

The Church Officers' Gazette

VOL. 28

OCTOBER, 1941

No. 10

Methods for Raising Church Funds

RECENTLY a member of the Dorcas Society from a church in the West wrote of its efforts and plans for meeting its pledge in helping to provide means for the erection of their new church building. The letter touches upon two or three methods for raising funds. It speaks of a rummage sale having been put on, from which revenue was obtained; of how the Juniors were selling newspapers and donating the proceeds. The Dorcas Society thought of making holders and aprons to be disposed of for this purpose.

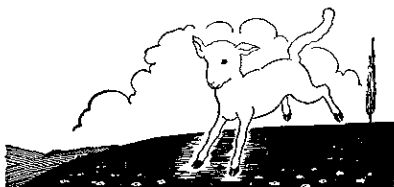
The main point of the letter, however, is directed to serving dinners. The writer says, "We had a dinner—served cafeteria style—in the basement of the community church, where they serve dinners several nights each week. The plan is being considered of preparing a large dinner, from which we hope to obtain a good sum for the erection of the church. However, some members of our church feel that we should not have church dinners, as the Testimonies speak against them."

We have looked up in the new book entitled, "Counsels on Stewardship," a few quotations in the chapter entitled, "Popular Methods of Appeal," which follow:

Providing Materials for Erecting the Tabernacle

"The plan of Moses in the wilderness to raise means was highly successful. There was no compulsion necessary. Moses made no grand feast. He did not invite the people to scenes of gaiety, dancing, and general amusement. Neither did he institute lotteries or anything of this profane

order to obtain means to erect a tabernacle of God in the wilderness. God commanded Moses to invite the children of Israel to bring the offerings. Moses was to accept gifts of every man that gave willingly from his heart. These freewill offerings came in so great abundance that Moses proclaimed it was enough. They must cease their presents; for they had given abundantly, more than they could use."—Page 203.



"Feed My Sheep"

THE sun had kissed the ripples
Of a far-off Eastern sea,
On its shore the nightingale fishers
Saw the Man of Calvary.
He had borne the taunts and jeering,
Borne the cross and thorny crown,
Borne the angry oaths and mockings,
Borne the sins that crushed Him down.

Now the grave had opened for Him;
All death's shackles shattered lay;
Stood He there the Godhead emblem
Of the resurrection day.
Loved disciples gathered round Him,
Listening to each word that fell—
Glad for e'en a broken whisper
From His lips whom they loved well.

"In the courts of highest heaven,
Glories, riches, and renown,
All were given, freely given;
In the grave I laid them down.
Now My hungry flock is straying
O'er the mountains wild and steep;
Tell Me, Peter, dost thou love Me?"
"Yea, Thou knowest." "Feed My sheep."

"Feed them with the bread I give thee,
Feed them with a tender care;
Call upon Me in thy trouble;
I will hear—I'll meet thee there.
Feed them not on honeyed fables,
Earthly pleasures, husks, and shams;
I have ransomed e'en the weakest.
Dost thou love Me?—Feed My lambs."

—C. M. Snow.

Lame and Diseased Offerings

Concerning the popular method commonly used these days in many Protestant churches, for the raising of funds to support the minister, or to erect houses of worship to be used in purported religious enterprises, these words are given:

"We see the churches of our day encouraging feasting, gluttony, and dissipation, by the suppers, fairs, dances, and festivals gotten up for the purpose of gathering means into the church treasury. Here is a method invented by carnal minds to secure means without sacrificing.

"Such an example makes an impression upon the minds of youth. They notice that lotteries and fairs and games are sanctioned by the church, and they think there is something fascinating in this way of obtaining means. . . .

"Let us stand clear of all these church corruptions, dissipations, and festivals, which have a demoralizing influence upon young and old. We have no right to throw over them the cloak of sanctity because the means is to be used for church purposes. Such offerings are lame and diseased, and bear the curse of God. . . . We do not propose to appeal to the lust of the appetite or resort to carnal amusements as an inducement to Christ's professed followers to give of the means which God has entrusted to them. If they do not give willingly, for the love of Christ, the offering will in no case be acceptable to God."—Id., pp. 201, 202.

The True Underlying Motive in Giving

Here are a few more statements touching the underlying motives of giving of our means for the support of God's cause that are well worthy of careful consideration and study:

"Is it because there is not power in the lessons of Christ upon benevolence, and in His example, and the grace of God upon the heart to lead men to glorify God with their substance, that such a course must be resorted to in order to sustain the church? . . . It is a deplorable fact that sacred and eternal considerations do not have that power to open the hearts of the professed followers of Christ to make freewill offerings to sustain the gospel, as the tempting bribes of feasting and general merriment. It is a sad reality that these inducements will prevail when sacred and eternal things will have no force to influence the heart to engage in works of benevolence."—*Id.*, p. 203.

"Men refuse to give for the love of God; but for the love of pleasure, and the indulgence of appetite for selfish considerations, they will part with their money."—*Id.*, p. 202.

There is a recognized difference between holding of rummage sales in a place apart from our church buildings, which are dedicated to the service of the Lord, legitimately selling to the people garments, and even prepared healthful food which people wish to buy in providing for their own tables at home—there is a difference between this and the popular church festival. The sale of food above mentioned may be interpreted to be very close to the putting on of a large supper affair, but a principle line seems to run right along there between that which would be condemned in the above quotations and that which might be legitimate on the part of the Dorcas Society of a church in carrying on their work of benevolence.

Certainly we should give careful study to any and every plan for the raising of funds for the erection of church buildings, or the carrying on of any other enterprise connected with the onward progress of the cause of God, so that no wrong impression shall be left upon "the minds of youth," or anyone else, that we are even approaching the popular methods "invented by carnal minds to secure means" for religious purposes.

Let us not forget that we are exhorted to "abstain from all appearance of evil." 1 Thess. 5:22. T. E. B.

Do Seventh-day Adventists Set the Time of Christ's Second Coming?

RECENTLY one of our workers, a fellow passenger on a boat which was bound from British Gulana to

Trinidad, fell into conversation with an educator from the United States. This gentleman naturally learned that we were Seventh-day Adventist workers. He soon began to ridicule us, saying that Adventists "set time" for Christ to come. His conversation ran about as follows:

"Twenty years ago I was invited by one of your very prominent members in the United States to attend a special convention, being held at your college headquarters at —. During the service, the speaker of the occasion said, 'Judging from present conditions, it cannot be more than five years until Jesus will come.' That was twenty years ago, and Christ has not come yet; so you see your minister's prophecy has failed."

While the speaker had not exactly set the time, what he said was so

Special Appointments for October

Home Missionary Day,
October 4

"Watchman" and "Message"
Magazines Campaign, October 4-18

Foreign Missions Offering,
October 11

interpreted by this learned hearer, it being perhaps the first and quite likely the last sermon that he ever heard delivered by one of our ministers. Is it not lamentable that a false impression like this was left on this hearer's mind? To that person Seventh-day Adventists are "time setters."

In all the writings of the Spirit of prophecy no such statements can be found. There are multiplied references to the nearness of the end, but never one expression that sets any limit of years either by insinuation or by direct statement.

The Lord has been pleased, from the very early days of the message, to give very definite counsel and warnings to us on this subject, as evidenced by the following quotations from the Spirit of prophecy:

"Different times were set for the Lord to come, and were urged upon the brethren. But the Lord showed me that they would pass by, for the time of trouble must take place before the coming of Christ; and that every time a date was set, and passed, it would weaken the faith of God's people."—*"Life Sketches,"* p. 89.

"The third angel's message is stronger than time can be. I saw that this message can stand on its own foundation, and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness."—*"Early Writings,"* p. 75.

"The preaching of a definite time for the judgment, in the giving of the first message, was ordered of God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only leads minds away from the present truth, but throws contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement of 1843 and 1844."—*"The Great Controversy,"* p. 457.

In the light of these statements, let us be content to know that "it is nigh, even at the doors," and never, by any unguarded statement or insinuation, give an impression to our hearers that Seventh-day Adventists are time setters. We are not. We cannot be and believe the word of Jesus, whose coming we await. Mark 13:32-37. A. R. OGDEN.

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THE LIFE THAT SPEAKS LOUDER THAN WORDS

Suggestive Program for Sabbath Service, October 4, 1941

OPENING SONG: "I Love Thee," No. 343 in "Church Hymnal" (No. 650 in "Christ in Song").

SCRIPTURE LESSON: Matthew 5:1-17. PRAYER.

OFFERING.

MISSIONARY SECRETARY'S REPORT.

SONG: "Live Out Thy Life Within Me," No. 279 in "Church Hymnal" (No. 318 in "Christ in Song").

READING: "The Gospel in Action," by W. A. Scharffenberg.

CALL FOR NEW MEMBERS IN THE DORCAS SOCIETY.

CLOSING SONG: "Entire Consecration," No. 273 in "Church Hymnal" (No. 316 in "Christ in Song").

BENEDICTION.

Notes to Leaders

The work of the Dorcas Society should be especially featured in connection with this service, and it is suggested that the missionary leader call for the close co-operation of the leader of the local Dorcas Society and, where possible, arrange for the Dorcas Federation leader to be present and assist in working out the program. This is the one day in the year's missionary program when this very important and far-reaching phase of church missionary endeavor can be brought to the attention of the church as a whole, and an up-to-date report of what is being done in the community and extended areas will be of special interest to every member of the church. The article on "Dorcas Memories," by Beulah Sperry-Bayley, may be read with profit, if time permits. Poems and special selections are also furnished to fit into a place in this service if they are needed.

If the pastor of the church will emphasize the value of true Dorcas work in the church and the community, and encourage every woman in the church to become an active member of the Dorcas Society, and every man to maintain an understanding and sympathetic attitude as well as to co-op-

erate in the many ways in which his help is needed, this service will mean great strength and progress in the simple, practical ministry which the Saviour so specifically commends, and the light of the remnant church will shine brighter and brighter to dispel the darkness and gloom in human lives.

In many churches the offering taken at this service will be turned over to the Dorcas Society for their work, and if this phase of church missionary endeavor is properly presented, in the light of needy cases which require attention, generous donations will be the result. Our faithful Dorcas sisters need the helping hand and co-operation of the entire church.

GEN. CONF. HOME MISS. DEPT.

Mankind's Demands

Look all around! Is there no one who needs you?

No one whose burdens your efforts may lift?

No one to whom you may bring words of courage?

No clouds in which love may open a rift?

Look! All about us are sorrowing nations,

War torn and weary and sobbing for rest.

Praises we chant that as yet in our homeland

With all the favors of God we are blest.

Yet, even then, we may see all about us Those who are needing our love and our care;

Many there are who need comfort and shelter,

Many our homes and our bounty should share.

Rouse ye! The Master is calling for workers;

Give of your means and your help now bestow.

Help, give, and lift all the sad hearts about you,

THU in the love of our God they shall glow.

—Mrs. Iva A. Brando.

The Gospel in Action

BY W. A. SCHARFFENBERG

Associate Secretary, General Conference Home Missionary Department

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

There is nothing that is so effective in preaching this message as one's life. In fact, actions speak louder than words, and one's influence is dependent primarily upon one's daily life. Living the gospel before our fellow men is the best way of preaching the message. If we let our light shine, others will see the character of Christ in our lives, and will in turn be drawn to Him.

A Christmas Eve Experience

I was very much impressed by an experience I had a few years ago. I boarded a freighter in Manila, bound for Hong Kong and Shanghai. There were only three passengers on board. It was Christmas Eve and Friday night. The captain seated me with one of the passengers. We had a table to ourselves. I felt sure that he was an American. He was very sociable and very kind and courteous to me. The first thing he did was to offer me a cigarette. I told him I did not smoke, and thanked him for his kindness. Then he offered me a cigar, and again I informed him that I did not smoke, but thanked him for the kindness. After a few moments he called the waiter and offered me a drink. I expressed my thanks for his kindness, and informed him that I did not drink.

We went on with our meal, conversing on this and that, and after a bit he asked me what I was planning to do after supper. I had nothing especially in mind. "How about a game of bridge?" he asked. I told him that I was very sorry, but that I did not play bridge. "Well, then, how about a game of pinochle?" And I had to tell him that I was sorry, but that I did not play pinochle. "Well! Well! Well! You are an American, are you not?" I said, "Yes, I am an American." "Well how about a game of good American poker?" Again I informed him that I was very sorry, but that I did not play poker.

Then, dropping his napkin as the thought dawned on him, he said, "You don't happen to be a Seventh-day Adventist, do you?" I said, "What makes you ask me that question?" "Well," he said, "I used to live in a place called Loma Linda, California, and I met some of the boys attending the medical college there. They did not drink, smoke, dance, play bridge, poker, drink coffee, or eat meat. I noticed that you did not drink any coffee or eat any meat, and so I thought that perhaps you were an Adventist." I then told him that I was an Adventist.

After supper we went on deck, pulled out some chairs, and sat down for the evening. It was a beautiful night. He proceeded to ask me a number of questions. The first question was, "How much does it cost to be an Adventist? I understand the initial fees are very high, and that only the upper or aristocratic class can afford to become Adventists." I showed him that once a person became an Adventist, his whole heart and life are in the message. One question led to another, and in the three or four hours we were on the deck that night, I had the opportunity of explaining to him all of our major doctrines.

He seemed greatly impressed, and before we parted company I gave him the names and addresses of several of our workers in California. He was very much interested, and told me that he had never enjoyed a visit so much as he had that visit on the boat, and that he was going to study further into the beliefs of Seventh-day Adventists.

I have been greatly impressed through that experience with the importance of letting our light shine. Living out the message before our fellow men is the most effective way of preaching the message.

We have among us an organization that endeavors to enter into the spirit of the Master, and let the light shine. I have reference to our Dorcas Societies. The work the Dorcas Societies are doing is in line with the instruction we have received through the Spirit of prophecy. A kind word or a kind act often results in breaking down prejudice.

Why the Catholic Bishop Favored Our Cause

I am reminded of an experience which Elder W. A. Spicer related not long ago, an incident that occurred in Europe, and strange as it may seem, an experience of a bishop of the Catholic Church. Our brethren in the Balkans were having a great deal of trouble over restrictions in religious life. The leading bishop intervened to help our brethren secure religious liberty. I quote from Elder Spicer's recital of the incident, as follows:

"After the bishop's helpful intervention, he said to the brethren, 'You may think it strange that I, a Catholic bishop, should interest myself in helping you to get liberty. I will tell you how I came to do this. Some years ago I had occasion to visit the United States. I took my mother with me for her health, to give her a change of scenery. She had broken nervously, and was inclined to be depressed in spirit, and melancholy.

"In the course of our trip, we spent a few days at a health institution in St. Helena, California. It was a sanitarium operated, I found, by Seventh-day Adventists. Once or twice, while we were there, an elderly lady, a Mrs. White, who lived near by, spoke to the workers and guests in the parlor services. My mother listened, and was much affected by her simple words. My mother went down to Mrs. White's home a number of times, and Mrs. White talked and read the Bible with her, and prayed earnestly with and for my mother. My mother got a new experience by these visits. She came back refreshed and encouraged, and her melancholy

was taken away. She said to me: 'Son, you are a bishop of the church; yet you were unable to help me. But I have found one who has helped me. This old Christian lady has led me to trust my Saviour. She has prayed to God to deliver me from all my doubts and depression of mind. And the good Lord has heard her prayers. I am free and happy again.'

"So," said the bishop to our brethren, 'you will understand my attitude toward Seventh-day Adventists, who, I believe, are a good people, and are doing good work in the world. And that is why I, a bishop of the church, have felt that I ought to stand for your right to carry on your work as God has called you.'

"Truly that is a good story of Mrs. White's personal work and prayer life for others, in her old age. She was always doing good to those in need, as her writings exhort us all to do. The late Elder J. O. Corliss, really one of the younger pioneers, was much in the family of James and Mrs. White in his early days. Years ago, after her death, he paid this tribute to Mrs. White's sympathetic service for the needy:

"Not only was Mrs. White a strong counselor for her husband, to guard him against making mistakes that would jeopardize the cause in any part, but she was most careful to carry out in her own course the things she taught to others. For instance, she frequently dwelt in her public talks upon the duty of caring for widows and orphans, citing her hearers to Isaiah 58:7-10; and she exemplified her exhortations by taking the needy to her own home for shelter, food, and raiment. I well remember her having at one time, as members of her family, a boy and girl and a widow and her two daughters. I have, moreover, known her to distribute to poor people hundreds of dollars' worth of new clothes which she bought for that purpose.'"—*Review and Herald*, April 4, 1940.

The Place of the Dorcas Society in the Church

This is the kind of work that we as a people should be doing more of than we at present are doing. Our Dorcas Societies are endeavoring to do their utmost in helping the poor and needy, the sick and the afflicted,

the widows and the orphans, and more recently they have caught a vision of the need of helping the thousands of suffering men, women, and little children in the war-stricken sections of the world field.

The work of the Dorcas Society is becoming more important, and will no doubt continue to increase in importance as we near the end of all things. Elder W. M. Robbins, president of the Ohio Conference, in a recent meeting said that "a new day has dawned for the Dorcas work. Some in the past have looked upon the Dorcas work as separate from the regular church program, but it is definitely as much a part as the Sabbath school or any other department that our church has."

Our conference leaders everywhere are catching a new vision of what the Dorcas Society means to the church. Elder E. H. Oswald, president of the Northern Union Conference, in his report at the recent General Conference session, emphasized the work of the Dorcas Society in the following manner:

"Our Christian women everywhere have entered into the spirit of the Master and are going forth in a new and larger way to find and fill well their places in the work of God and

in the work of the world. Very definite results have been accomplished through the faithful efforts of the Dorcas Societies, which have arranged to secure information regarding the needs in their immediate vicinity.

"One society has reported finding a number of school children in the neighborhood who were deprived of attending school because they lacked adequate clothing. The members of the society took it upon themselves to provide these needy children with clothing, so that they could avail themselves of educational opportunities. The school officials were notified of the noble work that was being accomplished by the Dorcas Society, and the influence was such that others not of our faith came to the Dorcas meetings. They became deeply interested in the truth, and today these souls are worshipping with God's people on the Sabbath day. These faithful Dorcas workers will no doubt be classified among those spoken of by our Lord when He said, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.' The motto they have chosen is 'All for Him,' and their motive is not recognition, but service—not a reward for themselves, but a blessing to others.

"I might mention some of the direct benefits which have come to our Dorcas work as a result of our Federation idea:

"1. *A new spirit of comradeship and fellowship.* Our sisters take much courage from the experience of others who are engaged in the same work, and thus receive new inspiration to press on.

"2. *Exchange of ideas and plans.* The wise man says, 'In the multitude of counselors there is safety.' The work grows faster when we can get the consensus of opinion of others who are engaged in the same work; therefore, a place where ideas and plans can be worked out and exchanged has brought a great blessing to our Dorcas work.

"3. *Personal work.* As our sisters have received reports of societies in other churches, and have observed the results accruing from them, they have discovered that there is much more that can be done to help individuals personally when food is passed out and clothing is given to them.

"4. *Safeguarding interests.* Specific work has been delegated to the Dorcas branch of the work for which the movement, as well as the Lord, holds them responsible. To find out how others are doing this work, and



A DORCAS FEDERATION ASSEMBLY IN THE CENTRAL OHIO AREA

The quarterly Federation meetings of earnest and resourceful leaders and co-workers in Dorcas Societies embraced within a specified area of the conference, are most interesting and inspiring occasions. Especially is this true when the president of the conference and his wife attend, also the home missionary secretary of the conference and his wife, and when the pastors or district leaders are present to counsel, encourage, and inspire to greater service.

to learn from them how to safeguard these interests and direct these efforts in these particular channels, has also brought a blessing to the members.

"5. *Organizing new societies.* As the reports have gone out to the field of the success of our Dorcas work as a result of this Federation, new interests have sprung up everywhere. Ministers, church officers, and lay sisters in our churches have received new courage to work on. Many new societies have been organized.

"6. *Help to ministers.* These Federation meetings make it possible for ministers and conference secretaries to study the Dorcas program over the whole field at least four times a year. They can lay plans, make suggestions, encourage them, and in many ways strengthen the work carried on without spending too much time visiting local units and meeting with small groups.

"7. *Publicity work.* As a result of these Dorcas Federation meetings, reports have appeared in the daily press, which give statistics of interest to those without. That, too, has helped us in our Dorcas work.

"We have now ten such Federations in the Northern Union. New societies are springing up, and others are joining the Federation. City evangelists and district men have seen the value of this new organization, and are attending the meetings, giving counsel, and asking for such Federations to be organized in their districts.

"In many of the small towns our Dorcas Societies are the only organizations that are doing any humanitarian work in the community. Public-school boards are reporting to us the needs of neglected pupils who cannot attend school for lack of clothing. Child-welfare organizations have reported cases to our societies, and we are taking care of them. Our Dorcas Federations are laying plans for larger soul-winning work through the right use of our literature. They have decided to give away no food or clothing without including some literature, to make no missionary visits without having prayer, and to leave no home without extending an invitation to the members of that home to attend the Sabbath school and church services. As a result of this, many of our sisters are now giving Bible readings and holding cottage meetings.

"I would like to make an appeal in behalf of these Dorcas women, and that is that we do not overload them with financial and other burdens which do not belong to them and which ought to be carried by other organizations, and by the men of the church. While they should be privileged to assist in some of these efforts, they should never be asked to shoulder the full load. Many times this has been

the source of discouragement in their work."

We therefore urge our churches everywhere to encourage our Dorcas Societies in their great work by giving their sympathetic help and assisting them in all their plans to let their light shine before men, in order that through the good works of the Dorcas Society our Father in heaven may be glorified.

Dorcas Society Pledge

Inspired by the example of the loving heart and skillful, generous hand of Dorcas, a notable character in the early Christian church, and admonished that "the church cannot prosper" without such practical ministry ("Testimonies," Vol. V, p. 304),

I PROMISE to take an active part in the work of the Dorcas Society in the local Seventh-day Adventist church, relieving the necessities of the poor and needy to the extent of my ability, for the joy of serving Him who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Name.....

Invitation

(Signing of the Dorcas Pledge to be the response)

"ARE you an active member—the kind that's liked so well,
Or are you just contented to come
whenever you can?"

"Do you attend the meetings, and mingle with the flock,
Or do you stay away, and criticize
and knock?"

"Come out to our meetings, help with hand and heart;
Don't be 'just a member,' but take an active part.

"Think it over, ladies—you know right from wrong;
Be an active member, instead of 'just belong.'"



Just a Little Way to Go Together

A YOUNG woman arrived home from business one evening, with a decided twinkle in her brown eyes. The family were just sitting down to dinner. Looking across the table at his sister, Bill, the young brother, said, "What's the joke, sis?"

"Oh," said the young woman, "nothing much; only I can't help smiling every time I think of an elderly woman who got on the streetcar as I was coming home. You know how crowded the cars are at six o'clock, Bill. Well, this dear old lady tried to squeeze herself, a new bird cage, a bag of cabbages, and a basket of groceries, into half of my seat. Of course I stood up, but even then there was not sufficient room for her and her parcels. Her umbrella kept punching me on all sides"—and here she broke off into a laugh, at the remembrance of the jabs and the funny situation.

"Why didn't you tell her she was encroaching on your rights? And besides, you should have told her straight that she had no business shopping at such a late hour!" ejaculated Bill, with indignation.

"Oh, it wasn't worth while to trouble about it, Bill. I was going only

two blocks; so we had only just a little way together."

Here is a grand motto for life's journey—*only a little way to go together!* So many little annoyances that vex us are really not worth noticing, so many seemingly unkind acts and deeds may be passed by silently, if only we would keep in mind that "we have only a little way to go together." Let us make way for the overburdened and the weary, and endure the jabs and the punches which accompany the congestion and struggles of daily life, without murmuring or complaining; for along life's highway we have "just a little way to go together."—*Selected.*



Dorcas Memories

A WEALTH of memories has gone with the departed ones of the Seventh-day Adventist Dorcas Societies. Little has been done to preserve the history of these pioneers. The records are brief, but inspiring. A study of the lives of the first Dorcas sisters, their ideals and their faith, spurs us on to continue their service and do new deeds of courage.

Several of the charter members of the first Dorcas Society had been through the keen disappointment of 1844. They were "women who caught the gleams of advancing light and united their personal interests and their lives for the proclamation of the message of truth. They had things in common and recognized their duty to help one another in temporal ways as the situation demanded." They realized the need of courage, faith, and victory over sin, and that these could only be obtained by prayer and close association with one another. They sold their farms, their homes, and moved to Battle Creek to be near the leaders of this new denomination. They gave abundantly of their means and strength to advance this message. There were afternoon gatherings in the parlors of the different homes, so that they might study and pray together, and share one another's burdens. They realized the need of a prayer band.

If a neighbor or a member of the church was in need of assistance or comfort, the members of the prayer band answered the call. Pails of milk and loaves of homemade bread were

carried to the homes of the unfortunate. They sent the children to the cobbler for leather boots—boots with brass caps on the toes and made several sizes too large, so that they would not be outgrown. The members of the group took some of the widows and orphans, especially those of deceased ministers, into their homes and cared for them. Through all their work was the spirit of love and devotion in service for others.

The opportunities for this work were greatly increased when the system of Christian education was started. The students of the Battle Creek College, in 1874, found the members of this prayer band to be of great assistance in mending clothing, sewing on buttons, curing homesickness, giving advice, and inspiring

courage. Many of the older workers in our denomination can tell of the great benefits received through the kindly personal interest and attention of these early Dorcas Society women.

Prayer Band Becomes Dorcas Society

One Tuesday afternoon the prayer band met at the home of Mrs. Henry Gardner, in Battle Creek, Michigan. Mrs. Sisley, one of the band members, had personal knowledge of the work of Dorcas Societies in England, and suggested that the prayer band organize and become a Dorcas Society. The plan was favorably received, and soon the constitution and bylaws governing the new organization were prepared and officers were elected. The name, "Maternal and Dorcas Association," was adopted, and there were eight charter members.

The objective of this organization was set forth in the constitution as follows: "1. With deep earnestness to seek the Lord for wisdom and help, as mothers, in the training of our children, that they may be converted to the Lord. 2. To assist the sick and needy around us, remembering the apostle's injunction, 'Let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.'" Gal. 6:9, 10.

Tuesday became the established day for meeting together. To many of us today who are following the example of our mothers now at rest, "Dorcas day" in the church brings back memories of those early times—unwashed dishes awaiting us when we came from school, soup for supper, cold lunches, and the many demands of housework put off until the next day, because "mother is going to Dorcas;" and today, as then, Tuesday is Dorcas day in many churches in all parts of the world.

The Dorcas Society

(Poem written by one of the pioneer Dorcas Society members of early Battle Creek, Michigan, days.)

TODAY, with our housework all laid aside,
We come to celebrate.
And may our presence prove to all
We still co-operate.

The Dorcas ladies, with their friends,
Have spent a busy year,
And through these hours of servitude
Found blessings rich and dear.

Our hands, untrained but willingly,
Have plied the needle through,
And comforts, quilts, and carpetbags
Have shown what we can do.

We've gathered garments by the score,
And passed them on to bless
The needy homes and tramping schools
Which were in distress.

Not only in the homes of poor
We find our work was placed,
But the mansions of the rich
Our quilts and rugs have graced.

And so the task of working late,
When hours were hot and long,
Have served to fill our cup with joy,
Which surely can't be wrong.

And today the Dorcas members
Extend an invitation
To all who will give us of their time
And join our lowly station.

The service done will blessings bring
To those in want and sorrow,
So join our ranks and aid today,
Lest it be too late tomorrow.

—G. Edith Rush.

THE symmetrical structure of a strong, beautiful character is built up by individual acts of duty. And faithfulness should characterize our life in the least as well as in the greatest of its details. Integrity in little things, the performance of little acts of fidelity and little deeds of kindness, will gladden the path of life; and when our work on earth is ended, it will be found that every one of the little duties faithfully performed has exerted an influence for good,—an influence that can never perish.—*Patriarchs and Prophets,* p. 574.

Vigilant Committee

A committee of nine, known as the "vigilant committee," rendered very efficient service. These women carefully investigated the calls for assistance, purchased supplies, and planned and prepared the work to be done. Their work was all done in co-operation with the officers and with the sanction of the society. The Battle Creek merchants were very kind and co-operative, donating bolts of cloth to be made into garments, and wool and cotton batting for quilts. Most of the sewing and quilting was done by hand, as the society owned only one old-style sewing machine.

These motherly women continued to look after the needs of the students, and took care of the unfortunate workers and members of the church and citizens of Battle Creek in a very efficient and capable way. This was one of the first Doreas-Welfare societies in Battle Creek.

Place of Meeting

During the first five years the meetings were held in the homes of the members. But in the year 1879, when the Dime Tabernacle was finished, they occupied a room in the cupola. Up the steep, narrow stairs just off the north side of the pulpit platform, went the Doreas sisters every Tuesday. Cupboards and a long cutting table had been made by the men of the church. Little red rockers were purchased; a kerosene lamp, shears, and other equipment were brought in. This was all well and good in summer, but when winter came, there was no way of heating the room. Then a good brother built a chimney, so that a stove could be installed. The women took turns going early and building the fire; so all the year round found many active workers in this belfry room, making bedding and garments, and sorting, mending, and storing articles for the needy.

Enlarged Work

Then came the time when younger women joined in the work on a broader scale. There were many Christian help bands, mothers' meetings, and district missionary and prayer meetings. Medical missionary students joined in holding Sabbath schools in the slums, visiting and caring for the sick, cleaning up homes, supplying food and clothing, and preaching

the gospel in these practical ways.

Soon after the General Conference of 1901, different missionary departments were started, and the Doreas Society was reorganized. The women met in the belfry room and continued the work started and approved of in the earlier days. A few of the older ones were active, but the majority of the workers were new members. When the Battle Creek Tabernacle was destroyed by fire in January, 1922, the records of the Doreas Society were lost. This was a deep sorrow to the Doreas workers, but they soon rallied and became very busy again in their own work, and also in helping to build and furnish the new Tabernacle. Every time the Tabernacle bell rings now, or the clock strikes, it is a reminder of the Doreas work—a work that started in a small way and has spread around the world. The members make up a large army of Christian women possessed of a "patient, prayerful, and persevering fidelity," without which "the church cannot prosper."

The need for this work today is greater than ever, and the time for doing it is short. May the Doreas sisters throughout the world put their hands "to the plow" and push forward as never before.

BEULAH SPERRY-BAYLEY.

Battle Creek, Mich.



The Answered Prayer

ANN picked up her shoes and eyed them despairingly. It was of no use, she decided; she could hobble about in them no longer. The toe of one shoe looked like the mouth of a fish, and the sole of the other reminded her of a bay of the lakes district. It really was a matter for tears. "Oh, dear," she sobbed, "I can't go to school in these shoes. I do wish I had a new pair."

But there was no use to cry and wish for new ones. There was hardly enough money in the house even for food, for mother couldn't go out to work; she had to stay at home and nurse Ann's two brothers, who lay sick in an adjoining room.

Things looked black indeed. In fact, for a long time Ann could not see one bright spot on the horizon. But suddenly a bright thought came to her. What about the God of whom she had

heard—that Person who loved everybody, who was kind and good, and was said to supply the needs of the poor? Wouldn't He give her shoes? "Oh! just the thing!" she exclaimed; "I'll send a postcard and tell Him all about it. Mamma," she whispered, opening the door to the room where the sick boys were, "please may I have a postcard?"

"A postcard! What for?"

"A secret, mamma. Such a lovely surprise. Just wait and see what will happen."

Mother sighed as she produced the desired card.

For the next few minutes the only sound in the room was the faint scratching of Ann's pen on the postcard as she wrote, in a few words, the sad story of the little household, and asked God for a pair of shoes. She did not forget, sensibly enough, to write her name and address at the end of the card. "I'll be back in a minute," she called to her mother, and she set off down the street to where the mailbox stood. Her little feet were bare, but her heart was as light as a robin's.

The post-office official had a puzzled expression on his face as he scanned the card in his hand. Many queerly addressed letters had come into his department, but this card was beyond anything he had ever seen there. "To God" was the only address it bore. "I'd better read it," he decided, after a moment's consideration; so turning it over, he read Ann's message, and his heart was touched. He readdressed the card to a person who he knew would not read the pitiful message in vain. And he was right. The card was soon safe in the hands of a woman who for years had worked with God to bring happiness to the sad and poor, and this good person lost no time in seeking out unhappy families. Not only did Ann get her new shoes, but the family was given everything possible to make them comfortable.

Thousands of prayers go up to heaven for help. Sometimes God answers them directly, but He is depending upon His representatives—you and me—to care for the destitute, and to bring help and cheer to them.

Do you know Him so well, do you walk so close to Him, that when He wants a messenger to answer a prayer, He can trust you?

Departmental Activities

Proclaiming the Message in Vacation Centers

CLIFF ISLAND, MAINE, is among a group of islands situated in Casco Bay, just outside Portland Harbor. There is only one church on this island, and that is a Seventh-day Adventist church. Many summer vacationists visit the island, and it is here that a lay preacher held Sunday night meetings for a time, which a number of these vacationists attended. A college student from a distant State became deeply interested in the Sabbath truth, and on returning to her home she searched for the Seventh-day Adventist church in that locality, and is now a baptized member of the church, seeking to win her relatives to the truth.

This experience emphasizes the need of proclaiming the truth in the thoroughfares where groups of people assemble, and brings to mind the instruction given through the Spirit of prophecy, as follows:

"Those who in response to the call of the hour have entered the service of the Master Workman, may well study His methods of labor. During His earthly ministry, the Saviour took advantage of the opportunities to be found along the great thoroughfares of travel. . . . People from many lands passed through the city [Capernaum], or tarried for rest on their journeyings to and fro. Here Jesus could meet all nations and all ranks, . . . and His lessons would be carried . . . into many households."—*Testimonies*, Vol. IX, p. 121.

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What Shall We Do for Them?

It is of timely importance that Seventh-day Adventists be alert to the opportunities offered by the Army camps located in all parts of the country. The great aggregation of young men in the nation's defense preparation units adds to the length and breadth of personal missionary endeavor. This is a fact recognized by leaders of the Catholic Church, as is clearly indicated in a recent editorial which appeared in the *National*

Catholic Weekly, and from which the following is quoted:

"You realize that in these camps hundreds of thousands of American men, mostly young men in their twenties, are living together, going through their routine duties, looking for diversion and entertainment, longing for home and loved ones, doing a lot of talking among themselves, about all sorts of things, good and bad, and picking up any sort of reading matter that may catch their fancy. These young men can be ruined or they can be helped by their experiences in the camps. They can take up with good ideas or be infected by harmful notions. They are forced to do a lot of thinking, and their thinking is being matured. The point we are making is this: Thousands upon thousands of pieces of good literature, pounds and tons of it, should be distributed to these young men gathered together in the camps and concentration points. The chaplains are appealing for leaflets, pamphlets, periodicals, books, any sort of good reading, that they can give out to the young men in their regiments. The chaplains are begging for more and more good reading. You are staying at home, but the boys are in the camps. Can you help by giving them something to read, something that would bring them closer to God, something that would strengthen them in their faith, something for them to think about, and talk about?"

Shall we not study how to meet the need that this opportunity offers us by arranging to send to the camps quantities of "Steps to Christ" and other literature?

HENRY F. BROWN.

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Thankful for Souls Gathered In

AFTER the laymen's convention a year ago, a strong desire came into my heart to win at least one soul to obey all God's commandments. After prayer I selected our district, and together my wife and I distributed *Present Truth* for fifteen weeks, never missing a week. We then followed up the interest by using eight books of

the lending-library series, after which we organized a Bible-study class. Three families came to the study, and another family nearly decided to come, through an interest created by a *Present Truth* subscription that I had sent to them about two years prior to this time. We called on our pastor to help in this interest. Results to date are that the woman in whose home the studies were held accepted the truth and was baptized, and the family of six who received the *Present Truth* have left the Baptist Church and are preparing for baptism in our next baptismal class. We are thankful for these souls gathered in. Brethren, what can be done once can be done again. Our truth-filled literature, properly distributed and followed up, plus prayer, faith, and work, will surely get results. Who will put his hand to the plow and help break up the fallow ground during 1941?

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Seventh-day Adventist Welfare Work

FIRST, let us consider the name of the topic we are to discuss: Seventh-day Adventist welfare work. We are not to discuss welfare work only, but Seventh-day Adventist welfare work. Is there a difference? Decidedly, yes. Our work is twofold—physical and spiritual.

Physical ministry comes first; then the people are in a better condition to receive spiritual help. Their bodies are the temples of the Holy Ghost, and we must prepare them to receive their Saviour. The needs of their body temples are many. They need food, clothing, housing, and things necessary to sustain life. Let us supply these needs intelligently, and do unto them as we would have them do unto us if conditions were reversed.

In giving clothing, do not let us give soiled clothing, or clothing needing repair, etc. In teaching others that cleanliness is next to godliness, let us do so by the example we set them. Example is a wonderful teacher.

In giving food, do not let us give foods which are not body builders. Give foods such as you know has food value, and is not expensive, thus teaching the people the value of inexpensive food, properly chosen and tastefully prepared. It is a fine plan to pass along to them good recipes, to enable

them to use this type of food to best advantage. This is your opportunity to teach health principles in a very practical way. Plan meals, give recipes and food combinations which are good. Many people will welcome this bit of thoughtfulness.

Through the door of sympathy many of us are able to secure a warm welcome into the homes of others. There are many homes today which need an encouraging word and a sympathetic ear. This we can all give. We can take time to listen to the troubles and sorrows of others, and almost without exception the opportunity of telling them where you get your comfort and help presents itself. When there is sickness in the home, help is always welcome. You may not be able to nurse the patient, but you can help lift the load by relieving the mother of other duties. You could provide some good nourishing soup, and take it to the home, thus saving the mother the worry of planning and preparing at least one meal. You could also help with the housework. There are numberless things you could do.

Welfare work is at its best when it is practical. This article in a very brief way touches some phases of welfare work we can all do. The Lord has given us all talents we can use in carrying on this work. There are, of course, larger fields of work we can enter, but the work is the same, only carried on in a larger way. In large centers our churches have established food centers, penny-a-dish kitchens, city missions, etc. While I am heartily in favor of these methods when they are adequately financed and managed, I do not think they should ever be done in a halfhearted way. If we cannot undertake large things in a large way, then it is far better to do what we can in the very best way we can, so as not to misrepresent this message in any way. Let us do everything we undertake to the honor and glory of God, rather than to seek the glory of others.

So much for welfare work as a whole. Next we shall consider one organization in the church which has been established for just this kind of work—the Dorcas Society. Women have an important place in this work. The Bible portrays two types of women—the Marys and the Marthas. Both have their place in the world.

There are those who, like Martha, are naturally domestic, and there are also the Marys, of perhaps a more social order. God can use the combined talents. He has not given to all the same talents, but one thing He has bestowed in equal measure, and that is the responsibility for using our talents. He will require of the Marys and the Marthas alike an accounting of their stewardship.

"Such as I Have"

THE little maid sat in the high-backed pew,
And raised to the pulpit her eyes of blue;
And the prayers were long, and the sermons grand,
But, oh, it was hard to understand!
But the beautiful text sank deep in her heart,
Which the preacher made of his sermon a part.
"Silver and gold have I none," read he,
"But such as I have I give to thee."
And the good old pastor looked down and smiled
At the earnest gaze of the little child.

The dear little maid carried home the word,
Determined to use it as chance might afford.
She saw her mother unceasingly
Toll for the needs of the family,
So she cheerily helped, the long day through,
And did with her might what her hands found to do.
"Silver and gold have I none," said she,
"But such as I have I give to thee."
And the joyful mother tenderly smiled
As she bent to kiss her little child.

On her way to school at early morn
She plucked the blossoms by the wayside born;
"For my teacher is often tired, I know,
For we're sometimes naughty and sometimes slow;
Perhaps these may help to lighten her task."
And she laid the flowers on her teacher's desk.
"Silver and gold have I none," said she,
"But such as I have I give to thee."
And the weary teacher looked up and smiled
As she took the gift of the little child.

As she played with her sisters on the grass,
She saw a dusty traveler pass.
"Poor man," she said, "he is tired, I think.
I'll go and get him a nice, cool drink."
And she hastened to fetch her little cup,
And dip the sparkling nectar up.
"Silver and gold have I none," said she,
"But such as I have I give to thee."
And the thirsty, dusty traveler smiled
As he took the cup from the little child.

Sweet and innocent, clad in white,
She knelt by her little bed at night;
With a childish trust she longed to bring
Some gift to her Saviour and her King.
"So much from Thee every day I receive;
But my heart is all that I have to give.
Silver and gold have I none," said she,
"But such as I have I give to thee."
And our Father looked down and tenderly smiled
As He took the gift of a little child.

—Elizabeth Rosser.

Every Dorcas Society should be organized to serve the needy. No service is too small to be acceptable to the Saviour, who said that He regards service performed in behalf of even the least of those in need, as service for Him. The making and distributing of clothing, supplying food and other necessary articles to the needy, affords a great field of activity. In serving, let us not serve selfishly. Serve all those we can, regardless of their profession of faith. Christ was no respecter of persons. Thus you rightly represent in your community the real spirit of Christ.

Arrange to do something as a church for the community in which you live. Go to your community hospital and arrange to do some plain sewing for them. Perhaps you have in your midst a talented person who could conduct a story hour in the children's wards. Such acts of service help to make people feel kindly toward you and the church you represent. After a time you may be able to leave literature, but I would not ask for this privilege unless it be leaving copies of *Health* and *Life and Health*, "Bedtime Stories," and the *Youth's Instructor* or *Little Friend* in the children's ward. Make them hungry for that which you have, and slowly but surely you can win a welcome for yourself and the gospel which you represent.

Every woman of the church should feel it her duty to help in some way the work of the Dorcas Society. I have prepared a little card which we are using this year, and which will give the society an opportunity of knowing just how much help can be depended on. The card reads as follows:

1. I wish to be an active member of the Dorcas Society.
2. I wish to be an associate member, helping in a financial way.
3. I wish to help by sewing at home, as I cannot attend the Dorcas meetings.

There is no logical reason why everyone cannot do her part, under this plan, and may the Lord give to each of you a vision for greater service, and a rich blessing while serving others.

NOTE.—We regret our inability to give credit to the author of this article, as no name is attached to the copy received.—ED.

Weekly Church Missionary Services

October 4—God's Plan for Warning the World

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

Here we have outlined for us God's plan for warning the world. We are to go to every nation, kindred, tongue, and people, for it says we are to go to all nations; and we are to teach; that is, we are to instruct the people, using the word of God as our basic text. We are to take the word of God, and teach the people to observe all the things that have been commanded us in the Scriptures. In other words, we are to open up the word of God to these people and cause them to understand it, and to lead them to the point where they are convinced that this is the word of God, and that they are duty bound to observe all that has been given us in the word of God. This is our part of the work. God's part is to convict men of sin. His Spirit will work on the heart, and will convert men and bring them to Christ. The act of conversion is not the work of man; it is the work of God. Our work is to go and teach all nations. After they have been taught, and have been convinced that this is the truth, and have been brought to the point of conversion, owing to the fact that the Spirit of God has been working on their hearts, then we are to baptize them in the name of the Father, the Son, and the Holy Ghost. All those who will carry out this commission to go to every nation, kindred, tongue, and people, and preach this message, are given the assurance that His Spirit will be with them always, even unto the end of the world.

W. A. SCHARFFENBERG.

October 11—The "Watchman Magazine" in Public Libraries and Reading Rooms

OCTOBER 4 to 18 marks the period set aside by the General Conference in the missionary program of our churches during this passing year to especially emphasize the soul-winning virtues of our full-message missionary journals. It is quite natural that at this time the *Watchman* and *Message* magazines should be brought to our attention as two of the most helpful agencies a kind Providence has placed at our command for soul-winning success.

Ever since its introduction into the field of our literature ministry, thirty-two years ago, the *Watchman Magazine* has occupied the unique distinction of being our only monthly full-message, times-interpreting missionary journal. Six years ago the *Message Magazine* was introduced to our people as a companion in this same field of missionary propaganda, but designed in its artistry and article content especially as a means of presenting the third angel's message to the colored race. The experience of the passing years has fully justified the decision of our leaders in providing a place for these two most excellent journals in the beautiful array of missionary publications that are heralding the message of truth to a perplexed and dying world.

It is interesting to observe that, in order to accomplish the most in making these magazines effective in bringing souls into the truth, constant study is given to the idea of presenting a type of article in every issue that covers the basic doctrines of the message. A careful survey and classification of the article content of the *Watchman* and *Message Magazines* through the issues of a passing year shows that in practically every issue the readers will find something on at

least three major points of doctrine, including the second coming of Christ, the law and the Sabbath, and the state of the dead and the nature of man. In addition to these features, the various contributors to our missionary journals present an alignment of subjects that, in the course of a year, presents a complete picture of our beautiful truths.

The story of soul-winning accomplishments along the trail of the distribution of these two missionary journals would provide a sizable volume for inspirational reading. During the period of special emphasis in their behalf considerable space will be given to the rehearsal of a few of the experiences that have come to our attention through the years. In every direction of the compass, where *Watchman* and *Message Magazines* have been placed in hands and homes, their sacred truths have found lodgment in human hearts with an appeal that has been irresistible.

May we suggest that in every church an effort be made just at this time to see whether these magazines are found on the reading table in local libraries and reading rooms. If they are not in the libraries, then special effort should be made to place them there. One yearly subscription for the *Watchman Magazine*, placed in the public library, will reach hundreds of readers; and when placed in the waiting rooms of doctors, dentists, and other professional men, will reach many hundreds more. There are approximately 7,500 public libraries in the United States, and at the special sixty-cent missionary rate provided for this purpose, an average offering of two dollars for every church in the United States, or less than five cents a member, would provide sufficient funds to compass this most potential field of soul-winning conquest.

H. K. CHRISTMAN.

October 18—Missionary Experiences

To introduce the call for individual missionary experiences to be related at this time, the following excerpt from a current "Digest" may serve to advantage: "A young woman getting ready to attend a ball was standing before a mirror adjusting an ornament in her hair in such a way as to make it sparkle with greater bril-

It is not the possession of splendid talents that enables us to render acceptable service; but the conscientious performance of daily duties, the contented spirit, the unaffected, sincere interest in the welfare of others. In the humblest lot true excellence may be found.—"Prophets and Kings," p. 219.

liancy. She noticed in the mirror the reflection of the face of her little sister Anna, and said, 'Anna, what are you thinking about?' 'Oh, I'm just thinking,' replied the child. 'Thinking about what my teacher told me. She said that if I could win a soul for Jesus, I would have a star in my crown; and I'm just wondering if my star will shine brighter than the diamond in your hair.' The young woman went to the ball, and came home tired, worn out, and dissatisfied. She went to the room in which her little sister was sleeping. Kneeling by the side of the bed, she put her arms about the child, and, giving expression to her disappointment, she prayed, 'O God, I am so tired of this world; there is no pleasure in it. Let me be the star in little sister's crown!' Then, placing her hand on the child's head, she said, 'Wake up, darling! Wake up! I am to be the star in your crown. What you said about your crown means more to me than the jewel I wore tonight, for I realize there is something far more satisfying than all that the world can offer.' So it was that the teacher won the child, the child won her sister, and the sister went out to win others." Often the sincere, simple testimony of a little child proves to be an effective sermon.

October 25—House-to-House Labor

It is said that "our Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate."—"Gospel Workers," p. 188. Then again we read: "House-to-house laborers are needed." "The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave His disciples when He sent them out on their first missionary tour."—"Counsels to Teachers," p. 540; "Testimonies," Vol. IX, p. 34. "Among the members of the churches there should be more house-to-house labor, in giving Bible readings and distributing literature."—*Id.*, p. 127.

Surely nothing more need be said to impress upon our minds that house-to-house work is a very important part of personal missionary activity; and it is clearly stated that giving Bible readings and distributing literature are methods suited to such visitation. There is perhaps no better way to

begin house-to-house work than the Community Circulating Library plan, adapted to the territory and the literature available. This plan is explained in detail in Home Missionary Series Leaflet No. 22.

There is also the Bible School of Evangelism plan which is being followed in many places with excellent results. A special series of seven Good News leaflets has been especially worded and keyed to fit the consecutive program covering sixteen progressive steps leading to house-to-house Bible studies, and awakening intensive interest to be cared for by an evangelistic effort. This plan has been very carefully and completely worked out by Evangelist J. L. Shulor, and full particulars will be furnished by the conference home missionary secretary.

Many people "are on the verge of the kingdom, waiting only to be gathered in," and there is no more effective way of gathering them in than by knocking at the door from house to house and letting the literature point out the straight and narrow way which leads upward to the kingdom of God.



Quiet Thoughts for Guidance in Christian Life

(Excerpts From Inspired Writings)

Divine Truth to Be Put Into Practice

"Divine truth exerts little influence upon the world, when it should exert much influence through our practice. The mere profession of religion abounds, but it has little weight. We may claim to be followers of Christ, we may claim to believe every truth in the word of God; but this will do our neighbor no good unless our belief is carried into our daily life. Our profession may be as high as heaven, but it will save neither ourselves nor our fellow men unless we are Christians. A right example will do more to benefit the world than all our profession."—"Christ's Object Lessons," p. 388.

False Christian Dignity

"There are those who would think it lowering to their dignity to minister to suffering humanity. Many look with indifference and contempt upon those who have laid the temple of the soul in ruins. Others neglect the poor from a different motive. They are working, as they believe, in the cause of Christ, seeking to build up some worthy enterprise. They feel that they are doing a great work, and they cannot stop to notice the wants of the

needy and distressed. In advancing their supposedly great work they may even oppress the poor. They may place them in hard and trying circumstances, deprive them of their rights, or neglect their needs. Yet they feel that all this is justifiable because they are, as they think, advancing the cause of Christ."—*Id.*, pp. 382, 383.

Love the Basis

"The principles of the gospel cannot be disconnected from any department of practical life. Every line of Christian experience and labor is to be a representation of the life of Christ. Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by trying to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within,—when the sunshine of heaven fills the heart and is revealed in the countenance."—*Id.*, p. 384.

No Class Distinction

"No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. . . . Whatever the difference in religious belief, a call from suffering humanity must be heard and answered. Where bitterness of feeling exists because of difference in religion, much good may be done by personal service. Loving ministry will break down prejudice, and win souls to God."—*Id.*, p. 386.

Duty to Anticipate Needs of Others

"We should anticipate the sorrows, the difficulties, the troubles of others. We should enter into the joys and cares of both high and low, rich and poor. . . . All around us are poor, tried souls that need sympathizing words and helpful deeds. There are widows who need sympathy and assistance. There are orphans whom Christ has bidden His followers receive as a trust from God. . . . They may be ragged, uncouth, and seemingly in every way unattractive; yet they are God's property. They have been bought with a price, and they are as precious in His sight as we are."—*Id.*, p. 386.

The Evidence of True Christianity

"The glory of heaven is in lifting up the fallen, comforting the distressed. And wherever Christ abides in human hearts, He will be revealed in the same way. Wherever it acts, the religion of Christ will bless. Wherever it works, there is brightness."—*Id.*, p. 386.

News From Soul Winners

The Remarkable Conversion of a Jewess

(Continued from September)

THE joy which filled my heart when I found my Saviour caused me to be very zealous in witnessing for Christ to both Jew and Gentile. Because of this I suffered much persecution from the Jewish people, but I was not afraid. In this experience I found it very true that, as the Scripture states, "perfect love casteth out fear." But on the eve of February 23, 1937, before I was even a year old in the Christian life, I entered into a great test and trial.

On that particular evening a Jewish woman came into my flower shop to buy a plant. She seemed to take particular note that I was alone in the store, and questioned me on many points of religion. She noticed the Christian literature which had been placed conspicuously, for free distribution, also the picture of Christ which hung on the wall, and asked many questions about these. She also spoke to me concerning certain Jewish people whom I had helped with money and food at various times, and used this reference to mutual friends as an introduction of herself to me. I was impressed that here was a woman who needed to know Christ, and was perhaps honestly seeking for light, and so with a prayer in my heart I tried to lead her to the Saviour as the One who had done so much for me and was willing to receive all who would come to Him. Finally she paid me for the plant, but left it in my care, saying that she would return for it later in the evening. I noticed that the woman acted very strangely, but I had no suspicion of her ulterior motives.

About nine o'clock that evening, while I was conducting my chapel service, I heard the door of my store open, and, as was my custom, I placed the meeting in charge of my assistant and went down to care for my customers. In the store I found the woman who had bought the plant. She was accompanied by a man, whom she introduced as her brother, and said

that he was interested in my work. So I invited them to come up to the chapel and remain until the conclusion of the service. That evening there were a large number of young people present, mostly Catholic boys and girls, who were rendering special songs which they had been taught to sing. This was a very pleasing part of the program for the chapel service, and many people who came to the service greatly appreciated the singing by the young people.

The woman and her "brother" observed and listened for a few minutes, and then they manifested a sympathetic attitude, by asking, "Why do you go to all this trouble to train these children? They are hard to manage, and it must tax your strength." It was then nearing ten o'clock, and time to close up the chapel and the store, and they insisted that I take a ride with them, to get a little fresh air. At first I declined, saying that it was not necessary; but they insisted, and out of courtesy I suggested that, as soon as I could close up for the night, my assistant, a young woman who was an earnest Christian, and I would go with them, and we could take the young woman to her home, and then they could bring me back, which would be a pleasant ride.

Just then a woman in nurse's uniform entered the store, and she asked if there was some sick person in the place. I replied that I did not know of any such case, and that she must have the wrong address. Then the nurse caught my eye and gave me a little wink, and made me understand that she was after her patient—the Jewish woman who was supposed to be in the company of her brother, and that she needed my help in getting this mental case under her control. It all seemed so bewildering, and I hardly knew what to do, although they kept insisting that I go for a ride, and I was led to believe that in this way I could assist the nurse in caring for the patient.

When the nurse made her appearance, the "patient" turned to me and said, "My brother wants me to go to

a sanitarium for my health. Do-you think I should go?" This seemed like a strange question, and convinced me that the woman was mentally ill, and I made some casual reply on the importance of caring for our health, but that I had found in Jesus a healer for body and soul. The nurse said that if I would accompany them, she thought the patient would go willingly, and that this would be a great help. So my helper, the young Christian woman, and I got into the car, and as we entered we found that there was another man seated at the wheel waiting for the party. We drove to the address at which my helper lived, and she got out of the car. We bade her a friendly good-by, and then drove on. But at this time the man who had been introduced as the woman's brother changed seats with the driver, and when he got hold of the wheel, he stepped on the gas and drove at a terrific speed. I was frightened, but I tried to keep calm, and to manifest a cheerful and happy attitude, so as to encourage the poor woman who needed to go to a sanitarium.

Soon we drove up in front of a big gate which was the entrance to a large building in spacious grounds. As the gate opened, the woman seemed to hesitate to go in, and urged me to go with her, to comfort her and help her. I promised that I would do so, and tried to make her understand that it was better for her to come to the institution now, when she was in her present apparent good health, as she would be sure to get well quickly.

When we went inside the door of the institution, I noticed that the door was quickly locked. I felt a little nervous and strange, but sat down to wait while the "patient" and her "brother" were admitted to a private office. But a long time passed, and then I called to an attendant, bidding him take the word that it was getting very late, and that it was necessary for me to get back home, and I wanted to know who would drive me back to my shop. They told me that their "patient" would not stay unless I would take a look at the room in which they proposed to place her, and pass my opinion on whether it was suitable for her. I advised that this was a matter for the "brother" to decide; but they insisted, and, thinking that this would hasten my return, I went

with them to another building, and was led into a little room—cold and dreary; and I could hear people in near-by rooms crying and screaming and cursing. I quickly said to them, "Oh, this woman will never stay in a place like this, for she has a lovely home and would not be satisfied." They assured me that in the morning they would make a change in the room.

Then they placed before me some kind of legal paper, which they said I was to sign for the patient. Then for the first time I became suspicious. I refused to sign the paper, and insisted that the "brother" do whatever was necessary. I reminded these people that it was getting near midnight, and that I must leave at once and be taken home. When I attempted to leave the room, they caught hold of me, and said, "You cannot leave here. You are the one we are after, and you are to remain in this institution." Then it dawned on me that I had been made the victim of their evil scheming. They demanded my keys and my money. I tried to make some compromise with them, but they would not allow me to see the woman whom I had so unwittingly befriended, and they took my purse and the keys to my store, leaving me my bag and my fur coat.

Well, that night God took charge of me. I was shut in behind prison doors, robbed, and deceived; yet the peace of God filled my soul, and I remembered the promise that "the angel of the Lord encampeth round about them that fear Him, and delivereth them." I would like to state here that when I turned the key in the door of my shop, as I left to take that fateful ride in the automobile, I paused before the picture of Christ which was fastened to the outside of the door, and while the small group of those whom I supposed to be my friends stood around, I recited the twenty-third psalm, word for word; for I loved to repeat it, having been taught this psalm in childhood. It certainly was appropriate at that moment, even though I did not know I was entering such a dark valley, and it brought great comfort to repeat it over and over during the long hours of that dreadful night.

Morning came, and I asked permission to go to the washroom. Then I

saw people in cages, like wild animals, with heavy chains on their hands and their feet. Oh, how my heart ached for them. I stood beside the cages and talked to them of Jesus and His love, and sang to them while the nurses were delivering the breakfast trays. Then I found my way out onto a porch, two stories high, and I tried to attract the attention of people passing on the highway just beyond the fence. Different ones looked up at me, but no one came to help me. Fortunately the attendants were very busy with their morning duties, and did not hinder me in my attempt to escape. I am sure, also, that God directed me and worked in my behalf.

About half past eight that morning the Lord sent the answer to my prayer in the form of a young lad who, in trying to make a short cut to school, climbed under the wire and passed so near me that he could hear me call to him and listened to my request for help. Fortunately I had a few of my business cards with me, and on the back of the card I wrote the name of the place where I was entrapped and asked that someone get in touch with the person in charge of my store and come to my deliverance. It was quite difficult to get the card through the wire mesh and down off the roof to the ground below; but finally, after three attempts, the little boy picked up the card and promised me that he would deliver the message to his father. Pleadingly, I said to the child, "Are you a Christian?" and he said, "Yes." I then explained, as briefly as possible, that I had been brought to the place under false pretenses, and asked that he do this kindly deed for me, for Christ's sake. The little fellow was true to his promise, and before the day was over, things began to happen. The father made a telephone connection with my place of business, and when my nephew got the word, he went straight for a lawyer and started procedure in my behalf.

Before the word reached the shop, however, the woman who had so deceitfully taken me away came to my store early in the morning, for it was her purpose to steal my business. She took my key, opened the door, and began to look things over, when, to her surprise, my helper, a Jewish man, came in for the purpose of caring for the flowers as usual. The woman said

to him, "Who are you?" He answered by giving his name and saying that he was the manager of the place. And then he asked, "And who are you?" She replied, "I am the new owner of this place. Miss Kaplan took sick suddenly and sold me the business, and she will never be back again." My manager was perplexed and suspicious. He knew that I had been at the store in my usual health the previous day, and he was determined to keep in charge of things, and he said to the woman, "Only over my dead body will you take possession of this store!"

A few hours later the telephone call came in, telling what had happened, and that I was confined in the institution thirty-five miles beyond the city limits; and then my nephew took charge of the situation. The lawyer wanted to make a ten-thousand-dollar case out of it. But some of my Christian friends explained to me that as a Christian I should not take the case to court, and I learned another lesson on the meek and lowly character of the Saviour. So I told the lawyer that I refused to prosecute the case, and that I wanted this woman to go free.

This demonstration of the Christian principle of returning good for evil caused the woman to be greatly troubled in her conscience. Many times she would call me in the early morning hours, confessing her guilt and thanking me for saving her life. It was not long until she came to the chapel service and publicly confessed her crime, saying that she wanted to accept Christ and have the same religion that she had seen demonstrated in my life.

So this kidnaping ordeal worked out to the glory of God and the rescue of a soul from hell. I have faith to believe that the seed sown in connection with the eighteen months of my chapel and flower-store experience will bear fruit in eternity. I know that God has called me to do a special work among the Jewish people, and I am now devoting my entire time to the literature ministry in the great metropolis of New York City. Many persecutions I have experienced and do experience daily, but faith and hope grow stronger, and from my heart I can sing that beautiful song:

"Richer, fuller, deeper,
Jesus' love is sweeter,
Sweeter as the years go by."

CELESTE KAPLAN.



Young People's Department of Missionary Volunteers



OFFICERS' NOTES

October

Colporteur Rally Day
November 1

NOVEMBER 1 has been set aside as Colporteur Rally Day. Conference officials and field secretaries will put forth every effort not only to familiarize the members, old and young alike, with the colporteur program, but to enlist young men and young women in this worthy cause of literature ministry. What can you as the Missionary Volunteer officers do along this line? Surely you can keep the value of the colporteur ministry before your young people. You can encourage them to join the faithful army of colporteurs. You can bring them in contact with the field missionary secretary, from whom they may receive definite instruction in salesmanship. You can give the colporteurs and magazine workers in your community opportunity to tell, during your Missionary Volunteer Society meetings, some soul-winning experiences they have had.

D. A. OCHS.

Enroll All Youth

RECORDS indicate that less than fifty per cent of the eligible youth in our churches are enrolled as members of the Missionary Volunteer Society. Earnest effort should be put forth to bring the other fifty per cent into active participation. In the average society this can be done if careful plans are laid and followed out. Many societies adopt the plan of appointing a committee whose goal and duty it is to enlist as members all the young people of Seventh-day Adventist parents as well as any others who may become interested in the work of the church. Each week the membership committee is stationed near the entrance of the church, where a table and application blanks or cards are provided.

The young people making up this committee should be "good mixers;" for their duties are not only to sign up new members, but to greet the young people as they enter the church. This will do much to encourage the timid ones and make them feel at home. Thus no one will ever have occasion to say, "The young people in

this church aren't at all friendly. In the four weeks I have attended, not one person has even spoken to me."

Why not try a plan like this in your society and double your membership?
C. LESTER BOND.

The Crusade for Youth in 1941

THE urgency of the Crusade for Youth during 1941 becomes apparent with the swift unfolding of events. The second registration of our young men who have reached the age of twenty-one since the first registration and the imminence of their call to the colors for training, places a new emphasis upon the need to lead all our youth into an experience with Christ, who alone can steady them in this critical hour. At this writing, the war clouds seem to be gathering over America. The problems which these critical times bring to our young men will react upon their brothers and sisters. Whatever the church and the Missionary Volunteer Society are to do for our young people to prepare them for the experiences which lie ahead ought to be done now without delay.

We are reminded again of that fifty-two per cent of our young people above fifteen years of age who are unconverted. The lord had these in mind when he said to his servants, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:23. Only the surrender of the will to Christ, and the enthroning of Him in the heart will undergird our youth and prepare them to live victorious Christian lives in this trying hour.

The purpose of this Crusade for Youth is to bring the youth of the church into union with Christ. Many a Missionary Volunteer Society has caught a vision of its mission. Mrs. Delbert Marquardt, leader of the Longmont, Colorado, Missionary Volunteer Society, wrote recently regarding the work of their society: "The society here has a membership of twenty-five, with an average attendance of thirty-two. We have baptized ten of our members recently, after taking them through a six-month period of study of Bible doctrines. During 1940 we managed to convince fifteen of our members that movies are unprofitable, and they stopped attending. . . . We have prayer bands,

sunshine bands, literature bands; and all are active."

The society executive, committee, praying, planning, and acting as an officers' Prayer and Personal Workers' Band, can reach out and bring into the M. V. Society the unconverted of the church and lead them to decide to give their hearts to Christ. And this it ought to do without delay.

A. W. P.

Harvest Ingathering

UNDOUBTEDLY you have organized your young people in a strong way for an aggressive Harvest Ingathering campaign, and your young people are taking part, either by soliciting or by singing. They are enthusiastic, and the Lord is blessing them abundantly as a result of their efforts. But we must not stop here. We should encourage these young people to continue in this program until Ingathering season closes, or at least until they have reached their goal.

Moreover, the contact made by these young people in going from house to house should not be dropped. This affords an excellent opportunity to carry on the good work by distributing literature from time to time. This may lead to opportunity for giving Bible studies.

D. A. OCHS.

Week of Sacrifice

IN every nation we can hear the call of leaders to a program of sacrifice by their people. What about us as Missionary Volunteer leaders? Should we not lead our young people in this program of sacrificial doing and giving?

"Jesus demands a whole sacrifice, an entire consecration."—"Testimonies," Vol. I, p. 240.

"The plan of salvation was laid in sacrifice."—"Acts of the Apostles," p. 519.

"Every sacrifice made for Christ enriches the giver."—"Testimonies," Vol. IV, p. 219.

The advent message was begun in sacrifice and will be finished in sacrifice. Plan now for the Week of Sacrifice, November 15-22.

D. A. OCHS.



"KEEP your lamp burning, and let God place it where He will."



Senior Meetings

October 4

"I Will Come Again"

BY D. A. OCHS

SONG SERVICE.

OPENING SONG: "Jesus Is Coming Again," No. 282 in "Gospel in Song."

SCRIPTURE READING: Hebrews 10:35-39.

PRAYER.

SPECIAL MUSIC.

TALK: "I Will Come Again."

TALK: "The Manner of His Coming."

TALK: "The Purpose of His Coming."

TALK: "Are You Ready?"

DISCUSSION.

TESTIMONY MEETING.

Notes to Leaders

The purpose of this program is again to call the attention of the youth to the solemn event—the climax of the ages which is soon to take place.

"The return of Christ to our world will not be long delayed. Let this be the keynote of every message."—*Testimonies*, Vol. VI, p. 406.

"The blessed hope of the second appearing of Christ, with its solemn realities, needs to be often presented to the people."—*Ibid.*

Every effort should be made to present this solemn theme in an atmosphere of solemnity. Young people should be led to search their own hearts in the light of the soon appearing of Christ.

In closing the meeting, opportunity should be given to the young people to express themselves along the lines suggested by the discussion questions. A call should be made to the careless and unconverted to surrender their hearts and lives to Jesus.

"I Will Come Again"

JESUS Himself said that He would come back again. Read John 14:1-4 and notice the following five distinct facts:

1. *His leaving.* "I go," He declared. These were no idle words, but words of reality. He actually went away, as is related in Acts 1:10, 11.

2. *The place of His going.* "In My Father's house are many mansions." In Acts 1:11 the expression is used—"taken up from you into heaven." Jesus went to heaven, to His Father's house. That is a reality. Heb. 9:24.

3. *The reason for going.* To "prepare a place for you." Yes, a place for Peter, James, John—for all His disciples of all ages—and for you, for me. And that is a reality.

Read "Early Writings," pp. 190-192.

4. *His promise to return.* "I will come again." This has been the hope of the saints of God throughout the ages. None of us can afford to lose sight of its reality. We need to contemplate it. "The blessed hope of the second appearing of Christ, with its solemn realities, needs to be often presented to the people. Looking for the soon appearing of our Lord will lead us to regard earthly things as emptiness and nothingness."—*Testimonies*, Vol. VI, p. 406. He Himself said that He was coming again. His Father commissioned angels to declare the fact that Jesus was coming back again. "This same Jesus," they said, "shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

5. *The reason for returning.* To "receive you unto Myself; that where I am, there ye may be also." Jesus wants all His redeemed to be with Him. He rejoices in their fellowship.

Paul kept this blessed hope of Jesus' return uppermost in his life. Read Hebrews 10:34-37 and note these facts:

1. *The certainty of Jesus' coming again.* "Yet a little while, and He that shall come will come, and will not tarry."

2. *The certainty of a definite reward.* "Ye have in heaven a better and an enduring substance." It is also called a "recompense of reward."

3. *What our attitude should be.*

Hold fast—"Cast not away therefore your confidence." Also read Heb. 10:23; 4:14; and Matt. 24:12, 13.

Be patient—"For ye have need of patience." Also read Rev. 14:12.

Be obedient—"After ye have done the will of God, ye might receive the promise."

Other Bible characters believed in and looked for the second coming of Jesus. It would be well to study these men and their statements. Enoch (Jude 14, 15; Job 19:25, 27); David (Ps. 50:3-5; Isa. 25:9; Dan. 2:44; 12:1). And in the New Testament, Peter (Acts 3:19; 2 Peter 3:10); James (James 5:1-9); and John (Rev. 14:14-20; 22:20).

The Manner of His Coming

THE manner of Christ's coming is clearly described in the Bible; yet there are those—and not a few—who have erroneous ideas, false conceptions of the manner of this great event. Surely we should fully understand what the Bible says about the second coming of Jesus. Let us briefly note

HOW CHRIST IS NOT COMING.

1. *The second coming is not at*

death. Many Christians believe that the second coming of Jesus occurs to an individual at the time of his death. Perhaps that is the reason for this text on many a tombstone: "Be ye also ready: for in such an hour as ye think not the Son of Man cometh." Matt. 24:44. No, Jesus is not a death bringer, but a life-giver. 1 Cor. 15:26; Heb. 2:14. That is what Martha, the sister of Lazarus, meant when she said unto Jesus, "Lord if Thou hadst been here, my brother had not died." John 11:21. One more Bible incident to show that the second coming is not at death. Read John 21:18-22. Here Jesus pointed out Peter's duty. At once Peter wanted to know all about John. "What shall this man do?" he asked. Jesus replied, "If I will that he tarry till I come, what is that to thee? follow thou Me." Then this saying was told among the disciples, that John should not die before Christ returned. They knew that death was not the Lord's return.

2. *The second coming is not at conversion.* Conversion—the new birth—is nothing other than a change of heart preparing one to be ready for the second coming of Jesus. "When He shall appear, we shall be like Him." 1 John 3:2.

3. *The gift of the Holy Spirit is not the second coming of Jesus.* The receiving of the Holy Spirit and the second coming are two entirely different events. Read John 16:7-14. See also chap. 14:26.

4. *It will not be a secret or secluded return.* Read Matt. 24:23-26. We are not to believe people when they say, "Behold, He is in the desert," nor are we to believe them when they say, "Behold, He is in the secret chambers." This is what the advocates of Spiritualism would have us believe. No, Christ's second coming is not in this silent, secluded manner. Read Ps. 50:3; 97:2-5.

How IS HE COMING?

1. *His coming will be visible.* Matt. 24:27; Rev. 1:7.

2. *His coming will be literal.* 1 Thess. 4:16; Rev. 14:14.

3. *It will be in the same manner as that in which He went away.* Acts 1:9-11.

4. *Angels attend Him.* Matt. 25:31, 32; Rev. 5:11.

The Bible gives us unmistakable evidence of the manner of Christ's second coming. We need not be disturbed by those who may arise and pretend to be Christ, for we know that the manner of His coming is clear, certain, real.

Purpose of His Coming

CHRIST is coming again for a definite purpose. What are some of the events that will occur when He comes?

1. *The righteous dead will be raised.* 1 Thess. 4:16; 1 Cor. 15:52; "Testimonies," Vol. I, p. 60.

"Then Jesus' silver trumpet sounded,

as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, 'Awake! awake! awake! ye that sleep in the dust, and arise.' Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, 'Alleluia!' as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air."—*Early Writings*, p. 16.

2. The living saints will be changed. 1 Cor. 15:52, 53; "The Great Controversy," pp. 322, 645.

3. The redeemed will be taken to heaven. John 14:1-3; 1 Thess. 4:16-18; Matt. 24:30, 31; "Early Writings," pp. 285-288.

"We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gates of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, 'You have washed your robes in My blood, stood stiffly for My truth, enter in.' We all marched in, and felt that we had a perfect right in the city."—*Early Writings*, pp. 16, 17.

4. The wicked will be destroyed by the brightness of the Lord's coming. Ps. 50:3, 4; Rev. 6:15-17; "The Great Controversy," pp. 642, 643.

Are You Ready?

THE Lord Jesus, who said He was coming again, has given us unmistakable signs which are to precede His coming. Read Matthew 24. He also said that "of that day and hour," the time of His coming, no one knows. That is the reason we are admonished to be ready always, "for in such an hour as ye think not the Son of man cometh."

This preparation is urged upon us now. Read Amos 4:12; 2 Peter 1:10; 1 Thess. 5:6-8; Matt. 24:44; Zeph. 1:14.

The Spirit of prophecy is positive on this: "Get ready! get ready! get ready!"—*Early Writings*, p. 119.

"Let us be shod with the gospel shoes, ready to march at a moment's notice. Every hour, every minute, is precious."—*Testimonies*, Vol. IX, p. 48.

The nearer we approach the coming of Christ, the greater should be our urge to be ready. Coming home from Europe a short time ago, I watched the hundreds of passengers on board that great liner. From the first day out, they were engrossed in the frivolity, pleasure, sports, and games on board the ship from morning till late in the night. This program was carried on every day until the ship approached the home harbor, New York. What a change! All passengers were now on deck, waiting, looking, and longing for the shores of the homeland. They forgot all about the pleasures and cares that held their attention those many days of sailing. And so as we Christians stand at the very threshold of the eternal world, should not we, too, forget all earthly things, the cares and pleasures, and center our eyes upon the eternal harbor which lies just before us? Read Isaiah 25:9. In other words, "looking for the soon appearing of our Lord will lead us to regard earthly things as emptiness and nothingness."—*Id.*, Vol. VI, p. 406.

"If we would permit our minds to dwell mere upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth."—*Messages*, p. 113.

"My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet Him in peace. In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, touching their golden harps, will welcome the King and His trophies of victory,—those who have been washed and made white in the blood

of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts, accompanied by His redeemed ones, the witnesses that His mission of suffering and sacrifice has not been in vain."—*Testimonies*, Vol. IX, pp. 285, 286.

Discussion

1. When Christ comes, will there be time for me to get ready? Matt. 24:39-44; Matthew 25.

2. What are some of the things that I must do to be ready? (Have various ones mention some things. Be specific.)

3. What should we as Christian Seventh-day Adventist youth do to help others to be ready?

Will You Be Ready?

If I should be found unready
When the Master comes at last,
When the day of mercy has ended
And the harvesttime is past,
Oh, how could I meet the issue
Or sum the awful cost,
With heaven itself all bartered,
Eternity all lost?

Should you be found with the careless,
The millions that know Him not,
To share forever the hopeless doom,
The lost and dreaded lot,
The saddest worded sentence
That human heart can hear,
"Depart," must fall in closing
Mercy's fruitless year!

Then what, ah, what should the summons
Mean to each heart today,
"The Master Himself is coming;
Get ready, do not delay!"
And if your heart could welcome
His coming with glad delight,
There's never a sorrow would darken
The close of earth's winter night!

Be wise, then, with me; let us hasten
That day when the ransomed shall sing,
When angels shall echo the chorus
That tells of the coming King.
But saddest of all sad stories
That withers life's hope with its frost,
"The summer forever is ended;
And you stand at last with the lost!"
—Robert Hare.



October 11

Making Decisions

BY D. E. ROBINSON

Introductory Statement by Leader

EVERY waking minute you are making decisions of one kind or another. With the beginning of your day you must determine whether to turn over once more for another nap, or to bound out of bed for that early morning hike with a group of friends—or it may be some task less pleasing, but necessary. If the latter, you must perhaps decide whether to take time

to do it thoroughly, or to cut the corners a bit, in order the more quickly to get at something more congenial. "Shall I wear this or that?" "What shall I choose to eat?" "Shall I take time for the Morning Watch?"—on an especially busy day. "Shall I accept this invitation?" And so on, all through the day, decisions, choices, resolutions—if wisely made, calling for mastery over self, perseverance to keep at some uncongenial task, moral courage, sometimes for bulldog tenacity.

Back of every voluntary movement, there is a mental decision, for the muscles are but the servant of the brain. This is just as true as is the fact that a bicycle or an automobile is controlled in its direction, as well as in its speed, by the will of the driver.

After you have consciously decided to do the same thing a few times, under the same circumstances, the decision thereafter is relegated to the subconscious mind, and you have the beginning of a habit. The habits you form go to make up your character, and according to your character, so is your eternal destiny.

With most of us, there comes a time of deep conviction by the Spirit of God, when we must make the greatest decision of a lifetime. And if we make the surrender to Christ, then we must face courageously the struggle of changing some of our lifelong habits that we know are wrong. This is not easy, but we undertake it, with the help of Jesus. And then comes the question, "Must I give up this indulgence?" or, "Is there any harm in that amusement?" These questions are sometimes the more difficult because the standards of some church members are more or less elastic on matters that seem to lie near the border line that separates the world from the Christian. We seek counsel of others—our Sabbath school teacher, the church elder, or a minister; perhaps we write to the "Counsel Corner" of the *Youth's Instructor*. And the answers from these sources do not agree, perhaps. Some are very tolerant, and others are very austere and rigid.

The purpose of our discussion at this time is to seek to find, if possible, some guiding principles that will enable us to make such decisions for ourselves as will be safe, Christlike, and a worthy example to those who are looking to us for guidance.

Why God Created Man With the Power of Choice

HAVE you sometimes wished that you were never tempted to evil, that you were born with the desire to do only what is right? Probably most of us have. But such a wish lies close to charging God with the responsibility of our eternal destiny, should we be lost. Hear the appeal made by the aged Moses, in his farewell address to the children of Israel, as found in Deuteronomy 30:15, 19. (Read.)

Mrs. E. G. White has well written: "God might have created man without the power to transgress His law; . . . but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course . . . would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule."—*"Patriarchs and Prophets,"* p. 49.

The Importance of Making Right Decisions

God has left with us, then, the power to choose right or wrong. The importance of making the right decisions is often overlooked. Regarding this, we are told: "What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him."—*"Steps to Christ,"* p. 47, pocket edition.

A Continuous Work

WHILE the great decision to become a follower of Christ is of great importance, yet this is only the beginning of the Christian life, and the future success of the Christian life is dependent upon continuance in well-doing.

In the *Review and Herald* of March 15, 1906, Mrs. E. G. White wrote: "The work of transformation from unholiness to holiness is a continuous work. Day by day God labors for man's sanctification, and man is to co-operate with Him by putting forth persevering efforts in the cultivation of right habits. . . . Each human being is given the freedom of choice. It is his to decide whether he will stand under the black banner of rebellion, or under the blood-stained banner of Prince Immanuel. With deep solicitude heaven watches the conflict between good and evil. None but the obedient can enter the gates of the city of God. Upon those who choose to continue in transgression, the death sentence must at last be pronounced. The earth will be purified from their misdoings, their defiance of God."

Every Act of Life Important

EVEN after one has accepted the Spirit of God in his heart, he may grieve the Spirit away by making decisions that violate his conscience, after it has been enlightened. Of the importance of the decisions that motivate "every act of life," we are told:

"Men have the power to quench the Spirit of God; the power of choosing is left with them. They are allowed freedom of action. They may be obedient through the name and grace of our Redeemer, or they may be disobedient, and realize the consequences."

"Man is responsible for receiving or rejecting sacred and eternal truth. The Spirit of God is continually convicting, and souls are deciding for or against the truth. How important, then, that every act of life be such that it need not be repented of."—*"Gospel Workers,"* p. 174.

"Blinding the Eyes"

OUR relentless foe not only seeks to hold in his power those who have never chosen Christ, but after that choice has been made, he continues his efforts to win them back by "blinding their eyes," and so confusing them that they become bewildered regarding what is right and what is wrong. Thus the prophet Isaiah speaks of those who "call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Isa. 5:20.

Of Satan's methods of bringing such confusion, we are admonished:

"In this conflict, Satan would strive hard to blind your eyes to your eternal interest, and would present the advantages of the present time, this little, short life which is so uncertain. You would see charms in this life, and unless you parted with your love of show and the favor of the world, you could not retain the love of God. Jesus was presented to me, pointing to the charms of heaven, seeking to attract your eyes from the world, and saying, 'Which will ye choose, Me or the world? You cannot have Me and the love of the world too. Will you sacrifice Him who died for you for the pride of life, for the treasures of the world? Choose between Me and the world; the world has no part in Me.'"—*"Testimonies,"* Vol. II, pp. 493, 494.

A Choice of Masters

WHEN Eve chose to eat of the forbidden tree, she doubtless did not realize that what she did was more than a small matter, but in reality she was making the choice of the master she would serve. So Satan tempts the young Christian to withdraw his allegiance from Christ and to choose him again. And he does this merely by leading his prey to choose to do something wrong.

Of Satan's subtle methods, we are warned in the following words:

"When Christ took human nature upon Him, He bound humanity to

Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie,—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we are always free to do this."—*"Steps to Christ,"* p. 72, pocket edition.

Self Versus God's Will

EVEN Christ, we are told, "pleased not Himself." He daily sought to know and to do the will of His Father in heaven. Following His example, we must, before making an important decision, use every means possible to know God's will, and then "do those things that are pleasing in His sight." 1 John 3:22. This is where some fail, as is seen by the following statement:

"Especially will the young who have never known what privations or hardships are, who have a set will, and do not bend that will to the glory of God, have a great work to do. They go along very smoothly until their will is crossed, and then they have no control over themselves. They have not the will of God before them. They do not study how they can best glorify God, or advance His cause, or do good to others. But it is self, self, how can it be gratified? Such religion is not worth a straw. Those who possess it will be weighed in the balance and found wanting."—*"Testimonies,"* Vol. I, p. 152.

"With many, religion is merely a form. Vital godliness is lacking. Many dare to say, I will do this, or that, or I will not do this; and the fear of offending God is scarcely thought of. Those thus described, I saw, could not enter heaven as they are."—*Id.*, p. 153.

The Secret of Success in Right Decisions

JESUS said, "If any man will do His will, He shall know of the doctrine." John 7:17. Our great prayer should be, "Lord, make us willing, willing to deny self, to live for others, to seek first the kingdom of God and His righteousness." The great secret of success is the real love of Christ in the heart. If we have this love in our hearts, we shall be able to understand and to accept the counsel given in the Holy Scriptures and in the instruction especially given for the remnant church, we shall be able to know and to decide rightly on such questions as dress, appetite, reading, amusements, choice of companions, and marriage. "The love of Christ constraineth us." 2 Cor. 5:14.

"When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him,

that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. Those who feel the constraining love of God, do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. . . . A profession of Christ without this deep love, is mere talk, dry formality, and heavy drudgery."—*"Steps to Christ,"* pp. 44, 45, pocket edition.

October 18

Recruiting Missionaries

BY T. E. BOWEN

Notes to Leaders

From month to month this year we have presented for your study and discussion some phase of foreign mission work. Since we are trying to make this series as practical as possible, we present today a brief study of the work of the Appointees' Committee of the General Conference Mission Board, and some of the details involved in preparations for sailing for overseas mission work. The material may be presented as a symposium. Foreign mission bands in colleges and larger societies, as well as other Senior youth, will doubtless be glad for information on this topic. M. W. M.

Recruiting Missionaries

FROM week to week on the back page of the *Review and Herald* the notice is given of the sailings of our missionaries from their homeland for some overseas mission field. They have parted from their loved ones, with the ever-present thought that they may be privileged to see them no more. The new mission appointees have now turned their faces toward that far-off shore which is to be their field of service.

As these brief notices of departures are read, often little or no thought is given to what steps and work are involved before the missionary is on his way—the problems of the Mission Board and of our transportation agents at ports of departure, by way of providing these missionaries with necessary traveling documents and information, and making it possible for them to reach the steamship waiting to take them to their overseas appointments. Let us give a little study to some of the more important matters which must receive careful attention preparatory to the missionary's departure.

In the secretarial office of the Mission Board is found a small file of let-

ters sent the prospective appointee, letters received from him, and blanks which have been filled in. Blanks are sent to the prospective appointee calling for information regarding the appointee's qualifications, his educational training, his health as determined by the physician and by laboratory tests called for on the medical blanks, and correspondence pertaining to the appointee's religious experience and work in his home conference. Then one day his name comes up for final decision—to be accepted or not accepted as a missionary to be sent to some overseas country as a representative of the Seventh-day Adventist denomination, to join his voice with many others in giving to the world the last note of the everlasting gospel which today is going to nearly every kindred, and tongue, and people.

When the appointment is made and accepted, the Mission Board sends the appointee information regarding outfitting allowances, travel allowances, furlough privileges, and his definite assignment. Then the name is turned over to those who are to assist the appointee in obtaining his final traveling documents.

Procuring Documents for Overseas Travel

BEFORE he leaves his native country, it is necessary that a missionary obtain a passport. Before the first World War, there were some countries which had a reciprocity agreement which made it unnecessary to obtain a passport. During that war, and since, not only are passports required, but also many strict regulations have been enacted which make it more difficult for missionaries to enter some of the lands overseas. This applies likewise to obtaining the necessary visas for using the passport when issued.

THE PASSPORT

The first requirement in obtaining a passport is that a person provide documentary evidence of his citizenship. A certified copy of his birth certificate, as kept by vital-statistics officials at the place of his birth, is the best evidence that can be submitted. Upon issuance of the passport this certificate is returned to the appointee. In lieu of this certificate, a notarized birth certificate provided by a parent, or near relative, accompanying the application, is accepted as evidence of the applicant's citizenship. If one is a naturalized citizen, his naturalization certificate must accompany the passport application. This also will be returned to the applicant when the passport is issued. The applicant for a passport (in the United States) must appear before the clerk of his nearest Federal or State court, presenting his birth certificate and pictures of those to be included on the

passport. He should be accompanied by a citizen who has known him for at least two years, to act as witness. The clerk furnishes a blank and assists the applicant in filling it out. When the application is complete, the clerk sends it on to Washington, or to the nearest passport agency that is authorized to issue passports.

An appointee within the age limit of the Selective Service Draft (when such draft is in effect) presents another problem. Before a passport will be released to him for overseas travel, a document issued by the local draft board, releasing the appointee from call, must be submitted to the Passport Division of the State Department, or to the agency.

OBTAINING ENTRANCE PERMITS

Then comes the preparation of documents to obtain the visa of the consul who represents the country to which the appointee goes, as well as of consuls of countries through which the appointee is to pass en route to his destination. And these consuls in all instances are invested with full authority of the country they represent. For twenty and more years following the first World War, the specifications authorizing these visas upon passports were, in general, not very restrictive. However, during more recent years not only is entrance into some countries prohibited, but many countries of the Western Hemisphere, as well as some in the Old World, now require missionaries to obtain permits to enter from immigration officials of their home governments, before consuls are authorized to issue the visa. Although this permit can be authorized and returned by cable to the consulate, to save time, payment for same assumed by the Mission Board, often much delay is occasioned. No definite sailing date can be made for the appointee until word is received at the Mission Board office that the permit has been granted.

Some idea of the thoroughness with which the appointee is checked up on his home record when he applies for this permit, and of the detail involved, in some countries at least, may be gained by referring to one instance. In this particular country, after the applicant is asked sixteen direct questions touching his parentage, his personal qualifications, etc., he is required to submit letters from three responsible persons to whom the applicant is well known, who are to give testimony in regard to his or her general standing in the community in which he resides, and furnish their address, so that the consulate may correspond with them, if he desires.

HEALTH AND POLICE CERTIFICATES

When the permit is received, or while waiting for it, other documents may be prepared which will be required by the consul before he issues the visa, including a health certificate

and a certificate issued by chief of police relative to good conduct. *These are to be obtained of local officials before the appointee leaves his last place of residence.* If these are not in hand on reaching the consulate at the port of departure, much extra expense is incurred in procuring them, if it is possible to procure them at all, not to mention the possibility of the very painful experience of missing the boat.

The health certificate is obtained from a responsible local physician, his statement to be verified by an official of the local board of health. Unless the health board's statement accompanies the physician's certificate, it will not be accepted by the consul. One of the statements required by a South American republic to be included in physician's certificate reads:

"This is to certify that in accordance with the physical examination made, Mr. and Mrs. John D. Smith are now in good state of health, vaccinated against smallpox [and to the advantage of the applicant may here be added, "and typhoid fever"], free from trachoma and all contagious diseases, in their right mentality, and able to perform manual labor."

Again we are reminded of the importance of our young people's acquiring and maintaining good health during their days of training. The importance of giving due heed to the maintaining of a proper balance between the development of the body and that of the mind cannot be over-emphasized. If ever it is necessary for young people to bring to their tasks strong, well-developed bodies, that time is during their strenuous commencement days, during their preparation for leaving home to begin their lifework, to cope with language study, and in other ways adjust themselves to their new environment in their overseas mission field. To fail in health at this point is a tragedy. During training days, time spent in learning how to care for one's body, as well as for the ills of others, will prove of inestimable value in the mission field.

THE LOCAL POLICE CERTIFICATE

The police certificate demanded by one Western Hemisphere republic requires the inclusion of the following statements:

"That the applicant has not engaged in the white-slave traffic; is not a communist, anarchist, or nihilist. That he does not subscribe to doctrines, or does not belong to parties or sects that preach the destruction of organized society; and that the applicant is not a criminal, or a fugitive from justice."

MISSION BOARD GUARANTY OF FINANCIAL SUPPORT

A letter of guaranty for financial support, including traveling expenses into the country of appointment and on return to the native land, issued

by our Mission Board, must also be submitted to the consul with other application documents in obtaining the passport visa.

ADAPTABILITY

Again emphasis is placed upon the word "adaptability," as a prerequisite in the life of the missionary even before he leaves the shore of his homeland. Opportunity for developing the graces of patience and perseverance, in giving careful attention to these important details of preparation, surely will be demanded of the appointee before he and his family reach that little stateroom of the steamship that awaits him at his port of departure. We know of more than one appointee who, because of failure to follow the instruction given *before leaving home*, or at his last place of residence, found to his consternation and dismay, that because he had not obtained some required document, he was unable to obtain his visa at the consulate office at the port of departure, and the big steamship left its wharf without him on board. To those who are inexperienced in overseas travel, and engrossed with other details, these preparatory requirements may seem to be unimportant, but when they contact exacting port officials, busy in checking up on many departing passengers, they find how highly essential it is that they have in hand these called-for qualification documents that assure their passing the final examinations. Customs regulations must be adhered to strictly and courteously.

On Reaching the Mission Field

"REASONABLY soon after getting settled in the mission field the missionary should contact his nearest consulate, either personally or by letter, and arrange for his registry certificate. The consul will thus have on his files the names of the newly arrived missionary family, with residence address, for use in case of need for prompt notification in time of an emergency. The consul should also be kept notified of any subsequent change of address.

The Missionary Traveling on Other Than a United States Passport

To one leaving the United States, traveling upon other than a United States passport, the following should be carefully noted. Such a one who has obtained a legal-domicile status in the United States, prior to his accepting the call of the Mission Board to a term of service overseas (be that term three, five, seven, or more years), is entitled to obtain of any American consul abroad a nonquota visa on his passport before leaving his field of service in returning to the United States, the words "a temporary visit

abroad" (Sec. 4, b), in the nonquota section of the Immigration Act of 1924, reading, "An immigrant previously lawfully admitted to the United States, who is returning from a temporary visit abroad," is interpreted by the Department of Immigration to include a missionary employed by a recognized mission board, who may be returning from his term of service, such missionary being entitled to resume the legal-domicile status he enjoyed prior to accepting his call abroad."

The alien missionary who contemplates a furlough home should therefore apply to his nearest American consul for this nonquota visa some time prior to his planned sailing.

A new regulation went into effect on July 1, 1941. It requires the consul, before issuing the visa, to obtain permission through the visa section of the State Department in Washington to grant the visa, after a checkup has been made with regard to the status of the applicant. Thus a delay in obtaining his nonquota visa is obvious. Blanks are provided by the Department which an interested party in the States may fill out and submit, thus hastening permission to the consul to issue the visa. The missionary should wait for his nonquota visa. It is his due if prior to accepting his call abroad he obtained his legal entrance into the United States. Accept no other. The consul often urges the temporary visitor's visa, listed as "Section 3, 2, visa." If you accept this, you forfeit your legal-domicile status previously obtained, and upon re-entrance into the United States you will regain it only with much trouble and at great expense.

While Doors Are Held Open

WHILE in His providence the Lord holds open the doors for our missionaries to enter new territories, even unto remote parts of the earth, He will have need for consecrated workers to be sent out in answer to these Macedonian calls for help. We have been given this word:

"God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors until they shall encircle the world. . . . God is the great Master Worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence, and channels of work-

ing."—*Testimonies*, Vol. IV, pp. 23, 24.

How wonderfully today we are beholding the fulfillment of these words—opened "lines of influence," provided "opportunities." The enemy withstands by many devices our onward movements, yea, we are told, every inch of the way, but Christ Jesus, who is stronger than he, opens a channel through his opposing lines for His work to be accomplished.

Our enlarged vision of the world-wide extent to which God's last warning message was to go, seemed not to have been fully grasped until near the close of the nineteenth century. It was not until then that our first missionaries were sent out into what was known as heathen territory. In July, 1887, Elders D. A. Robinson and C. L. Boyd and their wives, and George Burleigh and R. S. Anthony, colporteurs, reached Cape Town, Africa, on their way to the interior as our first missionaries into non-Christian lands.

As other countries were studied for entrance, it was found that prohibitive religious restrictions were such as to make it difficult for our missionaries, who were teaching the Sabbath truths. But as the years followed, notable changes in some of these lands began to take place. Principles of religious liberty found their way among the people. Individual freedom of choice in matters pertaining to the conscience and the worship of God were being exercised. Thus the Lord by His providence was preparing the way for His work to be accomplished.

The following is an example of many an instance in which channels have been opened up for lines of influence to enter in spite of opposition. It took place in a South American country. The worker had entered a city to seek subscriptions for our general missionary journal published in the language of the people there. He visited the chief of police, and obtained his permission to call on the businessmen and others in the city. On leaving this office he was met by a priest, who said, "What do you have?" After being told, he asked, "Are you here to distribute this dangerous literature?"

"Yes."

"Then come with me to see the chief of police."

As they entered the office of the

chief of police, the priest said to this officer, "Here is a Protestant with dangerous literature. He is worse than a Protestant; he is an Adventist."

The chief of police turned to our missionary and said, "Well, young man, you did not tell me you were an Adventist. I know the Adventists, and am happy to know that you are one."

Then, before the priest, he embraced our missionary and gave him a hearty welcome to the city. To the young man's accuser he said, "The Adventists are a good people. They have a wonderful message, and they practice their religion."

The sequel—the priest took a month's vacation, and the colporteur enjoyed wonderful success in securing orders for his journal.

In concluding this study of some of the requirements of our young people as they prepare to go out to some overseas land, let us consider these very meaningful words that have been sent to us:

"The Lord God of heaven will not send upon the world His judgments for disobedience and transgression, until He has sent His watchmen to give the warning. He will not close up the period of probation until the message shall be more distinctly proclaimed. The law of God is to be magnified; its claims must be presented in their true, sacred character, that the people may be brought to decide for or against the truth. . . .

"There is no work in our world so great, so sacred, and so glorious, no work that God honors so much, as this gospel work. The message presented at this time is the last message of mercy for a fallen world. Those who have the privilege of hearing this message, and who persist in refusing to heed the warning, cast away their last hope of salvation. There will be no second probation."—*Testimonies*, Vol. VI, p. 19.

"A crisis is right upon us. We must now by the Holy Spirit's power proclaim the great truths for these last days. It will not be long before everyone will have heard the warning and made his decision. Then shall the end come."—*Id.*, p. 24.

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"LIGHTING another candle takes nothing from our flame."

October 25

Companionship With Christ in Prayer and Personal Work

BY ALFRED W. PETERSON

OPENING EXERCISES.

SCRIPTURE READING: Luke 10:30-37.

INTRODUCTION. (See Notes to Leaders.)

TALK: "A Christ-Centered Life."

POEM: "Too Busy."

TALK: "Strengthening Our Companionship With Christ."

POEM: "Pass It On."

SPECIAL SONG.

TESTIMONY AND CONSECRATION SERVICE.

CLOSING EXERCISES.

Notes to Leaders

The rapidly changing events in this war-torn world are bringing problems to advent youth everywhere, and there are two important reasons why Missionary Volunteer Societies should seek to enter into that closer companionship with Christ through prayer and personal work.

In the first place, every young man and young woman needs an experience with Christ to hold him steady in these difficult times. Many of our young men will be called into the Army, and there they will face tests which will try their faith and their manhood. The influence of these cantonments will reach out beyond the camps and into every home and every life. So this should be a time of earnest seeking after God by every member of the society.

In the second place, circumstances are bringing all our youth into the valley of decision, where they must decide either for or against Christ. Every Missionary Volunteer is duty bound to do everything he can to bring the unconverted youth to Christ. This lays upon the Christian the solemn duty to engage in prayer and personal work for others, and in its planning, every Missionary Volunteer Society should plan definitely to carry on this kind of work. It is not enough that we should study how to deepen another's fellowship with Christ through prayer and personal work. We must actually engage in this kind of work, and only in this way can we make our own Christian experience real. Therefore, leader, with your society executive committee, plan and organize the society in such a way that it may do a strong work for others through prayer and personal labor.

After the two or three brief talks today, turn the society meeting into a consecration and testimony service. Let the young people tell their experience in prayer, how God has answered their prayers, how they have felt His presence; and let there be a call to re-

consecration. If there should be those present who are still unconverted, for whom the members of the society have been praying, give invitation for them to give their hearts to God, and try to influence them to join the baptismal class and some active band of the M. V. Society. This time ought to be a time of earnest endeavor to win the unconverted youth of the church to Christ. Pray earnestly that God will guide in plans for this meeting.

A Christ-Centered Life

John 15:14, 15. THE CROWNING FRIENDSHIP

In the experience of every person, whether or not he is a Christian, there comes a time when he craves the companionship of One who is able to help him in a time of need. This craving is natural, because "man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart, can satisfy the hunger and thirst of the soul."—"Education," pp. 124, 125. Thus, a Christ-centered life is the only life which can bring peace and genuine satisfaction to the human heart.

Jer. 29:12-14. FINDING GOD THROUGH PRAYER

How may prayer bring to us this satisfying companionship with Christ? Now, a companion is one who stays in the company of another, is an associate, a friend. The very word "companion" suggests a degree of intimacy, for it comes to us from two Latin words, *com* and *panis*, which mean "with bread," implying not only sharing ordinary experiences, but even that most intimate and anciently most sacred experience—the taking of bread together. True companionship, therefore, is based upon a similarity of purpose, of ideals, of taste, and of spirit. Companionship with Christ, therefore, implies that we share His ideals, His tastes, His purposes, and have His Spirit. Prayer is the means which God has made available to every human being, by which we may be brought into joyous fellowship with Christ. "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 edition.

"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."—*Id.*, p. 98.

Thus the flow of God's Spirit into our hearts through prayer transforms us into His likeness and brings into our hearts the peace and the joy which He alone can give. "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.

Thus, "the more earnestly and steadfastly we ask, the closer will be our spiritual union with Christ."—"Christ's Object Lessons," p. 146.

Prayer as a means of cultivating the companionship of Christ cannot be a formal, lifeless routine. God wants us to bring to Him everything that concerns our life.

Ps. 139:1-4. GOD'S INTEREST IN OUR PERSONAL PROBLEMS

"Keep your wants, your joys, your sorrows, your cares, and your fears, before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. . . . His heart of love is touched by our sorrows, and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. . . . The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watch-care, not another soul for whom He gave His beloved Son."—"Steps to Christ," p. 100, pocket edition.

"He invites us to present to Him our perplexities and necessities, and our need of divine help. . . . By our importunate prayers we give evidence of our strong confidence in God, . . . and our heavenly Father is moved by our supplications. . . .

"The children of God are not left alone and defenseless. Prayer moves the arm of Omnipotence."—*Christ's Object Lessons*, p. 172.

Isa. 58:9. CONVERSATION WITH GOD

"If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God, as we would talk with a friend."—*Id.*, p. 129.

Not only will our prayer take the form of a conversation, but God will speak to us. "He will speak His mysteries to us personally. Often there will come to us a sweet, joyful sense of the presence of Jesus."—*Ibid.*

The reason why most Christians do not have this experience is that they are in too great haste. They do not wait in the presence of God long enough to let Him speak to their hearts. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:31.

Too Busy

Too busy to read the Bible,
Too busy to wait and pray,
Too busy to speak out kindly
To someone by the way!
Too busy with care and struggle
To think of the life to come,
Too busy building mansions
To plan for a heavenly home.

Too busy to help a brother
Who faces the winter blast,
Too busy to share his burden
When self in the balance is cast!
Too busy for all that is holy
On earth beneath the sky,
Too busy to serve the Master,
But not too busy to die!

—Robert Hare.

Strengthening Our Companionship With Christ

Isa. 58:6-8. ACCEPTABLE SERVICE

PERSONAL work for others is another means of deepening our sense of companionship with Christ, for as we share His work, we share His life. "Every effort made for Christ will react in blessing upon ourselves. If we use our means for His glory, He will

give us more. As we seek to win others to Christ, bearing the burden of souls in our prayers, our own hearts will throb with the quickening influence of God's grace; our own affections will glow with more divine fervor; our whole Christian life will be more of a reality, more earnest, more prayerful."—*Christ's Object Lessons*, p. 354.

Matt. 20:25-28. GREATNESS THROUGH SERVICE

"Our Lord teaches that the true object of life is ministry. . . . By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men."—*Id.*, p. 326.

Every Christian is called to do personal work for Christ. "All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. Their hearts will throb in unison with the heart of Christ. The same longing for souls that He has felt will be manifest in them. Not all can fill the same place in the work, but there is a place and a work for all."—*Id.*, p. 301.

And the reason why Christians become weak is found in the following words: "Where there is no active labor for others, love wanes, and faith grows dim."—*The Desire of Ages*, p. 825.

"It is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience. The light which was glowing in their own hearts when Jesus spoke to them, 'Thy sins be forgiven thee,' they might have kept alive by helping those in need. The restless energy that is so often a source of danger to the young, might be directed into channels through which it would flow out in streams of blessing."—*Id.*, p. 640.

UNTO HIM

As we minister to others, Jesus desires that we should see Him in those for whom we labor. (Read Matt. 25:35-40.)

Thus through personal work Christ becomes more real to us, and our companionship with Him deepens.

Pass It On

HAVE you found the heavenly light?
Pass it on;
Souls are groping in the night,
Daylight gone;
Told thy lighted lamp on high,
Be a star in someone's sky;
He may live who else may die;
Pass it on.

Be not selfish in thy creed;
Pass it on.
Look upon thy brother's need;
Pass it on.
Live for self, you live in vain;
Live in Christ, you live again;
Live for Him, with Him you reign—
Pass it on.

—Author Unknown.

J. M. V. Topic for October 25 Concluded

(See pages 29, 30)

The Case of Susanna

SUSANNA might have been any little girl who wore pigtails that the boys liked to pull, and who had four eyes, so the classmates said, referring to her glasses. She was well liked, came from a good home, dressed like the average child, and was an average student, like the majority of pupils—but right there her similarity to her fellow students stopped.

In her sixth-grade class the teacher assigned their first theme. Some chose subjects such as, "Handsome is as handsome does," "Promises mean nothing unless they are kept," "Where there is a will, there is a way," and "Where there is smoke, there is fire."

When it came time for Susanna to choose, she lost her speech, but finally, under the promptings of the teacher, she read her theme title, "I want to be more like Jesus every day." Trying to be kindly, the teacher suggested that she take a subject more in keeping with her age, something easier, or something she knew more about. When Susanna seemed disappointed, the teacher said that of course, her subject was all right, only she thought that perhaps she would like to choose a more interesting subject.

Came theme reading time. A few themes provoked gales of laughter; most of the themes were not well written. In her theme, Susanna spoke of her attempt to be more like Jesus. Her goal was to do good all the time—not just do the proverbial good turn a day. She listed sitting up with a little sick friend three hours one night while the tired mother rested, selling the eggs from her pet hen to help an unfortunate girl to have a merry Christmas, reading the Sabbath school lesson daily to an elderly blind woman, and walking home with the new girl in the neighborhood, a girl whom everyone shunned.

Instead of laughing or jesting about the theme, the teacher expressed her approval and said that it might be well for all the class to follow her example. "It wouldn't hurt if all boys and girls would try to be more like Susanna—more like Jesus would have us be."



Junior Meetings

October 4

"I Will Come Again"

BY D. A. OCHS

OPENING SONG: "We Shall See the King Someday," No. 96 in "Missionary Volunteer Songs."

SCRIPTURE READING: Acts 1:6-11.

PRAYER.

SPECIAL MUSIC.

TALK: "I Will Come Back Again."

TALK: "How Will He Come?"

TALK: "Do You Know Why He Is Coming?"

TALK: "Be Ready at His Coming."

POEM: "Will You Be Ready?" (P. 17.)

DISCUSSION.

TESTIMONY MEETING.

Note to Superintendents

The purpose of this program is to give the Juniors a clear idea of some of the outstanding facts that pertain to the second coming of Christ. They should be familiar with the promises of Christ's return, the reason for His return, and the manner of His coming, so that their thinking may be prepared against last-day deceptions. Above all, we should endeavor to bring to all Juniors a realization of the meaning of a thorough preparation for the coming of Jesus. Every effort should be put forth to get the Juniors to express themselves at the close of the program. The discussion questions may be used as a basis for a testimony meeting.

I Will Come Back Again

L. T. TALBOT, in one of his sermons on the coming of Jesus, said: "When I left Australia years ago, I said to my mother, 'Mother, if God spares me, I will come back to see you.' For years she waited. Had anyone said to her, 'Mrs. Talbot, for what are you waiting?' she would have said, 'My boy in America is coming back.' And suppose this person said to her, 'Come back? What do you mean? Surely you don't expect a personal, visible, actual coming?' 'Yes,' she would have replied, 'that's the way he is coming.' Possibly her friend might have said, 'Do you ever get letters from him? Do you ever receive gifts? Well, that is what he meant—he is coming in all these things.' My mother would have answered, 'Why, that isn't what he meant, for he said that he would come back!' Some years afterward, I did cross the ocean, walked down the gangplank from the steamer, and said, 'Mother, here I am.'"

This is exactly what Jesus promised His lonely disciples. He left the part-

ing word: "I will come again," ringing in their ears. John 14:1-3.

Who else made this promise of Jesus' return?

1. *Angels* (Acts 1:9-11). "These angels were of the company that had been waiting in a shining cloud to escort Jesus to His heavenly home. The most exalted of the angel throng, they were the two who had come to the tomb at Christ's resurrection, and they had been with Him throughout His life on earth. With eager desire all heaven had waited for the end of His tarrying in a world marred by the curse of sin. The time had now come for the heavenly universe to receive their King. Did not the two angels long to join the throng that welcomed Jesus? But in sympathy and love for those whom He had left, they waited to give them comfort."—"The Desire of Ages," pp. 331, 332.

2. *Disciples*. Note what each one emphasized in regard to Jesus' coming.

a. Paul (1 Thess. 4:16; Heb. 9:28).

b. Peter (Acts 3:19, 20; 2 Peter 3:10).

c. James (James 5:1-9).

d. John (Rev. 14:14-20; 22:20).

3. *Old Testament Characters*.

a. Enoch (Jude 14, 15).

b. Isaiah (Isa. 25:9).

c. Daniel (Dan. 2:44; 12:1).

d. Joel (Joel 1:14, 15; 2:1).

How Will He Come?

CHRIST'S second coming will not be a secret, secluded, quiet affair, as some people would have you believe. Some will tell you that Christ comes the second time to one at death—in a spiritual sense. When one dies, Christ comes to him, so they say. But, to the contrary, Jesus is not a death giver, but the Life-giver. Read John 11:21; 1 Cor. 15:26; Heb. 2:14. Then others will tell you that Jesus comes to some during a Spiritualistic séance in a secluded room. But Jesus Himself said that that was not His manner of coming, and warned us against such deceptions. Read Matt. 24:23-27.

Let us note the manner of His second coming.

1. His coming will be literal. He said, "I will come again." John 14:3. The angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

2. "Every eye shall see Him." Rev. 1:7.

3. He is coming in great glory with His holy angels. Matt. 16:27; 25:31.

Do You Know Why He Is Coming Again?

Do you know why He is coming again, and what will happen at His appearing? Let us notice some of the things:

1. *When the Lord comes, He immediately raises the righteous dead.* 1 Thess. 4:16.

2. *He will take the righteous to heaven.* 1 Thess. 4:17; John 14:3.

"Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, 'Awake! awake! awake! ye that sleep in the dust, and arise.' Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, 'Alleluia!' as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air."—"Early Writings," p. 16.

3. *His coming will destroy the wicked.* 2 Thess. 2:8; Rev. 6:15-17.

"Those who derided His claim to be the Son of God are speechless now. There is the haughty Herod who jeered at His royal title, and bade the mocking soldiers crown Him king. There are the very men who with impious hands placed upon His form the purple robe, upon His sacred brow the thorny crown, and in His unresisting hand the mimic scepter, and bowed before Him in blasphemous mockery. The men who smote and spit upon the Prince of Life, now turn from His piercing gaze, and seek to flee from the overpowering glory of His presence. Those who drove the nails through His hands and feet, the soldier who pierced His side, behold these marks with terror and remorse."—"The Great Controversy," p. 643.

Be Ready for His Coming

A SMALL boy heard his parents talking about Jesus' soon return. He heard them say that Jesus would soon come from heaven on a white cloud, and that only those would be ready who were clean and pure. The whole thing made a very deep impression on his young heart. One day while he was out playing in the yard, he looked up into the sky, and there he saw a small white cloud. Quickly he ran into the house and said, "Mother, Jesus is coming. Wash my hands and my face and change my clothes! I want to be ready."

As Juniors, we should be just as eager to be found ready when Jesus comes. We must have "clean hands,

and a pure heart." Jesus wants us all to be ready. He urges us to be ready. Matt. 24:42-44; Amos 4:12; 2 Peter 1:10.

"We are living in the closing scenes of this earth's history. Prophecy is fast fulfilling. The hours of probation are fast passing. We have no time—not a moment—to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works, 'My Lord delayeth His coming.' . . . The Lord is soon to come, and we must be prepared to meet Him in peace."—"Testimonies," Vol. VIII, pp. 252, 253.

Some will be too late.

"I stood in the grand concourse of a great railway station in Philadelphia on a recent evening, watching the thronging crowds that streamed out through the gateways where local trains waited for the homeward-bound pilgrims of the day. And the signboards were darkened as first one and then another of the puffing engines, their loaded cars in tow, pulled out of the terminal. Finally, only the one reading, 'Norristown, 9:10,' was left shining. The guardsman stood with his hand on the gate ready to swing it shut, when a disheveled young woman dashed down the long covered way. But the gate clanged into place just as she reached it. 'Let me through! Let me through!' she cried, frantic, her hands grasping the iron bars. But the train was already moving, and her plea was in vain. 'Sorry, lady; it's too late,' offered the guard by way of sympathy as he turned away. And then an agonized voice rent the air, 'But I must go! It's the last train!'

"As I looked and listened, the thought persisted that this is just the experience which will come to many young men and young women who are telling themselves—and, incidentally, others—that there is no hurry about putting sin out of their lives and getting ready to meet Jesus.

"They do not purpose to be left out when the King shall come to claim His own, oh, no! and their disappointment will be keen and bitter when they find the gates of heaven closed against them."—"Let's Talk It Over."

Those who are not ready will dread His appearing. Rev. 6:14-17. Some will be ready and looking for His coming. Isa. 25:9; Matt. 25:34.

Discussion Questions

1. WHEN Christ comes, will there be time for me to get ready?
2. What are some of the sins that unfit me to be ready?
3. What are some of the things that I must experience and do to be ready?
4. What are some of the things I can do to help others be ready?



October 11

A J. M. V. Learns to Decide

BY D. E. ROBINSON

OPENING EXERCISES.

A CALL TO WORSHIP AND RESPONSE.

SCRIPTURE: "Wise Choices."

TALK: "The Power to Choose."

TALK: "The Greatest Decision."

TALK: "A J. M. V. Learns to Make Other Important Decisions."

POEM: "You."

CLOSING EXERCISES.

Notes to Superintendents

During the Junior age decisions must be made, and it is the hope that today the Juniors may realize that they should prepare themselves to be able to make these decisions in the right way. So many times the questions are voiced, Is it right, or wrong, to do a certain thing? The person inquiring seems to have no basis on which to make any decision. Let us help the Juniors to be prepared to decide for themselves on principle.

For the Blackboard.—Have drawn a large signboard with a pointing finger or an arrow, such as guides automobilists. Have printed boldly on it, "Turn Right; Go Straight."

An Object Lesson.—If possible bring a compass to the meeting, or make an imitation by pinning a wooden needle to a round cardboard marked N, E, S, and W. As the mariner is sure he is right when following the needle, so we may be sure we are right when we follow "in His steps."

Please study the Senior topic for this date, page 17, and adapt to your Juniors.

M. W. M.

A Call to Worship

To every man there openeth
A way, and ways, and a way.
And the high soul climbs the high way.
And the low soul gropes the low.
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—John Owenham.

Response

I WILL follow the upward road today;
I will keep my face to the light;
I will think high thoughts as I go my way;
I will do what I know is right.

I will look for the flowers by the side of the road;
I will laugh and love and be strong.
I will try to lighten another's load
This day as I fare along.

—Author Unknown.

Wise Choices

1. JESUS sought God's will only. Heb. 10:7; John 8:29.
2. Choosing God. Heb. 11:8-10; Matt. 4:18-20.
3. Choosing obedience to God. Acts 4:18-20; 5:29.
4. Choosing Christlikeness. Col. 3:12-17.
5. Choosing truth. Ps. 119:30.
6. Choosing whom you will serve. Joshua 24:15.

The Power to Choose

Do you see that tiny baby? He can cry, take his food, and move his arms and legs a bit—that is about all. If he were left alone, he would no doubt die, for he is so helpless. But the mother thinks for him, moves him where he should go, and sees that he is properly dressed and taken care of. Not one thing can the little mite do of his own choice, because his mind is no stronger than his body.

How interesting it is to watch the growth of the little body, and the increasing activities of its mind. There comes the day when he can say "daddy" or "mamma." Later he can crawl, and when he is about a year old, he decides that he will try to walk. It is hard at first for him to stand. He holds onto a chair, and looks at mother's arms just a few feet away. Finally he takes a step or two.

And so, as the months and the years pass, his own mind and will develop along with his body. He is able to make his own decisions more and more, and it is no longer necessary for his parents to decide everything that he is to do. When he reaches young manhood, he leaves his home, and from then on he decides almost entirely what he will do with his life.

And the strange thing is that all the way along from his total dependence to his complete independence, he *thinks* that he can decide what is best for himself. At first he thinks that the flames in the fireplace are beautiful, and that everything pretty should be handled to see how it feels; so he starts creeping toward the flames. He howls with disappointment when he is caught up and turned away from his purpose. He gets hold of a knife or a needle, and it is quickly taken away

from him before he can eat himself with the one or swallow the other. His life is guarded thus by his mother, but he is never really safe until he decides for himself not to touch the fire or not to put everything in his mouth.

But there are other things that are dangerous in the life of a child as he grows older. He may be just as sure that he wants to go swimming with a group of young playmates as his mother is sure that it is not safe for him to go. Not yet has he come to the place where it is best for him to live his life wholly as he, with his immature judgment, desires. He must learn how to decide what is right and what is wrong, what is best and what is not best.

We are told that "even a child is known by his doings, whether his work be pure, and whether it be right." Prov. 20:11. Back of every "doing," every act, is a decision. And it is possible for a child to *decide* to do that which is pure and right. Sometimes it takes self-denial and determination to decide and to continue to do that which is right, but a right decision brings the only true happiness to be found in life.

There are many decisions to be made every day. Shall we do *this* or *that*? To choose *this* is definitely to reject *that*. The choice and following of either will in time bring its own reward. Shall we get up as soon as we awaken, or turn over for another nap? What shall we wear? What shall we eat for breakfast? What work shall we do, and how thoroughly shall we do it? Shall we do this thing that we would like to do for ourselves, or shall we do something for someone else? What shall we read? To what station shall we dial the radio? What time shall we go to bed?

Many of these decisions seem to be of minor import. But it is the sum of the *decisions* that we make every day that determines our character, and our character determines our destiny. Consequently the wisdom of our choices will be evident in our tomorrows. Let us refuse the evil and choose the good.

Decision is to a person's life what the rudder is to a boat. As the rudder gives direction to the boat's going, so decision gives direction to the movement of our lives. Without decision

our lives would be like rudderless ships going hither and yon on the troubled sea of life. We would get nowhere.

The Greatest Decision

THESE are two who bid for our loyalty. One alone is worthy of it. There is Satan, who is the author of all evil and the father of lies. He never ceases to try to ensnare us and to get us in his power. Then there is Christ, "the way, the truth, and the life." He stands at the door of our hearts and knocks. He comes with a gracious invitation for us to share His fellowship and His power. He has said, "He that is not with Me is against Me." We must make a decision for or against Him. To neglect to decide for Him is to be counted against Him.

(Tell the story of Ruth and the result of her right decision to follow the God of her mother-in-law. Other Bible characters could be mentioned if you have time—Joshua, Solomon, Mary the sister of Martha, etc.)

Do you remember when someone made a strong appeal to your heart to give yourself to the service of Christ? Perhaps it was your father or your mother, perhaps it was your Sabbath school teacher, or perhaps it was some godly minister during a church service. You thought of the love of Jesus in being willing to forgive your sins, and you felt that you loved Him and wanted Him to guide your life. Then you made the *great decision* of your life.

If you have already made the great decision to be a Christian, then never go back; if not, why not make that decision now?

A. J. M. V. Learns to Make Other Important Decisions

FOR two years the police of Montgomery County, Maryland, had been trying to find out who had been setting fires to buildings in a certain part of that area. Most of these fires were soon put out, but some of them caused much damage. Recently, a motorist saw smoke coming from beneath the steps of a store. He stopped, pulled out portions of a newspaper and oil-soaked rags, and then summoned the fire department.

The newspaper had been printed in

a city in Pennsylvania, and this fact, together with the date, enabled the police to trace the crime to a boy sixteen years old, who had run away from home some weeks before, and had passed through that city on his return. The boy, faced with the evidence of his guilt, finally confessed. Then, with the police, he drove through the neighborhood, and pointed out more than twenty-five places where he had set fires.

And so the boy must be tried before a judge. He may be sent to a reform school to stay for some years. His parents are grief stricken. He had thought it great fun to watch the bright flames, to hear the siren of the fire engines, and to take part in the excitement of the crowds that gathered. And as the time passed and he was not caught, he thought that he knew how to cover up his crimes so that he would never be caught. Even in the last fire he set, had the motorist passed a few minutes later, the newspaper would have been so charred that there would have been no evidence against the boy.

And this is only one of the boys and girls who, while Juniors, are becoming criminals, because they have not made the right decision at some time in their life. Perhaps their parents are not Christians. Perhaps they have been fascinated by the moving pictures of crime and wickedness, or the depraving stories that are on sale everywhere. Thus these Juniors have lost their relish for that which is pure and good and noble.

It is even worse for young criminals to come from Christian homes, yes, from Seventh-day Adventist homes. They have heard the Bible read, they have been taken by their parents to the Sabbath school, and yet they have deliberately chosen to follow the path that leads to ruin and to eternal death.

Life is one great series of choices, and some are more important than others. Our minds are made up of all that we have thought previously. A decision is made not only because of the new situation in which we find ourselves, but because of what is already in our minds. Does this not show that it is important that our small everyday decisions should be made carefully?

There are two kinds of decisions—

October 18

J. M. V.'s in Other Lands

BY F. A. MOTE

those which we make very quickly, almost automatically; and those over which we ponder for a long time. Does it help in making hard decisions to write down the reasons for and against a certain course of action? God has not given us the power to see the possible result of a decision—too many things are involved. However, does it not help to look ahead to see what consequences often follow certain courses of action?

People have different standards by which they make their decisions, because they have had different training or they have different natural inclinations which they have not mastered. Some people say, "Which will give me the most pleasure?" Some say, "Which course will be the least work?" Some say, "Which will be of greatest benefit all the way around?" What standard is best? To what extent should we allow others to influence our choices?

After we have made our fundamental choice, all other choices and decisions should be easier to make. To choose Christ is to reject the evil which so persistently presents itself to us in so many different ways. We must learn to think so clearly that we will not make wrong or shallow decisions.

Juniors must decide what kinds of friends and companions to have, what books to read, with so many books from which to choose, what to do with leisure time, what to do with life. Many times we are called upon to choose definitely between right and wrong; so we must be prepared to meet the temptation to make wrong choices. We must learn to make unselfish choices, to consider the effect upon others.

Jesus, too, all through life had to make choices, and when it came to the extreme test, He was ready to make the right decision. To what extent should we allow God to influence our choices?

You

You are the fellow who has to decide
Whether you'll do it or toss it aside.
You are the fellow who makes up your
mind
Whether you'll lead or will linger be-
hind—
Whether you'll try for the good that's
afar
Or be contented to stay where you are.
Take it or leave it. There's something
to do!
Just think it over. It's all up to you.

—Author Unknown.

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

PRAYER: Pray for Juniors in all parts of the world. Remember the children of missionaries.

SECRETARY'S REPORT.

MISSION REPORTS.

SUPERINTENDENT'S INTRODUCTION.

STORY: "With the Land Dyak J. M. V.'s in Far Borneo."

TALK: "Children of Missionaries as J. M. V.'s"

POEM: "The Worth of a Boy."

SPECIAL MUSIC.

STORY: "Doing My Honest Part."

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

BENEDICTION.

Superintendent's Introduction

Today we are going to learn more about J. M. V.'s in other lands, and what they are doing for their Master. We shall also hear about what some of our missionaries' children are doing. Many missionary children are not living in places where they can attend a large J. M. V. meeting, but they are doing the best they can.

Let us think of the words which we read in Isaiah 38:19: "The living, he shall praise Thee, as I do this day: the father to the children shall make known Thy truth." This verse shows us that Juniors have a duty in making known God's truth. This is the belief and practice of true J. M. V.'s in all lands.

With the Land Dyak J. M. V.'s in Far Borneo

I LIKE boys! I like Adventist boys who want to work for others! That's the reason why I consider the year 1935 the happiest year of the twenty that I served in British Malaya, which sits on the equator and boils the year round.

In 1935 we went to Borneo, land of the former head-hunters. There in the Sadong River basin about thirty-seven miles from the capital city, Kuching, we had a fine school of missionary boys. They had come from all the villages around, and lived in a dormitory. They were about as fine a lot of boys as I ever knew. The girls, of course, were considered by the people as not worth educating; so we had to begin with the boys and almost adopt them. Their clothes were all imported, made from old cast-off garments sent from Singapore or Cali-

fornia. Their mothers and fathers in the longhouses did not wear many clothes, but the boys liked the clothes we collected for them, although they seldom really fit them.

These boys are J. M. V. boys. They have no money, nor do they need it. They work on the school farm to pay for their expenses. Within a year, they can read, write, pray, sing, and repeat Scripture. They are the little missionaries to the dirty, almost naked old folk in the villages on all sides. When we set out for a tour of preaching, the J. M. V. evangelist boys turn out en masse. As we trek single file over jungle path and the log bridge, we beguile away the miles with the constant accompaniment of gospel song. As we approach a village, we see a small clearing in the jungle. We stop there for a moment and kneel down and pray that God will speak through the boys in the sermons they are about to give in the longhouses. As the prayers close, a whole chorus of "amens" goes up from jungle throats.

You will find these clean little evangelists in many villages during the year. They are testifying what Jesus can do for Dyak hearts. And the old folks are proud that their sons are now clean, do not eat pork, do not chew betel nut, do not tell lies, do not get drunk, are not afraid of the white bird that frightens them, and do not even fear the devils any more.

These J. M. V. evangelists are planning Seventh-day Adventist villages in which all will worship the true God. They pray and work for Jesus to convert whole longhouses and clean them up.

The Dyaks are very simple and primitive. Of clocks and calendars and tables of linear measure they have no knowledge. Perhaps you enter a village and inquire for the chief, the Orang Kaya, who wears the cap with the big O. K. on it. He has gone away. "Where has he gone?" "Oh, to the next village five cigarettes away." (A man walking constantly would consume five cigarettes en routé.) "What time did he leave?" Your informant will point to the ten o'clock position of the sun in the heavens.

At first, the J. M. V. boys found it hard to get the old people to come to Sabbath school on the right day;

so we tied strings to mark the days. Saturday, as the sun went down, each Dyak tied one knot in his string. Every sundown he tied another. When he had tied the seventh, next sunrise he went to Sabbath school.

And who shall say, J. M. V.'s of America and other lands, if these youngsters of the jungle will not represent their nation when the last sun has set upon these troubled scenes, and we start the trek to the heavenly courts? Will they tie their seven knots en route? Perhaps not, but we all will go singing praises to the Lamb who has redeemed us.

And here is the wonderful thing about the jungle boys! They learn how to be missionaries by memorizing the Junior Missionary Volunteer Law, the Pledge, and the Motto, and shaping their lives thereby. Let all of us Juniors join with these children of the Borneo jungles in living good, clean, God-fearing lives.

V. E. HENDERSHOT.

Children of Missionaries as J. M. V.'s

TODAY I am thinking of a little mission church school in which all the pupils are children of our missionaries. This school is not a large one; there are only about half a dozen boys and girls enrolled. They have a neat little schoolroom in which their faithful teacher, who is the wife of one of the missionaries, is doing her best to train these Junior Missionary Volunteers as valiant workers for the Master.

If you should go to visit this school, you would find the boys and girls studying earnestly, just as you do, I hope. They study geography, reading, writing, arithmetic, spelling, and other subjects, but one of the most interesting hours during each week is the J. M. V. meeting. The pupils are keenly interested in doing missionary work. They can hardly wait until school closes, for they are to distribute tracts and pamphlets to the people around them, and you should see these pieces of literature which are written in such strange language. Yes, during a few months, these few missionary children gave out thousands of tracts, and I can testify that they enjoyed their work very much. Let us unite in praying that as a result of this work many souls will accept Jesus as their per-

sonal Saviour and be saved in His kingdom.

Not only are these missionary children faithful in their studies, so that they receive good grades, but they are truly Junior Missionary Volunteers.

The Worth of a Boy

SOME value a boy by the work he can do
At the house and the barn and the wood-
pile, too.
Some count up the cost of his board and
his clothes,
And doubt if he pays for his keep, I sup-
pose.
The work is all right; he should do what
he can;
But the worth of the boy is in making
the man.

The future will tell, he is large or but
small,
If he's worth a whole world, or nothing
at all.
Let him set his mark high, and then
press to the goal
With all of the might of his body and
soul.
And you'll see by the light which his
coming day gives,
He will make the world move by the life
that he lives.

There's a station of honor, a position of
trust,
Awaiting the boy who is faithful and
just.
And the great God of heaven looks down
through all space
For the one faithful boy who will fill
that one place.
And you, my dear lad, though you know
not the way,
May be chosen to fill that position some-
day.

Then gird up the loins of your mind for
the race;
Subdue each dark passion; look the
world in the face.
Do the work that is given with patience
and skill,
And learn every lesson with resolute will.
Fight manfully on 'gainst temptation
and sin.
And God will assist you the victory to
win.

The worth of a boy, whatever his expense,
Is not to be reckoned by dollars and
cents.
Would you know his real value, mark
the price that was paid
When to ransom his soul Christ died in
his stead.
You ask why such ransom a poor boy
would bring.
This is the secret: "He's the child of a
King."

—Rodney S. Owen.

Doing My Honest Part

THE Junior Missionary Volunteer Society in Penang, Straits Settlements, has made records for itself. It began in the year 1939 with the establishment of the church school. All the twenty-three members are under fifteen years of age. The society has its own Junior officers, supervised by the teachers. Once a week the children gather for their meeting, and everyone is alert, ready to do what he can to make the meeting a success.

During the past year the society held two investiture services, one about

the middle of the year and the other at the close of the school year. At these investitures six were invested as Friends, eleven as Light Bearers, and nineteen as Sunbeams (the latter two corresponding to the Sunbeams and the Builders in North America.)

The Juniors enjoy doing missionary work. Their specialty is distributing tracts. Last year the boys and girls of the society gave out 8,540 items of literature. They, of course, did not forget to give Bible studies, help those in need, bring in their pennies for the offerings, and be of as much help as possible in the community.

One of these Juniors, an Indian boy whose name is Cecil, has taken a special interest in his neighbors. He has a few friends who have been attending a Roman Catholic school. Cecil, having a great love for his Sabbath school, invited them to come with him, saying, "If you come, they will give you a picture card each time, and tell you stories, and we all sing songs." It was not long till Cecil had three of his friends coming regularly to Sabbath school.

But that was just the beginning. Cecil has also been talking to these friends about his Junior Missionary Volunteer Society and the church school. He has been telling them that they should go to his school, and that they would learn many more things about Jesus and the angels. These boys listened to the story over and over again till they were convinced that Cecil must have a fine school and a most lively J. M. V. Society. When the school opened in 1941, Cecil was back in school, and with him were three of his friends. You may be assured that he is a very happy Missionary Volunteer, doing his part. Let us all pray that Cecil and his friends will be faithful until Jesus comes.

H. W. JEWKES.



A Quiet Room

HEAR is a quiet room!
Pause for a little space;
And in the deepening gloom,
With hands before thy face.
Pray for God's grace.

Let no unholy thought
Enter thy musing mind;
Things that the world hath wrought—
Unclean—untrue—unkind—
Leave these behind.

Pray for the strength of God,
Strength to obey His plan;
Rise from your knees less cloyed
Than when your prayer began.
More of a man.

—Donald Cox.

October 25

A J. M. V. Introduces His Friends to Christ

BY VALARIE JUSTISS

SONG: "Just Where I Am," No. 77 in "Missionary Volunteer Songs."

PRAYER: Silent meditation, followed by the Lord's prayer in concert.

OFFERING.

SECRETARY'S REPORT.

SPECIAL MUSIC: "Something Within," Negro Spiritual, or "Like Jesus," No. 76 in "Missionary Volunteer Songs."

SCRIPTURE LESSON: "Witnessing for Jesus."

SYMPOSIUM: "The Case of Mary."

"The Case of Ralph."

"The Case of Susanna."

(See p. 23.)

CLOSING SONG: "For the Beauty of Jesus," No. 29 in "Missionary Volunteer Songs."

BENEDICTION.

Notes to Superintendents

The Junior age, the ago of early and middle adolescence, is commonly thought of by most psychologists as the age during which there is the awakening of religious consciousness. This conclusion is substantiated by the fact that a greater number of conversions occur during this ago period than during any other. Not only religion, but other aspects of the environment become the best teachers at this time. At this period there is the beginning of the "we" feeling, the awareness of the Junior that he belongs to a group. Simply explained, he wishes to be identified more with his peers than with his family. He easily takes on those characteristics which make him resemble his companions, whether it be their dress, aspects of their personality, their religion, or their conduct. It is for this reason that we hope to show how Juniors can influence their contemporaries religiously as well as educationally and recreationally.

That this is not a new thought is evidenced by Mrs. E. G. White's suggestion that even children will be impelled by the Holy Spirit to go forth to declare the message of heaven, and by the long list of children of missionaries who started witnessing for the Lord while their parents were serving in foreign lands, and continued into adulthood, making evangelism their careers. You may have within your own group Juniors who have had such notable success in bringing others to Christ that you might wish to ask them to tell of their experiences.



ACT well at the moment, and you have performed a good action to all eternity.—Benjamin Franklin.

Witnessing for Jesus

(Texts: John 1:29, 30, 35-37, 40-45)

We are glad to introduce our friends to one another. If we discover something of great interest or joy or usefulness, we are eager to tell our friends about it. When we have found in Christ our best friend, our Saviour, our example, our guide, and our inspiration, nothing could be more natural than that we should tell our friends what He means to us.

If we are going to tell our friends about Jesus, how must we act? If a boy is rough and a bully, if he says bad words and is dishonest, will you believe him when he tells you that he loves Jesus and would like to have you love Him, too? If we really love Jesus, we shall try to be like Him; then others can see by our lives that we are trying to be Christians; they will say, "Well, if being a Christian can make me courteous, helpful, and always happy like that boy or girl, I want to be a Christian, too."

Did Paul stop telling about Jesus after he had told Timothy, and Barnabas, and other of his intimate companions? No, he went as a missionary to many places far away, sailing the stormy seas and imperiling his life to tell about Jesus the Saviour. Not only that, but he wrote many letters, to the Corinthians and the Ephesians and the Romans, ever telling about Jesus who died for them, and urging them to love and serve Him. Let us not be afraid to tell others about Jesus.

A certain hotel proprietor has a chain of hotels, and is considered one of the most successful men in the business. Behind the desk of each employee, but hidden from the public view, hangs a sign with these words: "My reputation is in your hands." This sign seems to help each person to realize how important he is to the company. Christ's reputation is in our hands. He said, "Ye are My witnesses."

The Case of Mary

To ten-year-old Mary the newly arrived Joneses were not as "queer" as some people thought. As a matter of fact, after all was said and done, she rather liked them. At least, they didn't throw stones at the birds. Despite the fact that they attended church on Saturday, they were starched stiff on Sunday, too. Even Mary's mother, secretly scornful of their beliefs, had observed how much they knew about birds, farming, and the groat out-of-doors in general. All in all, the new family had some commendable features, but it was evident that they were very different! It

couldn't be because they had lately moved into the Schwartz's old house, where the children used to gather on Saturdays and holidays to romp all over the grounds. Her own mother just wouldn't have their romping around at home either. Nor could it have been because the younger children were said to have refused hot dogs at a school picnic. She guessed that some people didn't relish hot dogs any more than she liked spinach, though it did occur to her that they had said that the meat was unclean. Maybe they were afraid of the persons who handled them. But there were so many things that were different; so why enumerate them? They went to their own school, but so did Pat O'Reilly and Mike Sullivan attend parochial school, and no one thought they were queer because of that. It must be something else.

Mary finally got courage enough to mumble a word of greeting one morning when a meeting with the two little girls her own age was unavoidable. To her surprise they returned the "hello" so heartily that she warmed up to them and sauntered down the street with them—halfheartedly, lest her friends chide her about making friends with the newcomers; for hadn't they all agreed not to speak to them?

The conversation turned to many subjects, as Mary tried to satisfy her curiosity about the origin of their queerness. In the fast-moving dialogue that followed, Mary learned firsthand that they were ordinary, normal children, eager to make new friends. They had dolls and skates, and collected stamps, but they didn't know any movie heroes, nor did they attend theaters. Really, she was beginning to like the much-discussed Joneses. But suppose she told the other children that she thought they were all right! Then everyone would think she was queer. Anyway, it wouldn't hurt to pretend that she still thought that they were odd.

They talked about their school. Yes, they had textbooks, recess periods, holidays. They even invited her to visit their school someday. The next day a nationally famous poet member of their denomination was visiting the chapel. Amid Mary's confusion in thinking about this great man's being an Adventist—he was

one of her favorites—she wasn't prepared to hear Ellen and Rachel exclaim with delight that they must get his autograph this time. Somehow her thought system was receiving a rude awakening, for, after all, she surmised that there were only a few, a handful at most, who were Adventists. Surely this great man wasn't odd or peculiar. The words didn't seem just right associated with his name. These were real girls, Mary thought unhappily. School was going on as usual at public school No. 167; still it would be so nice to have his autograph. She turned the idea over in her mind. Well, it was settled. She must see and hear him. For one split second she hesitated. How could she visit a Seventh-day Adventist school!

The afternoon session found Mary starched and erect like her little neighbors at the Shiloh Academy. There she observed the discipline, decorum, order, dignity, and that something within which, admittedly, No. 167 didn't have. On her return she didn't have to confide to her parents how well pleased she was with her visit, for the joy within she wore as an outward expression. During the week that followed it became increasingly clear that Mary was interested in Shiloh Academy. Even her parents were ready to concede the point about the nice private school and "how I've always wanted my Mary to have these advantages," and how "they were always beyond our means before."

Needless to say, Mary is now a regular attendant at Shiloh, and her mother occasionally visits the church on Sabbath, thanks to the queer Joneses.

The Case of Ralph

It had been a warm afternoon, and the game had been a very interesting one. The boys were tired, and had thrown themselves down on the grass under the big maple at one corner of the ball field, where they were resting and cooling off.

"Boys," Tom Brown remarked, "what do you say to coming over here next Sunday afternoon and having a game of ball with the Chambersburg boys? It can't do any harm to come down for an hour or so. How would three o'clock suit you?"

"Not me," piped up little Tim Jones. "I have to go to choir practice down at the Episcopal church."

"And I have to go to Sunday school," said Archie Moore.

"And so do I," "And I," chimed in several others.

After nearly all had expressed themselves for or against the time suggested for the game, Tom turned to Ralph Baker, and, with a sweeping bow, said, smilingly, "Boys, why can't you all be like our friend Ralph here? He never objects to Sunday games, and is always on hand when we want him. Perhaps he has no choir practice or churchgoing to call him away. How about it, Ralph?"

Ralph colored to the roots of his hair.

"Yes," chorused the other boys, "tell us about it, Ralph; don't you have to go to church? We don't believe we ever saw you at Sunday school. What are you anyway, a saint?"

Ralph's face grew still redder, but he said nothing. Then suddenly jumping up, he exclaimed, "Come, boys, let's see who can reach that big oak over there before I do!" And he was off like a streak, glad of any excuse to change the subject and to break away from his teasing companions.

That night as he and his mother studied the Sabbath school lesson, as it was their custom to do each evening, Ralph was especially impressed with the story, which dealt with the closing scenes in the life of Jesus. It told of the final meeting at the Mount of Olives, the earnestness with which Jesus talked to His disciples just before His ascension, and the final leaving-taking. Then came the memory verse, "Ye shall be witnesses unto Me." "Witnesses"—the word somehow impressed itself upon his mind.

"Mother," he asked after a while, "what is a witness?"

Mother seemed to understand what he was thinking about, and she answered:

"Why, Ralph, a witness is one who bears testimony to a thing. In the way Jesus used it, it means one who is ever ready to speak a word for the Saviour—to tell the glad tidings that He is soon coming again. A witness for Jesus is never ashamed to show his colors."

Ralph was an honest boy, and as

he listened to his mother's words, conscience was speaking to him in a still small voice. "Do you know," it was saying, "do you know that you really denied Jesus today by being ashamed to tell the boys what you believe? Do you know that you missed a golden opportunity to speak for the Master?" Yes, he knew it; and as he thought about it, he was filled with remorse for his lack of courage. Why hadn't he just told the boys the truth, and let them know that he was really proud of his religion—for down deep in his heart he was. Oh, if he had another opportunity, he surely would improve it! Let the boys laugh if they would.

Next day as he was coming home from the grocery, he cut across the field to shorten the distance. When he neared the big maple, he saw that some of the boys were talking animatedly together. At his approach, one of them called out, "Here comes our saint!"

Ralph smiled good-naturedly, and asked, "Haven't you boys figured out yet what church I belong to? Well, I guess I shall have to come to the rescue and help you out. I want to tell you that I am a Seventh-day Adventist, and am proud of it."

The boys exchanged glances; then Tom Brown spoke up, "What does it mean, anyway? I have never heard of one, have you, boys?" The boys shook their heads.

"Well, the name itself tells that we keep the seventh-day Sabbath as God tells us to do in the fourth commandment, and 'Adventist' means that we are expecting Jesus to come back to this earth again soon. Listen, boys! if you want to hear something interesting, just come over to our Sunday night service next week, and I'm sure you'll be glad you came."

The following Sunday evening two of the boys walked into church with Ralph Baker, just as the opening hymn was being announced. They were but boys; yet how intently they listened to every word that was said!

A few months later, when the minister asked for an expression from the audience in regard to who would obey God's commandments and keep His Sabbath, Fred and Robert rose. Do you think that Ralph was happy that night? And do you think that it paid to witness for Jesus?—Selected.

(Please turn to page 23)

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.

Our South Seas Mission Fleet

THROUGH the years the Australasian Division has obtained for the missionaries a fleet of twenty seaworthy vessels with which to carry on their work among the groups of islands of the South Pacific. These larger vessels are subject to government inspection. No small outlay is required to keep these mission boats in good condition to cope with the perils of the sea. The treasurer of the Australasian Union Conference, R. H. Adair, in speaking of one mission vessel used for some time in New Guinea, the "Veilomani," as well as of others, writes:

"We had a competent engineer examining the ship. So much destruction had been done by the minute destructive elements under the cover of metals and timber that the boat was proved to be positively unseaworthy and immediately dangerous. It has since been laid up for extensive repairs, and is now in excellent condition. The cost of attending to this work, however, although done under very economical conditions, amounted to about £400 [\$2,000].

"We desire to have our mission vessels carefully overhauled, and to provide facilities so that not only will the ships be used in their regular service with this maximum margin of safety, but also in the event of emergency conditions arising, the lives of our missionaries may not be jeopardized because of any unsatisfactory condition of the only means of conveyance which they may use for their safety."

Then he goes on to say:

"It is difficult for all of us to visualize our mission vessels at work, and some of us may be inclined to feel that the experience of traveling along the tropical seas in a schooner would be a very enviable one. If our eyes could be opened and we could see the whereabouts of our mission fleet on many nights when we are preparing ourselves for a comfortable rest, we perhaps would see a number of these little craft making into the night with the prospect of a rough tossing with decks awash and land out of sight.

"On such occasions you would see

the missionary captain and his small crew of faithful native helpers conducting evening worship, and concluding with an earnest prayer in song: 'Lord, keep us safe this night.' The course for the night is set, and as there is practically no twilight in the tropics, night falls almost immediately. All through the night of tossing the watch is kept, and the little ship plows through the turbulent seas. In the morning the crew again assemble, and God is praised for His kind watchcare through the night.

"If we could see before us in vision a picture of the goings and comings of our missionaries in all kinds of seas in their little vessels that we all have had the privilege of helping to provide, our hearts would be thrilled, and we could not help but thank God for His kind and tender watchcare extended toward His missionary servants.

"May the Lord continue to bless us all in our service for Him, and may He bless, too, the efforts we continue to make on behalf of His work in the islands of the South Seas."

Prayer Versus Charms

MISSIONARY D. S. CONTEH, from a West African mission, tells of God's answer to the prayers for deliverance from the pest of birds on a rice farm located on the mission property, as follows:

"Matali, one of our church members, made a rice farm on our mission land. All his neighbors have charms at the corners of their farms to protect them, but Matali trusted that Jesus would be his charm to cause the rice to grow, and to protect it. That required real faith, because Matali, as well as the other natives, was taught from his childhood that rice cannot grow without a charm (medicine), or birds would come to eat the rice. Birds are here a national scourge, and every farmer must drive them away from early morning till late night.

"One day Matali was very much troubled because hundreds of small birds had started to build their nests in a big tree near his farm. These richly colored, fine-looking birds were eager to eat the ripening rice in Matali's field. For two days he fought the birds, using his sling, like David in his fight with Goliath, but with quite different results. The birds did

not at all mind the stones. On the third day he climbed the gigantic tree, in order to throw down the nests and force the birds to move off, but they only continued still more busily, filling the whole tree and two others near by with new nests.

"One evening I went to hold a meeting in Matali's village, but he was too worried to attend. After the meeting I went to see him and asked him: 'Have you prayed that the Lord would drive the birds away?' He said: 'Do you think that prayer can drive the birds away?' 'Yes, indeed I do,' I said, 'because the Lord has done much greater things in answer to His people's prayers. Do you want me to pray for your farm?' 'Yes,' he said, 'I would be pleased if you would do that.' That evening my family joined in prayer with me for Matali's farm. We prayed earnestly, because we knew that if the birds should eat the rice, all the natives would say: 'It is because there is no medicine on the farm.'

"After two days there was not as much as a single bird left in the trees. Only empty, broken nests, which filled the trees, and fallen leaves, which covered the ground around, were left as memorials of the many birds. I was told that ravens had come and eaten up all the eggs, broken the nests, and driven all the small birds away. But Matali and many others know that God sent the ravens as an answer to our prayers, showing that prayer to God is indeed the better 'charm' to protect the farms."

Seeking to Meet an Urgent Need

MISSIONARY W. W. R. LAKE, director of the Sarawak Mission, in British North Borneo, telling us how they seek to answer the urgent appeals from the churches for workers to help give the message of the hour to the people about them, writes:

"So constant and insistent became the appeals from the churches in Sarawak for evangelism, that a plan was agreed upon between the mission committee on the one hand and the churches on the other, to solve the problem of lack of funds to provide for evangelists. The churches agreed to send their picked men, providing the cost of their transportation and other incidentals, while the mission undertook their training.

"No sooner was this arrangement made than six bright, earnest, and enthusiastic young men enlisted for intensive work to prepare themselves for the greater task of proclaiming the gospel to their own people. The Ayer Manis Training School, situated thirty-seven miles from Kuching, the capital of Sarawak, undertakes this solemn work of molding the receptive minds of these youth, and preparing them for the work they are expected to do in the days to come.

"The villages surrounding the school become the laboratory for practical experience, and there result openings for the presentation of the message of 'good news.' Some of the young men in training have come from distant parts of the field where our people believe in building their own churches without cost to the mission, providing services of a general nature for all, and helping all who are in need of help, ever keeping before them the practical aim:

"From each, according to his ability;
To each, according to his need."

The Bread Wrapper

God can accomplish great things through small beginnings. A scrap of paper used by a relative as a parcel wrapper, accomplished a good work for the Lord, as is told in the following story from Mexico:

"More than thirty years ago the family of Brother Domingo Jimenez was greatly impressed by a page of a tract in which was wrapped a piece of bread that an aunt of the family sent to them. In this little page they read of the second coming of Christ to this world, and were greatly moved. The father was a man of very good ideals, although at the time he was struggling to overcome the vice of alcohol that had taken root in his life.

"On one occasion two of this man's sons learned of a medicine in Mexico City that was recommended as good to take away his habit, and wrote for it. When the medicine came, to their surprise they found it wrapped with two or three tracts in which they could read more about the subject treated in the little page which had come wrapped around the piece of bread from their aunt. They felt so happy to possess these three numbers of the *Messenger* that they studied them carefully. And soon they began to keep the Sabbath and to hold studies. They sent for a Bible, and continued to use these papers for three years until a mission worker came to teach them further. Later they were baptized.

"The father and mother have died, but the sons and daughters are now grown and have families of their own. All have accepted the message, and have a great work going in Ixtaltepec and other towns among the tribes of the Zapotecan Indians."

Officials Sent Out the Invitations

MISSIONARY ORLEY FORD, of Guatemala, writes as follows:

"For about four years we have been hearing of an interest in the north-western corner of the republic at San Jose Ojetenan. From this mountain village, a man had visited the Mexican town of Tapachula, where he heard of the Adventists, learned of the truth,

and returned to his village. Although he had learned only a very little, on his return he began to tell others what he had found. He and his family began keeping the Sabbath. A few months later our colporteur, Brother Adrian Alcantara, visited this section, heard of the interest, visited the man, sold him some literature, and gave him instruction. Again a little more than a year ago he visited this section and found increased interest and stayed several days with them. Recently, I decided to visit them. It is two days by car and three days by muleback to this village.

"Brother Alcantara accompanied me on this trip. We secured horses and an Indian to carry our supplies. The trail wound up and down from 8,000 feet into valleys and then up again to as high as 15,000 feet. Never have I seen such mountains and gorges, except in parts of the Rockies. It was the most beautiful scenery I have seen in many years of travel. At one place in the clear altitude I could see nine volcanic peaks. From the first day, I found the trail so rough and impassable that I put the Indian's pack on my horse and walked the nearly 150 miles of the trip. I felt safer along the narrow trails. Each night we stayed in towns or villages, and because we were friends of Brother Alcantara, we had the best of reception and care, and were able to hold meetings every night. Mornings while I treated the sick and pulled teeth, Brother Alcantara canvassed the villages.

"Brother Alcantara is a very interesting man. He served for many years as justice of the peace or mayor in different cities of the republic, and thus had become acquainted with many of the official class. He has a very unusual ability to make friends among the officials as well as among other people. On entering the town or village, we went immediately to the mayor or principal officers, whom Brother Alcantara seemed to know in every case, and he presented me as the director of the Adventist mission and a medical worker. The best care possible in the village or town was provided us, and while he canvassed, I treated the sick and pulled teeth. Sometimes as many as one hundred were treated in the few hours' visit. In fact, we generally had to go off and leave those we did not have time to treat. At night we were given the opportunity to use the municipal hall for meetings. The mayor would send out written invitations to the leading people, and at the opening of the meeting would introduce us to the people. In one town, the principal city we visited, the military instructor for the district presented us to the people, while several of the officials sat on the platform. Generally both of us took part in the service. The following general invitation provides a sample of some of the things often said in the

invitations sent out by the mayors.

"The city council, under my direction, lovers of principles of culture, and desirous of responding to the appreciated offers of our visitors [naming them] to speak to the public regarding high moral topics which will help in the control of destructive habits, and elevate the moral level of the people and respect for the law, and also help to show the harmony that exists toward spiritual progress, I am pleased to give you this cordial invitation to attend this gathering to be given at 8 o'clock this evening in the municipal hall. There will be no charge for admittance. Please sign your names to show that you have received this invitation and promise to attend.' This was sent to the homes by officials and members of the police. We were sure of a good attendance. We had interesting meetings, and the people seemed to appreciate it all. We trust that some lasting gospel seed was sown in each town.

"We reached the village of Ojetenan and found a group of about fifty in their Sabbath school. We were treated royally to their simple hospitality, and we spent a very profitable time with them."

The Witch Doctor Calls for Benzine

From over in Liberia, West Africa, Missionary J. G. Hollowanger sends this word:

"One Sabbath morning Pastor Noltze and I went to a village named Matota, near our mission of Konola. The people of the village are of different tribes, having different gods and charms, but they did not know the true God. After some meetings a fight started among them, because some liked the meetings, but others did not, and these did their best to hinder others from attending them. Among those enemies of the gospel was Daanta, a witch doctor, the chief of the village. He is well known for his ability to play judge-wood in native courts.

"When I went to work in his village I used to go to see him, too, but he did not come to our meetings. One day, as I was going to hold a meeting, he ran after me and took hold of my coat. He took me behind his house, where his medicines were, and said: 'Tell Pastor Noltze to bring here a bottle of benzine, that I may burn my charms.'

"One Sabbath morning Pastor Noltze, Brother Ketola, and their families went with me to the village again. We had with us a bottle of benzine, and after the meeting, the old witch doctor burned his charms in the middle of the town while we sang in Kpello, 'Take the Name of Jesus With You.' The old man thanked the Lord, who had made him free from the power of the devil."

MISSION BOARD.