever we do, we are in God's service. If every Christian would take that attitude toward every detail of life, what great things God could accomplish through His people.

We are alive for the one purpose of doing the will of God, "that God in all things may be glorified through Jesus Christ." Let us be more diligent in discharging our duty as "stewards of the manifold grace of God," recognizing that we are debtors to the members of our family, to our neighborhood, to our community, and to mankind everywhere. We can only pay the debt by a life of undivided purpose to know and to do the will of God and to stand as a witness for Him.

The Circulating Library Plan

THE Circulating Library plan is one of the most effective and fruitful instrumentalities in soul-winning endeavor, because of the fact that the successful development of this plan provides for the use of the varied talents of the entire church body in harmony with the instruction from the messenger of the Lord.

"God expects personal service from everyone to whom He has entrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods."—*"Christian Service," p. 9.*

"Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part."—*Id., p. 146.*

Thorough organization is the imperative need in this phase of missionary work, for, without most careful and prayerful preparation, close supervision, and a constant checkup as the various steps are taken, the plan will produce very meager results. In fact, success in this venture depends upon thorough preparation, hard work, and systematic weekly reporting by the members of the various bands to the leader, who, we might say, acts as a sort of spark plug.

In our Syracuse church, this Circulating Library work has been brought to a high state of perfection through the co-operation of the pastor, Bible worker, and church membership, and has resulted in the addition of many to the church. In fact, the bulk of the baptisms of 1940 in this center were the direct result of this method of labor. It should be borne in mind that this work, properly organized and fostered, will produce a triple blessing, inasmuch as the pastor, the Bible worker, the church members, and those who read the books and accept the message obtain a rich experience in the things of God, thus adding much to the spirituality of the church.

The first step in carrying out this plan is, of course, to get the people to solemnly dedicate themselves to the work by consecrating their lives to God for service. Then, literature

bands are formed under proper leadership for prayer and study.

A survey of the territory will determine the size of the bands. The Syracuse plan called for the working of the city by sections. Fifty workers were sent out to canvass the section of territory selected, and *systematic* effort was the watchword. This preparatory literature consisted of six numbers of the small Present Truth Leaflets which were distributed in four visits, and placed in the hand of the prospect, never put under the door or in the mailbox. At the last visit with the leaflets, the name of the individual was secured, if an interest in more literature was manifested. The individual was *never* asked to sign the card, but the worker took the name. Experience has taught us that some people are extremely reluctant to sign anything; so the worker writes the name, including any interesting or helpful information. At the conclusion of the distribution of the literature, these workers have a two weeks' rest, after which they are assigned another block of territory.

A different group of workers, supplied with the information gathered by the leaflet workers, now follow up the interest created with the small twenty-five-cent books, a supply of which has been carefully selected. One book is left each week. These workers are selected and trained very carefully. Right here allow me to state that both the leaflet workers and the book workers make a weekly report to the general leader at the meeting for that purpose. In other words, these workers return to the meeting place and report immediately upon the completion of their day's activity. This is important in the successful working of the plan, and pays large dividends in continued interest in the task in hand.

Bible Classes and Church Services

After the books have been distributed for sixteen weeks, Bible classes are formed and conducted at the church on a convenient afternoon. Thus these interested persons are led to attend a Seventh-day Adventist church after confidence has been established. This class is in the charge of the Bible worker, who leads these people in study until one day she asks the question: "How many could attend class on Saturday morning?" Hands

go up, and as a result the interested people attend a Bible class in a Seventh-day church on Sabbath. In Syracuse the church is so arranged that folding doors separate a side room from the main auditorium. This Bible class meets with the main Sabbath school for the opening exercises, but has its own session by itself, following the Shuler outlines, and again joins the main school for the closing exercise. To this class is held out the hope of one day being promoted to the big school, and they eagerly look forward to this occasion. When the classwork is completed, which takes them through the doctrines of the message, a suitable certificate, properly sealed, stamped, and signed, is presented to them.

A Sunday night evangelistic service is conducted at the church, and these interested people fill the auditorium weekly, without advertising of any kind, except the personal invitations that are extended by the literature workers to the people whom they have contacted. Forty stanch, fully trained members were added to the Syracuse church last year as the direct result of working this Circulating Library plan. Other churches are also working along these lines with gratifying results.

Systematic, painstaking effort in this simple plan will always produce excellent results, and the possibilities are unlimited. However, proper preparation of people, territory, and literature, with constant reporting of progress and, above all else, the closest supervision of every phase of the plan by the leaders, is most imperative, if greatest success is to be realized.

This plan produces excellent results. Also, it has the advantage of enlisting the interest of the entire church and, at a very modest cost, sounding the warning message to the multitudes who, in most instances, would not otherwise be contacted. Please remember that this plan can be modified to meet the need in any church, regardless of size. This plan is beautiful in its simplicity. "To every nation and to every individual of today God has assigned a place in His great plan."—"Education," p. 178. This Circulating Library plan offers the opportunity to leaders to assign a place to each church member.

W. H. HOWARD, *President,*
New York Conference.
Union Springs, N. Y.

Literature Distribution in Neighborhood Evangelism

In every religious movement in the annals of Biblical history, we find that God has always provided the facilities necessary for the accomplishment of His purpose.

Martin Luther, in the early dawn of the Reformation, recognized the force of the printing press, and in a few weeks all Europe had received the Reformation message through his tracts. Luther's printed messages went like wildfire, and the success of the Reformation was due largely to the invention of printing. Seventh-day Adventists recognize the printing press as an outstanding factor in the success of spreading the third angel's message to all parts of the world.

The Catholic Church is awake to the importance of the molding influence of the printed page. On the door of a large Catholic cathedral was conveyed this message from the Pope of Rome: "Build churches, establish sanitariums and hospitals, erect orphanages and homes for the aged, give of your means to the poor, give to the church and to missions, go to mass; do more of these things, but if you neglect to use the mightiest weapon of the church—literature, you fail to take part in the most important task of the church today."

Many years ago the messenger of the Lord wrote these words: "Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by ministry of the word alone."—"Manual for Canvassers," p. 8.

"Let literature be distributed judiciously, on the trains, in the streets, on the great ships that ply the sea, and through the mails."—"Gospel Workers," p. 353.

On automobile trips, tracts and periodicals especially can be distributed freely among the people along the lines of travel. Every church member who travels should reserve some space in his traveling bag for missionary literature. Fellow travelers on trains or boats are always glad to accept reading matter. Many times the hours hang heavily for those who travel. We should improve the opportunity of placing literature in their hands, and,

as opportunity is presented, engage in gospel conversation with those who seem interested. By thus improving opportunities, we may distribute large quantities of literature, and quite frequently certain publications can be sold.

Systematic Literature Distribution

Experience has shown, however, that systematic distribution of literature with definite follow-up work has produced more permanent results. Usually, a definite series of literature is selected to be distributed to the same homes over a period of time, preparatory to a series of public meetings, cottage meetings, Bible studies, or a community Bible school. Careful consideration should be given to the selection of the persons who are to distribute the literature. While it does not require a great deal of ability or experience to do the work, members should be chosen who are consecrated, of good reputation, clean and neat in appearance, and who are willing to take suggestions and follow plans. Both Senior and Junior members of the Missionary Volunteer Societies can well be enlisted in literature distribution. They should be organized and instructed. Thus their youthful energies can be directed into channels of service.

Just how to engage in literature distribution most successfully is a very important matter. Shall we dash up onto the porch of the house and leave the literature to share the fate of the many handbills that are thus delivered? Or shall we follow the better plan of ringing the doorbell and delivering the literature in person, calling attention to the nature of the paper and stating that we will call again with the next number? After the first contact, if no one is at home when the call is made, it is permissible to leave the literature attached to the doorknob by a rubber band. In case there are those who are not interested in receiving the papers and request that no more copies be delivered, the request should be courteously complied with.

No one should be assigned more territory than he can care for properly. It is a mistake to assign too large a territory to one person, as it often leads to careless distribution. The missionary committee of the church (or the church board) should lay

plans, assign the territory, and choose those who are to distribute the literature. If a literature band is already functioning in the church, however, these band members should lead out in this line of work. Many times, Sabbath afternoon is the only time available for our members to distribute literature, and the work may be appropriately carried on at that time.

Before delivering the last paper in the series, the distributor should, either by a questionnaire card or by personal interview, ascertain those who are interested, and arrange for further reading matter, Bible readings, cottage meetings, or a community Bible school. The teacher of the community Bible school, or the one who is to give the Bible studies, should be qualified to teach.

Many have found the use of the projector to be a help in presenting Bible subjects in the homes of the community, or in conducting a community Bible school. The filmstrips for the projector are usually supplied from the loan library of the conference. Projectors can be purchased through the local conference office at a reasonable discount.

Much of our literature distribution might be classified as casting our bread upon the waters, "for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

This promise was verified in the experience of one of our brethren in Kansas, who sent the *Signs of the Times* to his brother, who was not a Christian. After eighteen years, with some hesitancy as to whether or not to send it another year, he finally did so. The result was that his brother accepted the message, began keeping the Sabbath, and joined the church. This is an example of tact and perseverance in systematic literature distribution and follow-up work, which always has its reward, whether we see it or not.

"God will not permit this precious work for Him to go unrewarded. He will crown with success every humble effort made in His name."—*Gospel Workers*, p. 192.

L. G. JORGENSEN.

Neighborhood Adventures

JUNIOR BROADCASTERS:

An enthusiastic group of boys and girls, identified as Junior Broadcasters by a club pin which they wore, called at every home near the church. They distributed literature, announcing: "Here's some good news, a cheering Bible message absolutely free. It's good Sunday reading!"

Week after week the Junior Broadcasters gave out leaflets and invited the neighbors to attend the effort. Several months later the juniors were thrilled when eighteen persons were baptized, many from their neighborhood route.

"KNIT ONE"—WIN ONE:

"Knitting's an opening," said one sister. Each week she spent the afternoon at a friendly knitting circle in her neighborhood. When the club tired of its knitting, she showed a doctrinal film with her small projector. A simple explanation of the texts and pictures interested the group.

They decided to make this pictorial recess from knitting a regular part of their meeting. As the weeks have passed, the group has grown, and a number are attending church each Sabbath.

A COOKING INTRODUCTION:

One day while talking over the back fence a neighbor complained, "Oh, what are you going to have for supper tonight? It's so hard to make something different!" Our sister mentioned a number of vegetarian dishes.

"But when you don't have meat, a meal is much harder to plan!"

"I'll tell you what! Bring your family over tomorrow night, and try one of our vegetarian suppers."

Soon afterward the entire neighborhood heard of the tasty and healthful supper that night. At the suggestion of the neighbor our sister taught simple principles of healthful cooking and gave various recipes for

vegetarian dishes. Scores of our Crisis books on health were sold in this cooking class. Friends were made. Bible studies have followed.

NEVER BECOMES NOW:

While selling small books in one neighborhood a brother was constantly on the lookout for interested ones. One day a neighbor who lived on a near-by street recognized the books as Adventist literature. She stated, "I never could be an Adventist. I can't keep Saturday and Sunday, too. More than that, when Christ came He did away with that old law!"

Not long afterward when this brother stopped again, she wistfully said, "I wish I had someone to study the Bible with me and explain it to me. I want to know it better."

Weekly Bible studies were arranged, and this woman who described herself as never being able to become an Adventist is now a member of our church.

ADVENTISTS BY TELEPHONE:

Have you ever heard of making Adventists by telephone? One faithful sister, unable to leave her home, decided one day to telephone the folk who lived in her small town. She described the book "The Bible Made Plain" and told what it meant to her in her Bible study. When she said that she was desirous for every family in town to have a copy for their use, and that she was trying to do some missionary work this way, scores ordered this Bible question-and-answer book. Repeat telephone calls encouraged reading and the asking of questions.

BOOSTER:

The books in our Community Circulating Library aroused the interest of a family who lived near one of our churches. Tactful Bible studies were given. The wife, who was a saleswoman, later described Seventh-day Adventists as "fine Christians who don't press you to join their church, but who gladly study the Bible with you."

Now she is enthusiastically inviting friends to come to the interesting Bible studies that are being held in her home.

TWO-WAY HEALING:

While Ingathering, one of our solicitors told a sick woman of our health treatments. Daily she came

back and gave treatments. She always left one of our books. Soon the patient requested Bible studies and invited in some of her friends. Several from this group rejoiced in the power of God to heal, not only their frail bodies, but their sin-sick souls.

A BIBLE LAWN PARTY:

One of our believers decided to capitalize on the popular idea of lawn parties. Fired with soul-winning ardor, he advertised on a sign in front of his house, "Bible Lawn Party—Colored Pictures." Twice a week during the summer he conducted a gospel sing on his lawn and showed a doctrinal film. The interest which was developed was deepened by a Bible Community School held during the winter months.

* * *

Your neighborhood needs this message!

Like Christians of old in Jerusalem, unite in a mighty house-to-house visitation crusade, so that soon it will be triumphantly proclaimed, "The world is filled with the message of a soon-coming Christ."

Emotions are no substitute for actions. Excuses do not take the place of going. Intentions do not replace doing.

"Thousands of hearts can be reached in the most simple, humble way."—"Testimonies," Vol. VI, p. 115.

JOIN THE SOUL-WINNING NEIGHBORHOOD ADVENTURERS.

J. ERNEST EDWARDS,

Home Missionary Secretary,
Potomac Conference.



The Lord's Prayer

(As found in possession of a soldier during the Civil War)

"THOU to Thy mercy seat our souls dost gather,
To do our duty unto Thee, OUR FATHER,
To whom all praise, all honor, should be given,
For Thou art the great God WHO ART IN HEAVEN.
Thou by Thy wisdom rulest the world's whole frame;
Forever, therefore, HALLOWED BE THY NAME.
Let nevermore delay divide us from Thy glorious grace, but let THY KINGDOM COME.
Let Thy commands opposed be by none, But Thy good pleasure and THY WILL BE DONE.
And let our promptness to obey be even The very same IN EARTH AS IT IS IN HEAVEN.
Then for our souls, O Lord, we also pray
Thou wouldst be pleased to GIVE US THIS DAY
The food of life wherewith our souls are fed,
Sufficient raiment and OUR DAILY BREAD,
With every needful thing do Thou relieve us;
And of Thy mercy pity AND FORGIVE US
All our misdeeds for Him whom Thou didst please
To make an offering for OUR TRESPASSES.
And forasmuch, O Lord, as we believe That Thou wilt pardon us AS WE FORGIVE,
Let that love teach wherewith Thou dost acquaint us
To pardon all THOSE WHO TRESPASS AGAINST US;
And though sometimes Thou find'st we have forgot
This love for Thee, yet help, AND LEAD US NOT
Through soul or body's want to desperation,
Nor let earth's gain drive us INTO TEMPTATION.
Let not the soul of any true believer Fall in the time of trial, BUT DELIVER,
Yea, save, them from the malice of the devil,
And both in life and death keep US FROM EVIL;
Thus pray we, Lord, for that of Thee from whom
This may be had, FOR THINE IS THE KINGDOM,
This world is of Thy work its wondrous story.
To Thee belongs THE POWER AND THE GLORY,
And all Thy wondrous works have ended never,
But will remain FOREVER AND FOREVER.
And thus would say eternally, AMEN."

WIN ONE LEAGUE

Essentials in the Personal Life of the Soul Winner

PEOPLE everywhere are feeling, as never before in history, a lack of security. The supreme question of our day in every land is a question of life and death, for this old world of ours is shaken to its foundations.

Ten years ago the International Missionary Council met in Jerusalem and voiced in no uncertain terms its faith and belief in a new and better world order which they claimed had been born amid the destruction of the great World War I. As a result of this new order, the Christian church could in faith and confidence build on a sure foundation of peace and security. In short, a new era had been ushered in, and the Christian church was about to realize its much-talked-of and long-hoped-for reign of peace, when men would turn from war and bloodshed and sin to world betterment.

In a recent council of this same organization it was stated that "today this faith is shattered. Everywhere there is either war or rumor of war. The best in man has broken forth in unbelievable brutality and tyranny. Conflict and chaos are on every hand. This outward confusion of man's life reflects in the confusion of men's hearts and minds. Many have lost all faith. They have lost faith in reason, in truth, in honor, in decency—in even the possibility of peace and the power of right. They are overwhelmed by a sense of utter despair; . . . others, bitterly disillusioned, rest their confidence in the science of man's power, yet secretly they feel that such confidence is vain. In the meantime, want, ignorance, superstition, and fear hold their sway over the lives of countless millions. The cry of the multitude is for deliverance, for peace, for the quiet home life. They know not where to turn, in whom to trust." Mankind's greatest need is Christ. Only He can bring peace to sin-sick and troubled hearts.

We need not enlarge upon these statements, for we know all too well that what has been stated is true. But the question that faces the church in its march toward the kingdom is this: What are we, as individual members of the church, doing to bring Christ to our fellow men, to our neighbors, our friends, so many of whom have not accepted the Lord Jesus, and whose outlook is dark indeed? For darkness has covered the earth, and gross darkness the people. Thank God, the advent people have a message full of courage and hope. Life eternal is offered to all, and glorious shall be the end for those who accept the gracious promises of salvation.

Brethren, I have been pondering the question of the power which God has made available to the people who represent His church. Jesus said, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations: . . . and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20. Yes, here is limitless power—power from the Fountainhead, which we may freely use as we present the beauties of the gospel to men and women all around us.

I believe that we have come to the time in our experience when we should renew our consecration to God as never before, so that we may experience in our own lives the power which God has made available to us. Then we can draw men to Christ. His power is abundant, but our needs are many.

1. We need to be clean vessels through which His Spirit may flow out to others. We need to put away every besetting sin.

2. We need to understand, through Bible study, God's will and purpose for us.

3. We need to experience the love of God in our hearts, that, as a people, we may be drawn closer together in that unity which characterized the life of Christ in relationship to His Father and to His disciples.

4. There needs to be meekness and humility, for God uses the humble and

contrite soul in the carrying out of His purposes on earth and for the conversion of lost men and women.

5. There needs to be greater diligence and a stronger determination on the part of every church member to put forth greater effort—a supreme effort—in the work of warning the world of the fast-approaching world doom and the coming of Jesus.

6. And finally, we need to understand more fully the exhortation of Paul when he stated, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

Deeply consecrated, and experiencing the power of the Holy Spirit in our individual lives, and with our hearts burning within us for souls still unsaved, we can and will be the medium through which God can work for lost mankind. C. L. TORREY.

The Saviour's Example in Soul Winning

In "Testimonies," Volume V, page 132, we read of the devotion of our Redeemer to saving souls: "The apostles caught the zeal of their Master, and firmly, steadily, zealously went forward to the accomplishment of their great work, fighting against principalities and powers, and spiritual wickedness in high places." I want a greater desire to win men to Christ. I wish we might catch the zeal of the Master as the apostles did.

In "Ministry of Healing," page 18, we read: "Jesus carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him. Through childhood, youth, and manhood, He walked alone." The greatest soul winner was a lonely man. "It was heaven to be in His presence."

This is another strong statement. He has granted to men the privilege of being partakers of the divine nature. This is the highest honor, the greatest joy that it is possible for God to bestow: To think that we poor, sinful mortals can share in that heavenly work of winning sinners to Christ. *This is the greatest honor that God can bestow upon man.* He chooses to make us coworkers with Himself, that we may share the blessings and the joys which result from this.

I believe that when the Lord Jesus is reigning in our hearts and in the hearts of our church members everywhere, there will be a mighty movement for the winning of souls. If Jesus is reigning in our hearts, He is not concealed. When He entered into a certain house, He could not be hidden. If He is reigning in our lives as Lord of lords, my friends, He cannot be concealed.

It makes no difference how much ability we have, or lack of ability, the Lord Jesus can use it all for the salvation of souls. There is no more important theme that we can study than how to win souls to Christ.

One December the brethren asked me to go to Southern Junior College to hold the Week of Prayer meetings. There were forty-five students in the school who made no profession at all, but before the week was up the Lord helped us to win every one of them.

One young girl was there who told me of a great conflict that was raging in her soul, but she was unwilling to yield to the Lord and forsake all her wrongs. I talked with her and prayed with her, urging her to confess and forsake her sins. I thought perhaps I urged her a little too strongly, but she finally reached the place where she gave her heart to the Lord, and in just one week from that time she was in her grave. When we are talking to someone we never know where that one will be on the morrow. How persevering we should be! We should never leave a soul alone until we know he has made his calling and election sure.

I dictated letters to a stenographer for two years before I asked her whether she was enjoying a good Christian experience, and she told me she was just on the verge of giving up everything as the struggle was so great. Often there are people in our

offices who are not enjoying a good experience and we know nothing about it and pay no attention to them. One young man said to me, "I came here a Seventh-day Adventist. No one in this whole institution has asked me if I am enjoying a good experience. Now, I am coming to you because I need help." It is surprising to find the number of people around us who are going down step by step, while outwardly they seem to be having a good Christian experience.

There is not a single thing in us that will win a soul to Christ. We may have personality and natural endowments, but we cannot look at that and say, "I am a soul winner." God is not dependent on our ability or our lack of it. When we come to the place where self will not enter into our work, the Lord will work mightily through all those who are willing to surrender to Him and take a humble place wherever He can best use us.

We do not love people enough. We need to love them as the Saviour did. We must learn to love people who almost repulse us. I heard a story once of an earnest young Christian man who was a soldier during the Crimean War. A man asked him,

"How is it that you are a Christian and a soldier?" and he told the following experience: "We had a young man in our company who was an earnest, godly young man, but we made life miserable for him. One evening I came in with my boots all covered with mud, and the young man was kneeling by his cot in prayer. I took off one of my boots and threw it at him and hit him on the side of the head, but he took no notice of it. Then I threw the other boot at him. But he took no notice of that either. I went to bed feeling guilty. The next morning when I awoke, there beside my bed sat those boots all polished and clean." There is nothing so irresistible as love, and that deed was the means of the second soldier's conversion.

If we show an interest in people and love them for the Master's sake, we will be able to win them for the Master's sake. The same longing for souls that He felt, we are to manifest. I hope and pray that God will intensify this same longing in our lives. It means crucifying self to be one with Christ in His plan of mercy, and going forth to seek and to save the lost.

E. F. HACKMAN.

Departmental Activities

The Response of Foreign-Speaking People to the Gospel Invitation

WHILE it is usually somewhat difficult to reach the foreigners in our cities with the truth, yet when once they accept the message, they quickly adapt themselves to their new religion and are wholehearted in their obedience to the truth. Jesus becomes very real to them, and they openly rejoice in the new fellowship that they have with Him. In the same way, the hope of the second coming of Christ is accepted as a part of their experience, and they earnestly look for His coming. For the most part the foreigners have been trained in frugality, but in the church they are among our most liberal givers for missions, with large weekly per capita, and are faithful in tithing their income and savings. They also carry a burden for making the truth known to their own nations.

With the restriction of immigration that has been in effect for a number of years, greatly reducing annually the number of immigrants who come to our shores, we have found that the development of our foreign churches is slower than in former years. We have found, too, that our methods of labor have had to be changed. In working among the foreign-speaking groups, we now have to work for their children, who are American born, as well as for those who immigrated from other lands. The same is true within the church, where we have many young people and children born of immigrants. A few churches have been slow to recognize the change of condition and have, therefore, lost most of their young people, who have either had their membership transferred to English-speaking churches or have gone out into the world entirely. Such a trend means a constantly diminishing membership.

We are finding now that it is more productive to have the foreign-language worker in his evangelistic program preach in English on Sunday night, and have one foreign-language service during the week. With this method a worker can hold meetings in a foreign section, appealing to the older and the younger of their own language group, and to all others who speak and understand the English. Circulars which announce the meeting are printed in English, and newspaper advertising is conducted in the foreign-language paper.

To hold the young people in the church, most of our foreign-language churches have services in English as well as in the foreign language each Sabbath. Usually the foreign-language service begins at 9 A. M., with Sabbath school at ten o'clock and the service in English at eleven-fifteen. This arrangement has worked very well.

In this day, with nearly all the European nations at war and many of their nationals in this country affected by that war, a real opportunity is offered to us now to carry the message of hope and courage to those who live in America. Many are longing for the light and truth found in the third angel's message. Our responsibility is to make known that message to them.

W. A. NELSON, *President,*
Greater New York Conference.



A Good Investment

For some time, before learning of the Community Circulating Library plan, I followed a book-lending system in connection with my evangelistic efforts, using the small Crisis Series books. Each worker was instructed to lend a book to each person who manifested interest in the truth. These loaned books were often eagerly purchased at the time of some future visit of the worker. "For how much could I buy this book?" became a familiar inquiry. "For only twenty-five cents you may keep the one I lent you," the worker would explain. But when no request to purchase the book was made, the worker would inquire, "Have you read the book that I lent you?" or, "Have you finished reading that excellent little book I left with you?" When this book was returned to us, it was not offered for

sale, but was kept for lending whenever we would find an interested person who we felt needed the particular information that the book contained. In this manner we have lent out many of the Crisis Series books, and particularly those entitled "Twelve Great Signs," "The Christian Sabbath," and "The Marked Bible."

I have baptized a goodly number of persons who were definitely helped to a decision for Christ by reading the books that were lent them. In a number of cases I think no other method would have established the person in this blessed message of God. It is my opinion that the money spent for books to be lent is a good, sound investment.

Not long ago I learned of a boy, fifteen years of age, who had been supplied with the books in the regular

Community Circulating Library plan. These books had been lent to him by one of our faithful sisters, and as fast as one book was read, it would be exchanged for another. One day I was asked to visit this young man who had manifested considerable interest. I found him well informed on all the fundamental doctrines. He was keeping the Sabbath as best he knew, but he did not know our position in regard to the use of tobacco. When I explained this matter, and prayed with him, he immediately gave up the tobacco. By following up this case with Bible studies, we were able to win six members of the family to the truth.

I am convinced that if all our people would own and operate a lending library, many souls would be won to the truth. ROY EDWARD GRIFFIN.

Missionary Leadership

The Need of Training

"If a man must be trained to run a locomotive, why not to run a prayer meeting? Is the way to heaven less important than the way to New York?"

"A man must be trained to teach Roman history; why not to teach a mission study class? Are not missions transforming the world more than the Romans ever did?"

"We insist on efficiency in the world's work; why not in church work? Is it not plain that the concerns of our endless life are infinitely more important than the digging and delving, the buying and selling, the losing and gaining, of this instant on earth; and is it not the height of folly to educate man elaborately for the last and not at all for the first?"

"Yet, in general, even now, the average Christian is not doing any definite and systematic work for Christ; and the Christians who are working definitely and systematically, stumble, the most of them, upon their work, and blunder along blindly for lack of training."

"If the average Christian were trained in giving, the mission boards would need to advertise that they had more money than they could use. . . . If the average Christian were trained in look-out committee work, all the

carpenters and masons in the land would be kept busy enlarging the churches and building new ones.

"The world puts us Christians to shame. All occupations are crowded but the highest of all occupations. Professional schools are lengthening their courses and stiffening their requirements, but Christians rebel at the simple elementary requirements of the Christian Endeavor pledge."—*Amos R. Wells, in the Northern Union Encourager.*



Strengthening the Weekly Church Missionary Service

THE success of the weekly missionary period is first of all dependent upon a strong, working missionary program. In our first-Sabbath monthly missionary days, careful check should be made on this program. See that the church is organized, and that each one has a part in some phase of the work. The missionary secretary should, without fail, be called upon to read her report of the work reported during that former month. This should be checked with the year and the month preceding, for a comparison. Plans for the coming month should be laid, with the very definite objective in mind of increasing the work and the reporting in the future.

Then, week by week, during the missionary period the missionary program should be followed up. Oral reports should often be given. Have your members report especially their good successes. Nothing breeds success like success. Always say something about the reports. Note how they are coming in. Study these reports yourself. Especially call attention to the fact if some individual is showing real improvement in his reporting—the name need not be mentioned. Use the GAZETTE for the weekly missionary period, but apply the material therein to your own situation. Do not read that material week after week. Make it interesting and lively, and cause the church members to feel that they are getting something very valuable. You can do this with God's help.

The second item of importance in the matter of making the weekly missionary period a success is the proper functioning of the band organization. God asks the question, "Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another?" Then He gives us some counsel. "In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love. The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—*Testimonies*, Vol. VII, pp. 21, 22.

In most of our churches the Sabbath school classes serve as the missionary bands. The leaders of these missionary bands are not necessarily the Sabbath school teachers. The church missionary committee may see fit, and often does, to choose other members of the Sabbath school classes for such leaders.

These missionary band leaders should be called to meet with the missionary committee at least once a month, when plans should be formulated and the organization perfected. Reports should also be made of the progress of each band. As far as possible, problems should be presented and worked out. For instance, such problems as, How can we get a certain type of church member working

and reporting? should be given due consideration.

It would be well for the band leaders, week by week, to total up their own band reports and to call attention to the weekly progress. The band leader should study, pray, and work to the end of making the reports lively and interesting. It is his privilege to present such thrilling experiences himself, and to picture, for example, what two Bible studies each week by his band members would mean, that his band members will be fascinated with the soul-winning possibilities and will want to build up a large band report for the glory of God. It might be well, once in a while, for the church missionary leader to turn the whole time of the weekly missionary period over to the band leaders to spend with their bands. If this is done, band leaders should be carefully instructed, so as to use each moment of the time profitably.

W. N. WHITTENBERG.



The Divine Compulsion

It is interesting to note that each time the Saviour uses the little word "must" in connection with His own life and plans, it refers to evangelism. That was the one thing He *must* do. To His mother He said, "I *must* be about My Father's business." To Zacchaeus He called, "Come down; for today I *must* abide at thy house." To His disciples He said, "Other sheep I have, which are not of this fold: them also I *must* bring."

Just as this was one thing Christ *must* do, so a similar work is assigned to all His followers. Let us consider for a moment how great that work is. According to the world report for 1938, there were 35,744 baptisms during that year. We rejoice in this splendid showing, but let us not forget that there are fifty thousand times that number of other sheep yet to be reached. Them also we *must* bring. Really that is the one big thing which

this church *must* do in 1941. It is well to ask, therefore, how we may best do this work. We read: "If we follow in Christ's footsteps, we must come close to those who need our ministry. We must open the Bible to the understanding, present the claims of God's law, read the promises to the hesitating, arouse the careless, strengthen the weak."—*Gospel Workers*, p. 336. Heaven's plan involves coming close to those who need our help, opening the Bible to their understanding.

In letters, reports, and visits in the field we have rejoiced to see an ever-increasing number engaged in this blessed work of opening the Bible in the homes of the people. From the Northwest a conference president writes, "Our people are now giving from five to six hundred Bible studies a week, and practically every worker is conducting an effort to follow up the openings created by the lay forces in his district. As a result, 66 per cent of the membership in this conference are now reporting missionary work." A union secretary reports that as rapidly as possible they are organizing Bible workers' training classes for greater evangelism in all his churches. The response is most encouraging. More than 250 of the churches in the union have organized Bible training classes. A world division field reports a gain of nearly 10,000 Bible readings in a recent three-month period over the same period of a year ago.

More and more emphasis is being placed upon service while in training. The course prepared by the department designed to train lay forces in the giving of Bible readings to their neighbors is becoming what it really should be—a practical course which combines active soul-winning labor with the instruction and study of methods. While studying denominational history, Bible doctrines, and ways and means of doing Bible work, the student is also engaged in a systematic literature distribution in assigned areas of service. As we thus draw close to the people and open the precious word to their understanding, we are truly following in Christ's footsteps. This is a work that *must* be increased to even larger proportions. Like Him, we, too, *must* be about our Father's business.

W. H. BERGHEM.

How the Message Came to Me

The Remarkable Conversion of a Jewess

(The Personal Experience of Celeste Kaplan)

My father was a rabbi, and he taught me to love God and to read the Hebrew language. I knew nothing of Jesus Christ or the gospel. As a child it was my habit to read from the Jewish prayer book, and often, after following my reading lesson carefully, I would find an apple or a penny placed beside me. To my childish comprehension, it appeared that God had sent me these gifts from heaven, because I had been good and obedient.

Our family was very poor, and we lived in the crowded Jewish section of the city. At night we children would often climb out of the attic window and lie down on the slanting roof to sleep, where we could breathe the fresh air. As I looked up to the heavens above and viewed the many stars, it seemed to me that heaven was very near. I refer to these incidents in my early life to show that the love of God was ever present with me, even as a small child.

At thirteen years of age I was left an orphan. This meant that I had to leave school and go to work. In my heart there was a great love for others, and my own experiences of poverty and need led me to sympathize with the unfortunate; and as I progressed in my work and earned money, I considered it a joy to deny myself and share what I had with the destitute. In the rear of my flower store I reserved a place where the poor could come to receive food and clothing. This interested my customers, and they assisted and encouraged me in the work. My business prospered, and I was happy in being able to do more and more to help the sick and the needy.

As I went about my daily work I would pray to my heavenly Father to lead me and guide me and show me His way. I had no idea what the answer to my prayer would mean, but the Lord knew the longings of my heart, and in His own time and way He brought me in touch with Jesus.

It was my nature to be always on

the go, caring for my business and looking after the distressed. I do not remember that anybody ever spoke to me of salvation through Jesus Christ, but God's Spirit impressed my heart in a very definite way, through a number of remarkable experiences. One night, as I was on my way home from the store, I observed a beautiful light in the heavens. For three nights I saw this light, which appeared in the form of a beautiful cross plainly visible near the full moon. I was so impressed by the sight that I called the attention of some of my Jewish friends to it, and they, too, marveled, and sought for an explanation at the planetarium in Philadelphia. However, no satisfactory explanation was made to me, and I silently pondered what the meaning might be.

But my heart was filled with pride, and I sought to find pleasure in dressing like the world and following the customs of worldly people. One day I was strolling along the boardwalk at a popular bathing resort, wearing a modern bathing suit, when suddenly I seemed to hear a voice speaking to me. At the sound of the voice I felt a sense of shame come over me, because of my immodest appearance. I immediately sought seclusion in my hotel, amazed at the change which had taken place in my thoughts and feelings. After dressing in street attire, I wandered out along the beach in the early evening, when suddenly I heard sweet singing from a distance. I followed the voices, and found myself standing in front of a group of Salvation Army workers, who were conducting a meeting on the sand just below the boardwalk. These people had been singing there for years, but I had never before stopped to listen to them. This night God had arranged an appointment for me.

As I looked about the audience, I saw a Jewish mother and her little

girl, and I approached the woman and asked why she allowed her child to sing the Salvation Army songs. The Jewish woman understood the reason for my inquiry, for she knew that Jewish people do not look with favor upon Christian singing or the gospel message. The woman explained that these people were good neighbors and friendly people. But this did not satisfy me. Then I looked around a little more, and saw an elderly Jewish man singing with all earnestness, and the words of the song were about Jesus and His love. I tried to get close to this man, so that I could talk to him, but the people were pressing in.

Suddenly I heard, for the first time in my life, the reading of that portion of Scripture found in the eleventh and twelfth verses of the first chapter of John: "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." It seemed that in that instant the Holy Spirit made me to understand the meaning of those words, and I knew that they referred to Jesus, the Son of God.

I opened my heart to welcome Jesus Christ, to receive Him and to be made a new creature, and I had the witness within my soul that He had accepted me. I did not consider what such a decision would mean in loss of friends and business acquaintances. All I know is that in my heart I believed what the Scripture said, and God poured out His Spirit upon me and gave me the courage to take my stand and to acknowledge Jesus as my personal Saviour. I was overjoyed, and while the people sang "Abide With Me," I remembered that this was a song I used to sing at school, and now I really knew the meaning of the words—

"Abide with me! fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts
flee,
Help of the helpless, O, abide with me."

I can truly say that in that moment the Christ of the ages became very real to me. I wanted the Lord as my helper, and I sang it out loud.

There is much to tell as time went on, but this I can say: I did not have a Bible, there was no minister to help me, but God Himself opened my blind eyes and let me see Jesus. I heard



that "whosoever will, may come and drink of the water of life freely," and I wanted to have that experience more than anything else.

The Lord filled me with His joy and with the Holy Spirit, and immediately I began to proclaim the good news. I talked with the people who sat on the piers, and I told everyone who would listen of the wonderful discovery and experience which had come to me. Then I wanted to return to my home in the metropolitan city, and tell all my Jewish customers and friends that

I had found the Lord Jesus as my personal Saviour. My relatives became alarmed and thought that I was losing my mind; others concluded that my high-strung, impulsive nature had got the best of me, and that it would not be long before I would renounce my new religion. But I praise God because He is able to keep that which is committed to Him, and that during the last four and a half years His grace has been sufficient, and He has kept me faithful.

(To be continued)

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.)

July 5—Neighborhood Responsibilities

ALL through the history of mankind we find that God has committed the gospel plan into the hands of men and has held them responsible for passing it on to others. To the disciples, Jesus said, "Freely ye have received, freely give." This is the attitude to be maintained by all who have a knowledge of light and truth.

In considering the matter of "Neighborhood Responsibilities," it is well to observe the Saviour's definition of the meaning of a neighbor. We read: "The question, 'Who is my neighbor?' is forever answered. Christ has shown that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God."—*"The Desire of Ages,"* p. 503. It is therefore evident that we need not go far to find opportunity to discharge our responsibilities as Christians.

All around us "there are many who need the ministration of loving Christian hearts. Many have gone down to ruin who might have been saved, if their neighbors, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighborhood, the town

where we live, there is work for us to do as missionaries for Christ."—*Id.*, p. 141.

To be a "good neighbor" is a very desirable tribute for any Christian to possess. Very much is involved. The Christian's place of abode in any community, even though it be a small apartment in a modern apartment house, should send forth an influence which will impress hearers as to the genuineness of Christian profession. This influence may be manifested in a thousand ways, and may embrace every phase of missionary endeavor.

It is said that "the first Protestant missionary to Japan, during his service in the Land of the Rising Sun, was brought into touch with members of the royal house of that country. During one of his furloughs in England, he was visited in his apartment by some members of the emperor's family who were touring in Europe. They chatted for perhaps an hour, and then left. Later in the day another group of Japanese called. 'Oh,' exclaimed one of them, 'you have been entertaining royalty here today!' 'What makes you think so?' the missionary queried. 'Why, there is a perfume manufactured in our country for the exclusive use of our royal family. No one else is allowed to use it, and its fragrant odor is in evidence in this apartment, so that we can tell that you have had members of the royal house to visit you here.' Do we, who are members of the royal family of heaven, leave behind us a

fragrance which bespeaks the sweet savor of Christ, the King of glory?

July 12—Daily Opportunities

THE prophet Isaiah gives us a beautiful insight into the daily life of our Saviour when He dwelt among men. We read: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the learned." Isa. 50:4. Such was the beginning of each day of the Saviour's life. The first awakening thoughts were a prayer to know how to improve the opportunities of the day for ministry to the weary. Just so the Christian life is to be lived one day at a time.

It is essential, however, to take time to listen to the voice of duty for each day. Concerning this, there is a definite promise and assurance, stated, as follows: "Morning by morning, as the heralds of the gospel kneel before the Lord and renew their vows of consecration to Him, He will grant them the presence of His Spirit, with its reviving, sanctifying power. As they go forth to the day's duties, they have the assurance that the unseen agency of the Holy Spirit enables them to be 'laborers together with God.'"—*"Acts of the Apostles,"* p. 56.

How greatly we need this daily morning preparation. To the householder in the city the daily opportunities are many and varied. The salesman, the grocer, the milkman, the collector of cast-off supplies, the hungry beggar or the expert—all these make up the weary throng to whom the Master would have His representative speak "a word in season" for Him. Are you prepared to meet these opportunities, with a good supply of literature close at hand to confirm your personal witness for truth?

On the front doors of some houses we see signs tacked up which bear the warning words: "No peddlers;" "Solicitors do not ring the bell;" "No agents admitted." No searching for opportunity to "speak a word in season to him that is weary" would seem to be indicated here. One good Seventh-day Adventist sister put a sign on her door which read, "Agents welcome here." Imagine the surprise of the weary peddlers and agents as they turned the corner and were greeted by such a welcome. Surely it must be a

queer person who lives here; and with happy curiosity they knock at the door. "Come in!" is the cheery greeting, and each is permitted to tell of his business or his need, while the housewife listens with understanding sympathy. Seldom are purchases made, but, finding themselves in the hands of a Christian salesman, they are implored and often persuaded to "buy the truth, and sell it not," and to accept the gift of free literature. The Christian zeal and courtesy manifested by this woman and her husband have resulted in many soul-winning contacts and have led some to full acceptance of truth.

The good Master sends us many opportunities. Let us make sure that our ears are open to hear His bidding morning by morning.

July 19—Missionary Experiences

A CAREFULLY planned literature campaign was in operation in one of our large churches. The territory within a vast radius had been minutely districted, and every block and each house had been definitely assigned to consecrated lay members who had volunteered their services for a definite time each week to deliver literature in a systematically arranged manner. Each week, for six weeks, these literature workers were to "march around the walls" of their particular Jericho, expecting that ere the last round was made the honest in heart would become manifest and require further personal attention in the giving of Bible studies or conducting cottage meetings. For the first two or three weeks all the workers apparently had about the same experience, in that very few people refused the literature, although the majority appeared simply courteous and showed no particular interest. Was it really worth while? Did people have any desire for truth? Such were the oft-repeated questions which persistently arose. But on one Sabbath, just before the distributors started out, the leader read a letter which had been received during the week. He would not give the name or the address of the writer, but only stated that it was written by some person who had been visited by the literature workers. The letter had been sent to the publishers of the little paper, and read as follows:

"Gentlemen: I have before me a

little paper published by you. I have no idea where I got this pamphlet. It has only four pages, although there may have been more, as it is not paged and I have no way of knowing. One article is on the history of the world, and I have read it and compared references. I am greatly interested to learn more about this subject. I am the widow of a minister whose belief in the prophecies as set forth in Daniel and Revelation was very strong. The condition of the whole world causes me to think that the establishment of the kingdom of God is very near. I shall be awaiting your answer, and shall be glad to receive any literature you may send me, and shall pay for same."

Only a brief letter, but what new courage it put into the hearts of the workers! Each worker wondered and fondly hoped that the writer of the letter was living in his or her district, and that in some way personal contact would be made. Anyway, it proved that there were seekers after truth who appreciated the literature and wanted more. Of course arrangements were made whereby the pastor visited the woman and arranged for the needed help; but this first omen of interest gave great impetus to all the workers to be faithful, even though results were obscure.

It is for the encouragement imparted by the recital of missionary experiences that a few moments are allotted in the church missionary service.

July 26—Unwarranted Excuses

It is said that once the great musical conductor, Sir Michael Costa, was leading a rehearsal. There were a multitude of players, and off in a far corner was a man with a piccolo. Said this man to himself: "With all this tumult of organs and drums and trumpets and cymbals, it makes no difference what I do;" so he stopped playing the instrument. Immediately Costa threw up his hands and ordered silence. Then he inquired, "Where is the piccolo?" The ear of the master musician had detected the missing note of the little piccolo in the great orchestra, and the music could not go on without it.

We often excuse ourselves for having failed to take part in the missionary program of the church, on the grounds that what we are able to do

is so insignificant that no one will miss our little contribution. But there is a work for each one to do, and no other person can do your part. Just as the notes of the piccolo were missed by the great orchestra leader, so our great Master detects a missing note in the orchestra of personal service.

"Because they are not connected with some directly religious work, many feel that their lives are useless; that they are doing nothing for the advancement of God's kingdom. But this is a mistake. If their work is that which someone must do, they should not accuse themselves of uselessness in the great household of God. . . . Wherever we may be, Christ bids us take up the duty that presents itself. If this is in the home, take hold willingly and earnestly to make home a pleasant place. If you are a mother, train your children for Christ. This is as verily a work for God as is that of the minister in the pulpit. If your duty is in the kitchen, seek to be a perfect cook."—*Christ's Object Lessons*, p. 359.

So there is no basis for excuses. Even the smallest tasks may be done to advance the kingdom of God, and all may have a share in the doing. The same writer tells us, "The Lord does not judge us according to the elevation of our various spheres, but according to the faithfulness with which we fill them."—*Testimonies*, Vol. VI, p. 439. We also read that "all are doing their duty and honoring their religion as much while working at the washtub or washing the dishes as they are in going to meeting."—*Id.*, Vol. IV, p. 590.

There are many ways open to us to reveal the love of Christ. "Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. . . . Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent speakers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in His strength, will go forth into the highways and hedges to give the invitation, 'Come; for all things are now ready.'"—*Id.*, Vol. IX, p. 36.



Young People's Department of Missionary Volunteers



OFFICERS' NOTES

July

The Crusade for Youth in 1941

SOME years ago Elder J. L. McElhany said: "God's movement can never be finished without our young people. I want to lay that down as a fundamental principle. The future of this cause depends upon our youth. The Missionary Volunteer movement is the whole church organized to save our young people and train them for service."

This Crusade for Youth in 1941 is a part of God's plan to prepare the church for Jesus' coming, and your efforts in your crusade for youth in your church will be richly repaid.

Elder O. Montgomery, at a meeting in Oklahoma City, February 5, 1924, said: "There is no more fruitful field than the young people in Seventh-day Adventist homes. The most fruitful field I know of in all the wide, wide world is among our own young people in our own churches."

We ought to cultivate and make the most of this, "the most fruitful field." The Missionary Volunteer Society, called into being for the purpose of winning other youth, will fulfill its mission as it engages in this Crusade for Youth in 1941.

A. W. P.

M. V. Leaflet Binders

EACH M. V. Society executive committee should have for its own use the special binder containing the M. V. leaflets. Each committee ought to take time to give careful study to the material contained in these leaflets in order that it may carry forward its work intelligently and effectively. This binder contains thirty-nine different leaflets. As other leaflets are published, they can be incorporated in the binder. This binder of black keratol is obtainable from the General Conference M. V. Department for \$1. Please send check with order.

A. W. P.

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He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.—Hume.



"If"—for Missionaries and Others

If you can hear God's call when those about you

Are urging other calls and claims on you;

If you can trust your Lord when others doubt you,

Certain that He will guide in all you do;

If you can keep your purpose with clear vision,

Beau lack of sympathy, yet sympathize With those who fail to understand your mission,

Glimpsing His world task through your Master's eyes;

If you can work in harmony with others, Yet never lose your own distinctive aim,

Mindful that even among Christian brothers

Methods and plans are often not the same;

If you can see your cherished plans defeated,

And tactfully and bravely hold your peace,

And be undaunted when unfairly treated, Praying that love and good will may increase;

If you can trust to native Christian brethren

The church you've built in lands across the sea,

Seeing in them, as in your growing children,

Promises of the men that are to be;

If you can lead these eager, weak beginners

By patient, loving care, your life, your prayer,

For failures and mistakes not judge as sinners,

But make their growth in grace your earnest care;

If you can share with humbler folk your virtue,

If nobler souls are richer for your touch,

If neither slights nor adorations hurt you,

If all men count with you, but none too much,

If you can fill your most discouraged minute

With sixty seconds' worth of patience true—

Yours is the task, with all the challenge in it;

You'll be a missionary—through and through.

—Evelyn H. Walmstey.

The Officers' Council

THE responsibility for directing the work of the Young People's Society of Missionary Volunteers does not rest upon any one individual, but upon the entire staff of officers. And in order for the work of the society to be a real success, the officers must meet together regularly and frequently for prayer and counsel. Since the society meetings need to be planned at least a month in advance, the officers should meet at least fifteen or twenty minutes every week for prayer and counsel together, and have at least one major executive meeting a month to arrange for the programs and assign topics. In larger societies it will probably be found necessary to have more than one major meeting of the executive committee during the month.

The executive committee also constitutes the nucleus for the Prayer and Personal Workers' Band of the society. All members of the band who are not members of the executive committee should have the opportunity to meet with the officers in this way. The ideal time for the band to meet is just prior to the regular society meetings, and in a room other than the one provided for the society meeting. This will prevent confusion and interruption as those who are not members of the band gather for the services.

The responsibility for the leadership of specific society meetings should rotate among the leaders and the associate leaders. This gives opportunity for all to develop their leadership ability, and lends variety, which is always appreciated and conducive to success.

The regular functioning of your executive committee will determine the success of your M. V. Society meetings throughout the year.

C. LESTER BOND.

The Song Service

NOTHING will do more to encourage the members of your M. V. Society to be prompt in their attendance and to prepare their hearts for the messages to be delivered during the hour of meeting, than a good song service. A chorister with a pleasing personality and ability to direct music correctly should be chosen. Careful thought should always be given to the selection of the songs as well as to the way the singing is conducted. Often the tendency is to drag the singing, but the hymns should be sung at a

moderately fast tempo, and never should the pianist syncopate the music.

Here are some ways to add interest to the song service and get everyone singing:

1. Occasionally choose songs that will emphasize the subject matter of the program.

2. Teach a new hymn from time to time, from either the songbook, a mimeographed sheet, or a projection on a screen. Learn a new song each month, perhaps. Sing it each week until the young people know it well.

3. Teach the group some choruses—not the cheap, doggerel type with poor words and even poorer music. "Into My Heart" is a sample of a good chorus.

4. Now and then have a special number during the song service—a solo, duet, trio, or an instrumental number.

5. Occasionally relate the history of some famous hymn. Material can be secured from your public library.

6. Add variety by having certain groups in the audience sing a stanza.

7. Have a theme song. Select two or three appropriate songs and then ask the members to vote for the one they like best. Use it every week just as the officers take their places in front of the audience.

The song service is to help the members of the congregation have an appreciation of the best in sacred song and hymns. Considerable care should be exercised in choosing hymns with music and words which are entirely in keeping with the highest ideals. God cannot be worshiped and exalted by music which goes to the feet instead of appealing to the heart and the mind. Let us remember that "music hath charms." "Melody, both vocal and instrumental, is for the raising up of men's hearts and the sweetening of their affections toward God."

C. LESTER BOND.

Well-Planned Socials

By nature we are social beings, and especially during the adolescent years young people crave social contact and recreation. This part of the young people's work is no less important than any other. In fact, many of the youth find their first interest in religious things through the social activities provided by the Young People's Society. Great care, therefore, should be exercised in planning for every social gathering that is held under the auspices of the society or the church.

Every society, large or small, should have a social secretary who will have the direct responsibility of planning and leading out in this phase of the society activities. However, he should work in close counsel with the executive committee, of which he is a member. The social secretary should be no less consecrated or devout than the devotional secretary of the society. He should be a genuine Christian,

with balanced judgment, and should keep in the middle of the road.

Every social gathering should be well and carefully planned, and should be the result of much study on the part of the social secretary. Source materials should be supplied him from society funds. Every Missionary Volunteer Society library should contain a number of worth-while books on social gatherings and games, the most important of which is "Social Plans for Missionary Volunteers."

At least one social each month should be conducted by every Missionary Volunteer Society. In urban districts where there are few recreational pursuits that are not questionable, it may be necessary to conduct society socials more frequently than that. A good slogan for every society to remember in connection with its social activities is "Social to Save."

C. LESTER BOND.

I Was Wondering . . . About Stops and Starts

(and the Summer Slump)

EXPRESS TRAINS go pretty FAST,

* * *

OR THEY seem to, anyway.

* * *

BUT DID YOU ever notice THAT THE "locals" run just AS FAST

* * *

BETWEEN STATIONS?

* * *

YES, SIR, you watch them AND SEE.

* * *

IT'S THE stops the locals MAKE THAT use up the time.

* * *

STOPPING AND starting are GREAT LITTLE time takers.

* * *

I WAS WONDERING if it ISN'T THE stops and the starts we MAKE in life

* * *

THAT USE up much of

OUR ENERGY,

* * *

AND MAKE our trip slower THAN IT ought to be.

* * *

IN CHURCH work, for example.

* * *

IF WE would just go along

ALL THE time,

* * *

PULLING STEADY and strong, INSTEAD OF high-speeding so MANY THINGS

* * *

FOR A few weeks,

* * *

AND THEN slowing 'way down,

* * *

WE'D GET a lot MORE DONE.

* * *

OF COURSE there are some THINGS TO be done in their SEASON. AND all that.

* * *

BUT WE don't need to BE SO stoppy and STARTY in our work.

—McAlpine.

Distribute Responsibility

In the Missionary Volunteer organization we have a slogan which reads, "To save from sin and guide in service." The principle here set forth should be applied in a practical way to every Missionary Volunteer Society. Earnest effort should be made to win every young person of the church to the Lord Jesus Christ. Following that, he should be trained to fill his place in God's great program of service.

The society, therefore, is a training school in which the youth become qualified to do efficient work outside of the society. This can be accomplished only when every society member is given an opportunity and encouraged to take part.

In every society there are young persons who are better qualified than others to speak in the meetings. However, these qualified young people should not be called upon again and again to the exclusion of those who are not so competent. In connection with the society meetings, something can be found for everyone to do if he is given the proper encouragement. For the boy or the girl who is timid and hesitant, first try giving him just a verse of Scripture to read in connection with a Bible reading that is being conducted. A few weeks later he may be encouraged to memorize a short poem. Following that, his courage has strengthened, and with a bit of coaching, he may study a short article and present it very satisfactorily as a talk. All this will require time and patience and perhaps assistance on the part of the leaders, and yet in the end it will prove to be time exceptionally well spent, and will bear fruitage in a surprisingly satisfying way.

C. LESTER BOND.

God's Radiogram

A BIG ocean liner had started on its voyage, with thousands of passengers. A small lad, a refugee from another shore, was on board. The little fellow had been left in the charge of the stewardess. She had been very kind to him during the days of the voyage. Now, however, he felt lonely and homeless as he saw his fellow passengers preparing to embark. It would be just an hour or two at the most when the steamer would dock.

The little fellow's heart failed him, and his lips began to quiver as he thought of home. He jumped with fright when one of the ship's officers loudly called his name. He was almost too scared to answer, but the officer had already learned to know him. "There's a message for you from your Uncle Jacob," he said. The

(Please turn to page 30)



Senior Meetings

July 5

How a Christian Shows His Patriotism

BY C. L. LONGACRE

Note to Leaders

For additional material, please consult the Junior topic for July 5, p. 24.

Patriotism

PATRIOTISM is defined by Webster as "love of country" and "devotion to the welfare of one's country" and "the virtues and actions of a patriot." To be "patriotic" means to be "zealously and unselfishly devoted to the service of one's country; as, a patriotic statesman; patriotic vigilance." A "patriot" is defined as "one who loves his country and zealously supports its authority and interests."

What concerns our young people is how they as Christians can manifest their patriotism. Patriotism, like Christianity, is often misinterpreted, misunderstood, and misdirected. In the Spirit of prophecy we read that the Jews, when they plotted the death of Christ, regarded themselves as patriots and saviors of their own nation. Pilate was told that if he refused to put Christ to death, he would not be Caesar's friend, and he would bring ruin upon their nation. That was a misguided patriotism. It was a patriotism which did bring ruin and destruction upon them and their nation.

A patriotism which means blind loyalty to a nation, whether right or wrong, has caused more wars of aggression and oppression than any other one factor. There are many false ideas entertained on the subject of what is true patriotism, as well as on the subject of loyalty and liberty. Loyalty to country and loyalty to a friend do not mean the condoning of faults and wrongs, but, as the Scriptures say, "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." A person is an enemy who does not correct you in love when you are wrong.

There are many people whose patriotism is animated and vociferous on the Fourth of July. Some loudly

proclaim the virtues and the benefits of the Constitutional guaranties of human rights, equal justice, and civil and religious liberty, and indulge in patriotic platitudes and generalities in orations to the multitudes, and then step off the platform and forget all about the Constitution and the Bill of Rights the other 364 days of the year. If you remind them that certain of their actions are contrary to the guaranties of human rights under the Constitution, they will tell you that the Constitution is "old-fashioned," it was "framed in the horse-and-buggy age," and is "outmoded." There are men who take a solemn oath to defend and preserve the Constitution, and then in public life and conduct deride and override it. That is a bogus, hypocritical patriotism.

True patriotism for an American citizen and a Christian means living up to the ideals and principles of liberty and justice as set forth in the Declaration of Independence and in the Bill of Rights in the Federal Constitution.

Christian patriotism is an ideal, a principle, and a way of life, governing our relationship to the state. In America patriotism is synonymous with Americanism. Americanism and Christian patriotism stand for liberty for all men and the equality of all persons before the law, with special privileges to none. Christian patriotism recognizes that all religions, whether right or wrong in creedal teaching, should enjoy equal protection under the civil laws of the land, with no favors to any.

A Christian shows his patriotism by being loyal to great fundamental, moral, and spiritual considerations, rather than being loyal to partisan politics or to political leaders who may depart from fundamental principles.

John Milton truly said, "None can love freedom heartily but good men; the rest love not freedom, but license." It is equally true that Christianity gave the true conception of freedom to the world, and placed the correct value upon the rights of the individual. Uncontrolled independence and unlimited power do not belong to the

individual, according to the Christian philosophy of life. Christian liberty is controlled by Christian principles. Liberty and freedom as they pertain to the Christian are centered in Christ, and controlled by Christ. Any liberty that we take which is not controlled and sanctioned by the teachings and the life of Christ, is license to do wrong. It is uncontrolled liberty, running wild and running amuck.

When we surrender essential truth and ignore our mutual obligations to society and its welfare, to gratify a selfish wish or to satisfy a carnal idea which has captivated our imagination, we are bound to come to grief ultimately. It is impossible to be unchristian in our attitude and anti-Christian in our thinking and at the same time claim to be Christians by profession.

It is essential, in order to meet our obligations in life, that we understand how true Christianity deals with the problems of liberty and the correct attitudes of patriotism. Christianity is not governed by temperament or sentiment, but by fundamental principles and by faith in those principles. Likewise true patriotism is not controlled by mere feeling and spasmodic emotion, but by faith in ennobling ideals of country and government which govern the proper relationship of man to man. Love for God and love for country must manifest themselves within certain well-defined bounds, or either may prove a curse to the world instead of a blessing. Misguided and uncontrolled zeal for God and for country, even in a righteous cause, frequently leads to religious persecution and unjustified violence.

Christian patriotism, when rightly applied, seeks by means of liberty under law to promote peace and happiness for each and for all, regardless of religious faith or political affiliation.

The Best Way of Showing Our Patriotism

THE best way that a Christian can manifest his patriotism toward his country is by being (1) a good Christian, and (2) a good citizen.

A good Christian always respects those who are placed in authority in civil government as ordained of God to function in civil things only. A good citizen always respects those who

are called of God to function in spiritual things only. A patriotic Christian renders to Caesar the things that are Caesar's, and to God the things that are God's. He seeks to obey all the laws of the land which are not in conflict with the obligations that he owes to his God as supreme. But he does more than merely be good.

Some folk believe that they should render no more to Caesar than they are compelled to do along legitimate lines, such as the payment of taxes. Some Christians believe that it is impossible for a Christian to function in any civil office in the government, and that therefore they should never vote on any issue, not even to place in public office good men, who stand for right principles. But the Bible and the Testimonies clearly teach that no Christian or child of God has a right to shun the responsibilities that he owes to God, to his country, and to society. The Lord never puts His approval upon a hermit who shuts himself up and isolates himself from the evils which exist in the world.

The messenger of the Lord has said: "Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. . . . The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, No compromise and no cessation of our efforts till the victory is gained."—*Gospel Workers*, pp. 387, 388.

Mrs. E. G. White told us that not only should we vote in favor of good laws, but we should vote to put in public office good men who stand for religious liberty, for temperance, in opposition to Sunday laws, and in defense of human rights. But she did not stop here. She counseled our youth thus:

"Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may

have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard."—*Fundamentals of Christian Education*, p. 32.

"Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry."—*Education*, p. 262. "From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places."—*Ibid.*

The Christian shows his patriotism in statesmanship, not in partisan politics. Political affairs are confined to three distinct phases in the operation of government. The first definition of politics as given by Webster is: "The science and art of government . . . dealing with the organization, regulation, and administration of a state, in both its internal and external affairs; . . . that branch of ethics dealing with the ethical relations and duties of states or social organizations."

In this field the Christian can function as a statesman, exactly as Joseph did in Egypt, as David and Solomon did in Israel, as Daniel and the three Hebrew worthies did in Babylon, and as Nehemiah, Mordecai, and Zerubabel did in Persia. The civil government is ordained by God; and those who serve the government as outlined above, dealing with the science and the ethical relations and duties of states, are called "God's ministers, attending continually upon this very thing." Rom. 13:6.

The second definition of politics by Webster is a phase of politics in which the Christian cannot engage, and is the kind of politics which is denounced in the Spirit of prophecy writings. Webster, in speaking of this phase of politics, says: "In a

bad sense, artful or dishonest management to secure the success of political candidates or parties." In this field the artifice and the intrigue of the politician are practiced for selfish ends.

The third definition for politics as defined by Webster means to play politics by evil scheming in private affairs. In this field, not infrequently, some church members are found to scheme and play politics in a sinister way to gain their selfish ends in church affairs. The Christian cannot take part in either of the last two phases of politics.

The Christian is bound to adhere to right principles, and to maintain the cause of right and essential justice, when oppression and injustice are rampant in the land.

Abraham, the father of the faithful, is set forth as an example of being wise in diplomacy and of rendering a great service to the country of which he was a citizen.

Mrs. White wrote: "Rich in faith, noble in generosity, unfaltering in obedience, and humble in the simplicity of his pilgrim life, Abraham was also wise in diplomacy. . . . The worshiper of Jehovah had not only rendered a great service to the country, but had proved himself a man of valor. It was seen that righteousness is not cowardice, and that Abraham's religion made him courageous in maintaining the right and defending the oppressed. His heroic act gave him a widespread influence among the surrounding tribes. . . . His example is a rebuke to self-seeking, mercenary spirits. Abraham regarded the claims of justice and humanity. His conduct illustrates the inspired maxim, 'Thou shalt love thy neighbor as thyself!'"—*Patriarchs and Prophets*, pp. 134-136.

A Christian cannot divorce himself from the cause of justice, liberty, and humanity when the oppressed and the evildoer through violence trample the innocent underfoot. He cannot consistently refuse to serve his country when his country calls him into its service in time of dire need, so long as his government does not ask him to violate his conscience or do anything that is inconsistent with fundamental Christian principles. Loyalty to God means loyalty to humanity and its needs, loyalty to justice, to liberty, and to the cause of right. A

challenge from God comes ringing down the centuries, "Who will rise up for Me against the evildoers? or who will stand up for Me against the workers of iniquity?" Ps. 94:16.

July 12

To What Are Your Ears Tuned?

BY C. A. RUSSELL

SONG SERVICE.

OPENING SONG: "Wonderful Love of Jesus," No. 245 in "Christ in Song."

SCRIPTURE READING: Psalms 19.

PRAYER: Followed by the Lord's prayer in unison.

ANNOUNCEMENTS.

REPORTS

OFFERTORY.

SYMPOSIUM: "Tune In," Part I.

RECITATION: "The Record Kept."

SYMPOSIUM: "Tune In," Part II.

RECITATION: "Sing."

CLOSING SONG: "The Helping Word," No. 559 in "Christ in Song."

CLOSING PRAYER.

Notes to Leaders

Please encourage the talks to be given as talks, instead of merely being read. At least ask that the stories and the illustrative material be thus given. I am convinced that there is too much reading and too little speaking in our Missionary Volunteer Society meetings.

Recitation: "The Record Kept."—This is familiar, but its beautiful message will never grow stale. Encourage the one who recites this to memorize it perfectly, so that there need be no "prompting," and that it may be rendered in a well-modulated, clear voice. It is a literary gem, and should be given in a manner that will touch hearts.

Tune In

Part I

"TUNE in." This is a common expression in these days when there are almost as many radios as there are families. Tune in to what? Almost anything is offered. There is a wide variety from which to choose. And we choose that which pleases us. That which appeals most to us is the thing to which we listen.

God has given us ears. The sense of hearing is one of the most precious of the five special senses. If you were obliged to lose one of these senses—sight, hearing, touch, taste, smell—with which would you choose to part? Probably you would choose to cling to hearing and sight last.

I once asked a blind man which of the two senses he would rather lose if one had to be given up, sight or hear-

ing. He answered promptly, "Sight." And he should know, for though once he had seen, now he was totally blind. You might not agree with him, and I'm not sure that I do, but the gift of hearing is surely next in importance to that of sight.

That which interests us most first attracts our attention. I am reminded of a story. Two gentlemen were walking along Broadway, New York's most congested street. They were conversing as they passed along, dodging traffic and trying to keep from bumping into other pedestrians. Suddenly one of them paused a second as he said, "Did you hear that?" The other gentleman said, "Hear what? I'm hearing about a thousand sounds here in this busy, bustling street." "I mean that sound." "What sound?" The listener carefully, and coming from somewhere, they heard the chirp of a little black cricket. Finally they located him behind a piece of rock that was lying in the gutter. There he was chirping away at his cheerful song. The naturalist's ears were attuned to the sounds and the songs of the creatures small and large in the world of nature. The other man could hear simply the tooting of horns, the rumbling of trucks, and the babel of noises to be heard in any congested city street.

To what are your ears tuned—in speech? Language is the vehicle by which thought is conveyed. Are your ears so delicately tuned that they catch and respond to beauties of expression as you listen to the speech of others? And are they so disciplined that they detect the correctness and beauty of your own expressions as well? The wise man said: "A word fitly spoken is like apples of gold in pictures of silver." A sermon, a lecture, any kind of address, is much more appreciated when the thoughts of the speaker are clothed in pure and beautiful speech.

"The right culture and use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. . . . The Scripture says of Christ that grace was poured into His lips, that He might know how to

speak a word in season to him that is weary." And the Lord bids us, "Let your speech be always with grace," "that it may minister grace unto the hearers."—"Christ's Object Lessons," p. 336.

And are your ears so tuned, is your will so disciplined, that you are quick to catch the cheap word, the slangy expression, impure and vulgar talk? And does that same trained will of yours take you out of hearing of such corruption of pure speech?

Slang! What a travesty upon language. Cultured, refined people do not stoop to cheap expressions. Sometimes I wonder, when I hear a conversation punctuated with the latest slang, if the speaker is lost for ideas and is simply filling in.

"We may not prevent the birds from flying over our heads, but we can keep them from nesting in our hair." So it is with speech. We may not be able to prevent others from using slang, vulgarity, or profanity, but we need not tarry to listen.

A ball game was in progress. As I was passing along the street that led past the diamond, I noticed that there was a man on every base, with apparently a good batter on home base. The pitcher wound up and sent a fast one over the center of the plate. The batter swung, and out flew a liner. The shortstop jumped for it, the second baseman ran for it, the center fielder attempted to stop it; but all to no avail. The batter made a home run, allowing the three men ahead of him also to score. A great shout went up. Then there was a wrangle and jangle between some of the players and the umpire. Presently a group formed near the plate, and loud words of profanity were heard. I thought, This is no place for a Christian; so I hastily passed on, leaving them to exchange their rough language.

An anecdote is related concerning General Grant. The war was on, but in an interval of the fighting, a group of officers with their wives were endeavoring to drown out the thoughts of the horror of it all in a little social gathering. The company had not yet begun to mingle, and all the women were in one room, while the officers were in another. They were entertaining themselves with conversation and anecdotes. One young lieutenant began to tell a story. He glanced around the room as he said in rather a low tone, "There are no ladies present, are there?" General Grant, turning to the young officer, said, "No, sir, Lieutenant, there are no ladies present, but there are several gentlemen present." The story was never finished.

Let us never forget the statement made by Jesus as recorded in Matthew 12:36, 37. (Read.) James tells us, "If any man offend not in word, the same is a perfect man." How can that be? Is it only by our speech that we may give offense? He ex-



plains the meaning in the last clause: "And able also to bridle the whole body." It is evident, therefore, that if we are able under God to control our speech, we can conquer our other tendencies to evil.

"Satan cannot read our thoughts, but he can see our actions, hear our words; and from his long knowledge of the human family, he can shape his temptations to take advantage of our weak points of character."—*"Messages,"* p. 328.

Someone has said: "Three things come not back: the sped arrow; the spoken word; the neglected opportunity." And another has said: "Wounds made by words are hard to heal." Kind words, true words, pure words, tender, loving, sympathetic words, how beautiful they sound! They are indeed like "apples of gold in pictures of silver."

"I expect to pass this way but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

The Record Kept

It was only a cup of water, with a gentle grace bestowed,
But it cheered a lonely traveler upon the dusty road;
For the way was long and dreary, and the resting places few,
And the sun had dried the streamlets, and drunk up the sparkling dew.
None noticed the cup of water as a beautiful act of love,
Save the angels keeping the record, away in the land above.
But the record shall never perish, the trifling deed shall live,
For heaven demands but little from those who have least to give.

It was only a kind word spoken to a weeping little child,
But the thread of its grief was broken, and the little one sweetly smiled;
And nobody stayed to notice so tiny an act of love,
Save the angels keeping the record in the wonderful book above.
And she who had spoken kindly went on in her quiet way,
Nor dreamed such a simple action should count in the last great day.
But the pitying words of comfort were heard with a song of joy,
And the listening angels blessed her from their beautiful home on high.

It isn't the world-praised wonders that are best in our Father's sight,
Nor the wreaths of fading laurel that garnish fame's dizzy height,
But the pitying love and kindness, the work of the warm caress,
The beautiful hope and patience and self-forgetfulness;
The trifle in secret given, the prayer in the quiet night,
And the little unnoticed nothings are good in our Father's sight.

—Author Unknown.



"FAILURE doesn't mean lack of ability; mostly it means you didn't use more than half the tools in your chest."

Tune In

Part II

THE most marvelous musical instrument known is the human voice. It was not invented; it was created. And when that voice is in tune with its Creator, those who listen are lifted up to Him. We speak of the music of the spheres, the symphonies of the universe, the harmony of heaven. There was a time before sin came in to mar this harmony when "the morning stars sang together, and all the sons of God shouted for joy."

All nature is vocal with musical sound—the singing of the birds in the leafy branches, the whispering of the graceful pines as they sway to and fro in the gentle breeze, the lapping of the waves upon the shore, the music of the rippling stream as it dances along singing to itself a happy song. Why not join in nature's symphony, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord?"

We are living in a world with a broken heart. Broken hearts and broken hearthstones are everywhere. Therefore—

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."

The heart that is in tune with God will strike no discordant note. The ear will be in tune.

There is something about perfect harmony that inspires and lifts the soul. When every instrument in a great band or orchestra is tuned in perfect accord with every other instrument, the music touches a responsive chord in the heart.

I was standing in the "Court of the Universe" at the Panama-Pacific Exposition, listening to a concert being given by Sousa's band. As one of the numbers of the program was about to be rendered, six of the players, instruments in hand, stepped to the front of the stage and began to play in perfect harmony a well-known selection, while the remainder of the band played a soft accompaniment. Before I realized what was happening, emotions had been stirred within me by the tenderness and the sweetness of that wonderful music.

She was known as the Swedish Nightingale, and her name—Jenny Lind. She was singing night after night before packed houses in one of the capitals of Europe. Early one morning she and her maid started for a stroll. Their walk carried them farther than usual, and presently they found themselves at the outskirts of the city. They were passing a large, gray stone building, and Miss Lind said, "I wonder what that can be. Must be an institution of some kind." In a moment they came to where a workman was busy at his task.

"What is this large building?" they asked. "Is it an institution of some sort?"

"Why, don't you know? This is the almshouse."

In a moment Miss Lind said to her maid, "I wonder what an almshouse looks like on the inside. Do you suppose they would let us in?"

They passed up the walk and rapped at the door. An elderly woman, with bent form, wrinkled face, dimmed eyes, and dulled ears, met them at the door and invited them in. They were ushered into a large, bare, cheerless room. In one corner four or five elderly women were sitting in a group conversing. Just then one of them said, in a loud voice in which deaf people usually speak, "They say Jenny Lind is singin' right here in the city. Jenny Lind? You don't know Jenny Lind? Don't you ever read the papers? She is the sweetest singer that ever lived; and here she is, asingin' right here in our town. Sometimes I think I'd be almost willin' to die right here in this poorhouse if I could just hear Jenny Lind sing once."

Miss Lind heard her words. The old women seemed quite surprised to see two strange young women, but Miss Lind said, "I heard what you said just now, grandma. I sing a little sometimes."

"Can ye? Do ye sing? I was just telling these folk that Jenny Lind is asingin' right here in this town, and I would almost be willin' to die in the poorhouse if I could just hear Jenny Lind sing once, but it's not for us old folks here in the poorhouse."

"Well, grandma, I will sing a little for you if you want me to." And Jenny Lind began to sing. As those beautiful, clear, flutelike tones passed down the corridors and penetrated the rooms, the doors opened and the women were drawn to the room. Jenny Lind sang song after song.

Finally, when she was obliged to go, this same old woman grasped one of Miss Lind's hands in both her trembling ones as she said with a little choke in her voice, "I just don't believe Jenny Lind herself could sing any better'n that."

"Well, grandma, I am Jenny Lind." In speaking of the incident afterward, Miss Lind said, "I have sung before the crowned heads of Europe, but never in all my life was the very soul of song wrung right out of my heart as when I sang that morning for the dear old women in the almshouse."

The ear can be educated as well as the eye. And both may be made subservient to the will. Whereas real music inspires, its counterfeit demoralizes. Modern rag, jazz, and whirl are but a few steps removed from the wild rhythms of the tomtoms in darkest Africa. The efforts of the "crooner," the "blues" wailer, the "torch singer," make no appeal to

the ear as real music. Much of that which will enter our homes over the air, if we allow it to come in, is of this demoralizing type. Such is the influence of music that the enemy of all righteousness has seized upon this means of influencing the lives of young people. Poolrooms and billiard halls are made enticing with instrumental music and song. Radios blare in barrooms. Worldly amusements, the dance, the theater, the movie with its talking pictures, the cheap pleasure party, are but illustrations of ear training on the lower levels.

Let us train our ears to high levels. "Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God. . . . Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs."—*"Messages,"* p. 293.

Sing

WHEN the mists of morning are cleared away
By the warmth of the rising sun;
And the fleeting shadows are turned to day,
And another night is done;
Look up and sing till the arches ring,
The arches of heaven's blue;
God's on His throne, and He will bring
His riches of love to you.

C. A. RUSSELL.

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July 19

Survey of Work

Of the Mission-Station Director and the Mission Teacher

BY H. B. LUNDQUIST

OPENING SONG: No. 71 in "Gospel in Song."

PRAYER.

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

READING: "Gospel Workers," pp. 518, 519.

TALK: "Survey of Work of a Mission-Station Director."

TALK: "Survey of Work of a Mission Teacher."

TESTIMONY MEETING: Relation of missionary experiences by members.

CLOSING HYMN: No. 224 in "Gospel in Song."

DISMISSAL.

Note to Leaders

If possible, get a worker of experience to help in giving this program. If this is not possible, then try to give out the parts sufficiently ahead of time so that the one who is to give the talks may make a study of the topics in the books "Education," "Gospel Workers," and "Counsels to Teachers," to add supplementary material. Emphasize the thought that

the missionary must keep himself fit in all ways, not the least of which is physically, and that therefore his own recreational needs must be cared for as religiously as are his spiritual needs.

Survey of Work

Of a Mission Station Director

If there is one worker above another in the advent movement who has a crowded program, it is the mission-station director, for he is judge, priest, and ruler for the natives, both young and old, entrusted to his care. Oh, yes, there is another office that he must perform perforce, whether he is fully qualified to do so or not. I refer to that of doctor. Medical help is scarce, and medicine is costly, and both are next to inaccessible to the poor.

A. SPIRITUAL LEADER. An incident or two will give point to the need of the station director's being a spiritual leader. On a certain occasion the people of a near-by town requested our mission to start medical work among them. When the superintendent of our mission hospital visited the little village, and tried to reconcile the people whose petition the mission had not been able to grant, the representative of those simple people said: "Well, if you cannot open a clinic for our bodies, at least send us a doctor for our souls." That was what they wanted all along anyhow. On another occasion, as one of our notable Indian missionaries was passing through a section populated by the children of the forest, an old chieftain came out to the river's edge, and with a wave of his regal right arm, halted the missionary's journey. This was his simple, sincere plea: "When are you going to come to teach us about the great God?" When that missionary returned several years later, he found not one, but many chieftains along that river ready to receive the answer to the old chief's plea. So, first of all, the mission-station director must know God, and be able to point others to the way to heaven.

B. INTELLECTUAL LEADER. Inasmuch as the mission school is one of the most effective evangelizing agencies, a good understanding of the first essentials of pedagogy and methods does not come in amiss. The educational superintendent of the field cannot look after the needs in detail,

much less oversee the work in each mission station. There just aren't days enough in the week. So he must come prepared to see that the teacher does his work well. In each of these schools a class for candidates for baptism is conducted each semester. The homes of the parents must be visited, and soul-saving contact with unbelieving parents must be made.

Then, too, his native helpers must be stimulated to follow a daily program of study, visits, and cottage meetings. They must be helped in solving their personal problems. They must be taught the value of time, the eternal value of a soul, and the unique privilege of working for the children and youth. Encourage these young workers with the promises made to the diligent student: "He who begins with a little knowledge, and tells what he knows, at the same time seeking for more knowledge, will become qualified to do a larger work."—*"Gospel Workers,"* p. 98.

Let the mission-station director sit at the feet of the Master Teacher, without which training he will be wholly incapacitated to do his work. When even the unlettered fishermen of Galilee had spent three years with Him, "they were no longer ignorant and uncultured. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus.

"It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received through the contact of mind with mind, and soul with soul. It is only life that can beget life."—*"The Desire of Ages,"* p. 250.

C. MISSIONARY LEADER. No, the work of missionary leader is not divorced from that of spiritual leader; but there are many devout, spiritually-minded persons who do not know how to do missionary work, for whom the Harvest Ingathering and the Missions Extension campaigns are a bore, if not a dread. *Let no such one go to the mission field.* A missionary will, of course, delight to do missionary work. We are told that "all who surrender themselves to God in unselfish service for humanity are in co-operation with the Lord of glory. . . . All who consecrate body, soul, and spirit to God's service will be constantly re-

ceiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command."—*"Gospel Workers,"* p. 513.

The messenger of the Lord also tells us that "the life of Christ's disciples is to be like His, a series of uninterrupted victories—not seen to be such here, but recognized as such in the great hereafter.

"Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of light and power are ever near to protect, to comfort, to heal, to instruct, to inspire."—*Id.*, p. 515.

And as the station director labors on with those whose background for millenniums has been one devoid of culture and Christianity, when it seems as if he is squandering time and opportunity on unworthy subjects, let him take heart with this precious promise: "Christ delights to take apparently hopeless material, those whom Satan has debased and through whom he has worked, and make them the subjects of His grace."—*Id.*, p. 516.

Of course, the missionary cannot be long in contact with humanity without having to exercise all the knowledge he has and can acquire in the healing art. Although in the beginning he may feel that he hasn't knowledge enough to give medical counsel, he will soon realize that he knows many times more than do these poor, ignorant people. If he can come with a nurse's training, his usefulness will be multiplied many times. He will find that access to the soul is gained many times through the healing of the body.

Survey of Work

Of a Mission Teacher

ALL that has been said regarding the mission-station director can be repeated for the teacher. Certainly he must be a spiritual leader; and if he is to be a leader, he must follow the very simple, though trite, rules of leadership; viz.,

1. He must know the way.
2. He must keep ahead.
3. He must get others to follow.

In no other work is it so necessary to teach by example as well as by precept as in that of the teacher. We are told that "those who would im-

part truth must themselves practice its principles. Only by reflecting the character of God in the uprightness, nobility, and unselfishness of their own lives can they impress others."—*"Education,"* p. 41.

The young man or young woman who aspires to teach in the mission field will have learned that "education calls for something greater, something more divine, than the knowledge to be obtained merely from books. It means a personal, experimental knowledge of Christ; it means emancipation from ideas, from habits and practices, that have been gained in the school of the prince of darkness. . . . It means to overcome stubbornness, pride, selfishness, worldly ambition, and unbelief."—*"Counsels to Teachers,"* pp. 11, 12.

From this same source we learn that the teacher is to be what he expects his students to become, and that his great aim should be the perfecting of Christian character in himself and in his students. And then we are pointedly told: "If the instructors have a religious experience themselves, they will be able to communicate to their students the knowledge of the love of God that they have received. These lessons can be given only by those who are themselves truly converted."—*Id.*, p. 168.

Not everyone is qualified to be a teacher. We have been told that "teachers should not allow one passionate word or gesture to mar their work."—*Id.*, p. 170. "Teachers are needed," we are told, "who are able to deal wisely with the different phases of character; who are quick to see and to make the most of opportunities to do good; who possess enthusiasm, who are 'apt to teach;' and who can inspire thought, quicken energy, and impart courage."—*Id.*, p. 180.

Although it would seem impertinent to mention it, yet it cannot be said too often that the very best-qualified workers and the most consecrated Christians are the ones who are to be sent as missionaries. There is no place which will more quickly make or break a person than the mission field. Nowhere will defects show up more quickly with more disastrous results, or intrinsic worth of character, likewise, be discovered and rewarded.

To be a good mission teacher, one must have the courage of a Daniel,

the meekness of a Moses, and the purity of a Joseph. A mission teacher deals with humanity in the rough. But let him ever remember that Jesus chose His disciples from the ranks of rude fisherfolk of Galilee, men unschooled in the learning of the day, but men of native ability, who could be instructed and molded. And yet with these same men he founded the Christian church, and put into motion a spiritual movement that was to redeem the world. Only in eternity will the full results of the work of the faithful teacher be seen. May his number increase!

July 26

Making Christ Real Through Prayer

BY ALFRED W. PETERSON

OPENING EXERCISES.

SCRIPTURE READING: John 14:15-23.

STATEMENT BY LEADER setting forth the purpose of this meeting. (See Notes to Leaders.)

BIBLE STUDY: I. "Promises of His Presence." II. "The Conditions Upon Which We May Have His Presence."

TALK: "How We May Know His Presence."

TALK: "The Kind of Prayer Which Brings His Presence."

POEM: "Dwell in Me."

TESTIMONIES OR EXPERIENCES when we have sensed His presence.

CLOSING EXERCISES.

Notes to Leaders

The purpose of this study is to help us all to realize that prayer is a means of making the presence of Christ very real to us. We ought continually to bear in mind that prayer is the union of the soul with God, that through the exercise of prayer, the life of God flows into our life, and from our life purity and holiness flow back to God. (See "Steps to Christ," p. 98, pocket ed.) It is this union of the soul with God that makes real the presence of Christ to us.

In carrying out this program, it is suggested that it be arranged so that as many as possible may take part. Having part in the meeting and in the activities of the society deepens the interest of those who participate. This material is suggested as an outline, and it is hoped that those who have a part on the program will draw illustrations from their own experience.

To conclude this meeting, it is suggested that time be given for testimonies or experiences, the members of the society being called upon to relate some experience when Jesus' presence was very real to them because of prayer.

Those to whom talks may be assigned will find helpful material in the books "Alone With God" and "The Life That Wins," both by Mrs. E. E. Andross.

Songs for Today.—Nos. 554, 741, 555, 366 in "Christ in Song."

Bible Study

I. Promises of His Presence

1. WHAT promise did Jesus make upon His ascension? Matt. 28:20.
2. When He said, "I will not leave you orphans" (see margin), what other promise did He make to His disciples? John 14:18.
3. To whom did He promise to manifest Himself? John 14:21, 23.
4. With whom does He dwell? Isa. 57:15.

II. The Conditions Upon Which We May Have His Presence

1. On what condition does Christ say that He will be present with us? Rev. 3:20.
2. What attitude must we have if He is to draw nigh to us? James 4:8.
3. Through what exercise do we draw nigh to Him, and thus enable Him to draw nigh to us? 2 Chron. 15:2; Jer. 29:12, 13.
4. What special promise is made to prayer bands? Matt. 18:19, 20.

How We May Know His Presence

CHRIST'S presence with us is no figure of speech. To him who craves His presence, who draws nigh to Him, Jesus is very real. We may not be able to touch Him and feel the scars in His side as did Thomas (John 20:27), we may not hear His audible voice as did those disciples as they walked with Him on their way to Emmaus (Luke 24:32), nor may we be able to see Him with our physical sight as did Mary (John 20:16-18); but through the power and the sweet influence of His Spirit, Christ is with each one of us. John 14:16-18.

How may we actually know that He is with us?

1. The Holy Spirit may be convicting us of some sin.
2. He may be urging us to repent.
3. He may be urging us to be obedient to divine requirements.

It is only through the ministry of the Holy Spirit, Christ's presence, that men are convicted of sin and led to repentance.

We may know that He is present with us because of the strength which He gives to us in a time of need. "Prayer is the breath of the soul. It

is the secret of spiritual power. No other means of grace can be substituted and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Well-spring of life, and strengthens the sinew and muscle of the religious experience."—*Messages*, p. 249.

"The strength acquired in prayer to God will prepare us for our daily duties. The temptations to which we are daily exposed make prayer a necessity."—*Id.*, p. 248.

Just as a swimmer swept by accident into the river in the night, struggling desperately against the current, might feel beneath him the lift of the strong arms of an unseen swimmer who has hurried to his aid in response to his cries, so we, swimming against life's currents, may know that He has come to help us because we feel the lift of His strong arms beneath us as we struggle against the world, the flesh, and the devil.

"Prayer is the strength of the Christian. When alone, he is not alone; he feels the presence of One who has said, 'Lo, I am with you alway.'"—*Id.*, p. 338.

"Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love; but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness."—*"Steps to Christ,"* p. 97, pocket ed.

Wherever we are, at whatever time, prayer brings to us the companionship of Christ. "We may commune with God in our hearts; we may walk in companionship with Christ. When engaged in our daily labor, we may

breathe out our heart's desire, inadmissible to any human ear; but that word cannot die away into silence, nor can it be lost. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery. It is God to whom we are speaking, and our prayer is heard."—*"Gospel Workers,"* p. 258.

We may know that Christ's presence is with us, that He is abiding in our hearts because of the change which goes forward in our lives in response to prayer. Jesus says: "I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." John 15:5. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

Prayer makes Jesus real to us, because when we pray we feel the power of His indwelling life. "Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God."—*"Steps to Christ,"* p. 98, pocket ed. "Henceforth through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them."—*Id.*, p. 75. Through this union "He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience."—*"The Desire of Ages,"* p. 668.

Yes, even though we may not see Him, His presence may be very near to us because of the strength which He gives to us and because of the change in our lives which His presence works in us.

The Kind of Prayer Which Brings His Presence

Will every prayer by any person bring a sense of His reality to us? No. If prayer is to be effective and bring to us the sweet consciousness of Christ's presence, there are at least seven conditions that must be met:

A Prayer

"O LORD, I pray
That from this day
I may not swerve
By foot or hand
From Thy command,
Not to be served,
but to serve.

"And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art,
Not to be loved,
but to love."

—Author Unknown.

1. We must feel a sense of our need. Our need is our greatest argument. (See "Steps to Christ," p. 95, pocket ed.)

2. We must confess our sins and make right any wrongs which we have done to others. 1 John 1:9.

3. We must have faith. Faith is belief put into action. Faith means co-operation with God. (See "Christ's Object Lessons," p. 146, pars. 1, 2; Matt. 8:13; 9:29.)

4. We must have a spirit of love and forgiveness in our hearts. Eph. 4:30-32.

5. We must be diligent and persevering in prayer, and not be discouraged by a delayed answer. Eph. 6:18; Luke 18:1; 1 Thess. 5:17.

6. We must ask in Jesus' name and in harmony with His will. John 14:14. (See "The Desire of Ages," p. 668.)

7. We should flavor our prayers with praise and thanksgiving. (See "Christ's Object Lessons," p. 129, par. 3.)

Thus as we talk with Him, He, through the still small voice, talks with us.

Dwell in Me

DWELL in me, O Thou holy One,
Make me a temple of Thy love
While battles here on earth are won,
And in the better home above;
So shall Thy name through me have praise
Both now and through eternal days.

Reveal in me Thy grace divine
To keep my soul from taint of sin,
That joy in vict'ry may be mine,
And life eternal I may win.
That others, too, my life may see,
And love Thee better, seeing me.

Upon the altar of Thy grace
I'd sacrifice each cherished sin,
That cleansed for His abiding place,
Thy Spirit aye may rule within.
Thus now and through eternity
With joyful heart I'll follow Thee.

—W. R. Carswell.

✻ ✻

"DOING nothing is negatively serving the devil."

✻ ✻

"A BUMBLEBEE sting is quite a stimulant, but not very nourishing."

✻ ✻

STARS may be seen from the bottom of a deep well when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.—*Spurgeon*.



Junior Meetings

July 5

A J. M. V. Is a Good Citizen

OPENING EXERCISES.

SCRIPTURE: Rom. 8:16, 17; Titus 3:1, 2; 1 Tim. 2:1-3; 1 Peter 2:13-17; Matt. 22:21.

SUPERINTENDENT'S TALK: "The House That McGovern Built." (See Notes to Superintendents.)

SYMPOSIUM: "A Good Citizen."

POEM: "Patriots."

DIALOGUE: "Citizenship in Heaven."

TESTIMONY MEETING: Let the Juniors state their determination to be good citizens now and citizens of heaven.

CLOSING EXERCISES.

Notes to Superintendents

Songs for Today: Nos. 51, 49, 48, 37, 32, 110, in "Missionary Volunteer Songs," "The King's Business," No. 95 in "Gospel in Song," and "A Child of the King," No. 514 in "Christ in Song."

Superintendent's Talk: "The House That McGovern Built."—The Juniors have the privilege of being good citizens right now, and do not need to wait until they are any older. "No man is a good citizen," said Theodore Roosevelt, "unless he so acts as to show that he uses the ten commandments, and translates the golden rule into his life conduct." A good citizen must first be a good man or woman or a good Junior. If a Junior keeps the Junior Pledge and Law, it will help him to become a better Junior and a better citizen. Teach the Juniors not to be troubled if they do not have a chance to show their loyalty in some spectacular way. God made millions of spears of grass where He made one tree. Be sure there are enough of the little virtues in the life. Small duties of patriotism forbid leaving banana peels, paper, and litter in the schoolyard, in public parks or streets, or around home. They prohibit the breaking of shrubbery or railings that guard public or private property; the writing or carving of letters on seats, walls, and public places. They cause us to think of others and to try to be more helpful and kind to them, radiating cheer, giving aid to those in real want, being friendly with foreign-speaking people who need friendship, and so demonstrating in a practical way that we are devoted to the welfare of our country. One can also show patriotism by having respect for that which represents his country—the country's flag, the country's ruler. The person who exercises his liberty to do anything that interferes with another's liberty is not a good citizen. Never should we allow our love for

our own countrymen to shut out the larger love for our fellow men.

Assignments.—1. Ask one member to bring to the meeting the dictionary definition of a citizen. 2. Ask everyone to watch the daily papers and bring to the meeting clippings about persons and incidents that show qualities of either good or poor citizens.

The House That McGovern Built

(Draw from the story the lesson of how little things build a character that makes a good citizen.)

RECENTLY I attended an auction sale of real estate, and while viewing a piece of property that was under the auctioneer's hammer, was impressed by the effect of a simple statement that the auctioneer made when he was about to let his hammer fall for the third time. He had succeeded in raising the bids until the five-thousand-dollar mark was reached, but that seemed to be the limit.

"Gentlemen," said the auctioneer, raising his hammer for the third time, "I am offered but five thousand dollars for this house—a house built by Henry McGovern; who will give me fifty-five hundred?"

A gentleman nodded in the affirmative.

"Fifty-five hundred I have; give me six thousand."

Another gentleman motioned to the auctioneer.

"Six thousand I have; give me sixty-five hundred."

The former bidder nodded again.

"Sixty-five hundred I have; give me seven thousand."

"It was strange what a jump the bidding took when the auctioneer mentioned the builder," I remarked to a bystander, as the crowd broke up.

"You must be a stranger about here," said the gentleman. "McGovern has a great reputation as a builder, and justly so. If he builds a house, you can be sure that honest work has been put into it from the collar to the ridgepole."

Seventy hundred dollars for conscientious work! McGovern, were he to learn of it, might well feel proud of his reputation.

A few days later I learned more of McGovern, the contractor. A carpenter had come to him well recommended as an efficient workman. The first day that he worked for McGovern, the latter stepped up behind him and arrested his arm as he was about to drive home a nail.

"Why are you using that split piece of joist?"

"The boarding will cover it up," said the carpenter.

McGovern took out his notebook and wrote a few words. "Take this to the office and get a week's pay," he said. "I can't afford to keep you any longer."—*Wellspring*.

A Good Citizen

A good citizen is—

1. One who obeys his country's laws.
2. One who is public-spirited, and has a keen sense of responsibility for the public welfare. He loves his neighbor as himself, and is helpful and kindly. He works for the improvement of his home and community.
3. One who pays his taxes, and is scrupulously honest in the payment of his debts.
4. One who maintains a high standard of morals for himself, and uses his influence for good government and cleanliness in his own community.
5. One who practices religious tolerance, and uses his influence to keep church and state separate.
6. One who practices temperance, and wages unrelenting war against the liquor traffic.
7. One whose fine sense of appreciation and courtesy leads him to give due recognition and honor to men in positions of responsibility. We ought to pray for our public officials rather than criticize them.
8. One who takes a justifiable pride in his native land, as did Paul, who said he was a citizen of no mean city.
9. One who pursues a useful occupation, and is industrious in his habits. Abraham Lincoln, a great citizen and a world figure, said: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. Stand with anybody who stands right. Stand with him while he is right, and part with him when he goes wrong."

ALFRED W. PETERSON.

Citizenship in Heaven

(Jack and Betty Can have just returned from Junior camp, and call on their chums, Jim and Sally Couldn't. They meet in the front yard under the big apple tree, and Jack and Betty begin enthusiastically to tell Jim and Sally about camp and one of their J. M. V. programs.)

JIM: It surely seems good to see you back home again. Sally and I have been lonesome, playing without you. I'm sorry we couldn't go this year, but we're going to start saving our ten dollars to go to camp next summer.

JACK: The first day at camp, I missed you, too, Pal, but after that we were kept very busy doing many interesting things.

BETTY: O Sally, we did have the best time of our lives, and next year you just must go, too!

SALLY: What did you do that was so much fun?

BETTY: We must tell you about everything, but first we want you to hear about our Junior meeting on Sabbath afternoon.

SALLY: What did you do?

BETTY: Jack, you go ahead and tell them. You were the leader, and can remember just what you did.

JACK: All during Junior camp we had been having stories at campfire about brave and courageous people, and the kind of people we'd have to be like in order to live in our mansions which Jesus is getting ready for us. Because we are children of the King of the universe, we ought to know how to act like a prince or a princess if we expect to live with Him.

JIM: So you were the J. M. V. leader!

JACK: Yes. As good citizens of heaven we thought we ought to know in what our country believes; so we studied twelve principal points of our faith. It's easy to remember them, because they spell *brother* and five S's: Baptism, Religious Liberty, Ordinances, Tithing, Health, End of the Wicked, Righteousness by Faith. That spells *brother*, you notice; and now for the five S's—Sabbath, Sanctuary, Second Coming of Christ, State of the Dead, Spirit of Prophecy.

BETTY: It isn't hard to remember them when they spell something, is it?

SALLY: I should say not. I think I can say them off myself right now. Let's see—Baptism, Religious Liberty, Ordinances, Tithing, Health, End of the Wicked, Righteousness by Faith, Sabbath, Sanctuary, Second Coming of Christ, State of the Dead, Spirit of Prophecy.

JACK: Perfect! Well, the Friday before our Junior meeting, I assigned to each unit of boys three subjects, and each boy in the unit was to find a text on each subject. That made four texts for each subject. You ought to have seen those boys hunting for verses! They studied their Bibles hard.

JIM: That sounds like an interesting and educational game. Suppose Sally and I look up as many texts as we can find, and tomorrow we'll see if yours are the same as ours.

JACK: That's going to be fun. Betty and I will have ours ready, too.

BETTY: But besides knowing these texts so that we can be good princes and princesses, and represent Jesus on earth, we must also climb up Peter's

ladder given in 2 Peter 1:5-7, and that will give us beautiful characters—the kind a king's son or daughter ought to have.

SALLY: Here I've found 2 Peter 1:5-7. (Reads it.) That's a steep ladder to climb, isn't it?

BETTY: Yes, but we learned at Junior camp that it pays to try every day to be more like Jesus. This old world doesn't have anything worth while to offer, and we want to be royal children to inherit real mansions in heaven, don't we?

JACK: Mother's calling us, Betty; so we'll have to go. So long, Jim and Sally, and don't forget to study your Bibles every day. Then you can be a prince and a princess with a castle in heaven.

JIM: Thanks, Jack, and we're going to change our name from Couldn't to Can, and plan now for camp next summer, so that we can learn about good citizenship in heaven. Good-by! —*Julia Leland Nelson*.

Patriots

God send us men whose aim 'twill be,
Not to defend some ancient creed,
But to live out the laws of right
In every thought and word and deed.

God send us men alert and quick,
Christ's lofty teachings to translate,
Until the laws of right become
The laws and habits of the state.

God send us men of steadfast will,
Patient, courageous, strong, and true,
With vision clear and mind equipped
His will to learn, His work to do.

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the safeguards of the state.
—*F. J. Gullman, in "Junior Worship."*

July 12

To What Are Your Ears Tuned?

BY C. A. RUSSELL

OPENING SONG: "Little Feet, Be Careful," No. 569 in "Christ in Song."

SCRIPTURE READING: Psalms 139:1-12.

PRAYER: Followed by the Lord's prayer in unison.

ANNOUNCEMENTS.

REPORTS.

OFFERTORY.

STORY: "Ears or No Ears."

POEM: "Nature's Music" (to be recited).

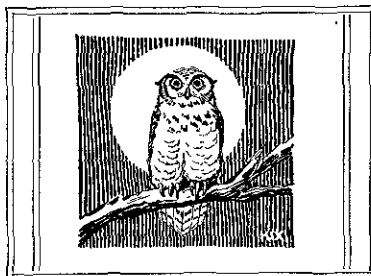
TALK: "Tuning the Instrument."

CLOSING SONG: "Angry Words! Oh, Let Them Never," No. 581 in "Christ in Song."

CLOSING PRAYER: Psalms 19:14, in unison.

Note to Leaders

We hope that you will urge the Juniors to talk and not to read. Also encourage one Junior to memorize and recite "Nature's Music." If all are not familiar with David's prayer to be



used in closing, take a brief moment to study it.

Ears or No Ears

"EYES or No Eyes." Did you ever read the story about a group of Juniors who were taken for a nature hike? When they returned home from their hike, Jimmy complained, "Oh, dear, my feet are sore. I didn't have a speck of fun. What is the sense of tramping around all over the country? Nothing to see, nothing to hear, and once I stubbed my toe on a stone. Hope we don't have to take another nature hike very soon. Nature! Nothing to it."

That was too much for Frank. "Jimmy, you haven't either ears or eyes. At least you don't seem to be able to hear or see anything. I heard seven different songs and saw five of the songsters, and I knew them every one. And I saw the cutest little lizard. He ran out almost from under my very feet. He had a blue tail. And I saw a big anthill with hundreds of the busy little creatures all working so hard to make their underground home. And I saw a big black crow trying to get away from half a dozen other birds. The little fellows were so far away I couldn't tell just what they were, but they would dart down and peck at the old black crow, trying to drive him away. They were afraid he would disturb their nests, I suppose. And I saw the most wonderful tree, all in full bloom; and, best of all, I knew what it was. It was a tulip tree, straight as an arrow, with beautiful, large, tulip-shaped, yellowish-colored flowers. Talk about nothing to see, and nothing to hear! It is just because you don't keep your ears and your eyes open."

Now our story is "Ears or No Ears." Ears are not fastened to the sides of our head for ornaments. If no one had ears, and then someone appeared with these peculiar growths on each side of his head, we would be curious enough to pay an admission charge to see him. No, ears are not especially ornamental, but they are very useful.

Two men were walking down Broadway, which is New York City's busiest street. There were automobiles, trucks, and streetcars, and a perfect babel of sounds. Suddenly one of the men stopped and said, "Listen; did you hear that?"

"Hear what? I can hear a hundred sounds."

"No, but did you hear that tiny chirping?"

"No, I don't hear any chirping. Too much other racket." They began to search, and, turning over a small rock in the gutter, they found the little creature which was chirping his happiness amid all the babel of sounds. Yes, it was a little black cricket. The one man loved the things of nature. The other was deaf to her many calls.

"What is that?"
"What? Where? I don't see anything."

"But didn't you hear anything?"

"Why, no, I guess not."

"Where are your ears? Tune them up a bit and you will hear."

The boys were walking down a woody path to the pasture.

"There it is again. Hear it? Don't you know what that is? It is the far-away song of the wood thrush. Isn't it soft and sweet? Just like a mellow whistle."

"How do you know that is a wood thrush? I didn't even hear him."

"I know by his song. Don't you ever listen to the song of the birds, or the hum of the bees, or the chatter of the chipmunks, or the hoot of the big barn owl? The woods are full of sounds. You could soon learn to know these little creatures by their voices. I think it's fun."

The boys are almost to the pasture gate now. Bossy is waiting, contentedly chewing her cud the while. The gate squeaks a bit, but so does something else. Both boys hear it this time. It seems to come from a big tuft of grass near the gatepost.

"What was that?"

"Oh, I know, or I think I do. Sounds to me like a little mouse. Guess there's a nest in that grass. Must be a deer mouse out here in

the woods. Ever see a deer mouse?"

"Don't know. Are they different from any other kind?"

"Surely. They have gray bodies, and big bright eyes, and big ears, too. They live in the woods. Pretty little things they are."

The boys parted the grass, and, sure enough, there in the softest bed, made of fine grass and lined with thistle-down, were four tiny babies. Mother deer mouse had gone in search of food, and her little ones were getting hungry and were squeaking a bit.

And so it goes. Tune your ears, Juniors, to the sounds in God's great, wide, beautiful, wonderful world. There is so much wickedness everywhere to which we must turn a deaf ear. Bad words, cheap songs, naughty stories, lying lips. How are your ears tuned? Do they pick out of the babel of sound the beautiful things which God has made for us to enjoy? Kind words, tender words, expressions of love and gratitude, courteous words: "I thank you," "Please pardon me," "I'm sorry; I'll try not to do that again," "May I help you?" Such words falling from the lips of a bright-faced Junior sound like music. Everybody loves a gentlemanly or a ladylike Junior. Be one. What do you say? And keep your ears in tune with the beautiful, and they will be in tune with God.

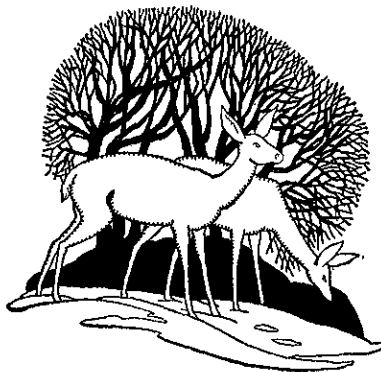
Nature's Music

HEAR the chirping of the cricket in the woodpile,
Hear the singing of the robin in the tree,
Hear the chatter of the magpie by the roadside;
All the air with sound is vocal, don't you see?

Good old Fido barks his welcome in the morning,
Tiger Tommy purrs contentment on the rug,
Children prattle at their games so nice and jolly,
Evening prayers, and then the cot so warm and snug.

Sounds from morning till the night to please the fancy,
Sweetest music from the birds, the brooks, the trees,
Let us tune our ears to nature's joyous anthems,
As in simple, humble prayer we bend our knees.

C. A. RUSSELL.



Tuning the Instrument

WERE you ever at home when the piano tuner came to work on the instrument? If so, you didn't care to stay long. Harsh, discordant notes were struck. Finally a beautiful chord sounded forth. The strings were in tune. And the violin! The bow is drawn across the strings. Sound is heard, but not music. The skilled violinist twists the peg until the right pitch is found, and then the other strings are brought in tune. So it is with the human voice. When things go wrong and we get cross and out of patience, the tones of the voice are as harsh and discordant as the notes of a musical instrument that is out of tune. But the kind word, the pleasant smile, the cheery greeting, these are like strains of sweetest music from a rich, melodious instrument in perfect tune. No one can measure the value of a kind word, look, or act.

The poet has given us these beautiful stanzas:

"Kind words can never die, cherished and blest:
God knows how deep they lie, stored in the breast,
Like childhood's simple rhymes, said o'er a thousand times—
Yes, in all years and climes, distant or near.

"Sweet thoughts can never die, though
like the flowers
Their brightest hues may fly in wintry
hours;
But when the gentle dew gives them
their charms anew,
With many an added hue, they bloom
again."

A little girl was visiting her auntie
in another State. One day the auntie
found the little girl in tears.

"What is the matter, Dearie?" she
asked.

"I'm just hungry—"

Auntie broke in by saying, "You
need never be hungry in auntie's
house." And away she went before
the little girl could finish what she
started to say.

Back came auntie with a bowl of
bread and milk.

"I'm not hungry for bread and
milk. I'm just hungry to hear my
mamma say, 'Come here, Precious,
and kiss mamma.'" Poor little
homesick child! Her ears had been
tuned to the sweet tones of mother's
voice, and nothing else would do.

Let us train our ears until they
will respond only to the pure, the
sweet, the beautiful, and will be deaf
to the harsh, the cheap, and the vul-
gar. God will help us to keep our
life in tune with His.

July 19

Wild Animal Neighbors

BY ARTHUR W. SPALDING

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

PRAYER.

REPORT.

OFFERTORY.

SCRIPTURE: See Notes to Superintend-
ents.

TALK: "Wild Animal Neighbors."

DISCUSSION OF Vocational Honor.

CLOSING SONG: "God Cares for Me,"
No. 137.

BENEDICTION.

Notes to Superintendents

Scripture.—Before the meeting, ask
the Juniors to look up in a dictionary
of the Bible, a topical index, or a
subject index in the back of a Bible,
verses of Scripture which mention in-
teresting incidents that relate to ani-
mals. Ask them to memorize these
verses and give them in the meeting.

Vocational Honor.—Call attention
to the Vocational Honor in Animal
Study under the Nature Study classi-
fication. See page 104 in "Junior
Handbook." Interest as many Jun-
iors as possible in pursuing this phase
of nature study, which can be carried
on in any locality.

Wild Animal Neighbors

MAYBE some of you who are read-
ing this live among lions and tigers
and wolves and bears—down in Af-
rica, for instance, or in India, or
Siberia, or Yosemite, or near a local
zoo. But most of you, I think, would
say, "Wild animals? Why, there are
no wild animals anywhere around my
home." And yet, I think you are mis-
taken. There is practically no place
you can go where there are not some
wild animals. They don't trust men
very much, and they trust boys even
less, and so most of them don't show
themselves if they can help it. And
that is why we are unaware of many
inhabitants of our land whose bright
eyes may be peering at us when we
take our walks, from holes and tree-
tops and grassy coverts and water
hideaways.

Time was when the animals were
not afraid of man. And time shall be
again when they will not be afraid.
It is a good thing to practice making
friends with some wild animals about
us, for we shall find in such friend-
ships a great deal of information and
pleasure, and the experience may do
much toward fitting us to dwell in
what God calls "My holy mountain,"
where "they shall not hurt nor de-
stroy."

Of course we shall have to choose
our wild animal friends rather care-
fully. I would not advise you to begin
with a grizzly bear; and, in general,
a treaty of peace with the rats and
mice would not be good policy, though
it is true that some very interesting
pets have been made of the more
civilized of these rodents. The rea-
son most of these wild animals are
counted our enemies is that they like
to live upon the things on which we
depend for a living, and we find our-
selves in each others' way when we
come to the getting. How do you
suppose that can be arranged in the
new earth, God's "holy mountain"?
Did you ever learn Robert Burns'
poem, "To a Mouse," whose nest he
broke up while he was plowing?



"Wee, sleekit, cow'rin', tim'rous beastie,
Oh, what a panic's in thy breastie!
Thou need na start awa' sae hasty,
Wi' bickering brattle!
I wad be laith to rin an' chase thee,
Wi' murd'ring pattle!"

"I doubt na, whiles, but thou mayst thieve;
What then? poor beastie, thou manna
live!
A dalmen icker in a thrave
'S a sma' request;
I'll get a blessing wi' the lave,
And never miss't!"

And that, in plain English (which
is not nearly so interesting), is this:

"Little, smooth, shrinking, timid beast,
Oh, what a panic is in your breast.
You need not start away so fast,
With hasty clatter.
I would be sorry to run and chase you
With murdering plowstaff."

"I do not doubt that sometimes you may
steal.
What then? Poor little beast, you have
to live.
An ear of corn in twenty-four sheaves
Is a small request.
I'll get a blessing with what's left,
And never miss it."

Really, when we come to think of
it, what right have we to all the fruits
of the earth? and to hold that the
robins are robbers when they take
some of our cherries, and that the
rabbits are thieves when they nibble
our cabbage, and that the mice are
bandits when they carry away some
of our corn? It is true that we
planted the cherry tree and the cab-
bage and the corn; but it's the good
Lord who made them grow and bear
fruit, and the wild creatures are His,
too, and He feeds them as well as
us. And let me tell you that the
birds do more by far to save our fruit
crops than they take toll of that fruit
when it is ripe. If it weren't for the
birds, we should have no fruit. You
know how that is, don't you? I won-
der if you could make out a case for
the rabbit and the mouse, too. Maybe,
if we lived more simply and did not
waste so much in needless expenscs,
we could share better with the wild
things and so pay them for their work.

I am sorry to have to say, however,
that ever since Adam and Eve broke
up the happy concord of nature, there
has been war in the world, and there is
bound to be conflict between men and
animals that choose to live by them-
selves rather than with us. Some of
the animals, as well as many of the
insects, multiply so fast that if they
were left alone, they would take the
whole earth. Rabbits, for instance.
Why, one pair of rabbit parents may
have as many as four or five litters

of five to eight baby rabbits in a season. Let's see. Start with one pair of wild rabbits. By the end of the summer there are 42 rabbits; next year, starting with 21 pairs of rabbits, there might be 882 rabbits; and by the end of the fifth year there would be more than 8,000,000, all in a square mile. It wouldn't pay to raise cabbages there. So the Lord—rather regretfully, I must believe—had to set part of the creation against the rabbits, to keep their numbers down. And so it is that dogs and foxes and wolves and cats and lynxes and weasels and minks and hawks and owls and eagles and, oh, many other creatures, prey on the rabbits and eat them up almost as fast as they multiply. It does seem as if Molly Cottontail deserves a friend or two, doesn't it?

Now take squirrels. There are many kinds of squirrels—real tree squirrels and some ground squirrels. There are red squirrels, and fox squirrels, and gray squirrels, and once in a while a black or a white squirrel, which is only a variation, or what we call a sport, of the gray squirrel. And then there are ground squirrels and gophers and chipmunks. And if you want to consider their cousins, there are woodchucks and prairie dogs and marmots, depending on whether you live in Pennsylvania or Nebraska or Colorado.

There is a girl who lives near me who has made a pet of a gray squirrel for the last two years. And isn't Spiffy fun! First, Spiffy came right in through the window, upon invitation, along with another pet, a little black-and-white nuthatch. Both squirrel and bird liked nuts, and as the table was set with nuts, they had more than one squabble about them, right in the living room. Rather impolite, according to human standards—or so they say. But really, do you know, the nations of the earth today are not merely quarreling, but killing one another, over just such things. This year Spiffy has a whole family of little squirrels, and they think they own the house. I suppose you have to teach squirrels manners and morals just as somebody needs to teach the nations.

If you want a rodent that's not so lively as a squirrel, I recommend to you old Chucky Groundhog, or Woodchuck, as he is called in some sections,



He's bigger and he's slower than the squirrel, and he seems rather stupid. I have found Chucky pretty clever, though. He knows he can't run fast, especially in the autumn just before he starts his winter sleep, when he has stuffed himself until he is very fat; so he keeps pretty close to his burrow and makes a run for it at the least alarm. Indeed, he often makes more than one burrow, and he maps out the country he ranges over, so that he knows every hole in it where he can hide at need. Sometime I may tell you about a few woodchucks I have known—or you tell me, if you make friends with any soon.

If you live down South, you know something about raccoons, or coons, as they are usually called, and about opossums. They are not very much alike, these two, except that they live in trees; but they belong in much the same country, though the coon has a wider range than the opossum. In colonial days raccoons were so common that the usual headgear of the frontier man and boy was a coonskin cap, with the ringed tail hanging down behind. Very picturesque, that coonskin cap, but I imagine too warm for any time but winter. Coons make interesting but not very willing pets. They don't like confinement, and if they are let loose, they will run away. It's interesting to see how a coon prepares his food. He always washes it very thoroughly, and he uses running water if possible.

Possums remind us of kangaroos. They don't look like them or travel as they do, but both of these animals are marsupials. Do you know what that means? It means animals that

have a pouch in which to carry their young from the time they are born, tiny, blind, naked things, until they are big enough to live out in the world. The opossum is the only marsupial in America. In fact, these opossum babies become so used to hanging on by mouth, feet, and tail that even after they are big enough to ride on their mother's back, they go around with their little hands clutching her fur and their tails wrapped around hers. One of my little granddaughters was given a baby opossum for a pet, and that little possum used to ride around on her head, keeping tight hold of her hair. "Take away that rat!" the women would shriek when she and her pet came into company. "It's not a rat!" came from the indignant Benita; "it's Egbert Marsupio!"

We've only begun to name the wild animals that live around us. Let's make some lists, and see which list fits your locality best. And when you have selected one list, see how many animals you can add to it from other lists or from outside the lists.

List No 1. Meadow mouse, mole, cottontail rabbit, red squirrel, gopher, weasel, muskrat, skunk.

List No. 2. Shrew, wood rat, bat, fox squirrel, raccoon, opossum, red fox, bobcat, black bear, white-tailed deer, wild pig, armadillo, manatee.

List No. 3. Gray squirrel, mink, otter, marten, wolverine, lynx, gray fox, wolf, badger, porcupine.

List No. 4. Prairie dog, jack rabbit, coyote, cony, marmot, beaver, black-tailed deer, mountain goat, big-horned sheep, antelope, bison, cougar.

List No. 5. Ground squirrel, pack rat, chipmunk, sea lion, grizzly bear, mountain sheep.

List No. 6. Seal, walrus, brown bear, polar bear, caribou, moose, arctic fox.

I should like to have as many friends among the wild animals as I could have, wouldn't you? See if you have fed as many wild animals as I have, or more: mouse, rat, squirrel, rabbit, woodchuck, opossum, black bear, black-tailed deer—well, I thought there were more than that, but I guess not. Of course, I am not counting the birds I have fed. And I'm not counting the weasels and the skunks and the coons and the foxes that have at different times fed themselves on my chickens.

But anyway, I like to hunt without a gun. I have not gone hunting with a gun since I was fifteen years old, when, one bright October day, the woods all gay and sunshiny and warm, I took my .22 rifle and went for a stroll along the riverbank. And I remember that beautiful little gray

squirrel that popped up on a fallen log, and, sitting up there in the sunshine, chattered away at me. I drew a bead and pulled the trigger, and then I ran over to the log. On the other side lay my victim on his back, his big eyes glazing and his little feet spasmodically kicking the air. In a moment or two he was still. I gazed upon that now silent form which a minute before had been as full of life and as happy as I in the glory of the day. And suddenly it seemed as if a shadow fell upon the earth and a chill air came. I kicked a hole in the soft ground and laid the little form in, and covered him up. Then I turned away and plodded through the unhappy woods where life had been stopped by my hand. I have never fired a gun at an animal or a bird since then. I would rather use a camera or my two eyes. For life is precious, and I would rather leave the wild things about me, unless they are too dangerous, to fill out that life which the Father of all has given them. So far as I can, I should like to be their friend.

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July 26

God's Wireless

BY J. ERNEST EDWARDS

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

PRAYER: A series of "Thank You" sentence prayers.

ANNOUNCEMENTS.

REPORT.

OFFERING.

CHALK TALK: "Prayer Definitions."

TALK: "Combination Set."

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

STORY: "Three S O S's."

MEMORY GEM: "A Daily Prayer."

HYMN STORY: "My Faith Looks Up to Thee." (See Notes to Superintendents.)

CLOSING PRAYER: Use above hymn.

Notes to Superintendents

Suggestions for Opening Prayer.—Things for which Juniors may express a "Thank you" to God—Jesus' love, angels' protection, parents, the opportunity to tell others about Jesus, Christian schools, good times in Progressive Classes.

Chalk Talk: "Prayer Definitions."—To familiarize Juniors with the most graphic definitions of prayer given in the Spirit of prophecy, use the blackboard to illustrate these helpful quotations. As the leader directs a forum centered around "What Is Prayer?"

draw outlines of suggestive objects for these definitions. From true-to-life stories or personal experiences enlarge and explain the definitions to make them live. This will enable the Juniors to visualize the thought and aid them in remembering the quotations.

Hymn Story and Prayer.—Climax the program by relating the story of how the prayer hymn entitled, "My Faith Looks Up to Thee," came to be written. Every Junior will be given the opportunity to broadcast to heaven through this prayer hymn which is really a prayer. Sing the first stanza in full voice; the second softly and fervently. The third is hummed with eyes closed as the leader reads the beautiful lines.

Prayer Definitions

1. "PRAYER is the key in the hand of faith to unlock heaven's storehouse."—"Steps to Christ," p. 95, pocket ed.

(Sketch the front of a large warehouse on which letter the words, "Storehouse of blessings." Then draw a large key. Print the words, "Use It," beside the key.)

2. "Prayer is the opening of the heart to God as to a friend."—*Id.*, p. 93.

(After drawing a large heart, sketch in it an open door. Climax the message of the definition by printing in the words, "Tell Him All.")

"Prayer does not bring God down to us, but brings us up to Him."—*Id.*, p. 95.

(With a few lines suggest heights by a mountain peak and some clouds. Then from the valley below draw an arrow straight up above the mountain and the clouds to express the *Uplift* of prayer. Write in the word, "Up.")

4. "God hears every sincere prayer."—"Testimonies," Vol. III, p. 416.

(In the lower part of the board sketch radio transmitting towers from which radio waves extend upward toward the clouds. In the clouds write, "Prayer is received if—" Have the Juniors complete the sentence.)

Combination Set

"HELLO, hello! I can't hear you. Speak louder, please!"

After these words, the man pulled shut the door of the telephone booth and completed his call. Just outside the drugstore was a busy corner with its noise of the rush-hour traffic. Before this man could hear his party, he had to shut himself in from the outside din.

In broadcasting over the radio one must be shut in from the noise about him. Every studio is most carefully constructed to exclude all disturbance. Even the interior walls are made of

material to absorb every little sound created by one's moving about in the room. This soundproofing is absolutely necessary, that those listening in to the broadcast may have perfect reception.

By prayer we can broadcast to heaven. However, we must be even more careful than those in a radio studio to keep out the noise of sin if we wish our message to be received in heaven.

To soundproof this studio of our life we must close tightly the door of our heart to the din of all worldliness, cherished sins, unholy music, trifling conversation.

In the last few years we have heard much about sending and receiving sets. Many young people today belong to the amateur broadcasting system, and at specified hours they talk back and forth over the air. Armies and ships are likewise equipped with radio sending and receiving sets. Even our city and State police are being outfitted with two-way radio sets.

Strangely enough, our lives are a combination set, too. We are equipped to send messages and to receive them. We have been able to broadcast farther and receive answers even faster than through any set that man has invented.

Modern radio broadcasting is carefully supervised by the radio commission. This agency lays down specific rules and regulations by which broadcasting is governed. Each program must meet these requirements.

In God's word we find similar standards and requirements. If we wish our prayers to be heard in heaven, we must pray according to the specifications given us in the Bible. We must always pray according to His will. According to the Scriptures there are these sixteen requests which we can make of God, knowing that they will be according to His will.

(1) For daily bread. See Matt. 6:11. (2) For the forgiveness of sin. See 1 John 1:9. (3) For the Holy Spirit. See John 14:16. (4) For deliverance in the hour of temptation and danger. See Matt. 6:13. (5) For wisdom and understanding. See James 1:5. (6) For peaceable and quiet lives. See 1 Tim. 2:1, 2. (7) For the healing of the sick. See James 5:14, 15. (8) For the pros-

perity of the ministers of God and the gospel. See Eph. 6:18, 19. (9) For those who suffer for the truth's sake. See Heb. 13:3. (10) For kings, rulers, and all in authority. See 1 Tim. 2:1, 2. (11) For temporal prosperity. See 2 Cor. 9:10. (12) For our enemies. See Matt. 5:44. (13) For all saints. See Eph. 6:18. (14) For all men. See 1 Tim. 2:1. (15) For the Lord to vindicate His cause. See 1 Kings 18:30-39. (16) For the coming of Christ and of God's kingdom. See Matt. 6:10.

How many times we have heard, "We regret that atmospheric conditions prevent us from bringing you our news correspondent from — (naming this or that foreign country)." How thrilling it is to know that God never says that to us. There is no static to disturb God's answer. If we do not hear His voice, we must look for the inefficiency within our set—our own lives.

Perhaps the faith tube is weak, or the power tube has been burned out by some cherished sin. Even the communion condenser may have become corroded by neglect of Bible study.

There are several ways by which God is ever trying to communicate with us. We are surrounded by the book of nature with its pages opened for us to read of His love and care. If we listen carefully and have our lives attune, we shall hear His still small voice say, "This is the way, walk ye in it." There is also God's letter to us, and if we read its pages, He talks with us. At other times providential circumstances speak to our hearts as we perform some service for Him.

Is your sending and receiving set working well?

Three S O S's

THE boat was bound from Liverpool to New York. On the deck two happy children bounced their ball. Suddenly the ship dipped, and the ball went overboard. Right away the lad thought of the captain of that great ship. Knowing that he had authority and power, the boy thought that the captain could reclaim his ball from the swelling seas below.

Up to the bridge he went. "Won't you stop the boat, so that I can get my ball?" The friendly man tried to comfort the little boy in his loss, but he explained that it would not be possible to stop the great engines at that time.

With resignation, the child returned

to his playmate and said, "He couldn't stop the boat. It's wound up."

Late that afternoon a fierce storm blew up, and the boat began to plow through heavy seas. Huge waves broke over the deck where a few hours before these two children had played. Suddenly the cry, "Man overboard! Man overboard!" rang out. The whole ship shuddered as its engines were reversed. Soon it had stopped, and lifeboats were put out to pick up the drowning man, who was calling, "Help!" In a short time he was rescued and was safe aboard the liner.

The day before the great ship was due in New York, the sailors were busy rearranging some of the cargo in the great hold of the ship. Curious, as all Juniors are, the same boy and girl left their play to venture near the great opening and to watch the men below.

With a sudden lurch of the ship, the girl let fall her most precious earthly possession, her doll. She said, "The captain will get my doll!" The boy, recalling his experience, answered, "He can't help you. Don't you remember he couldn't stop the boat and get my ball?" But quickly she ran to the captain and, almost blinded by her tears, said, "Won't you get my doll?" "Where is it?" asked the fatherly captain. Between her sobs she told where it had fallen. "Just wait a little, and I will get it." Turning to a mate, he ordered that one of the men be sent for the lost doll.

The boy, the man, and the girl each had a request of the captain. Each one was answered. To the boy the answer was, "No!" To the man overboard, "Yes. Right away!" And to the girl the request was answered by, "Wait a little." Daily each one of us makes requests of our heavenly Captain.

As He is far away, we must send our requests by wireless—prayer. We must not be surprised if sometimes He says, "No!" Remember that "No" is an answer just as much as "Yes." Sometimes Jesus sees that "No" is for our best good.

Even though we do not hear the answer "Yes" or "No," let us listen closely, for Jesus may say to us, as did the captain to the girl, "Wait a little." Whatever the reply may be, let us always know that Jesus answers every sincere prayer.

"My Faith Looks Up to Thee"

THE author of the song, "My Faith Looks Up to Thee," did not write the words for other eyes. It was the prayer of his own heart, written after an hour of communion with the Master, and with a deep consciousness of his own needs. Dr. Ray Palmer, the author, jotted down the stanzas on a loose sheet of note paper, and later copied them and carried them in his pocket for some time. One day, in Boston, he met Dr. Lowell Mason, who

asked him for some contributions to a "Hymn and Tune Book," which he was about to publish. Doctor Palmer at once thought of the little poem, "My Faith Looks Up to Thee," and showed it to his friend. Doctor Mason asked for a copy; so they stepped into a near-by stationer's together, and he jotted down the lines without much thought. But on a second reading, after he returned home, he was much impressed with the words, and wrote for them the beautiful tune, "Olivet." Several days later he met Mr. Palmer, and earnestly exclaimed, "You may live many years and do many good things, but I think you will be best known to posterity as the author of 'My Faith Looks Up to Thee.'"

Let us sing this song as our closing prayer.

A Daily Prayer

"DIRECT, control, suggest this day
All that I think, or do, or say,
That all my powers, in all their might,
In Thy sole glory may unite."

God's Radiogram

(Continued from page 16)

officer continued, "What's the matter? Are you afraid? You don't have to be. Read your uncle's message—Uncle Jacob is waiting for you at the dock."

The little refugee then really succeeded in giving a rather sickly smile, and, playfully pinching the lad's flushed cheek, the officer walked away. The tears had now begun to trickle down the boy's cheeks, but he must be brave. Truly, Uncle Jacob was waiting for him, and all would be well. He brushed his eyes on his coat sleeves and watched the points of interest along the shore as the other passengers were doing. As the vessel passed the Statue of Liberty, he even managed to cheer with the rest, hardly realizing why.

At last the steamer docked and the necessary red tape had to be attended to. Soon Uncle Jacob found his nephew and in a fatherly way assured him that he would take him to his home and would be a loving guardian to him. What his mother had told him about his kind uncle was all true. He had found a home; best of all, a kind relative. His uncle fondly watched his expressions of surprise at his new surroundings. When asked at the family board that evening how he now felt, the little refugee feelingly said, "Kind uncle, it is all like a beautiful dream; but it must be true, for here I am!"

LOUISE C. KLEUSMA.

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 Rescued Baby Boy

IN a recent letter Missionary Max M. Webster gives us a little insight into the heathen superstitions of the natives of Portuguese East Africa who have not accepted God's message of salvation. He writes:

"These individuals who have accepted the truth are willingly leaving customs and superstitions that have bound them for years. One family, when they first came in contact with the mission, and before they accepted Christianity, lost one of their children, whom they buried according to their heathen custom. They placed food in the grave, and also placed some food daily at the parting of the ways, so that she would not go hungry. After they had accepted the truth, they lost a second child, but this one they were willing to bury in a Christian way, and are now looking forward to Jesus' soon coming to reunite them.

"A woman died in the village the other day. Before she died, the relatives called two witches to find out who was causing her sickness. They placed a pot of water on the fire to boil, and chose some whom they suspected of causing the sickness. Among these were a sister and the mother. The individuals suspected had to put their hands in the boiling water, and any who were burned were considered the culprits. The witches were clever enough to call the first three to stick their hands in the pot before the water was really boiling, and therefore they were not burned. The mother, however, had to put her hands in when the water was boiling at full force, and take a stone out. Naturally she was badly burned, and was also condemned for the sickness and death of her own child.

"A woman had given birth to a child. She was attending the Bible class, but was still under the evil influence of her parents. My wife was not called to attend this case, as the woman's heathen parents were with her. After the birth, neither the mother nor the child seemed to be doing satisfactorily. She had stopped coming for the medicine which my wife was giving, and then my wife came to hear that the parents had called a witch to point out the one who was bewitching the daughter. My

wife decided to go and see what they were doing with the woman. She got there just in time to find everybody gathered together to hear the decision of the witch. The woman with the baby had been shut up in the hut without food for some days. The culprit was pointed out, but as my wife knew the accused to be the second wife of the husband of the witch, she knew that it was the work of the devil; so she pointed to the witch and said, 'You are the child of the devil. I know why you have pointed out this woman. It is because you hate her and wish her to die. If you would come to God and have Him forgive your iniquities, you would stop deceiving these people. We have come to you with the knowledge of the true God, and it is these things that He wants you to stop.' After a study and prayer, they all scattered as defeated instruments of the devil. My wife ordered that woman to be taken out of the hut and given food, and she attended her every day. God has wonderfully restored both the mother and the child, and has greatly strengthened the faith of the husband and the wife, and today they are both baptized members.

"One day when we came out of Bible class, a friend told us that in a certain village the people had caught a woman and were planning to kill her. It was so. This woman's own children had tied her to a tree, and planned to kill her, as they blamed her for the death of the sister. They took one of their large earthen pots full of water and smashed it on her head, which left a terrible scar.

"More than two years ago a mother died during childbirth. The child lived, but because there was no one who would care for the baby, they decided to bury it with its mother. We took pity on the infant, with the result that we took care of him for more than two years. We did not give him back to his heathen relatives, but to a Christian family who have no children of their own. He was very dear to us; but we had to part with him for his own good.

"These people are in gross darkness. They are naked, in want, poor, and ignorant. All the women are dominated by their mothers and mothers-in-law, and are compelled to follow custom. But my wife has proved to many of them that their superstitions are only imaginations.

Many spend money to buy medicine in which to wash their babies at birth, but they have now seen that those who are not washed in medicine live just the same. We, by precept and example, teach these people to leave customs that are harmful, and to put their trust in God. We have had people here, sick, lying at death's door, who, instead of calling on their witch doctors for help, have permitted us to how at their bedsides and implore God's intervention and His blessing on the treatments given, and many lives have been saved. Now we have a group of women who are living the truth, and who are carrying it into their villages. They help the helpless, treat the sick, and teach the ignorant."

The Indian Found It in the Bible

In a recent letter from Missionary Orley Ford, director of the Guatamala Mission, he tells us of one Indian who found his way into the truths of God's word without help of the missionary. He writes:

"An interesting leading of God was seen in a small Indian town of the Cachiquel tribe. (There are some twenty-six tribes and dialects in this small republic, which multiplies the difficulties of preaching the message to them.) In the last few years one of their number, and one of the best educated among them, secured a Bible and began reading it. In order to understand and remember the Bible teaching, he took an ordinary student's notebook, and after reading a chapter he set down a summary of the chapter, with its most important teaching. In that way he studied carefully the entire Bible. Having finished, he decided that he should be a Christian, and decided to hunt for a church and someone to teach him more fully. He found a Protestant church in his section, and attended quite regularly for several weeks. However, he soon noticed that there was a continual spirit and teaching against the law of God and the observance of the Sabbath. He decided to talk with the pastor about this point, and invited him to come to his home. He began to remonstrate with him for his attitude against the law and the Sabbath, as he said that in his study of the Bible he had been led to understand that he should keep the law of God and the Sabbath. The pastor at once curtly told him that he was deceiving him in his pretense of desiring to have him study with him. He said to the Indian brother, 'You are an Adventist trying to quarrel with me and rob me of my members.' The Indian wondered how that could be, as he had never heard of such people. But the pastor continued, 'You belong to those Adventists in the next town of San Felipe.'

"As soon as the pastor had gone, the Indian immediately started out to find these Adventists. He soon found the local elder, and told him that he was looking for the Adventists. As they talked things over, the elder found that the Indian had discovered the major part of the fundamental truths of the message. Through the help of the near-by church, a Sabbath school was opened in the Indian's home. Six are already members, and others are preparing for baptism."

A Boy Rescued

THIS experience, related by Missionary L. G. Maxwell, took place on a South Sea island.

"The war between Christ and Satan which began in heaven is still being carried on today. As people accept this truth they all receive their time of trial, their Gethsemane. This is also the lot of the native of the islands.

"When a native gives his heart to the Lord and comes to a mission, Satan works with all his power to win him back to the chains of devilism. Often when boys come to a mission, they are first possessed with devils. This is a sight which cannot be described fully, but must be witnessed for its hideousness to be recognized.

"A boy by the name of Rare came to the mission, and the senior boys took it on themselves to care for him. One day I told the boys and the girls to go down to the beach to get cargo. I thought that Rare had gone also, but because of a sore foot Rare had remained behind alone. This was a good opportunity for Satan to take advantage of the boy.

"On leaving my house I heard somebody crying and screaming as if in agony. I made my way to the boys' house, and there I found Rare possessed of the devil. He was sitting in the fire, which had not properly gone out, the hot coals remaining there. He was tearing his hair and his face, and digging up the ground like an animal. I went to the boy and spoke to him, but he was beyond hearing. I recognized his trouble, and felt my own insufficiency to help him. But there flashed through my mind texts which tell how the Lord cast out devils and how the spirits cannot stay in the presence of the name of Jesus Christ; and so, offering a short prayer to the Lord, and asking to be used of Him, I went to the boy, placed my hand on his shoulder, and in the name of Jesus Christ told the spirits to come out. At the very mention of the name of Jesus Christ, Rare became sensible. He opened his eyes and looked around. I told him to wash himself in the river that was running close by, and then we knelt together and thanked

the Lord for saving yet another soul for His kingdom.

"This is not an isolated case. Many missionaries can testify of how the Lord has helped them in similar circumstances."

Kapiti Faithful Unto Death

MISSIONARY L. G. MAXWELL, of North New Zealand, tells us about a former native of Emira Island who was rescued by the Lord from the enemy's strong fetters of sin, to be used as a polished instrument in His hands in rescuing many others.

"Kapiti in his heathen state was a witch doctor on the island of Emira, and claimed to be able to stop a motorboat ten miles at sea by witchcraft. He was a man steeped in devilism with all its hideousness; but when the gospel went to his island, he was won to the mission through the power of the Holy Spirit.

"Later this boy became one of the most godly men among our believers. It was my experience to work with him at our training station at Put Put. Whenever a new boy came to the mission, Kapiti would take that boy into his confidence. He prayed with him and told him how the Lord had helped him in his own experience, and what the Lord will do for those who put their trust in Him. Kapiti was a wonderful inspiration to the boys of Put Put. But the time came when he fell sick beyond the power of human aid. We did all we could for him, but in vain.

"Kapiti knew that he was dying, and so he called all the boys around him. With his last gasping breath he told them not to cry or mourn for him. He said that there was a time when he was a heathen—a sinner, but that now he had found the path which took him to the kingdom of God through his faith in Jesus. He said, 'Don't cry, but be of good courage and carry on the work, and if you are faithful, I will see you in the earth made new.' This man was not frightened to die, because his eyes were ever fixed on the Lord."

The Lord Knows Where They Are

THERE are honesthearted ones in every land. President G. C. Nickle, with another brother, rode for six hours on horseback to find one of these jewels back in an interior region of Panama.

"They found that their man was recognized as the leading citizen of that district. He owned a beautiful, large cattle ranch, and had perhaps twenty men working for him.

"It seems that the representatives of a lodge were making a drive for

members through the rural district, and they naturally attempted to secure as members persons of means and influence. Mr. Espinosa is a religious man, and when he was approached by these men, he pointed out to them that he felt that his social interests should be devoted to the church, and declared that he had no desire to join a lodge. However, they argued that the lodge, as they understood it, was better than the church, that it virtually took the place of the church, and that the church was in error in many respects. In order to clinch this part of their argument, they presented to him a Bible, one prepared by their organization. It was a true version of the Scriptures, and contained additional helps. He promised them that he would study it and he prepared to give them his answer when they returned.

"Several months later the men made their second visit. He opened his house to them and made them feel at home. Anxiously they awaited his answer. After the evening meal, he opened the subject by saying:

"Gentlemen, I very much appreciate your calling on me and opening my eyes to the truth.' This statement gave his visitors much encouragement. But he further continued: 'You showed me things in the Holy Scriptures which I did not know existed. I have studied over and over again the prophecies to which you referred me, and have also read other prophecies with deep interest. I have found that your statements about the Roman church are true. It is not the true church, but the fallen church. However, I must disappoint you by saying that even though you are correct in this, yet you have not gone far enough. Until you can show me that your organization is keeping the commandments of God, and is preparing a people to be received by the Lord at His second coming, I can have no further interest in your lodge except to thank you for having started me thinking in the right direction.'

"After telling us this story, Mr. Espinosa then told us how he had obtained little bits of information here and there about the people who do keep the commandments of God and who are looking for the coming of the Lord. He said, 'I am keeping the commandments the best I know how, but I need more help, and I trust that you can stay here with me for several days, so that I may be taught the true path of righteousness, that I, in turn, may be able to teach others who are here with me in this place.'

"This is only another demonstration that the Spirit of God is definitely at work and that He has means, of which we have no knowledge, of opening the doors and carrying the message to honest hearts."

MISSION BOARD.