

# The Church Officers' Gazette

VOL. XVI

SEPTEMBER, 1929

No. 9

## The Church Officers' Gazette

Issued monthly  
Printed and published by the

REVIEW AND HERALD PUBLISHING ASSOCIATION  
at Takoma Park, Washington, D. C., U. S. A.

### SUBSCRIPTION RATES

Yearly Subscription - - - - - \$ .90  
Clubs of two or more copies to one address, one year - - - - - .75

EDITOR - - - - - T. E. BOWEN  
ASSOCIATE EDITORS - - - - - M. E. KERN, J. A. STEVENS

### EDITORIAL COUNCIL

J. L. McELHANY      C. K. MEYERS      E. KOTZ

Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1108, Act of October 3, 1917, authorized on June 22, 1918.

## Church Officers' General Instruction Department

### Special Appointments for the Month of September

Harvest Ingathering Rally.....September 7

### Self-serving Versus Entering New Territory

"THE missionary spirit needs to be revived in our churches."—*Testimonies*, Vol. VI, p. 29.

What does this say? That the missionary spirit needs to be revived. Where? In our churches.

Probably most of the members in our churches would say, "Yes, that is so. I need to scatter more tracts, more papers, visit my neighbors more often, especially when they are ill and need my help." While all this is true, and more missionary zeal of this kind should be manifested, this is not the *real missionary spirit* the Master is talking about in this connection. To quote some more in this paragraph:

"Scarcely a thousandth part of the work is being done that ought to be done in *missionary fields*. God calls upon *His workers to annex new territory* for Him. There are rich fields of toil waiting the faithful worker. And ministering angels will co-operate with every member of the church who will labor *unselfishly* for the Master."—*Ibid*.

"Workers" are here instructed to "annex new territory." But how can they possibly do this when church members selfishly hold onto them, keeping them at work for them who already know the truth and who should be able to keep themselves alive spiritually by doing the very work in the church they demand God's workers shall stay by them to do?

Listen! Just over the leaf from where the above instruction is given, are these words; and while they may not be very welcome, because they come so close home to thousands of believers in the homelands (and may apply also to some extent in what we are wont to call "foreign fields"), nevertheless they point the way to that *kind* of missionary work the Lord in this connection is talking about, as well as to that great advance we all so much desire to see in the finishing of the work in all the world:

"Instead of keeping the ministers at work for the churches that already know the truth, let the members of the churches [italics ours] say to these laborers: 'Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and by abiding in Christ, will maintain spiritual life. We will work for souls that are about us, and we will send our prayers and our gifts to sustain the laborers in more needy and destitute fields.'"

Instead of demanding of conference officers that because our church pays in a large tithe we must have a worker stationed here (and because the members demand this of the conferences, to a greater or less degree they obtain what they ask for), if they *would say* what the Lord here through His servant has put into their lips to say, hundreds of laborers might be released to go on into new, unworked mission fields, at home and abroad, there to "annex new territory for Him." This is the "missionary spirit" that "needs to be revived in our churches."

And why is the word "revived" used? Simply because years ago, when this cause was struggling for an existence, this was the very "missionary spirit" manifest in all our churches. A minister might be sent by the conference to visit a church for a quarterly meeting service once, or possibly twice, during the year, but no church thought of suggesting that he remain there to preach to them Sabbath after Sabbath. Not at all. That would have been counted next to a denial of their faith. Instead, they *expected* that he would spend his time laboring "for souls that are perishing in darkness," and that they would look after the spiritual interest of the church, while faithfully bringing in their tithe and offerings for the support of the ministers as they labored in new fields for the souls sitting in darkness. As the result of such a missionary spirit manifested by the church members, new churches sprang into existence, conferences grew, as year by year at conference time these new companies were voted into the conference sisterhood of churches.

It is for the revival of this kind of missionary spirit that the Lord is calling today. Shall He call in vain? T. E. B.

### Setting the Church to Work

It was a good and heartening word which Brother E. P. Mansell, superintendent of the Pernambuco Mission, gave us at Rio de Janeiro at the meeting of the East Brazil Union Mission committee. He was giving a biennial report of the work in the Pernambuco Mission, and among other good things he said this:

"Upon entering this new field of labor two years ago, we began to lay definite plans to extend our work into new, unentered sections. This meant the weaning of some of our larger churches from the constant care of mission workers. To do this did not appear an easy matter, but after consulting with Elder E. H. Wilcox, our director, and hearing the good instruction by Elder C. B. Haynes, on self-supporting churches, we launched out by faith.

"Upon learning of our plans, the cry went up from many of our leading church members that they would surely die, since we were taking away their worker. But God did not let the churches die. Where we had been informed that there was absolutely no talent or leadership in the churches, right there the Lord helped us to find men to carry responsibility and lead out. In some cases the mission director found time to organize special classes for the instruction of these church officers, which met every week. We had the pleasure, in many cases, of taking the leaders out into the homes of the people, and giving them practical instruction in personal work. These in turn have returned to their churches and fired them with enthusiasm. Now reports show a wonderful increase in missionary classes for special instruction for baptism, with as high as sixteen in constant attendance.

"So instead of the lay members' rising up against our plans, they stood loyally by us, and we have seen one of the greatest movements in our experience in the work. Our plans are laid for the coming year, and we look for even greater results. We believe strongly in every-member evangelism as the most effective method for the finishing of the work in this part of the great vineyard."—*Carlyle B. Haynes, in South American Bulletin*.

### Medical and Evangelical

THE doctors and nurses in our sanitariums, and the Seventh-day Adventist doctors and nurses in private practice, constitute a working force that can accomplish untold good for the advancement of the third angel's message. The doctors and nurses in our sanitariums are already working strenuously in using their medical knowledge for the advancement of the third angel's message. Many also of our Seventh-day Adventist doctors and nurses who are in private practice are doing the same.

It has been demonstrated in the California Conference that our doctors and nurses in private practice are more than happy to unite their medical missionary abilities and services with those of the ministers, and with the missionary work of the church members. The officers of our churches, elders, deacons, clerks, treasurers, and those serving in home missionary and Missionary Volunteer lines, as well as those in the Sabbath school, serve without pay. The larger share of the church leadership of this denomination is provided by self-supporting members of the church. Why should not the medical missionary work of the churches be largely officered and sponsored in the same way, that is, by self-supporting workers?

Usually, upon invitation, a doctor or nurse is happy to serve the church in the capacity of medical missionary secretary. Our doctors and nurses are happy to render skilled service, also from a strictly missionary standpoint, to those recommended by the church as needing such assistance. They are glad to serve as teachers in the home nursing classes and to assist in any other spiritual work of the church.

The California Conference has, on an average, from ten to sixteen churches taking dietetic or home nursing class work, and these classes are taught largely by self-supporting doctors and nurses.

Recently a free clinic was conducted in the Oakland church by Dr. H. W. Crane, of Berkeley, and Dr. E. S. Maxson, of the El Reposo Sanitarium, Berkeley, assisted by Miss Violet Gilstrap, assistant medical missionary secretary of the conference, Miss Gertrude King, city health nurse, and several home nursing graduates. About a dozen minor operations were performed. This clinic was held in the little medical missionary unit at the rear of the church. Before the work of the morning began, the patients, with their friends and relatives, gathered in one of the rooms of the church. The doctors and nurses joined this company as the writer read to them from the Bible and the Spirit of prophecy concerning the ministry of the Master, and explained to those not of our faith why we were doing the medical missionary work we were. Earnest prayer was offered, and the work immediately began. One gentleman approached the writer, and stated that he had been a Catholic for forty years, that his two children were in need of medical attention, but that he had been out of work and had no money with which to pay, and wondered if we would do the work for him free, or comparatively so. He seemed very happy, indeed he expressed his satisfaction to see the gospel in practice in this way, and made inquiry concerning our next camp meeting and the time of baptism.

This scene is repeated often in a number of the churches of the California Conference, various doctors and nurses assisting, and they express their appreciation of the privilege of uniting in this way in the ministry of the Master with the ministers and other workers of the church.

A reflection of this work is easily discernible in the records of our Harvest Ingathering work this past year. It is readily discernible in the increased friendliness and interest of those who are not yet members of the church. It is the Master's own method, and brings prestige and favorable reaction wherever it is employed. In rendering this service, though our doctors and nurses do not do it for this purpose, they become acquainted with the members of our churches and with many persons not of our faith, in a most friendly, favorable way, and are thus enabled to broaden their usefulness in the community in both medical and spiritual lines.

G. A. ROBERTS.

CHILDREN can take part in the medical missionary work, and by their jots and tittles can help to carry it forward. . . . By their efforts many souls will be won to the truth.—“*Counselors to Teachers*,” pp. 176, 177.

## “THE WEALTH OF THE NATIONS FOR CHRIST”

### Suggestive Program for First Sabbath Home Missionary Service

(September 7)

OPENING SONG: “My Maker and My King,” No. 689 in “Christ in Song.”

ANNOUNCEMENTS.

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

SONG: “Make Me a Blessing Today,” No. 500 in “Christ in Song.”

BIBLE STUDY: “Victory Is With God.”

SYMPOSIUM: “Around the World With Our Great Work.”

TALK: “A Message From the Far East.”

TALK: “The Appeal of the Indian.”

LOCAL PLANS.

HARVEST INGATHERING RALLY DAY SONG.

BENEDICTION.

#### Note to Church Elders and Leaders

Harvest Ingathering Rally Day Sabbath comes again Sept. 7, 1929, and with it a wealth of excellent material in the Rally Day program so appealingly and forcibly presented by the writers of each of the various articles that no older or leader need come up to the time of this service unprepared for an hour of real inspiration.

Following the Bible study in the order of service comes a symposium headed, “Around the World With Our Great Work,” which recounts the progress of the third angel's message in many lands. This portion of the service lends itself well for adaptation to local conditions. As much or as little may be used as seems best under the circumstances, and a variety of ways for its presentation may be worked out by ingenious minds.

“A Message From the Far East” and “The Appeal of the Indian” are heart-stirring in their appeal to every loyal Seventh-day Adventist to arouse and make 1929 witness the most gloriously successful Harvest Ingathering campaign in which this denomination has ever engaged.

The August GAZETTE gives instruction for organizing a church for Harvest Ingathering work. Of course, those churches which have, as the result of the fifteen-minute missionary meeting, a permanent band arrangement, will find the work of organization materially simplified. But every church should be systematically organized for this special missionary campaign.

Stress should be laid on the various individual goals:

At least *one* soul won to Christ.

At least *ten* hours' Ingathering work.

At least \$10 for foreign missions.

The financial goal can be easily reached in six weeks if constant leadership is given throughout the campaign. Leading out in rebuilding the walls of Jerusalem, Nehemiah's zeal and energy did not abate when the work was begun. With tireless vigilance he constantly superintended the activity, and sent courage thrilling along the whole extent of those three miles of wall as a result of his communion with God. Elders and leaders must do the same for a remunerative Harvest Ingathering effort. Persevering prayer and tireless activity are the price of success.

R. T.

#### Victory Is With God

Question.—In whose name did David triumph?

Answer.—1 Sam. 17: 45, 47.

Ques.—How did God deliver Elisha?

Ans.—2 Kings 6: 15-18.

Ques.—How many Philistines gathered against Israel?

Ans.—1 Sam. 13: 5.

Ques.—What did Israel do?

Ans.—1 Sam. 13: 6, 7.

Ques.—What did Jonathan do?

Ans.—1 Sam. 14: 1, 4, 5.

Ques.—How did Jonathan show faith in God?

Ans.—1 Sam. 14: 6, 7.

Ques.—What did God do for them?

Ans.—1 Sam. 14: 13, 15, 23.

Ques.—Who warred against Jehoshaphat?

Ans.—2 Chron. 20: 2.

Ques.—What did Jehoshaphat do?

Ans.—2 Chron. 20: 3, 21.

Ques.—What deliverance did God promise?

Ans.—2 Chron. 20: 17.

Ques.—What resulted from the campaign?

Ans.—2 Chron. 20: 22-25.

Ques.—What does the Lord command us?

Ans.—Matt. 10: 16, 18-20.

## Around the World With Our Great Work

RUTH TYRRELL

"THE great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1:14. This scripture is true today. We are nearing the close of earth's history, and the work of giving the last warning message to a sinful world is rapidly going forward. Evidences on every hand indicate the outpouring of the Spirit of God, and hundreds, yes, thousands, of honest-hearted souls are being won to Christ.

In this article we shall catch just a glimpse of our work in several divisions of the General Conference outside of North America, beginning with the

### Southern European Division

Elder D. N. Wall, president of the Rumanian Union Conference, writes under this caption:

#### THE HAND OF GOD IN RUMANIA

"Our people have often heard about the difficulties and persecutions which our workers and lay members in Rumania have had to meet. Perhaps there are some, however, who do not know of Brother H. Bauer, president of the West Muntanian Conference, who served a ten months' term of imprisonment, as a result of preaching the third angel's message. Soon after he came out of prison, a conference was held in Bukharest. When Brother Bauer arose to give his report, he said that having been in prison for this length of time,—which was almost the entire period of his term,—he had little to recount, and would have to look to the workers to give a report of the work that had been done during the year. Then worker after worker arose to tell of wonderful experiences in the ingathering of souls. They reported that ten churches had been organized during the year. These churches were received into the conference, and at that meeting two new conferences were organized. *With a report from only four of the six conferences in the Rumanian Union, we now have a total of 2,629 candidates waiting for baptism.*"

### Australasian Division

Upon the Australasian Division rests the burden of carrying the message to many of the islands of the Pacific. Elder J. Ross James, one of our workers in the Fiji Mission, writes of the medical work on the island of Atehin as follows:

#### A DYING RACE

"If you could have been with us today, you would have enjoyed seeing the multitudes coming for treatment on the island of Atehin. On Sabbath an old, gray-haired native whom we knew years ago as the 'rain maker' came and asked for treatment. Starting after sunset and continuing till the time of our sailing on Sunday afternoon, we were busy caring for the sick, extracting teeth, etc.

"Yaws is a universal disease here. Babies in their mothers' arms are often so covered with sores that one cannot find a clear patch on which to place the hand. If they escape the disease in childhood, they are afflicted more seriously in adult life. Bones become enlarged, distorted, bowed; fingers, toes, and even the whole hand or foot is eaten off by the caucereous sores. Epidemics of influenza, dysentery, etc., take their toll in hundreds of lives periodically. Forty-two died in one day from influenza on the island of Epi a few days ago. The natives have little idea of sanitation and cleanliness.

"While the villages are waiting for the coming of teachers, hundreds sink into Christless graves. For these the message will be too late. We, therefore, who are in the field, whose hearts are wrung by the pitiful cries of the sick and dying, appeal to those in the homeland to give of their best to the Master and His cause, that the message may speed on in this dark corner of the vineyard."

### South American Division

In the South American Division the self-sacrificing efforts of our workers are being rewarded with loyal believers miraculously transformed from heathenism by the power of the gospel. The story of Brother and Sister D. E. Dalinger's work for the Indians will be of interest. It is told by Elder C. P. Crager, educational, Missionary Volunteer, and Sabbath school secretary of the South American Division:

### A VISIT TO THE INQUISIVI MISSION IN BOLIVIA

"Brother and Sister Dalinger's field of labor is one of the new missions just being opened, and the blessing of God is attending them. The work in this district started with great persecution. It was at one of these outstations where, about two years ago, the enemies of the gospel beat and left for dead the faithful Indian teacher, and then burned his house and all his belongings, and with the house his only little daughter was burned to death. The mission station is situated at an altitude of about ten thousand feet, lower than other stations, and surrounded by mountains on every side. There are at present eight outschools where Indian teachers are stationed, and two other points where Sabbath school is held and where we hope soon to have a teacher. Calls are also coming from other parts for schools. The Indian is a real home missionary worker when he receives the message. The interests aroused in new places are almost without exception the result of personal work of Indians as they travel in their buying and selling, or of some Indian colporteur who has sown the seed.

"It was our privilege to meet a few new believers from a little company that has just begun to keep the Sabbath. These poor people are a long distance from the mission, and have no teacher or any one to guide them. We were told that they simply gather on the Sabbath and enjoy fellowship with those who are with them in the new faith. Their service is one of silence. They cannot sing, for they do not know how, and there is no one to teach them the songs of the gospel. They cannot study the Sabbath school lesson, for they cannot read, and there is no one to read to them. They begged for a teacher. And how they would enjoy the privileges of Sabbath service which so many of us have and perhaps little appreciate!

"Owing to unavoidable circumstances, Brother and Sister Dalinger and their three children have had to live for some time in a mud house with mud floor and grass roof, built for them by the Indians for temporary quarters. The last night I was there it rained, and the roof, having only a light layer of grass, leaked through, necessitating the moving of beds and other things in order to keep them dry.

"The one large room has to serve not only as sleeping quarters, parlor, dining room, and kitchen for the family of five, but also as medicine room from which they dispense medicines to the Indians, as bookstore for the sale of books, and also as general consulting room where the Indians, many times a large number of them together, come and tell their troubles to the director and receive treatment in their need.

"As I looked into the faces of the believers in this mission station, and saw what the gospel has done in transforming even the very expression of their faces, and as I saw their response to the messages given, I said, as I have many times before, 'Thank God for the gospel! Thank God for missions!'"

### Inter-American Division

Elder C. E. Wood, home missionary secretary of the Inter-American Division, tells the story of

#### VIRGINIA, AN INDIAN CONVERT

"Virginia Hernandez, an old Indian woman, accepted the third angel's message when she was past sixty years of age. She could neither read nor write, and so received her knowledge of the great plan of salvation by listening to others read from the Bible. A great longing to be able to read God's word for herself came into her heart. She studied and prayed five long years to accomplish this purpose, and God rewarded her faithful effort.

"On fire with heavenly truth and love, and knowing that her years of strength were few, she dedicated the remaining part of her humble life to God, to be a light bearer among her people. Beginning in her native village, she won several souls for Jesus; and then with her scanty earnings purchased a few hymn books, some cheap Bibles, a quantity of our booklets and tracts, which she carried in a basket; and with her earthly possessions rolled in a bundle she started out by faith, afoot, to visit other villages in the country districts. The territory through which she traveled is infested with venomous snakes, Mexican tigers, and other ferocious animals, yet she allowed none of these dangers to deter her from her service of love. These missionary trips extend to remote villages far from a railway or civilized centers, and this frail old Indian woman,

depending entirely upon God for protection and placing all in His hands, wins souls wherever she travels. *We have baptized 100 of her converts, and she has more than twice that number being prepared for this sacred ordinance.*

"Some time ago she met a wicked baker and gave him literature. Later she sold him one of our small books and a Bible, and then studied with his family until they were all converted and baptized. The family dedicated all their earnings above bare living expense to the building of a church and its upkeep in their village, besides giving their faithful tithes and offerings through the regular channels. A little while ago this brother, as he lay dying, wrote a beautiful letter, in which he expressed his joy that he had given his all to God, and his confidence in the Lord's promise of a heavenly home.

"Mission work which gathers out such jewels as Virginia, or transforms a wicked career into such a life of devotion and sacrifice as the one referred to in this story, is worth while."

#### Far Eastern Division

In the Far Eastern Division our work is going forward by leaps and bounds. Elder W. B. Riffel, director of the Southern Luzon Mission, Philippine Islands, tells the following story: RECEIVED "COMING KING" FROM A PRESBYTERIAN MINISTER

"It was my privilege recently to visit a new company of Sabbath keepers in one of the *barrios* of Daraga, who had kept the Sabbath for a period of three years, wholly unknown to us.

"The believers were formerly Presbyterians. In 1919 the leader of the company received "Coming King" with some other books from the Presbyterian minister. The man began to read the book and learned about the Sabbath. On searching the Scriptures, he found that the Sabbath was the right day to keep. When the minister discovered that the book had made a Sabbath keeper out of him, he wanted to take it back, but the new believer refused to give it up. The minister tried to discourage him regarding the Sabbath, stating that there were only a few keeping the Sabbath in Manila. When the new believer heard this, he took courage in the fact that there were others who were keeping the same day.

"Besides finding him a Sabbath keeper, we also found that he was paying tithe into the Presbyterian mission. He showed me a receipt for more than 113 pesos paid during the year 1926.

"When I told him of our work and the progress it is making in all parts of the world, his heart was filled with joy, and he replied, 'The Lord will soon come.' *This man has become a real missionary, and through his example and influence, when we brought our tent into the barrio, twenty-four stepped out and were baptized.*"

#### African Division

Elder W. H. Branson, president of the African Division, appeals to every believer in the homeland in his article entitled,

##### "ITINERATING IN CENTRAL AFRICA"

"While itinerating through Central Africa, we passed a number of new and strange tribes. Some of the people were vigorous and strong, living in clean, well-built villages; while others were dirty, emaciated, dwarfed, sick, and altogether miserable. In the villages of some of the latter tribes one or two sick people could be seen lying in front of about every other hut, using grass mats for beds and sticks for pillows. We learned that many of them were suffering from sleeping sickness, others from smallpox, syphilis, dysentery, etc., with no one to help them or to take an interest in their comfort. There most of them would remain until death came as a welcome deliverer from their sufferings, all because some Christian doctor has not felt the burden to leave the comforts of the homeland and come here to search them out, and restore them to health and happiness again. They are dying without hope in God, going down into Christless graves, and we cannot help wondering whether, in the great day of final reckoning, some degree of responsibility will not rest upon those members of the church who were qualified to help them and lead them to Christ, but who prefer to enjoy the comforts of the homeland to making the sacrifice for these backward and primitive people.

"I would to God that all our people at home could witness what we have seen the past few years, and thus have rolled

upon them some of the burden we feel for these poor, helpless creatures. I wish they might be awakened as we were in camp by the death wail of mothers who had gathered to join a bereaved neighbor in mourning through the night for her lost child. So plaintive and hopeless was this wail that it almost struck terror to our hearts, and made us realize as never before what a terrible thing it is to go into the grave without the Christian's hope. But 'how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?' We do, therefore, earnestly pray the Lord of the harvest to send forth laborers into this part of the field, where so much of the fruit is perishing that might be garnered in."

#### Central European Division

From the Central European Division comes this colporteur story of one of our faithful sisters in that field:

##### THE COLPORTEUR AS A LIFE-SAVER

"As I was working from house to house one day, I came to a woman who was full of doubts and bitterness. She told me that she had lost her two-year-old child, and since that time had had no peace. The child was so beautiful and loving that the mother could not forget. She still had two other children, but neither of these could take the place of the one who had died. Several times she had been at the point of committing suicide, and her husband had hidden from her everything that she might use in killing herself. One day she became desperate, threw herself on the railroad track, and was saved only by the quick action of the engineer in applying the train brakes.

"I tried to tell this woman that all this had come because she loved her child more than she loved God, and she agreed it was true. She ordered a Bible from me, and I visited her often. Finally she came to our meetings, and today is an earnest, faithful member of our church."

#### A Message From the Far East

C. K. MEYERS

It has been my privilege to spend the winter months making contact with our work in the Far Eastern Division. I have thought often during this time of the passage found in Paul's writings, 1 Corinthians 16: 19: "The churches of Asia salute you." Among the many salutations with which Paul concluded this writing to the Corinthian church,—a church in the European mission field,—he recorded this word of greeting from the churches where the work of Christianity had begun.

In the strange order of human history the relationships are today reversed. At that time Asia was the home field. It was where Christianity had its birth. Now, Christianity having been retarded in Asia, we find ourselves where we represent the mother interests, and these churches across the waters present the need.

So, my greetings from Asia to the churches throughout North America at this, the beginning of the Harvest Ingathering campaign, must be of another order than was the message of greeting from Asia in Paul's time.

Asia is a field of great need, and I want to emphasize that need as Asia's first message to the churches in this land of enlightenment and culture. We have not yet occupied Asia. The only representation that we have in all Siam is in the city of Bangkok, with less than a score of Chinese believers and only two Siamese converts. We have no interests, no action, no aggression, that spreads itself beyond the boundaries of this capital city. In Indo-China, with its teeming millions, we have not a single worker. In Western China, stretching on and on until it reaches the boundaries of the almost limitless sands of the Gobi Desert and links up with Russia and Turkestan, we have only a very scattered work. I was made happy as I sat with the brethren in their last council to plan for two workers to be sent this year into Siam. But the need is tremendous, and the churches in Asia appeal out of their need that God may hasten us in this more favored land to bring with increasing activity the message that we owe them.

In addition to this message of need I want to pass on to the faithful brethren and sisters in this country a message of fruitage, of the winning of souls. In the Philippines large numbers of souls are being won by native evangelists. We

have in that field only five foreign ministers. The rest of the ministry is made up of native workers. These five American brethren are just directing the work. In great fields like the Cebuan, with 2,500 believers, we have only one foreign worker. It is remarkable what God has been able to do through the instrumentality of these indigenous believers who have accepted the message. The brethren there told me the progress of the work suggested that by the time they report for the Far Eastern Division at the next General Conference in the spring of 1930, they expect to be able to list a membership of 15,000 baptized converts in the Philippine Islands.

In China, in the Philippines, and throughout the Far Eastern Division, God is using the medical work in a marvelous way to reach the hearts of the better class of people with the third angel's message. While in Shanghai I was told the story of an influential Chinese who, after he had paid his bill, asked Dr. Miller for an interview. As he stood opposite the doctor, he pulled out his check book and wrote a check for \$1,250 gold, handing it over to Dr. Miller with the words: "I want to leave this with you as a freewill gift to your medical work, an expression of my personal gratitude to you." In just a few days the Chinese public of Shanghai gave us \$30,000 to build in that city a clinic for the poor. We shall have the sanitarium on the edge of the city reaching the better class of Chinese and the work for the poor in the city supported by this better class themselves. We are able to go in and carry on our own work just as we will.

So let us thank God for the message that comes to us from our churches in Asia, a message of great need and a message of great fruitage. Out of Asia we borrowed Christianity. In this twentieth century it is our privilege to pay that debt. It is a long-standing one. In this, the last century of all, we must face very definitely the accumulative duty, under God, to pay back this obligation to the starving, dying, unenlightened heathen Far East that to its six hundred fifty million people may be brought this message of hope in Christ Jesus our Lord. May the God of heaven help us to sense anew at this very hour our responsibility in the raising of funds for this great task.

### The Appeal of the Indian

S. A. WELLMAN

THE Arecuna Indians of British Guiana and Venezuela are a dying race. Slowly but inevitably their numbers are disappearing from the forests and savannas of those lands. It was among these members of a numerous, but decaying people that Elder O. E. Davis settled in 1911, and began to tell the story of the Saviour and His early return to gather home His people. Only a few brief weeks had elapsed, with a little thatched-roofed church erected, the Indians stirred in heart and anxious to be taught, when Elder Davis was stricken and died, alone in his last moments, except for the kindly ministrations of these forest children who had listened, eager-eyed, to his story of the Saviour.

Weary years passed while the Indian people waited for other missionaries to come. Elder Davis had assured them that some day others would take his place. The little church had fallen down in decay. The grave of our brother, marked in a simple way by his Indian friends, was overgrown with many a summer's growth of savanna grass. Hearts that had looked and hoped had almost ceased to beat in anticipation of the coming of others, when in 1926 Elders W. E. Baxter and C. B. Sutton went among them with a view of learning of the situation and reporting on the possibility of again opening up work near Mt. Roraima. Their report brought the appointment of Brethren A. W. Cott and R. J. Christian with their wives, for the reopening of work among these inhabitants, now commonly known among us as the "Davis" Indians.

Early 1927 found these workers waiting at Georgetown, British Guiana, for the journey into the interior. They had timed their departure at the beginning of the dry season, for during the rains the interior is practically impassable. One must travel for days afoot through dense tropical forests, and the rains make them damp, soggy, malarious, and full of danger.

Unfortunately, the dry season that year proved to be anything but dry. The rains returned, and for weeks the party

was held at a diamond camp near the Potaro River, literally rained in, and it was impossible to advance till the season should change. Here Sister Christian became so seriously ill with fever that it became necessary, in order to save her life, to put her in a hammock hung on a pole between carriers, and have her taken back to Georgetown, where the doctors decided it would be impossible for her ever to return or live in the malarious interior.

Brother Christian went back to the camp where he had left the Cotts, and after incessant rains had finally ceased, the caravan of carriers again took up the journey through the forests. The paths, ill defined, mere trails grown lush with tropical vegetation, had to be broken anew. Ravines were crossed on moss-covered, slippery logs. Rivers and streams, which often swirled angrily around the braced limbs of the travelers, were forded with dugout, skin-bark canoes, canvas boats built over a rough frame, cut each time from the forest. Meals were cooked under the most primitive conditions, and bread baked in improvised Dutch ovens made from five-gallon kerosene tins.

But at last the long journey was over, forest and savanna a thing of the past, and the little company arrived at Mt. Roraima. Settling required the building of a house, living in a temporary tent meanwhile, the building of a church, getting acquainted with the villagers, their customs and habits, as well as a multitude of other new and untried experiences.

To the situation was added the perplexity of obtaining supplies. None were obtainable short of Georgetown, 300 miles away. To get them meant the sending of men, under supervision, to transport these goods to the station. The same weeks of effort would be theirs. To this would be added the heavy expense of the transport. The whole expedition must be well organized and efficient. At best the goods would often come through spoiled and moldy. In this way approximately one third of the goods were lost, entailing heavy expense upon the workers.

As the work of educating and training the native people began, the children, the most susceptible, were the first to show a change in their attitude. But it was a slow process, and months passed before definite results of the labor expended were visible in lives transformed by the power of the gospel.

When journeys were made into the interior, as in the case when Brother Cott and his helpers were traveling south to Acurima and Boa Vista in Brazil, Sister Cott was left alone in the village, with only little Joycie, their adopted daughter, for company. Those were lonely days, among a strange people, and far from any of her own nationality. In the two years that Sister Cott was there, previous to coming to the biennial meeting in Trinidad in the winter of 1928-29, she had not seen a white woman for the entire period. Never shall we forget the brimming eyes and the uncomplaining lips of Sister Cott as she told of the loneliness of that vigil in the interior among the Indians while she waited through the long weeks for the return of her husband.

Yet when the question was raised as to their return to Roraima, there was but one reply. Brother and Sister Cott were immovable, both convinced that there was only one thing to do. What would become of the Indians? They must go back and complete their work. There were twenty in the village preparing for baptism. At Acurima there were sixty more who were keeping the Sabbath and awaiting fuller instruction for this rite. It would mean weeks of separation, perhaps, but there were souls waiting their return. They must go.

There are no luxuries up there. Not much to catch the eye except the wild beauties of nature spread all about them. They tried to grow a garden, but it was found impracticable so far as northern fruits and vegetables are concerned. But little is raised on the savanna except a coarse root, cassava, and a few odds and ends of native cultivation. The home is such as one can build with limited tools from forest timbers. No comforts, plenty of isolation, hardship, perplexity, sometimes heartbreaking anxiety. Yet the very used eloquently pleads, and the hearts of Brother and Sister Cott, their ears attune to the cry of the Indians, respond, and they return. This is sacrifice. And it is for such as these that we go out in the Harvest Ingathering period to solicit funds. What is our task and our service compared with theirs!

## The Church Missionary Service

(Fifteen-minute Missionary Meeting)

### Suggestive Service Program for Sabbath, September 7

MISSIONARY TOPIC: "Harvest Ingathering. Securing of Weekly Reports."

TEXT: Matthew 5: 14, 16.

SUGGESTIONS: The fifteen-minute missionary meetings during September will all be taken up with Harvest Ingathering promotion and reports. Today, prior to the presentation of the Rally Day program, instruction regarding weekly reporting should be given the entire church. To keep the spirit of the Harvest Ingathering campaign running high, nothing will contribute more than this oral weekly reporting system. All band leaders should understand they are expected to report each week for their band. This very thing will arouse enthusiasm, and be the means of getting others to take part in the work. Use the remainder of the time for any further instruction that has not yet been given regarding Harvest Ingathering work.

### Suggestive Service Program for Sabbath, September 14

MISSIONARY TOPIC: "Harvest Ingathering."

TEXT: Luke 11: 23.

SUGGESTIONS: The time of the fifteen-minute service today will be well taken with reports from band leaders, thus determining where the church stands in relation to its goal, and the telling of a few experiences. Brother A. C. Griffin, home missionary secretary of the Kansas Conference, tells the following interesting Harvest Ingathering story:

A lady sat on her front porch as I approached the house in Harvest Ingathering work. I introduced myself and started to tell her about our work, but she interrupted me by saying rather excitedly: "But I don't have any use for these Advents."

I replied, "Well, you don't? And how is that?"

"They keep Saturday for Sunday."

"Perhaps they have reasons for doing so."

"But, anyhow, they don't keep our Sunday!"

"Which should they keep, your Sunday or the Lord's Sabbath?"

She looked at me in astonishment, but had no answer.

"Now since you mentioned this subject, let us consider it a few minutes. What day was made the Sabbath in the beginning?"

"The seventh day used to be the Sabbath in olden times."

"And did not Christ keep the same Sabbath day?"

"Yes."

"And didn't His disciples keep the same day?"

"Yes."

"And don't you know that there isn't a single verse in the New Testament which speaks of any other day as a holy day or Sabbath day?"

"Well, I hadn't thought much about that. I don't know why we do keep Sunday. I'm going to study up on that subject."

"Would you like to have some literature on this subject?"

"Yes, I surely would."

I gave her some tracts. And thus it is that in the Harvest Ingathering work we find many opportunities of giving the message.

### Suggestive Service Program for Sabbath, September 21

MISSIONARY TOPIC: "Soul-Winning Experiences."

TEXT: Luke 16: 13.

SUGGESTIONS: The Harvest Ingathering campaign is wholly and entirely a soul-winning missionary effort, and a genuine spirit of earnest consecration is necessary if successful results are obtained. From "Christian Service," page 169, we quote:

"To all who are about to take up special missionary work with the paper prepared for use in the Harvest Ingathering campaign, I would say: Be diligent in your efforts; live under the guidance of the Holy Spirit. Add daily to your Christian experience. Let those who have special aptitude, work for unbelievers in the high places as well as in the low places of life. Search diligently for perishing souls. *Oh, think of the yearning desire Christ has to bring to His fold again those who have gone astray!* Watch for souls as they that must

give an account. In your church and neighborhood missionary work, let your light shine forth in such clear, steady rays that no man can stand up in the judgment and say, 'Why did you not tell me about this truth? Why did you not care for my soul?' Then let us be diligent in the distribution of literature that has been carefully prepared for use among those not of our faith. Let us make the most of every opportunity to arrest the attention of unbelievers. Let us put literature into every hand that will receive it. Let us consecrate ourselves to the proclamation of the message, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God.'

Give as much time as possible today in the fifteen-minute missionary meeting to the reporting of experiences.

### Suggestive Service Program for Sabbath, September 28

MISSIONARY TOPIC: "Harvest Ingathering."

TEXT: Matthew 5: 40.

SUGGESTIONS: It is very important, in the conduct of the Harvest Ingathering campaign, that those leading out have faith in its successful culmination. "Living faith will prompt to energetic action. The spirit manifested by the leader will be, to a great extent, reflected by the people."—"Christian Service," p. 177. The Harvest Ingathering campaign is the Lord's campaign, and He will make Himself responsible for its success if we place our dependence in Him, exercising faith in His ability to work through us. Elder J. C. Klose, home missionary secretary of the Southeastern Union, writes of the result of faith in this work, as follows:

"Last fall during the Harvest Ingathering campaign I was asked to help a church in a city that had suffered heavily during the hurricane disaster. Many houses were demolished, hundreds were dead, and thousands rendered homeless. Relief workers were busy, but there was much begging on the streets. The prospects did not look very bright, to say the least.

"During the meetings at the church I talked faith and courage to our people, even amid the most forbidding circumstances. The next day I started out with the elder of the church to show him how to do soliciting. We called on people who in former years had contributed, but not one would contribute. After calling on twelve business men without receiving a cent, the church elder began to look serious. It seemed as if we would fail, but there is no crisis with the Lord. Just before we returned home that day the Lord blessed us with two donations of \$5 each.

"Then the tide began to turn. The pastor of the church and his faithful wife, together with a number of the church members, pressed on until they had the satisfaction of seeing their church goal raised. Before I left that city I had the privilege of seeing some of the results of faith in Harvest Ingathering work."

## The Harvest Field

(Harvest Ingathering Rally Song to the tune of "Pentecostal Power," No. 61 in "The Gospel in Song")

THE story's told, of days of old,  
How men went forth to sow  
The seeds of grain; the early rain  
Came down to make it grow.

CHORUS:

Church, now is come thine hour,  
The Holy Spirit's power  
Is falling in mercy, it flows a living tide!  
O church of God, enlightened,  
Reap harvest fields all whitened.  
The Saviour soon is coming; tell the news far and wide.

Through sunshine bright, the dews of night,  
Grew sturdy stalk and blade;  
The latter rain filled out the grain,  
A golden harvest made.

See, all earth's fields ripe harvest yield,  
The latter rain has come;  
O church, arise! lift up thine eyes,  
Reap till the work is done.

Our great campaign comes on again,  
Ingather while you may;  
Reveal your Lord, hold forth His word,  
Night cometh, work today.

J. A. STEVENS.



## Junior Missionary Volunteer Meetings

### Suggestions to Junior Superintendents

*The Companion Requirements.*—Some one has well said, "Youth can never take life easy, they must be active; therefore, direct their activities." This is why the nature, first aid, and other physical activities have been listed among the requirements for the Companion Class of Juniors. If their time is filled with these helpful things, they will have less time for objectionable pursuits; in fact, many with a little instruction and leadership to start them off, will go on studying the particular phase which appeals to them most, to the exclusion of pleasures which they had once thought essential. For information on first aid and nature work see Junior Manual, pp. 135-161; also Junior Handbook, pp. 43-62.

The method of tracking and trailing is discussed also in the manual (p. 161) and the handbook (p. 63). It will thrill you to read the story of one such outing as told by A. W. Spalding in the *Youth's Instructor* of June 18, 1929.

Christian help work is another activity required in the Companion Class, and it is important that our boys and girls learn while young to engage in such helpful work. Seek opportunities in your neighborhood, and put the Juniors in touch with them, either in groups or as individual workers. Help them to be observing in seeing for themselves things to do. Encourage them by calling for reports and commending them for work done. Making scrapbooks for children's hospitals or homes will be interesting evening work for groups of Juniors. Each should contribute some pictures of his own collection. Then, if possible, arrange for the group to go to the institutions when the picture booklets are distributed, thus encouraging them by seeing the brightened faces of children who receive their gifts. A Junior also could profitably spend an hour each day reading to a shut-in, perhaps thus completing his own Reading Course requirement, as well as bringing pleasure to another.

E. E. H.

### The Friendly Stars

(Program for Week Ending September 7)

BY S. ELLEN KLOSE

Song Service. (Nos. 4, 60, 82, in "Sunshine Songs.")

Opening Song: "Little Twinkling Stars." (No. 26 in "Sunshine Songs.")

Scripture Repeated in Concert: Psalm 19.

Prayer.

Secretary's Report and Missionary Work Done.

Talk by Junior: "The Gateway to Heaven." (Point out the middle star in the chart of Orion [On blackboard. See Reading Course book, "In Starland," p. 221; or "Star Stories for Little Folks," p. 15], which is not a star, but a great corridor of light. Read description of nebula, "In Starland," pp. 200-204. Other references: "Early Writings," pp. 40, 41; "Great Second Advent Movement," pp. 255, 257-259; Eighth Grade Bible Book, "God's Great Plan," p. 487. Tell how Mrs. White's vision of this "open space" affected Joseph Bates. Use Junior Manual, pp. 146-153; or the Junior Handbook, pp. 53, 54, 99, for location of the constellations, stars, and planets.)

Illustrated Talk: "How to Find Our Way by the Stars." (Have diagram of Big Dipper and North Star on blackboard. Explain to Juniors that just as it is easy to find our way by the sun, so it is also possible to find the way at night by the stars, as sailors have done for centuries. Locate the two stars forming the outer bowl of the Big Dipper. Then imagine a straight line connecting these stars from bottom to top and continuing on up to the next bright star. This is the North Star, and you are facing directly north.)

Poem: "The Star." (See "True Education Reader," No. II, p. 26.)

Talk: "Our Giant Sun." (By a Junior.)

Talk: "The Moon, the Earth's Child." (By a Junior.)

Duet: "Tis Shining Still." (No. 41 in "Sunshine Songs.")

Talk: "The Friendly Stars." (Given by several Juniors or by superintendent.)

Check up Companion Class Members. (Identifying of the stars should be at night, but can now be reviewed. One lesson on location of the stars is not sufficient.)

Response. (Call for one thought that impressed each Junior.)

Closing Song: "I'm a Child of the King."

### Talk: "Our Giant Sun"

If the sun would cease to shine, there would soon be no people on the earth. We would perish from cold and starvation. If the light rays of the sun were reduced by only 10 per cent, the temperate zone would become a frozen waste. Perhaps we might keep warm for a while by means of the coal in the mines, but what would we do if our food gave out?

If we stop to think, we find that neither the windmill nor the waterfall would give us power if it were not for the sun. It is because the sun heats some sections of the atmosphere to a higher degree than others that we have winds, and it is because the sun vaporizes the water of the oceans and raises it to the hills and mountain tops that we have the rain, causing rivers and waterfalls.

This giant sun gives us all our food and heat and light. It makes and distributes our weather, keeps the winds blowing, and holds big and little worlds in their appointed paths.

The sun is in the center of our solar system, with eight planets circling around it. The power of gravity from the sun holds them in their places.

We are 93,000,000 miles away from the sun. If we could travel in an airplane at the rate of 150 miles an hour, it would take us seventy years to reach the sun. If we were charged three cents a mile, the trip would cost us \$2,790,000.

The sun is enormous in size. Its diameter is 860,000 miles, or about 108 times that of the earth. If we could put the sun in a pair of scales, we should have to use 329,000 globes like the earth to balance it. A small pea placed beside a large pumpkin gives some idea of the size of the earth in comparison with the sun.

### Talk: "The Moon, the Earth's Child"

THE moon is one of the smallest of the heavenly objects, but because it is relatively nearer to us it looks to be the largest, next to the sun.

On the moon there are no seas because there is no water. There are no storms. We might almost say that nothing ever happens on the moon. There are no winds to stir the dust. No clouds ever move in its sky. All over the land broods a terrible emptiness.

The time from sunrise to sunriss is about a month long. Two weeks of blinding, scorching sunlight are followed by two weeks of frigid arctic darkness. During the long night the temperature goes down to 400° below zero.

The area of the moon is a little less than the combined area of North and South America. Its diameter is about one fourth that of the earth. The distance is about 239,000 miles from us. Traveling 150 miles an hour, an airplane would be a little longer than two months in reaching the moon.

You could certainly set a world's record for high jumping on the moon. Gravity pulls one sixth as hard there as it does on the earth. Therefore, if you can jump six feet in a contest here, you would be able to jump thirty-six feet on the moon. A brick that weighs six pounds here would weigh one pound there.

It is a dead world of stillness and mystery, and yet just as the sun keeps our atmosphere in circulation through winds, so the moon keeps the oceans in circulation. It brings the tides up on the shore twice a day, which cleanses the seashore. Thus millions of tons of water are lifted many feet twice a day.

### Talk: "The Friendly Stars"

"SILENTLY one by one in the infinite meadows of heaven,  
Blossomed the lovely stars, the forget-me-nots of the angels."

How often have you watched them! Our friends up in the sky, shining down on us at night, never go to sleep. While we are snug in bed they are watching over us.

Have you ever stopped to think how this earth would be at night were there no stars or moon to shine? Many a night traveler would not know which way to go. Would you know which way is north if there were no North Star?

In the daytime, while we are busy, the stars are still shining, only we cannot see them. Place a small candle on the table in your living room while the sun is shining. See how feeble the light of the candle is. Now you can understand why we do not see the stars while the sun is shining.

If you could stand upon one of the bright stars and look toward our sun, you would be surprised to find how dim and insignificant it looks. It appears as a small star.

Besides our earth, there are seven planets of considerable size and a host of little ones which depend upon the sun. They all revolve about the sun and derive their light and heat from its beams. In a good many ways these planets resemble the earth, and one of them, Venus, is about the same size. Mercury and Mars are much smaller, but Jupiter, Saturn, Uranus, and

Spend an evening with the Juniors studying the stars.

Neptune are a great deal larger. The ancients named the days of the week from the first five, and the sun and moon.

(The diagram on page 191, "In Starland," by Fannie Dickerson Chase, should be reproduced on the blackboard to give the children an idea of the relative sizes of the planets.)

I wonder if you have ever been told to count the stars when you could not go to sleep? If you were to go to the equator and carefully count the stars at night, you might see about 6,000 with the naked eye. If you were to use an opera glass, the number might be increased twenty times. The heavens are filled with many stars so far away that their rays of light cannot be seen with the naked eye. Many stars can be seen only with the most powerful telescope. Alpha Centauri, the star nearest us, is estimated to be more than two and one-half trillion miles away. Its light, traveling 186,000 miles a second, is four years reaching the earth.

Among the brightest stars are: Sirius, Vega, Capella, Arcturus, Rigel, and Betelgeuse. (Assign these to six Juniors to look up in star books of your local library. Also see the books, "Star Stories for Little Folks," by Gertrude Chandler Warner, and "In Starland," by Fannie Dickerson Chase.)

## The Holy City — New Jerusalem

(Program for Week Ending September 14)

BY GERTRUDE HANSCH

**Songs for Today.** (Nos. 42, 586, 849, 850, 919, 905, 854, 889, 879, 888, 862, 865, in "Christ in Song.")  
**Open the Meeting With Silent Prayer.** (While the organist plays softly No. 196 in "Christ in Song.")

**Scripture Reading:** Revelation 21: 1-7.

**Prayer by Two Juniors.**

**Reports, Announcements, and the Offering.**

**Special Instrumental Music.**

**Reading:** "Land, Land!" (Have Juniors in the audience read the texts throughout. Or three Juniors may stand ready to read all texts. Be sure all are ready to respond so as not to drag.)

**Superintendent's Talk:** "The Home That Is Being Prepared for Us." (For material see Revelation 21: 1 to 22: 5, and Mrs. White's vision of the new earth as given in "Early Writings," pp. 14-20.)

**Symposium:** "Something for Every One in the New Earth."

**Recitation:** "The Way to Heaven."

**Resolving to Be There.** (Testimonies by the Juniors.)

**Close by Repeating Together Psalms 19: 14.**

### Note to Junior Superintendent

Your aim in having this program should be to instill within the heart of every boy and girl in your Junior Society a determination to be among those who will dwell in the New Jerusalem. The scripture upon which the program is based is one of the memory requirements for the Comrade Progressive Class.

### Reading: "Land, Land!"

I HAVE accepted a land agency with the best company in existence. (2 Cor. 5: 20.) A new tract of land is soon to be opened for settlement. (Isa. 35: 1.) Just as soon as the requisite number of bona fide settlers can be secured, the opportunity for securing a home here will close. Everything has been investigated, and this is beyond question the best offer that has ever been made. Title absolutely perfect. (1 Cor. 2: 9.) The present owner intends to reserve a portion for himself and live with those who come. (Rev. 21: 3.)

**Climate.**—No malaria. (Isa. 33: 24.) Well watered. (Rev. 22: 1.) Winters pleasant and balmy. Summers cool and delightful. No storms, tidal waves, or earthquakes. Climate absolutely perfect.

**Society.**—Only the best of society. Excellent neighborhood. Very friendly neighbors. No jails needed. Good opportunity for those musically inclined. Musical instruments furnished free. (Rev. 5: 8.) Musicales given, in which all participate. There is an aviation meet once every month. All then go up to the metropolis. (Isa. 66: 23.) Board and room without cost to citizens who own land and have proved up on it.

**Stock Raising.**—Good country for all kinds of stock. Lions eat straw and fatten on it. (Isa. 11: 7.) There are no wild or unruly animals. (Isa. 11: 6.)

**Fruit Raising.**—Fresh fruit every month in the year. (Rev. 22: 2.) No blight, mold, scale, rot, or scab. (Rev. 22: 3.)

**Buildings.**—Every settler has a home already provided, which is better than any house he has ever previously occupied. (John 14: 1-3.) However, for those who decide to build, material is furnished free. (Isa. 65: 21.)

**Educational Advantages.**—An excellent school will be conducted. (Isa. 54: 13.) The best teacher will constantly im-

part instruction. (John 3: 2.) No limit to the advancement that can be made. An examination is given in which the applicant must stand 100 per cent. (Matt. 5: 48.) A list of requirements may be had for preparation. (Ex. 20: 1-17.)

**Miscellaneous Information.**—Gold is plentiful. In fact, the city pavements are of gold. (Rev. 21: 18.)

There is no expense for clothing, as all this is furnished. (Rev. 19: 8.) No water, gas, or electric bills to settle. No taxes, no rent. The principal thoroughfare is well kept, so that any one can travel on it. (Isa. 35: 8.) No danger from speeding automobiles or run-away horses. (Isa. 11: 9.)

A great banquet is to be held at the opening of the tract, by the original owner. (Rev. 19: 9.) He has spent an incredible amount in getting it ready for settlers, and so will spare no expense at the opening to provide richly all things. (Rom. 8: 32.) He Himself will serve the viands to those so fortunate as to be present. (Luke 12: 37.) Annual moving is unknown, for when settlers are once established, they never need to move, nor wish to do so. (Rev. 3: 12.)

It is very important that all who desire to participate in this excellent opportunity make no delay. The number who can be accommodated will soon be made up. (Rev. 14: 1.) There is no time to lose. (Heb. 4: 7.)

Race, position, or previous conditions, absolutely no bar. (Acts 10: 34.) All who will, may take up a claim. (Rev. 22: 17.) But it must be done before the tract is first opened. (Rev. 22: 11.)

Here in this land is rest for the weary, strength for the weak, riches for the poor, food for the hungry, health for the sick, youth and beauty for the aged and decrepit, joy and peace and comfort for the sorrowing and distressed and troubled. Here is restoration for the robbed. Here is balm for the wounded. Here is life for the dead! O, whosoever will, let him come!—*T. H. Jeys.*

### The Way to Heaven

Just "turn to the right and keep straight on,"  
And you cannot miss the way.  
"Is it rough?" you ask. Oh, yes, sometimes;  
But it's rougher if you stray.  
For to all who travel the one sure road  
There's a perfect Guidebook given;  
But there's no map shown of the lands around;  
It's only the way to heaven.

So, when you have started, keep straight on,  
Turn neither to left nor right;  
For danger lurks on either side,  
Though the signals all burn "white;"  
There are hands that beckon and lips that call,  
And the shady lanes look sweet;  
But they hold a lure for the wavering heart  
And a snare for the wandering feet.

The Lord of the land to which we go  
Has servants many and true,  
And the only road to their heavenly home  
Is the one you are walking, too;  
And never yet was the way so hard,  
Or the night so dark and long,  
But some one offered a helping hand  
And some one started a song.

So "turn to the right, and keep straight on,"  
And a Guidebook will be given;  
There's no map shown of the lands around,  
But it tells the way to heaven.

—*Annie Johnson Flint.*

### Symposium: "Something for Every One"

(Pass out in advance to Juniors who should prepare to quote or read the paragraphs indicated.)

1. Joy for the soul winner. G. C., 647, par. 1, beginning, "And the redeemed," to end of par.
2. The lover of beauty and harmony will be thrilled. G. C., 678, par. 3. Also E. W., 289, par. 2.
3. The architect and carpenter will long enjoy the labor of their hands. Isa. 65: 21, 22.
4. No one will become weary or tired. G. C., 676, par. 3—  
"In the city of God . . . far from its close."
5. We shall associate with the highest class of society; there will be no questionable amusements. G. C., 677, par. 1.

Have you completed your memory work on the Holy City? — Rev. 21: 1 to 22: 5.



6. Students will be able to study the greatest science of all ages, G. C., 677, pars. 2, 3; 678, par. 1.
7. It is our home. "We are homeward bound. He who loves us so much as to die for us, hath builded for us a city. The New Jerusalem is our place of rest." T., IX, 287.

## Harvest for the Ingatherers

(Program for Week Ending September 21)

BY BEULAH WALLEKER

Song Service. (Nos. 203, 228, 238, in "The Gospel in Song.")  
Opening Song: "Count on Me." (No. 235 in "The Gospel in Song.")  
Bible Study.

Prayer.

Announcements, Reports, Offering.

Exercise: "Harvest Ingathering."

Dialogue: "Our Good Times."

Missionary Symposium. (Chosen from the articles by E. E. Andross, C. B. Haynes, and A. W. Cormack in the 1929 Harvest Ingathering "Watchman Magazine," to be told by the superintendent or older Juniors.)

Memory Gem: Luke 10: 2. (Have on the blackboard.)

Special Song: "Work Today."

Setting Our Harvest Ingathering Goal. (See note.)

Recitation: "Put It Through."

Drill on the Harvest Ingathering Canvasses. (See suggestive canvasses in Harvest Ingathering Instruction Leaflet, p. 19.)

Closing Song: "As a Volunteer." (No. 112 in "The Gospel in Song.")

Stand and With Heads Bowed Repeat Pledge.

### Note to Junior Superintendent

The object of today's program should be to inspire the Juniors with a desire to go out in the Harvest Ingathering to work for Jesus. Set a definite goal toward which you will work in raising money, but keep ever before the boys and girls the even higher objective of winning a soul. Stress the importance of being kind and courteous under all circumstances. If you know of some good which has come from previous Harvest Ingathering campaigns in your community, speak of that. In connection with the setting of your goal have several Juniors relate experiences they had last year. Decide upon a goal device, and keep it where Juniors can see how they are progressing from week to week. Make the campaign short and snappy. Be sure to read the 1929 Harvest Ingathering Instruction Leaflet, noting especially the section on the work of Juniors.

### Dialogue: "Our Good Times"

(Louise sits turning leaves of song book. A knock at door.)

Louise: Oh! come in, Grace. I've been looking over the songs we sang last night, and thinking what a good time we had.

Grace (sitting down): Didn't we have a wonderful time? I can hardly wait to go again. Did you ever see people who seemed to appreciate gospel songs more?

Louise: No, indeed. George, who was soliciting, said that one old lady told him it made her think of when she was a girl, and although she was poor, she gave him 25 cents.

Grace: Yes, and one lady told Genevieve that the one song, "When the Roll Is Called Up Yonder," was worth a dollar, and she gave her a dollar. (Knock is heard. Louise opens door and Fern enters. Is greeted warmly.)

Fern: How are you, girls? Isn't it a lovely day?

Louise: Yes, indeed it is. Take a chair, Fern. Grace and I were just talking of the fine time we had last night.

Fern: Where were you? I don't know what you are talking about—I've been away for a week.

Louise: And you haven't heard? Oh! we have had a splendid time. It's Harvest Ingathering.

Fern: Harvest Ingathering? Oh, have you been out soliciting? I wish I had been here. Did you go to the houses or on the street with the cans? I like both ways.

Grace: Oh, no! Neither one, but we surely had a good time. A number of us, and some of the older folks, too, went out on the streets and sang as we walked along. Four of us went to the houses on both sides of the street. We sang as they solicited the funds for missions.

Louise: Guess how much they got in less than two hours.

Fern: I can't guess—five or six dollars maybe.

Louise: You'd better say twenty-five dollars. Just think of it—in less than two hours! A worker from the West was here, and he says they have a large truck with an organ on it, and the young people ride through the streets singing while others solicit from door to door, giving away the papers and asking for an offering for missions. Sometimes folks come out on the sidewalk to give money.

Grace: Yes, they got over six hundred dollars in one church out there last year, just in this way. Isn't that wonderful?

Fern: That's just splendid. I like soliciting with the cans, but this would be fun, too. When are you going out again?

Louise: Tomorrow night. I can hardly wait.

Grace: Neither can I. Just think, we will soon have our J. M. V. goal, and then we're going to double it.

Fern: Yes, indeed! What time do we leave tomorrow night?

Louise: We meet here at 6:30 and go right out. We want to go before people leave home for the evening.

Fern: Well, I must go now. I'll see you tomorrow night.

Grace: Wait a minute for me, Fern. Good-by, Louise.

### Exercise: "Harvest Ingathering"

**H** is for **H**ome, the place we all love, and also for **H**eaven it stands.

**A** is for **A**ll, and we must all work, that this message may go to all lands.

**R** is for **R**ight, and for **R**ighteousness true, which we must all have in that day.

**V** is for **V**iet'ry, which Jesus will give to all who will work and will pray.

**E** means that **E**arnestly we must all work, if success our effort shall crown.

**S** means that **S**oon the work will be done, and heaven to earth will come down.

**T** tells us **T**ruly the hour is late, and we must all hasten today.

**I** that **I**n all the funds may be gathered; so we'll work with our might while we may.

**N** says the **N**ight is now hast'ning apace, the night-time, when no man can work.

**G** means that we must all **G**o quickly out; that now 'tis too late to shirk.

**A** stands for **A**ngels who will stand by our side, and help us to win in the fight.

**T** stands for **T**ime, the rich **T**alent God gives to each one who'll use it aright.

**H** is for **H**elp, God stands ready to give to all who will ask for His aid.

**E** is for **E**arly, the time to begin; if He's with us, we'll not be afraid.

**R** stands for **R**oyalty; we belong to the King, and His sovereignty we will obey.

**I** means that **I** will do all that **I** can to hasten His message today.

**N** means that **N**ow is the time for the work of gathering funds for the cause.

**G** stands for **G**o, which we quickly will do, that all nations may know of God's laws.

### Song: "Work Today"

(To the tune of No. 568 in "Christ in Song.")

LET us gather in the money—  
We can do it if we will.  
We can reach our goal in dollars  
If we each our place will fill.  
We can take the Saviour with us  
As we go from door to door;  
He will keep our feet from falt'ring,—  
He has helped us o'er and o'er.

CHORUS:

Then gather funds for missions,  
Then gather funds for missions,  
Then gather funds for missions,  
Ere the harvest time be passed.

We are in the Junior Army  
And we'll work for Christ our King:  
He has called us to His service,  
And His praises we will sing.  
We will keep our aim before us  
And our pledge and motto, too;  
And the Junior Law we'll treasure,  
And to Jesus we'll be true.

Let us then be up and doing,  
For the day advances fast,  
And the night is swiftly coming  
When the harvest will be past.  
We must hasten on our mission,  
Quickly all the funds bring in;  
That the work may soon be finished,  
Which will end the night of sin.

—Mrs. Mabel Walleker.

Is the Harvest Ingathering campaign ON in your society?

## Bible Study

WHY has God put us in this world? Matt. 5: 14.  
 Why should we let our lights shine? Matt. 5: 16.  
 Who will come to the light? Isa. 60: 3.  
 Does God want us to gather money from the people of the world? Prov. 13: 22; Isa. 60: 5, margin.  
 Why does God allow sinners to get wealth? Eccl. 2: 26.  
 Will God consecrate their wealth to Himself? Micah 4: 13.  
 When shall we do Harvest Ingathering work? Eccl. 11: 6.  
 Where shall we work? Isa. 32: 20.  
 As we work for others, what will happen to us? Prov. 11: 25; Isa. 58: 10, 11.

## Put It Through

In your work and in your play,  
*Put it through!*  
 Hang right on like yellow clay,  
*Put it through!*  
 When a job you once begin,  
 Through the thick and through the thin,  
 Set your mind and heart to win,  
*Put it through!*

What if others may have failed?  
*Put it through!*  
 Though by powerful odds assailed,  
*Put it through!*  
 You'll not be an "also ran,"  
 Square your shoulders like a man,  
 "In God's strength," just say, "I can,"  
*Put it through!*

Well, suppose things do look bad,  
*Put it through!*  
 Victory's sure, so just be glad.  
*Put it through!*  
 When you know you're in the right,  
 Do your duty, bravely fight,  
 Just go in with all your might,  
*Put it through!*

— Author Unknown.

## Our Pledge

(Program for Week Ending September 28)

Song Service. (Nos. 190, 88, 110, 21, 90, in "The Gospel in Song.")  
 Secretary's Report and Reports of Missionary Work.  
 Opening Song: "Keep the Heart Singing." (No. 103.)  
 Responsive Reading: John 15: 7-17.  
 Prayer by Two Juniors.  
 Special Instrumental Music.  
 Talk: "I Will Be Pure and Kind and True." (The main part of this talk may be given by an older Junior, who calls upon three other Juniors to give the parts applying to the three words, Pure and Kind and True.)  
 Talk: "Our Colors." (See Note to Junior Superintendent.)  
 Discussion: "A Servant of God and a Friend to Man." (Conducted by the superintendent. Read Matt. 20: 26-28. For help, see "The Lighted Way," by M. E. Kern, pp. 63-74.)  
 Special Song: "Others." (No. 64 in "The Gospel in Song.")  
 Recitation: "The House by the Side of the Road." (See "The Lighted Way," pp. 71, 72.)  
 Blackboard Thought: "I Will." (Have these two words in capitals on the blackboard. Point out that they precede each clause in the Junior Pledge. Give definition of the word "will"—"power of choosing and of acting in accordance with choice." "I" is a personal pronoun. We pledge for ourselves, not some one else. Copy on the blackboard from "The Desire of Ages," p. 668, par. 3, "If we consent . . . in doing His Service.")  
 Foundation of the Pledge: "By the Grace of God." (A foundation is always made first. Framers of the Pledge knew we would need a good foundation in order to keep it, hence this phrase preceding all the rest. Read 2 Cor. 12: 9.)  
 Song: "As a Volunteer."  
 Close by Repeating Together the Junior Pledge.

## Note to Junior Superintendent

Next month we shall consider the Junior Law in one program. In discussing the second clause of the Pledge, "I will keep the Junior Law," little is said today; but point out that it is well for us early in life to set up a standard by which we will measure our hearts and our service. The Junior Law is such a standard. Read Psalms 60: 4. Tell this story as told by F. A. Kelley, a chaplain in the late war:

"I went with a regiment of colored lads for several days. It seemed as if every inch of that eleven-mile march the ground was covered by shell fire from the enemy.

"The colonel in command said, 'I think this is unhealthy.' And soon the men were ordered to lie down by the roadside. Quickly they obeyed—all except one man, the color bearer. The colonel shouted at him more loudly, but the soldier still stood.

"Then the colonel went nearer and shouted his orders. 'You heard what I said,' he yelled; 'why don't you lie down?'

"'I can't lie down,' replied the color bearer.

"'Why not?' asked the colonel.

"The soldier answered: 'Well, Colonel, when Governor Whitman gave me these colors, he said: "Sergeant, see to it that these colors never touch the ground." And they never shall.'

## Talk: "I Will Be Pure and Kind and True"

THERE is an Egyptian legend that when a man dies he is conducted immediately to a great Hall of Truth and Righteousness. Around the walls of this hall are seated forty-two accusers, each of whom may bring one accusation against the dead man. He must be able honestly to deny every charge brought against him if he is admitted to heaven. To make sure that he answers truthfully, so the legend goes, at the door of the hall the man's heart is removed from his body and placed in a balance with the symbol of truth occupying the other side of the scales. If his heart proves to be under weight, that is, if he does not speak the truth, then, the story has it, he is fed as a dainty morsel to the hippopotamus guarding the gateway of the heavenly gardens.

It is only a legend, to be sure, and it seems strange, this idea of weighing the heart in a balance; and yet, is not God weighing our hearts, boys and girls, each day? You have heard the story of the great king Belshazzar, how as he drank and reveled till at the midnight hour, a strange, mysterious hand appeared and wrote upon the wall? And what did it write? "Thou art weighed in the balances, and art found wanting." There are many heart texts found in the Bible. I wonder if we can call some to mind. (Bring out such texts as Ps. 119: 80; 139: 23; Prov. 4: 23.)

Have all repeat together Matthew 5: 8, "Blessed are the pure in heart: for they shall see God." This brings us to the first clause of our Junior Missionary Volunteer Pledge, "I will be pure and kind and true."

"I will be pure"—the dictionary tells us that "pure" means "clear, simple, unmixed."

Our text reads: "Blessed are the pure in heart." Then the heart must be the source from which springs the clear, simple, unmixed Christian life of a Junior. I think of the story of Queen Ann, who had long wanted to meet Dr. Isaac Watts, the writer of so many beautiful hymns. One day the opportunity came, and into the presence of the great queen was ushered the little man—for Dr. Watts was very slight of stature. The queen's astonishment was betrayed in word and tone as she greeted him: "Oh, is this the great little Dr. Watts?" But the keen man revealed to the queen a degree of greatness which she had not sensed when he replied:

"Were I so tall to reach the pole,  
 Or grasp the ocean with my span,  
 I must be measured by my soul:  
 The mind's the standard of the man."

The psalmist tells us that as a man "thinketh in his heart, so is he." Let us be true in heart, and our words and actions will follow on.

"I will be pure and kind." Real kindness is doing good from the heart, not because it is courteous, not because it is our duty, but because our heart prompts us to be kind. A little boy was having daydreams—the kind boys have when they think of all the great and big things they will do and be when they grow up. As he walked along, an old man chanced to come the same way, and thinking to profit by the experience of the one who had already gone along the way of life, the boy asked, "If you could go back and be a boy again, mister, what would you do differently?" The old man walked on a moment in silence, and then replied, "Lad, I'd just be more kind—more kind," he repeated. (Here Juniors may be asked to list on the blackboard ways in which they can and will be more kind. See also talk, page 14.)

"I will be pure and kind and true." To be true means that we will be honest and fair in every word and action. Action? Yes, for the proverb tells us that "actions speak louder than words." (Discuss how it is possible to act out untruthfulness by doing or not doing certain things. Draw a lesson from the curse pronounced upon the fig tree because it bore leaves first when its mission was to bring forth figs before the leaves. Matt. 21: 19.)

EMMA E. HOWELL.

## Senior Missionary Volunteer Meetings

### Suggestions to Missionary Volunteer Leaders

It is hard sometimes for young people, both Juniors and Seniors, to know how to give an interesting talk, even though the material has been carefully prepared. We solved this problem in our society last winter by having a subsidiary organization, known as the Young People's Mutual Improvement Society. This was considered part of our Missionary Volunteer activities, and included our Missionary Volunteer membership, both Juniors and Seniors. We met in the schoolhouse every Tuesday evening. We emphasized promptness by beginning on time and closing on the dot! Parliamentary rules were strictly adhered to.

The first thirty minutes of the evening were devoted to music, readings, extemporaneous speeches, etc. The last part of the session was spent in discussion of topics of the day which vitally concern every Seventh-day Adventist young person. We worked constantly for improvement—better organized material, better presentation, better posture, better English. Critics and judges added greater incentive for thorough preparation. Everything was always kept on a high standard.

The pastor of the church took a keen personal interest in all the Missionary Volunteer activities, conducting the Standard of Attainment class each week, attending the society meeting, and helping us on our Tuesday evening personal improvement sessions. Social problems grew less in our church, Missionary Volunteer meetings improved, and the young people grew more loyal. Only a few social gatherings were held during the winter, and all under the auspices of the society.

Our society was not perfect, of course. There is room for much improvement, but with willing young people and good leaders it can be accomplished. It means work, it means time, it means giving up a few individual plans, and most of all it means consecrated effort and earnest prayer. But it is worth while.

GENEVA ROGERS.

Lewiston, Idaho.

### Christian Simplicity in Dress

(Program for Week Ending September 7)

BY MRS. F. T. OAKES

Choice Songs. (Nos. 478, 833, 280, 895, 509, 187, 200, in "Christ in Song.")

Song: "Jesus Calls Us." (No. 168 in "Christ in Song.")

Scripture Reading: 1 John 2: 6; 1 Peter 2: 21-24. (Memorize first scripture.)

Prayer. (For consecration and a willingness to follow in His steps.)

Recitation: "The Teacher's Influence." (While the young people may not be teachers, their influence counts just as much.)

Dialogue: "Christian Simplicity in Dress."

Talk: "The Neat Person Gets It." (See 1929 Senior Reading Course book, "Ideals for Earnest Youth," pp. 119-121.)

Short Talk: "A Silent Sermon."

Offering, Reports, Announcements.

Reading: "A Thought to Take Home." ("Testimonies," Vol. I, p. 458, last par. extending on to p. 459.)

Closing Song: "I Remember Calvary."

Prayer.

Missionary Volunteers Separate for Band Meetings. (See p. 15.)

#### Dialogue: "Christian Simplicity in Dress"

(Grace sitting in room reading "Standards of Christian Living" leaflet. Eleanor and Rachel enter.)

GRACE: O girls, come in; I am so glad you came. I was really looking for you.

ELEANOR: Of course, you knew we would come today, since you are leaving tomorrow.

RACHEL: Don't you dread going, Grace? Think of all the fun we shall have here this year.

GRACE: Well, I do hate to leave home and all my friends. It is hard, but I am so thankful for the privilege of going to college that I am just so happy and excited about going.

ELEANOR: Well, I thought it would be nice to stay at home this year, but as the time draws near, I find myself wishing that I were going with you, Grace.

RACHEL: Well, I'm glad to be home this year where I can dress and do as I please. What is that you are reading, Grace?

GRACE: "Standards of Christian Living," published by the Missionary Volunteer Department. It is a wonderful little pamphlet. I do wish all of our young people would read it. I have just been reading the part on Christian dress, and I am so happy because mother and I have been careful to see that my clothes are just right. It is such a comfortable feeling to think that Heaven approves of everything in one's wardrobe.

RACHEL: That is just like you, Grace. I don't see how you get so much happiness out of denying yourself so many things that girls like to wear. It surely would not make me happy to be always thinking, "Now I can't wear this, and I can't wear that." I like to wear what I please. Anyway, I don't see why the Missionary Volunteer Department or our schools have any right to tell us how we can dress.

GRACE: But, Rachel, these are not their standards, they are God's standards, and to my mind it is not a matter of what we can do or can't do; it is entirely a matter of whether one loves God and finds pleasure in doing His will, or whether she desires to live under Satan's banner and adopt his standards.

ELEANOR: Well, I try to dress right, but I don't find so much pleasure in it. Sometimes I really want to wear things that I know are not pleasing to God.

RACHEL: Well now, girls, how do we know what does please Him? He has made beautiful things, and I don't think He cares if we fix up and look stylish and pretty.

ELEANOR: Rachel, wouldn't you like to find out just what God says about it? Really, I'd like to study the subject again, Grace. Doesn't He say He wants us to look our best?

GRACE: Maybe this is what you have reference to: (Reads "Testimonies," Vol. VI, p. 96, par. 2, "For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. . . . In all things we are to be representatives of Him.") Then there is another statement in "Education." (Reads p. 248, par. 4.)

RACHEL: Now that is what I say. We are to make the best of our appearance, and what we wear is to be appropriate and becoming. Anyway, lots of my friends are not Christians, and I'd be so conspicuous if I did not dress as they do. Most everybody wears flowers and short dresses, and uses rouge and eyebrow pencil.

GRACE: Would you mind being conspicuous, Rachel, if you were made so by standing for principle?

RACHEL: Well, I don't think it is necessary. Everybody would laugh at me, and I just couldn't bear to be conspicuous.

(Discussion follows regarding conspicuousness for Christ's sake. If we are not willing to be different in our lives now for His sake, then we will probably not have a chance to be different and stand out as His when the plagues fall. Read Psalms 91: 7. If we deny Christ, He will deny us. See "Standards of Christian Living" leaflet, pp. 14-17. At end of discussion read "Testimonies," Vol. IV, p. 643, par. 4.)

RACHEL: Well, that really explains how to make the most of one's appearance, doesn't it? Quite different from my using the statement for an excuse to wear anything I want to. Isn't it strange how we can reason that anything is right if we want to do it?

ELEANOR: Yes, it is, and I have found it very dangerous to use just my own judgment and reason about things as I did when I wanted to wear a flower on my hat and told mother it cost less and there was not as much ribbon in it as there was in the plain band on her hat. I can put up a fine sounding argument for anything I want to do.

GRACE: How true that is!

RACHEL (laughing): I know that is true.

#### Short Talk: "A Silent Sermon"

AN evangelist was speaking at a young people's meeting one evening. A young minister accompanied him, and sat on the platform near the choir, which was composed entirely of young people. After the service, an old friend from school (a younger classman) stepped over to him and greeted him enthusiastically.

"Say, it seems great to see you! We fellows heard about your good luck since graduation in getting a chance to tour with Brother Long. I've been helped so much tonight—"

The young minister smiled appreciatively, and began to frame an appropriate reply, thinking that it was the evangelist's sermon that had been so profitable, when the words were frozen on his lips by the rest of the surprising sentence—"by seeing you. I notice you have on your last year's suit, and you're not all toggled out in the latest, as we thought you would be—going on these trips. But say! you look just as well or better. If you can do it, the rest of us can. That will mean that several of us fellows from here can finish school too, for we had thought we could not afford all the expense attached to it."

The young man just starting out to preach sermons had hardly thought to preach his first sermon in this way—perhaps he had even felt a bit conspicuous in his old clothes. Thus, instead of making the boys envious at the easy position which some of them might have felt he occupied, he was an inspiration to them to go on and finish their preparation for a life work.

### The Teacher's Influence

DEAR TEACHER, some one's watching you,  
A child's bright eyes see all you do.  
Tho' hat you wear looms up in view;  
The dress he criticizes, too;  
The style in which you do your hair,  
Your manner sitting in the chair,  
The gentle voice, the smile, the frown,  
Just what you do when you're in town,  
The song you sing, the way you walk,  
The laugh, the joke, and how you talk,  
The prayer you make, the books you read—  
Of all you do he takes great heed.  
So be careful what you do,  
For some one's ever watching you.

Dear teacher, they are watching you,  
Their eager eyes note what you do.  
Your habits all, if false or true,  
Are teaching them in spite of you.  
From day to day, from week to week,  
They silently yet loudly speak  
Of truth obeyed or truth unsought,  
And make or mar these souls, blood bought.

O teacher dear, I pray you pause,  
And scan your habits; search God's laws,  
And pledge your life to Him anew,  
To glorify in all you do—  
In deed, in word, in thought, in act,  
In food, in drink, in dress; in fact,  
Make every habit plainly teach  
The standards which the youth must reach.  
Then precepts true a work will show  
Unhindered by the things you do.  
And when at last, before Him stand  
The saved from earth's remotest land,  
You, too, may stand, and gladly say,  
"Behold the flock Thou gavest me."

—Author Unknown.

### The Spirit of Prophecy

(Program for Week Ending September 14)

BY W. E. BEMENT

Song; "Baptize Us Anew." (No. 184 in "Christ in Song.")

Prayer by Two or Three Members.

Reports and the Offering.

Mixed Quartet: "Light Divine." (No. 163 in "Christ in Song.")

Remarks by Leader. (See Notes to Leaders.)

Bible Study: "Prediction of the Prophetic Gift in the Remnant Church."

Talk: "Presence of the Prophetic Gift in the Remnant Church."

Narration: "My First Vision." (Material from "Early Writings," pp. 18-20.)

Talk: "Place of the Prophetic Gift in the Remnant Church." (See "Testimonies," Vol. V, pp. 654-691. Taking the subheads of this chapter on "The Nature and Influence of the Testimonies" for their outline, have some one give this in a fifteen-minute talk.)

Symposium: "Product of the Prophetic Gift in the Remnant Church." (Have five persons give two-minute book reviews of five different books from Sister White's pen, quoting or reading a gem from each.)

Special Appeal. ("Testimonies," Vol. VIII, p. 298, par. 1, beginning "Perilous times" etc. Ask how many will read one of Sister White's books through before the end of the year.)

Closing Song: "Fill Me Now." (No. 308 in "Christ in Song.")

Missionary Volunteers Separate for Band Meetings. (See p. 15.)

#### Notes to Leaders

Wonderful light has been shed upon the pathway of God's people in these last days. God has been pleased to make known to the remnant their duty and destiny. "In ancient times God spoke to men by the mouth of prophets and apostles.

In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue."—"Testimonies," Vol. IV, p. 148.

God has shown special concern for the young people. From "Testimonies," Vol. III, p. 362, we read: "DEAR YOUTH: From time to time the Lord has given me testimonies of warning for you. He has given you encouragement if you would yield your heart's best and holiest affections to Him. As these warnings revive distinctly before me, I feel a sense of your danger that I know you do not feel. . . . I inquire, Do you believe that the testimonies of reproof which have been given you are of God? If you really believe that the voice of God has spoken to you, pointing out your dangers, do you heed the counsels given? Do you keep these testimonies of warning fresh in your minds by reading them often and with prayerful hearts?"

These are questions we might well ask ourselves. If we do not believe and heed these testimonies of warning and reproof, what is the consequence? Notice: "It is Satan's plan to weaken the faith of God's people in the testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition."—"Testimonies," Vol. IV, p. 211.

The purpose of this program is to acquaint us with the importance, the object, and the scope of the writings of the Spirit of prophecy which have been given for our guidance. Before preparing this program be sure to read Chapter VI in "The Story of the Advent Message," by Mrs. E. E. Andrews.

If possible have a complete set of Sister White's writings on the table before the society during the meeting. A list may be found in the "Index to the Writings of Mrs. E. G. White," p. 88, or "Outline Studies From the Testimonies," p. 6.

### Bible Study: "Prediction of the Prophetic Gift in the Remnant Church"

1. Who spoke through the prophets in olden times in testifying of Christ? 1 Peter 1: 10-12. (Holy Spirit.)

2. What gift did the disciples receive that they might witness for Christ with power? Acts 1: 8; 1 Cor. 1: 5-7. (Same Spirit.)

3. How long was this gift to remain with God's people? John 14: 16, 26.

4. What was to be the work of this gift? John 14: 26; 15: 26; 16: 12-14.

5. According to Paul, what is the best gift of the Spirit? 1 Cor. 12: 8-11, 31; 14: 1. (Prophecy.)

6. What is the work of this gift, as of all gifts of the Spirit? Eph. 4: 7, 8, 11-15. (Perfecting of the saints.)

7. What is one of the characteristics of the remnant church? Rev. 12: 17; 19: 10.

8. What admonition does Paul give concerning the Spirit? Eph. 4: 30.

9. In what way may we avoid grieving the Spirit? 1 Thess. 5: 19, 20. (Heed the gift of prophecy.)

### Talk Outline: "Presence of the Prophetic Gift in the Remnant Church"

1. God has led His people all along the way. Deut. 8: 2; Isa. 48: 17.

2. One way of leading and guiding His people was by prophets. Jer. 7: 25; 25: 4; 2 Kings 17: 13.

3. In times of crises, special messengers were raised up to proclaim a special message: Moses at the time of Egyptian bondage; Samuel at the time of corruption in the priesthood (1 Sam. 2); Elijah at the time of great apostasy (1 Kings 17, 18).

4. Women also have been used of God to communicate messages to His people: Deborah (Judges 4); Huldah (2 Kings 22: 14-20).

5. Just before Christ comes, another messenger would be expected. Mal. 4: 5, 6.

6. As there shall arise false prophets in the last days, we may apply certain tests to determine the true messenger. Matt. 24: 24; 1 Thess. 5: 21.

7. The following are some of the tests that might be applied:

a. A true prophet will magnify Christ. 1 John 4: 1-3.

b. Messages will agree with Scripture. Isa. 8: 20.

c. Predictions will be fulfilled. Deut. 18: 21, 22.

d. Physical tests. (Compare Daniel 10.)

e. Test of the fruits. Matt. 7: 15-20.

8. Mrs. E. G. White meets these tests:

a. Notice Scripture language and references throughout her writings. T., V, 691, par. 2.

b. See "The Great Second Advent Movement," pp. 204-207.

You will need "The Book of Personal Work," by John T. Faris. (See p. 15.)

e. Our denomination would never have existed and grown had it not been for the Spirit of prophecy. Notice fruits in lives of those who read. T., V, 671.

9. Sister White began her work at the right time to fulfill the Elijah prophecy, and carried the message of reproof and repentance just as Elijah did. (Mal. 4: 5, 6; 1 Kings 17, 18. See T., V, 218, 226, 679, etc.)

10. We are to be established in the truth by believing the prophets and their testimonies. 2 Chron. 20: 20 (last part); Acts 16: 4, 5.

## The Unfinished Task

(Program for Week Ending September 21)

**Song Service of Songs That Have Inspired Missionary Volunteers in Your Society.** (It may be well to speak to four or five in advance to be ready to lead out in suggesting songs.)

**Secretary's Report, Announcements.**

**Opening Song:** "Since the Fullness of His Love Came In."

**Scripture Reading:** Matt. 24: 1-14.

**Prayer by the Leader.**

**Talk:** "Young People Needed in the Closing Work."

**Song:** "Hark! I Hear My Name." (No. 256 in "The Gospel in Song.")

**Leaders' Remarks:** "Beginning Where We Are, Today." (See notes.)

**Talk:** "A Parable From Life."

**Memory Gem.** (Memorize quotation at the top of page 15.)

**Renewing Our Consecration.** (Make the talks brief and to the point, leaving time for a consecration meeting and pledging to service.)

**Song:** "There's a Work for Jesus." (No. 254 in "The Gospel in Song.")

**Close by Repeating With Bowed Heads the Senior M. V. Pledge.**

**Missionary Volunteers Separate for Band Meetings.** (See p. 15.)

### Notes to Leaders

The story is told of a man who thought himself as good as any of the church members; why should he join the church? But one day he passed a building under construction. Into the wall had been placed many bricks, but one lay out in the road, right where he must step over it or stumble. The lesson of that useless brick lying there in the road struck home to the man's heart. From then on he determined to be built into the wall of the church of God, to do his part, regardless of the position, influence, or unworthiness of fellow church members.

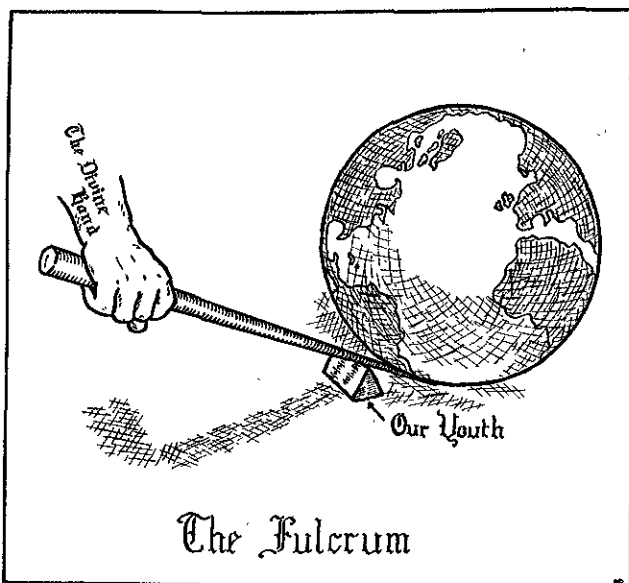
Are there young people in your church who feel they are just as well off outside the Missionary Volunteer Society? Today help them to see that they are needed in the ranks of volunteers. Before this meeting, plan and pray with your band leaders about the work that ought to be done in your community, the work that *can be done* if Missionary Volunteers will set to work in the spirit which their name indicates. Remember that "With God and one, the mightiest things on earth are done." Have the cartoon on the blackboard where all can see it. Make the lesson impressive that the Divine One will use the young people in this Seventh-day Adventist movement, when they are willing to be used, in any way that He sees best. Too often we are impatient to serve in some great way, neglecting the daily opportunities that lie all about us. As we think of following in the footsteps of our Master, we are inclined to think of His public work, but that covered only three and one-half years of His life upon earth. What did He do the first thirty years? Ah, young men and young women, He spent that time in building a foundation for the work of His brief public span. Thirty years He spent in overcoming the everyday, humdrum temptations, in doing the little unnoticed nothings that came to His hand, in serving those with whom He came in daily contact. Let us place ourselves in the pathway of service!

### Talk: "Young People Needed in the Closing Work"

DURING the World War levy after levy was made upon the man power of the nations involved in order to recruit the armies. As the hundreds of thousands of armed men withered before the fire of the enemy, other drafts were made upon younger men back home, until mere boys were being fed into the great war machine. The world has never seen such a sacrifice of its youth as was made during this terrific struggle.

Not only was the man power of the nations drawn upon to almost enfeebling limits, but the wealth of the people was heavily taxed to support the war program. Many a nation will be taxing its populace for years to come to pay the greatest war debts of all time.

Our work requires similar sacrifice. The task undertaken by Seventh-day Adventists in sending this message to all the world is the greatest thing of the kind ever undertaken by any church organization in any day. The task is so great that it is staggering to contemplate. While it seems almost impossible of accomplishment, yet the manifestations of God's power that attend the efforts being made are so remarkable that we know it can be done, and be done in our day; and as God continues His miraculous blessing on the labors of our workers at home and abroad, this work can be finished in so short a time that



it will be the astonishment of all of us. Such a work will not be accomplished without large sacrifice of youth and money.

During this year about twelve hundred young men and women will be recruited to fill the gaps made by those falling in death, and to increase the size of our army whose duty it is to proclaim the news of the soon-coming King. These 1,200 young people will be gathered from many countries. About 700 of them will enter service in other countries than North America. Of the 500 who will be recruited from North America, about 200 will become missionaries in foreign fields.

The Mission Board never lacks for volunteers. But very frequently it finds itself searching a whole continent to find a man or a woman qualified to fill a particular position. We would encourage young men and women everywhere to secure the best preparation possible for God's work. As surely as God knew where to find David out on the hillside caring for sheep, He will know where to find you and where to place you so that your talent may be utilized to the best advantage.

It may be that you will take your place as a holder of the ropes rather than a man to go out to the end of the line for service. But whatever your place, it will call for whole-hearted consecration. Your place may be illustrated by the following incident:

"During a recent visit to Toronto, Rev. W. Y. Fullerton told the story of a young man who was refused as a missionary.

"In the year 1916 he applied to an English board to go forth to foreign service. The doctor gave him a very black sheet, and consequently the mission board said they could not send him.

"This decision did not discourage him and fill his soul with sourness. He determined to be a missionary even though at home. He went into business to make money for missions.

"In 1917 he sent to the mission board £75; in 1918, £480; in 1919, £1,900; in 1920, £1,024; in 1921, £2,500; in 1922, £3,000; in 1923, £3,500; in 1924, £4,425; in 1925, £4,908; in 1926, £7,403. What a record for a man who was too sick to be a missionary—£29,215 in ten years!

"There are many ways of doing missionary work. The important thing is to do it in the way God has appointed for us."

B. E. BEDDOE,

General Conference Associate Secretary.

### Talk: "A Parable From Life"

ONCE upon a time there was a certain woman, with plenty of plain food and many friends, who was striving to be a Christian and to obey God's commands.

Now it chanced that a young couple lived in her neighborhood, and the husband had not been able to find work for a long time. As they lived in a pretty cottage, no one thought of their ever being hungry. But their credit was gone, and they were beginning secretly to pawn their valuables.

In desperation, one day, the young wife thought, "I will take a basket over to my neighbor, who is a Christian, and ask her if she will supply us with a few of the potatoes she raises

"The advent message to all the world in this generation."

in her garden, and a little milk from her cow, till my husband gets work." But this Christian woman had been pondering the text, "I was an hungered, and ye gave Me meat," and had decided that it meant spiritual hunger. Recognizing the young woman at her door as the wife of a man who never paid his debts, she replied sternly to her faltering request, "I am sorry, but we have only enough for our own use."

Then, while the repulsed one's heart turned bitter to all things good, this well-meaning woman saved her eggs and butter until she had quite an offering to give toward sending a missionary to carry the gospel to the heathen.

Near her home was a large factory, where many young girls worked for small wages. One who had come from a distance stopped and asked this Christian woman if she could board there. As there was a spare room, her request was granted.

This girl, warm-hearted, affectionate, and impulsive, was motherless. One evening, tempted and longing for counsel, she thought, "I will see if this good woman will take me into her heart; otherwise, I am afraid I shall give up." But the woman repulsed her advances. She did, however, give the girl some stern advice; then she asked her to give up her room, as it was needed. When the girl left, the room was prepared for the visiting evangelist; "for," said this Christian woman, "I don't want Jesus ever to say to me, 'I was a stranger, and ye took Me not in.'" During the week that she was entertaining her friends, the young girl had to seek out a cheap boarding house of poor reputation, and there was no loving hand to stay her downward course.

A short time afterward, a rich old woman fell ill of a dangerous disease. She had attendants of all descriptions, but no one thought of her being lonely. Nevertheless, her heart grew afraid when she found herself nearing the dark valley, and she longed for some one to point out to her the way of life. It happened that when her anxiety had grown most intense, the Christian woman attended prayer meeting, where she heard the words, "I was . . . sick, and in prison, and ye visited Me not." She wanted to do her duty, so she called on some women she knew; and together they armed themselves with literature, and spent the day visiting the city jail. Going home, she passed the window where the old woman lay dying, and thought, "If there was anything she needed, I would call on her; but she seems to have everything." And she never dreamed, this earnest woman, that souls can be in prison behind costly doors as well as barred ones, and that sickness begets a longing for sympathy in rich and poor alike. Only love would have realized that, and this Christian was ruled by duty rather than by love.—*Adapted.*

## Four-Wheel Brakes

(Program for Week Ending September 28)

Song Service. (Nos. 88, 190, 166, 139, in "The Gospel in Song.")  
 Secretary's Report and Band Reports. (Interspersing the song service.)  
 Open the Meeting With Silent Prayer.  
 Quartet: "It Pays to Serve Jesus."  
 Leader's Remarks: "How Many Brakes?" (See Notes to Leaders.)  
 Talk: "Temper."  
 Song: "Just When I Need Him." (No. 130 in "The Gospel in Song.")  
 Talk: "Kindness."  
 Story: "Self-control Under the Greatest Provocation." (This story is vivid and to the point as told in "Patriarchs and Prophets," pp. 414-421. Stress strongly, but briefly, points in the last paragraph.)  
 Talk: "A Call With a Promise." (Illustration of confidence.)  
 Song: "It's Just Like His Great Love." (No. 182.)  
 Text Discussion: "Four-Wheel Brakes." (See Notes to Leaders.)  
 Close the Discussion With a Season of Earnest Prayer.  
 Song: "He Will Hold Me Fast." (No. 188 in "The Gospel in Song.")  
 Offering for Missions.  
 Repeat in Closing: Psalms 19:14.  
 Missionary Volunteers Separate for Band Meetings. (See p. 15.)

### Notes to Leaders

(Throughout the meeting today give choice thoughts from "The Desire of Ages," pp. 309-311. See also Morning Watch Calendar opposite September.)

The best automobiles are those having four-wheel brakes. (Dwell upon the use of brakes.) In the Christian life we need brakes which will hold in proper motion the many impulses and temptations that come to us. The program today is based upon four of these,—patience, kindness, self-control, and confidence,—which if kept in proper condition will prevent us from slipping on any siding or grade that comes in our experience. The four talks should be brief, but urge speakers to touch upon the subject from other angles than these few thoughts.

For the text discussion why not divide into four distinct divisions a week or two in advance, appointing a leader for

each. It would add to the interest if four banners were prepared in the form of wheels, each bearing one of the topics for today. Missionary Volunteers should sit under their respective banners, and when the discussion is called, see which group can have the best texts, illustrations, and thoughts to present. But guard against making the competition overbalance the lessons of the hour.

### Talk: "Temper"

A PIECE of steel, to be of the greatest usefulness, must be heated and then properly cooled again, to attain a certain hardness, or temper. If it lacks temper, it is practically worthless. Man, in this respect, is much like steel. Temper, contrary to many people's ideas, has its proper place in our lives.

Medical men tell us that temper is controlled by a small ductless gland that lies on the surface of the kidneys. This gland is something like a cup. It has no special cover, but ordinarily it does not run over. When one becomes excited, or the gland is stimulated, then it overflows, and some of the contents are spilled into the blood. It seems to have no special use, except in times of stress or agitation, when it sets actively to work. It was put there for a purpose, and it proceeds to do its duty.

The adrenal gland, as it is called, throws adrenalin into the blood when you are angry. How strong and fierce you feel! Adrenalin is really a stimulant, and as we need more power at a time when we are strongly emotional, for defense or attack, it gives the extra power that has been stored up for such an emergency. As long as we stay angry, it keeps pouring into the blood in a form that is ready for instant use.

Do not think from this that when we are in need of extra power or when at any time we become tired, we need only to get angry to gain added new strength. It does not work that way. A little adrenalin in the blood once in a while is a fine thing for the health, but only on rare occasions. If we use too much, by allowing ourselves to get mad frequently, then we get so much adrenalin in our blood that it poisons our system, just as a little lemon in water makes fine lemonade, while too much spoils the water. Then, again, if too much is used, the gland has to manufacture more than it should, which is a strain on the whole system. Also, adrenalin is good for muscular activity, but not for digestion.

If a person allows himself to fly into a violent rage at every little thing, it will not matter so much at first, except that he feels tired and disagreeable most of the time, and people dislike him. But after a few years, when the habit has become fixed, it brings more serious results. People have allowed their rages to control them so long as to reach the point where they commit crime. Uncontrolled temper weakens the heart, until a sudden rage may result in death.

Temper is a fine thing in steel or in man. But we want the temper in, not out.—*Young People's Magazine.*

### Talk: "Kindness"

IT is easy to tell what the dictionary says about kindness; it is not always so easy to translate its meaning into deeds; but that is just what good manners are—kindness translated into everyday deeds. A really kind person can never be a boor. He may be awkward, shy, ungainly; but the truly kind man is a gentleman at heart, and he will always be welcome by those whose friendship is best worth having.

Moreover, a kind heart is the best educator. It will keep one from making many mistakes of etiquette. It will teach one to be considerate of others' wishes and even of others' faults; it will make one a favorite among all classes of people; it will contribute as much to real success in life as any other quality.

The kind person will never make fun of another's bodily peculiarities. He will never laugh at a hunchback or a splay-foot or a harelip or a stuttering tongue. He will never deride another's mistakes in pronunciation or gait or action.

If another makes a mistake, only the boor will call attention to it, and he makes a mistake of the heart which is far worse than one of the head or hands.

The story is told of a rich nobleman who was dining with an uneducated countryman who used his knife instead of his fork at the table, and made himself the laughingstock of those there more used to society. Some of them were well bred only in their heads, and not in their hearts; and they began to

Order all supplies through your Book and Bible House.



## MISSIONARY VOLUNTEER SERVICE BANDS

"He [Satan] well knows that there is no other class that can do as much good as young men and young women who are consecrated to God."—"Testimonies," Vol. I, p. 511.

### General Outline for Band Meetings

Memory Quotation, or Opening Song.....	2 minutes
Prayer .....	1 minute
Discussion Themes for September.....	2 minutes
Oral Reports.....	2 minutes
Work or Class Study.....	20 minutes

### Prayer and Personal Workers' Band

All during the year 1929 we have been studying methods and qualifications for personal work. These are timely subjects for Seventh-day Adventist youth living in the last days. We are told in "Testimonies," Volume VIII, pages 244, 245, that "we must be wide-awake, refusing to let precious opportunities pass unimproved. We must do all that we possibly can to win souls to love God and keep His commandments. Jesus requires this of those who know the truth."

This month let us gain inspiration from studying "Examples of Great Personal Workers." Although these men and women did not know the special truths which we hold dear, they did know Christ as a personal Saviour, and this knowledge led them to an insatiable desire that others should know their Saviour, too. As we study their lives, let us search our own to see if we really love our Saviour, and therefore, love to work for Him.

For these studies leaders at least should have access to "The Book of Personal Work," by John T. Faris. If it is impossible to obtain this, choose other worthy Christian characters who have been constant soul winners.

1. Frances Ridley Havergal. Points: Her own conversion, how she found unexpected opportunities, her holiday spirit, the struggle it cost her to enter whole-heartedly into this service. (See "The Book of Personal Work," pp. 269-274.)

2. George Williams, founder of the Y. M. C. A. Points: His own conversion, motto chosen at the beginning of his Christian life, his interest in the spiritual needs of work fellows, one secret of his success—fact. While we cannot indorse all of his methods to the letter, we can in the spirit. (See "The Book of Personal Work," pp. 289-296.)

3. Edward Card, whose story proves that God can lift men from the depths of degradation and sin, and transform them into soul winners for Him. (See "The Book of Personal Work," pp. 302-306.)

4. John Vassar. "It is not what a man has or what he lacks, but it is what he is in his Master's sight and service that commends him to God and to his fellows." (Study "The Book of Personal Work," pp. 307-315.)

E. E. H.

### Literature and Correspondence Band

*Working Through the Mails*, the phase of our literature and correspondence work to which we shall give special study this month, has proved to be one of the most effective means of soul winning, and one in which all can engage. A girl whose hands are drawn and twisted from rheumatism often writes me of her blessed experiences in sending tracts and papers, accompanied by personal letters, to those on her mailing list. Some of them are now rejoicing in the truth, and doubtless will shine as stars in her crown. If she can laboriously pen soul-winning messages, what can we not do who have nimble fingers to use the pen or the typewriter? We need to heed the stirring call made by Mrs. E. G. White through the *Southern Watchman*, Nov. 20, 1902: "Church members, awake to the importance of the circulation of our literature and devote more time to this work. Place in the homes of the people papers, tracts, and books that will preach the gospel in its several lines."

A good source from which to obtain names for correspondence and literature work is a local colporteur. If you are not in touch with one, write to your Missionary Volunteer secretary for suggestions as to how you can obtain a list of names. (See also, "Missionary Volunteers and Their Work," p. 279.)

Study carefully the suggestions given for this line of work in "Missionary Volunteers and Their Work," p. 275.

Be sure to carry on a *continuous* work. Members of your band should correspond with the same list of names, and pray for them, until they seem like personal friends. When mailing literature, point out at least one definite article or paragraph and ask what they think of it. As you correspond, study each case individually, and inclose tracts which you feel will add the proper emphasis just at that time. Pray earnestly, and God's Spirit will direct.

E. E. H.

### Christian Help and Gospel Meeting Band

TEXTS: John 17: 17 and Romans 10: 17.

In the July CHURCH OFFICERS' GAZETTE it was suggested that the band should begin the study of the Bible doctrines and denominational history. These two subjects form the basis of further work in preparation for giving Bible readings to others. Every Missionary Volunteer will need to be reasonably well informed himself before he can really lead others in the way of the Bible. An acquaintance with the history of the advent movement is a great help. It gives the worker assurance in the movement, and prepares him to help others to realize its place in the history of the world and in the work of God. The examinations in these subjects will be given in November. We suggest that every effort be made to have the society members ready by that time for examination in one or both of the subjects. Begin now if you have not already done so.

With the acquisition of the knowledge comes the natural desire to use it. The great object before every Standard of Attainment class member is the purpose to use the knowledge in giving to others the truth which has proved a personal joy and confidence. Let the leaders of the classes present at each meeting something of the methods of giving Bible studies. The book, "How to Give Bible Readings," is the best brief help. (Secure this from the Book and Bible House of your conference, price, 50 cents for paper, \$1 for cloth.) Every class member should have a copy for personal use. Those studying alone will receive much help from reading the book.

As the class proceeds with its study, the members should be called upon to prepare a Bible study and present it to the rest of the class, thus practicing for future work. Ability and confidence are developed by doing. No amount of study about Bible readings will be as valuable as giving a Bible study. Take every opportunity that presents itself to give readings from the Bible on the question and answer plan.

When the Standard of Attainment class is nearing the end of its study, search should be made to find openings to give Bible readings to others. Natural opportunities will come through friendships. A section of the city may be worked systematically by the literature band, and some will be found who will welcome Bible readings in their own home. Older members of the church may assist in finding opportunities.

Work with confidence. We may feel our knowledge of the Bible is limited, but if we will work in humble sincerity, it will be surprising how the Lord will use our talents. There are many hungry hearts in the world to whom the Bible is almost a closed book. Let us help them find the joy in its salvation as we have found it.

H. T. E.

laugh at their awkward table companion. The nobleman, seeing this, at once began to eat with his knife, thus saving the feelings of his guest and putting the others to shame.

Even thoughtlessness may often be real unkindness to another, for

"Evil is wrought by want of thought,  
As well as want of heart;"

and the truly kind man or woman will always be thoughtful of the feelings, the relations, and the beliefs of others.

Let us remember Paul's beautiful command about kindness, which sounds as we repeat it like a beautiful poem set to heavenly music. Eph. 4: 32.—Francis E. Clark.

### Talk: "A Call With a Promise"

God said, "Certainly I will be with thee." What is the

wrath of the king to one who has such a promise? What are the privations of the mission field and the discouragements of the carping critics with such a promise? The wife of a ship's officer was sitting in the cabin near him during a storm at sea. She was filled with alarm for the safety of the vessel, and was so surprised at his serenity that she cried out, "My dear, are you not afraid? How is it possible that you can be so calm in the midst of such a storm?" Rising from his chair, he went out and got a sword, pointed it at the breast of his wife, and exclaimed, "Are you not afraid of that sword?" She instantly answered, "No." "Why not?" asked the officer. "Because I know it is in the hands of my husband, and he loves me too well to hurt me." "Then," said he, "remember that I know whom I believe, and that He holds the winds in His fists, and the waters in the hollow of His hands."—Selected.

Does your Literature and Correspondence Band have a supply of tracts?

# OUR FOREIGN MISSIONS

This page contains interesting material for use of church elders and conference workers in promoting our foreign mission work.

## Pleading for a Physician

EVANGELIST V. D. KOILPILLAI, of South India, trained at the South India Training School, who for the past ten years has been laboring faithfully to advance the Lord's work in that part of the field, writes concerning the great need of establishing the medical work in this our oldest section of South India:

"Prakasapuram is the place in the Tinneveli district where the work was first opened in South India. When Pastor J. S. James started the work, he first used the right arm of the message to reach the people here. For some years the medical work went on nicely, and it brought many in touch with the message. Somehow it had to be dropped off, and in consequence we now suffer a great deal. You may ask, 'How suffer?' Think of a man who has lost his right arm. Does he not thereby suffer? He cannot do all he wants to do. So for many years we have been handicapped, without our right arm.

"Seeing this urgent need, we solicited the villagers and the people in suburban districts to donate for a dispensary building. With much effort we succeeded in putting up the building. While soliciting we gave hope that soon we would start the medical work. It is now two years since the building was completed. During these years we have been counted false witnesses in the sight of the people, owing to our inability to keep our promise.

"We were expecting a doctor any day. Yet he has not come. Despite our sore disappointment, our hope continues. We pray to that end. We pray the Lord to touch the hearts of His people, and send some one to take up this great, needy work.

"In time of affliction the villagers come to us for help. When we have to tell them in sorrow that we cannot render them help, but that we hope to help them as soon as the doctor comes, they turn away in great disappointment.

"In the Tamil field of South India we have not a single doctor to further the medical side of the cause of God. Every other branch of our work is represented except this one. Dear reader, will you not support us in this matter by your fervent prayers and your liberal offerings?"

## Miles of Adventist Villages

MISSIONARY J. L. GRISHAM, of Nyasaland, tells of the wonderful development of God's blessed message of salvation in that land:

"Some time ago, after a visit to Nyasaland, Central Africa, Elder Spicer made the remark that he had seen literally 'acres of Sabbath schools.' If he were to return today, he would see not only 'acres of Sabbath schools,' but miles of villages whose inhabitants, one and all, are Seventh-day Adventists. The other day I was standing on a hill, and looking straight ahead I counted fifty villages. Edward, one of our native evangelists, was with me, and he said, 'Those villages are all ours.' And then he waved his hand to the right, saying, 'So are these,' and then to the left, adding, 'And so are these.' We held meetings in several villages that day and the next, and in each I asked Edward, 'How many of these people are Christians?' and the answer invariably came, 'All of them.'

"Thinking to vary the monotony of his answers, I asked, 'Edward, what is over the hill there?' pointing to a big mountain. Instantly the answer came, 'Nothing but people, bwana, and they want us.'

"During one of the meetings a chief came to him and said, 'You must come over to my village. All the people want this church.' He went and held some meetings, and at the end every inhabitant wished to join the hearers' class. Every man, woman, and child joined, and the mothers brought their little babies and wanted to give them to Jesus; they did not want them to be left behind."

Does this not loudly proclaim in our ears that the "latter rain" is falling? that God is finishing His work in the earth?

## Indians Waiting for Deliverance From Evil Spirits

MISSIONARY L. L. HUTCHINSON gives an experience among Panama Indians:

"Thousands of Indians in the interior of the northern part of Panama have never yet heard the gospel message. These benighted children of nature, dominated by the malignant influence of evil spirits, are seeking deliverance from their bondage. Their heart-piercing cries for help, as they seek to drive away the demons that afflict them, is a tremendous challenge to us to carry them the saving gospel of Jesus Christ.

"During a recent trip through this Indian territory, it was

my privilege to speak to a large number of these people. A trader interpreted my message to them. I hung up a Sabbath school Picture Roll, and told them the story of the cross and of the true God, and of the return of Jesus to this earth; and when I put the question, 'How many would like to be ready to meet Jesus when He comes?' they all quickly raised their hands.

"The days of miracles have not passed. Redeeming love can transform the hearts and natures of these superstitious Indians, and make them children of God and joint heirs with Christ in His glorious kingdom."

## Once a Drunkard, Now a Missionary

THE message goes forward despite opposition. Missionary J. B. Nelson tells how God used a brother down in Old Mexico, working at his trade, as a missionary:

"Not long ago Isaac Perez, a drunkard, was converted in the state of Tabasco, Mexico. Although an expert wood carver and cabinet maker, his drunkenness prevented him from holding a job when he could buy, beg, or steal liquor. When he was converted, he became so zealous in telling others of the transforming truth that he never entered a store or made an acquaintance without telling of Christ's soon return to this earth or other great Bible truths. He became so active in his Christian work that antireligious officials of his city managed to have him deported from the state.

"Undaunted by this experience, although the expulsion cost him his home, his tools, and a valuable collection of selected lumber, Brother Perez moved to another city, where the government is more tolerant. Here he has been following his trade for almost a year, and doing very active missionary work, until he has raised up a company of forty-seven faithful believers who have been organized into a Sabbath school in the district where he lives. He is not content until he has the entire Sabbath school doing active missionary work also, and the results are marvelous in membership growth. Soon we shall organize this company into a church, which will be the second in this small city. Thus largely through laymen missionaries, the gospel message in Tehuantepec is going forward during these troublous times."

## Teaching the Indians of Honduras

THE following letter from Missionary E. J. Lorntz, entering in among the Indians of Honduras, Central America, will be of interest:

"It was our privilege to begin work among the Indians of one of the largest departments in Honduras this year. Hardly anything has been done for these benighted people so far. Our Honduran worker opened work among these people by introducing the art of weaving. He bought logs, sawed the timber to build looms and other implements, and soon had the enterprise well started. As this large department is practically without any industries, this undertaking immediately won the favor of the governor and others occupying influential positions. Wealthy men offered large farms for the worker's use, and every facility was made available. The doors of the large prison were opened for our missionary, and he is now giving daily Bible studies and practical instruction to more than one hundred prisoners in this institution. It is said that this privilege has never been granted to any one before. Already several people are taking a real interest in the message of the soon-coming Saviour.

"There are thousands of Indians on the Mosquitia Coast whose needs are calling us, but lack of sufficient funds hinders us from answering these calls."

## God Heard and Answered the Prayer of Faith

MISSIONARY E. L. MAXWELL, of South America, passes in this encouraging experience, telling of how God graciously restored a brother to life, given by doctors only a short time to live:

"I must tell you about a Welsh brother who lives up in northern Argentina. A number of years ago he began to suffer from ulcers of the stomach. He is an old man, near seventy, and about two years ago the character of his infirmity began to change. He began to lose flesh rapidly and was confined to his bed, where he became a skeleton. I saw him when we did not expect him to live more than two or three days. He could retain no food and could not sleep. In that condition he called for the elders of the church. They prayed over him and anointed him in the name of the Lord, and the next morning his doctor was surprised beyond all reason to find him sitting up in bed. He could retain his food, and steadily grew in strength, and today is walking around and eating as heartily as any one. This is a remarkable answer to prayer. It is having a wonderful effect in the community where it occurred. This old brother came to Argentina many years ago, and his children have grown up in this country and do not speak English, speaking only Spanish and a very little Welsh, but they are staunch believers in the Adventist faith."

MISSION BOARD.