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Church Officers' General Instruction Department

Special Appointments for the Month of June

Home Missionary June 4
Thirteenth Sabbath School Offering June 25

"Bring Ye All the Tithes In"

THINKING men, churchmen and statesmen alike, are puzzled as to the cause for the general world depression that has so well-nigh universally "settled down from out of the skies," as some have expressed it, during recent months, affecting as it has all classes of people, every line of industry, even to seriously curtailing incomes to church and mission board treasuries. Various and many are the reasons cited as to the cause for these serious and sudden financial reverses, as well as many panaceas offered for bringing about the return of the more normal prosperous times. Quite widespread is the expression of belief by sober-minded, thinking men that God has had something to do with bringing about this situation, yea, even more than is commonly admitted. The thought is seriously expressed that because prosperity had come to be taken as a matter-of-fact blessing, something by right due men, no matter what might be their course in life, God was making it known that with His blessings withheld all man's efforts to maintain, or, when lost, to restore, prosperous times would be in vain. Man's silent Partner in earth's affairs having been ignored, He was letting it be known that much more depended upon His part than man was wont to acknowledge, or perhaps the willingly ignorant knew. And who dare say these conclusions are not truthfully and accurately drawn? "Except the Lord build the house," we are told, "they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

Every Man's Tithe Belongs to God

God still holds supreme claim to the earth. The very land composing the territory on which the nations dwell belongs to Him. To Israel, to whom God promised the land of Canaan, He said, "The land shall not be sold forever: for the land is Mine; for ye are strangers and sojourners with Me." Fathers could pass it on in their legacies to their children as an inheritance, yet, notwithstanding all this, the land still belonged to God. He plainly says so. And God as well has had more to do than men are wont to think in setting off by themselves

and fixing the boundaries of nations. God "hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

All this being true, is it to be accounted a strange thing that God should require in actual monetary values a portion of man's prosperity vouchsafed him in God's continuously poured-out blessings, bound up with His sunshine and showers and His fruitful seasons, "seeing He giveth to all life, and breath, and all things"? And has the Lord in actual fact stipulated in cash values a part of man's income, his increase, that He claims as His own in all of earth's remunerative businesses? Clearly so. To every business man on earth, to every farmer tilling His soil, to every wage earner using the strength He has imparted, around the globe, the great Owner of *all* the land, *all* the gold, *all* the silver, with every other valuable substance, God says, One tenth is Mine.

Whether a man acknowledges it or not, does not detract one iota from the stubborn fact still remaining, "All the tithe [one tenth] of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's." Not *may be* the Lord's; no, the word is mandatory, this tenth "*is* the Lord's." Not simply the Christian's one tenth, but one tenth of everybody's increase "*is* the Lord's."

True, the great majority may not even know it, while many may have been told, yet knowing or not knowing, the truth still remains that the tenth belongs to God.

Think what revenue would come into God's treasuries if all the tithe belonging to God, of all the nations, should be turned over to Him in cash value or in kind, for extending the interests of His kingdom into all the world! Would there be a dearth of means for the support of missionaries at home or abroad?

Either Mount Gerizim or Mount Ebal

And does God have anything to say regarding the payment of this His money to Him? "Ye have robbed Me," He says, "even this whole nation." People "rob" Him, He says, in keeping His tithe as though it belonged to them. And in the continuance of this robbery, were there actual and definite results accruing therefor? "Ye are cursed with a curse," is God's answer.

To determine what this curse involves, we have but to study the blessings vouchsafed a man, or any group of men, who should faithfully pay over into the Lord's treasury this one tenth He claims as His. "I will open you the windows of heaven," is the great Partner's promise, "and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

To cheat God out of His part, would bring the reverse of all these enumerated blessings, constituting no small curse, indeed. And should this language be interpreted into present-day terms, could it not be set forth as constituting very valid and sufficient reasons for bringing on such serious business depressions as we see almost everywhere today?

But to us, a people knowing these requirements of God, with double force do these truths apply. If all the tithe of the lands over which Seventh-day Adventists are given pilgrimage control, came into the treasury, there would be ample means for sending the needed missionaries and workers into both home and foreign fields ripened for harvest—it being understood freewill offerings would also flow in with the tithe. It is not enough to pay *some* tithe. It is "*all* the tithe" of all of us, children and grown-ups, rich and poor, all those engaged in small or big businesses, that God claims. Why not bring it all in to Him? Think of what might come down out of those opened heavenly windows!

Conference and church officers have a part to act as leaders among the people in impressing hearts with the importance of faithfulness in tithing. Note this word:

"Many presidents of State conferences do not attend to that which is their work,—to see that the elders and deacons of the churches do their work in the churches, by seeing that a faithful tithing is brought into the treasury. Malachi has specified that the condition of prosperity depends upon bringing to God's treasury that which is His own. This principle needs to be often brought before the men who are lax in their duty to God, and who are neglectful and careless in bringing in their tithes, gifts, and offerings to God."—*Testimonies to Ministers*, p. 305.

"Prove Me now herewith," is God's word to us who believe without question; and so far as we are concerned, may not the answer solve to some extent, if not wholly, what to us may mean depression?

T. E. B.

Rooted and Grounded in Him

God has made ample provision for the growth, stability, and development of His church. The life-giving power of the word, and the manifestation of the "gifts" of the Spirit are "for the perfecting of the saints, . . . for the edifying of the body of Christ." And if we give due heed to the divine counsel and admonition coming to us through these agencies, we shall "be no more children, tossed to and fro, and carried about with every wind of doctrine." Through the guidance and power of the Holy Spirit the church is to be brought into "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;" and thus "speaking the truth in love, may grow up into Him in all things, which is the head, even Christ."

"Christ is the head of the church; and He is the Saviour of the body," and "we are members of His body." How close is the relationship between Christ and His church! He is the head and Saviour. We "are the body of Christ, and members in particular;" and we are encouraged to look forward to the time when Christ, who "loved the church, and gave Himself for it," will "present it to Himself a glorious church, not having spot, or wrinkle, or any such thing"—a church "holy and without blemish."

How high are heaven's ideals for the followers of Christ! The words and promises of God show the wonderful possibilities of the Christian life, for there are no limits to the privileges and blessings which the children of God may receive.

Christ foretold that deceivers would arise, through whose influence "iniquity" should "abound," and "the love of many" should "wax cold." He warned us also that the church would be in more danger from this evil than from the persecution of her enemies. Surrounded as we are today by the practices and influences of cold formalism, sinful indulgences, and evil, we are in great danger of being drawn away from the simplicity of the gospel.

The instruction, admonition, and warning given by the apostle Paul to the churches in his day, are filled with lessons of highest value for us. His admonition is, "Beware lest any man spoil you through philosophy and vain deceit," "lest any man should beguile you with enticing words." "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith."

God has a message and plan that is "to make ready a people prepared for the Lord." He is to have a church without spot or wrinkle. The power of a higher, purer, nobler life is our great need. The world has too much of our thought, and the kingdom of heaven too little. In our efforts to reach God's ideal, we need not despair. Moral and spiritual perfection through grace is promised to all. The message of truth received in the heart through faith will control the conduct and regulate the desires and beautify the character.

If we are easily "moved away from the hope of the gospel," we need to be "grounded and settled" in the faith. If we are "carried about with every wind of doctrine," Christ would have us "rooted and built up in Him, and established in the faith." Thus the members of the church will "stand fast in one spirit, with one mind striving together for the faith of the gospel." And when the blessed Christ shall appear for His prepared and waiting people, they will "be like Him," and "being rooted and grounded in love," will "be caught up together" to "ever be with the Lord."

G. W. WELLS.

Home Missionary Department

METHODS IN PERSONAL WORK

Suggestive Program for First Sabbath Home Missionary Service

(June 4)

OPENING SONG: "Rescue the Perishing," No. 479 in "Christ in Song."

SCRIPTURE LESSON: Luke 15: 3-11.

PRAYER.

REPORT OF MISSIONARY WORK DURING THE MONTH: By Church Missionary Secretary.

THE HOME MISSIONARY OFFERING.

SONG: "Even Unto the End," No. 537 in "Christ in Song."

READING: "With Christ After the Lost."

POEM: "Helping to Gather the Fruit."

PRESENT OPPORTUNITIES: What Are They? Where Are They? How Shall We Relate Ourselves to Them?

CLOSING SONG: "Seeking the Lost," No. 532 in "Christ in Song."

BENEDICTION.

Note to Leaders

It has been said that "it is well for every professed follower of Christ to face two facts, and to face them squarely: First, that unless he is personally seeking to win individuals to Christ, there is sin in his life; second, that the winning of individuals to Christ is an art, and is the most difficult art in the world. We must resolutely keep these two facts always together, for to think on the second only is to miss the duty enforced by the first. Merely because this supreme duty of our lives is so difficult that it taxed to the uttermost the perfect power and skill of the Son of God, is no reason for the lowliest follower of His to shirk that duty. For we have the man Christ Jesus as our teacher, and the strength of the glorified Christ as our present help." The stirring appeal by Elder MacGuire for greater personal endeavor in reaching "every creature with the gospel," will find its way to the hearts of your congregation, if prayerfully presented at this devotional hour. Call the attention of all to the need of constant vigilance in watching for souls.

June is known as a dangerous month for the "summer slump" in Christian activities, but it should rightly be considered as the month of special opportunities, because of new contacts made in vacation periods. Perhaps the article entitled, "Serving by the Way," may be of value to leaders in concluding the service by a brief survey of "Present Opportunities."

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

With Christ After the Lost

BY MEADE MAC GUIRE

UPON every believer and partaker of the blessings of the gospel of Christ rests the responsibility of personally seeking to bring others to know Christ and to accept Him as Saviour, Redeemer, and personal Friend. To all who profess the name of Christ, the Master's parting message of instruction is ever applicable: "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. To disregard this command is to stand in the attitude of disobedience, cut off from all hope of hearing the glad welcome, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Matt. 25: 21.

Christ emphasizes the necessity of obedience to this great commission by the parable of a man who had two sons. To one of the sons the father said, "Son, go work today in my vineyard." This son's answer was quick and decisive, "I will not!" But it is said that "afterward he repented, and went." Then the father went to the other son and made the same request, and the answer was, "I go, sir!" but he "went not." Matt. 21: 28-30.

Now this parable of our Saviour has a very practical meaning to the church in this day and generation, and it is important that we give careful heed to the lesson which it teaches. The application of the parable is clearly set forth in the following manner:

"In this parable the father represents God, the vineyard the church. By the two sons are represented two classes of people."—*Christ's Object Lessons*, p. 275. It is interesting

to note that one of these classes is in the world, and the other in the church. "The son who refused to obey the command, saying, 'I will not,' represented those who were living in open transgression, who made no profession of piety, who openly refused to come under the yoke of restraint and obedience which the law of God imposes. But many of these afterward repented, and obeyed the call of God."—*Id.*, pp. 275, 276.

Who who have united with the Lord in church fellowship may justly feel that we do not belong to this class in our present relationship, for though we may have long rejected the call to become workers in the Master's vineyard, the church, yet the time came when, in spite of our rebellion, we "afterward . . . repented, and went." There is, however, in this phase of the lesson, an incentive to courage, faith, and hope as we labor for souls, knowing that honest refusal will often be turned into whole-hearted obedience.

But there is another class of persons who quickly say "Yes" to the call of duty; to all appearances they are very loyal and obedient; but they prove to be less dependable than the first class. Concerning these we read:

"In the parable the son who said, 'I go, sir,' represented himself as faithful and obedient; but time proved that his profession was not real. . . . Self-righteousness is not true righteousness, and those who cling to it will be left to take the consequences of holding a fatal deception.

"Many today claim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others. Christ calls them to unite with Him in His work for the saving of the world, but they content themselves with saying, 'I go, sir.' They do not go. They do not co-operate with those who are doing God's service. They are idlers. Like the unfaithful son, they make false promises to God. In taking upon themselves the solemn covenant of the church, they have pledged themselves to receive and obey the word of God, to give themselves to God's service, but they do not do this. In profession they claim to be sons of God, but in life and character they deny the relationship. . . .

"We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there. If we do not strive to gain an entrance into the kingdom, if we do not seek earnestly to learn what constitutes its laws, we are not fitted for a part in it. Those who refuse to co-operate with God on earth, would not co-operate with Him in heaven. It would not be safe to take them to heaven."—*Id.*, pp. 278-280.

The Test of Sincerity

"In the command, 'Go work today in My vineyard,' the test of sincerity is brought to every soul. Will there be deeds as well as words? Will the one called put to use all the knowledge he has, working faithfully, disinterestedly, for the Owner of the vineyard?"—*Id.*, p. 281.

Let us notice the comprehensiveness of this command. Four things are required:

1. There must be a *going* somewhere,—out into the places of need, out where others are at work. The person who responds to this summons cannot remain absorbed in his own affairs. It is the Father's business which demands his attention.

2. There must be *work*. It is not enough to plan, to organize, to contribute money, or to send some one to serve as a proxy. Although all of these endeavors may be involved and all will help, yet the son is to "go" and "work."

3. A definite *place* of work is assigned,—*"in My vineyard."* "In representing the church as the vineyard, Christ does not teach that we are to restrict our sympathies and labors to our own numbers. The Lord's vineyard is to be enlarged. In all parts of the earth He desires it to be extended. As we receive the instruction and grace of God, we should impart to others a knowledge of how to care for the precious plants. Thus we may extend the vineyard of the Lord."—*Id.*, p. 282.

4. The *urgency* of the command is perhaps the most significant. There is no time for procrastination, no time for amusement and pleasure. *Go work* in My vineyard *today*. An old sea captain once said, "On shipboard there are just two principles: one is duty, the other is mutiny." So with God, there is no neutral ground. We either obey, or we disobey. And if we obey, we must go and work in His vineyard today.

James H. Brooks presents the importance of personal work in meeting the specifications of the great commission to preach the gospel to every creature, in the following manner:

"Christ never told His disciples to stay at home and wait for sinners to come to them. Every Christian of every age and calling is appointed an ambassador for Christ. The gospel is to be preached to 'every creature.' This means personal, hand-to-hand contact with the unsaved—man to man, and woman to woman. Look through the Scriptures, and you will be surprised to see how much springs out of interviews with single individuals. The call is to you personally, and summons you to personal dealing, in the name of Christ, with every creature within the range of your influence. No matter how low, no matter how foul a man or woman may be, no matter how forgotten by the world, your Master is able to save to the uttermost, and you are His appointed instrument to proclaim His mercy. Christ does not say, 'Go and address great multitudes;' but He does say, 'Go and preach the gospel to every creature.'"

Many times the most effective preaching of the gospel is accomplished through the daily life of the sincere Christian, rather than through the multiplicity of words. As an example of what may be accomplished through the "living epistle," the following incident is related:

"The preacher closed his sermon with an earnest and eloquent gospel appeal. Among the score or more who responded was a woman of wealth and social distinction. She asked permission to speak a word to the audience, and this is what she said:

"I want you to know just why I came forward tonight. It was not because of any word spoken by the preacher. I stand here because of the influence of a little woman who sits before me. Her fingers are rough with toil; the hard work of many years has stooped her low; she is just a poor, obscure wash-woman, who has served in my home for many years. I have never known her to become impatient, speak an unkind word, or do a dishonorable deed. I know of countless little acts of unselfish love that adorn her life. Shamefacedly let me say that I have openly sneered at her faith and laughed at her fidelity to God. Yet when my little girl was taken away, it was this woman who caused me to look beyond the grave and shed my first tear of hope. The sweet magnetism of her life has led me to Christ. I covet the thing that has made her life so beautiful."

"At the request of the preacher, the little woman was led forward, her eyes all streaming with glad tears, and such a shining face as one seldom sees on this earth. 'Let me introduce to you,' said he, 'the real preacher of the evening.' And the great audience arose in silent, though not tearless respect. Oh, ye obscure toilers of the world, ye patient doers of the world, think not that no one sees. A great cloud of witnesses will rise up on that day, and call you blessed."

The apostle Paul recognizes the personal responsibility for reaching "every creature" within the reach of his influence, and in speaking of his method of work he has set forth very important principles in the following statements: "Whereof I am made a minister, . . . to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1: 25-28. Paul did not think so much of the great congregation, but of *every man*. He recognized the necessity of warning every man. So far as possible, every man must be taught, and he knew that every man whom he could present "perfect in Christ Jesus" at His appearing, would stand as an everlasting testimony to his faithfulness in carrying out the Master's orders.

The same principles are of equal application today. Souls are won through divine power combined with human effort. But human effort alone, no matter how conspicuous or heroic in the eyes of men, can avail nothing. To co-operate with God, and thus secure the divine power, it is necessary to be united with Him in motive and spirit.

Here again Paul illustrated the essential principles in soul winning by reference to his own experience. When addressing the elders of Ephesus, he says: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears: . . . and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." Acts 20: 18-20.

From this personal experience of Paul we may gather the following important suggestions as to methods in personal work:

1. Paul's burden for souls was constant and impelling. He did not wait for preliminaries or ceremonies. He began his work at once—"the first day" that he entered Asia.

2. He labored with humility of mind. He did not seek to

advertise himself, or to attract attention to his ability or reputation.

3. The intense agony and burden for the souls of lost men and women, caused "many tears" to be shed by the apostle Paul. He was able, in a limited degree, to know the meaning of the promise, "They that sow in tears shall reap in joy," but the full meaning will be comprehended only on that glad day when Paul receives the "crown of rejoicing" which he knew awaited him; "and not to me only," he said, "but also to all those who love His appearing."

4. Thoroughness in all that he did is indicated by his statement, "I kept back nothing that was profitable unto you," and that his work was of a most practical nature, is emphasized by the statement, "I . . . have *showed* you."

5. Paul conducted public efforts, where he reached the multitude, and he also labored from house to house, for he states, "I . . . have taught you publicly and from house to house." Another rendering of this text is, "Teaching you publicly, and in your homes." Picture in your imagination the great and learned apostle, who had been transported to heaven in vision, and had seen and heard indescribable things, now tramping from house to house, visiting these benighted heathen, who in all probability were as degraded and filthy and corrupt as the heathen in mission lands today. With all humility of mind and with many tears, Paul spent his life in personal work for sinners, holding up before them the "Lamb of God that taketh away the sin of the world."

Such were the simple methods of personal work which the apostle Paul advocated and so powerfully demonstrated, and which are preserved in the Sacred Record for the encouragement and guidance of the church in all time. The Saviour's methods are clearly set forth as the example which Christians are to follow, and these should be our constant study and practical demonstration.*

While we cannot hope to improve upon the methods practiced by the Master and His apostles of old, our facilities for applying these methods are multiplied a thousandfold. Especially are we blessed by having placed within our reach great light on the gospel of medical missionary work, which will open doors anywhere in all the world. Destitution, distress, and suffering are increasing on every hand, and will continue to increase until the end of time. God's children should devote more and more time to the alleviation of the needs of those around them, and "while helping the poor in temporal things, keep always in view their spiritual needs. Let your own life testify to the Saviour's keeping power. Let your character reveal the high standard to which all may attain. Teach the gospel in simple object lessons. Let everything with which you have to do be a lesson in character building."—*Ministry of Healing*, pp. 198, 199.

And now, in closing, I wish to leave with you a very solemn appeal for personal endeavor, uttered through the Spirit of prophecy, and recorded in a publication which is not in general circulation, entitled, "Appeal for Missions," February 1, 1899, page 14:

"One soul is of more value to heaven than a whole world of property, houses, lands, money. . . . For the conversion of one soul we should tax our resources to the utmost. One soul won to Christ will flash heaven's light all around him, penetrating the moral darkness, and saving other souls. This is not an exaggeration. If Christ left the ninety and nine that He might seek and save the one lost sheep, shall we be justified in doing less? God Himself set an example of self-sacrifice in giving up His Son to a shameful death. Is not a neglect to work even as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred truth, an insult to God? The lost sheep is to be found at any peril, any cost."

Modesto, Calif.

"Money is an article which may be used as a universal passport to everywhere except heaven, and as a universal provider of everything except happiness."

* A comprehensive survey of the Saviour's methods is found in the summary by Evangelist L. R. Scarborough (see next column), which is furnished in this connection for the aid of leaders in presenting this important call to personal work.

Helping to Gather the Fruit

I WAS passing a humble cottage one day in summer, when my attention was directed to an old couple standing in the yard under a cherry tree. The old lady was grasping the handle of a hoe with which she held down a branch of the tree, while her aged husband, with childlike eagerness and trembling hands, plucked the ripe fruit. As the passer-by looked over the hedge with a smile of sympathy, the old lady called cheerily, "It does a *little* good to hold the limb down. I can't eat the cherries, but others can."

The inspiration of the scene brought conviction that even in our weakness we may find joy in helping others to reach fruit that we may not be able to share, and the conviction crystallized itself into the following poem, which beautifully emphasizes the privilege of service even in small and obscure ways:

If may be that the longings
That flood my soul tonight,
Are only meant to guide me
To a plain of greater height,
Where I can place my own aside,
Like hopes the Father buries,
And be content to hold the limb
While others pluck the cherries.

Then I would thank thee, Father,
E'en for so small a task;
Help me as Thy child to wait,
Is all the boon I ask,
Until the season's fullness
Thy righteous will may suit,
Then give me strength to hold the limb
While others pluck the fruit.

If I cannot hold earth's weak ones up,
Who tides of evil stem,
Help me to hold heaven's fruitage down
To be in reach of them,—
The peaceful fruits of righteousness,
Of joy, and love, and cheer,
The fruit of everlasting life,
That cannot perish here!

And when their eyes with tears are dim,
Their hearts are torn and tried,
Help me to point through life's dark leaves
To Jesus crucified;
Help me to show them plainly, Lord,
The path Thy footsteps trod,
Thus in Thy strength to hold the limb
While they pluck fruits for God.

—Selected.

The Saviour's Methods

1. JESUS used both the direct and the indirect method of reaching men with the truth.

2. Jesus was always tender with recognized sinners. His scathing denunciations were turned loose on hypocrites.

3. Jesus usually led the unsaved to confess their sins rather than accuse them directly, as seen in the case of the Samaritan woman in John 4.

4. He always refused to be sidetracked from the main matters of the soul by discussion of difficult theological matters, as seen both with Nicodemus in John 3 and with the Samaritan woman in John 4.

5. His method of illustration and impartation of truth was from the natural to the spiritual, the simple to the complex. This is shown in His dealings with Nicodemus, the cultured moralist, and with the Samaritan woman, the fallen outcast.

6. Both to the wise, cultured, and scholarly, and to the ignorant and despised wicked, Jesus taught the profoundest and most complex doctrine and principle, as shown in the case of Nicodemus, where He first taught the doctrine of the new birth, and of the Samaritan woman, where He revealed the deeper necessities of the spiritual conceptions of His kingdom.

7. Jesus was never vague nor indefinite about the nature, guilt, and direful consequences of sin, and the necessity of a divine regeneration, a deep work of grace in the heart. There was no veneer nor whitewash in His teachings on man's moral condition before God. He had one gospel for all,—repentance and faith, the sure and only way to eternal life.

8. Jesus pressed baptism and church membership to their proper places immediately following regeneration and public profession, as the simple duty of every disciple. Matt. 28: 18-20.

9. He put teaching, instruction in spiritual and kingdom matters, in an important place in all evangelism as a necessity for growth in grace, development of character, and usefulness in His service.

(Concluded on page 6)

The Church Missionary Service

PRAYER	2 minutes
REPORTS	4 minutes
PRESENTATION OF TOPIC	8 minutes
CLOSING	1 minute

Suggestive Missionary Service Program for Sabbath, June 4

MISSIONARY TOPIC: Hospital and Prison Work.

TEXT: Acts 16: 25-28.

SUGGESTIONS: "I was sick and in prison, and ye came unto Me." Such is the environment in which Christ places Himself for the relief and the help which His children can bring to Him. "Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sick bed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation."—"*Ministry of Healing*," pp. 105, 106.

In every community there are hospitals in which lie the sick and suffering who are waging a heroic battle with discouragement and despair. Step in and bring a message of hope from the word of God, leave a handful of flowers to continue the message of hope and cheer after your absence, and perhaps a tract or a paper which will help to occupy the mind with new thoughts, and through which the Spirit of God will speak of the eternal things of the kingdom. Perhaps a song service can be arranged for, which will be enjoyed by the entire group of patients. God's blessing will richly attend all such effort put forth in His name, and the joy and satisfaction which come to those who devote time to this work is the restorer of spiritual and physical health.

Above all, do not neglect to keep in close touch with members of the church, or of the neighborhood or community who may be confined to the hospital. We are so prone to be negligent in this matter, thinking that our acquaintances will understand how interested we are in their welfare without the personal visit. But there is often sad neglect here. Just a few days ago a traveling man from one of the New York wholesale bookstores called at the office on business. In the course of conversation he spoke of his experience as leader of the Men's Club in his church (Presbyterian), and of the time when he was confined to the hospital for a number of weeks, but during all this time not one of his colleagues came to visit him or paid any attention to him. Only one person—a member of another Christian denomination, had the personal interest in his welfare which led to frequent visits of friendly interest and cheer. This experience was a great surprise and disappointment as to the true value of the Men's Club, and he recognized the lack of such an organization without practical demonstration of fellowship. He resigned as president of the club, and is devoting his energies to visiting the sick in hospitals everywhere, and in using his car for distributing supplies of good cheer among shut-ins. The door of experience often affords the permanent entrance into the field of kindly ministry to our fellow men.

Then there are the inmates of prisons who need a word of hope and a friendly helping hand. This is a work which must be conducted under careful direction, and requires much wisdom from above. But the souls that have been rescued from behind prison bars are many, and there is no joy like that of seeing the transformation of life which God so marvelously works out in these cases. One of the very best ways of helping these people is to subscribe for a club of that excellent magazine, the *Life Boat*, published at Hinsdale, Illinois, which bears a Spirit-filled message to the prisoners each month, and also conveys the testimony of reformed men and women who have been led to Christ through prayer and personal interest in their welfare. Where there is opportunity to visit the jails and conduct meetings, a group of prayerful people should as-

semble to pray and sing and present the simple gospel story, leaving appropriate literature in the hands of all who will receive it. It is our responsibility to carry the gospel to these unfortunates. Remember our Saviour's words, "I was sick and in prison, and ye came unto me." L. E. C.

Suggestive Missionary Service Program for Sabbath, June 11

MISSIONARY TOPIC: The Dorcas Society.

TEXT: Philippians 4: 3.

SUGGESTIONS: The work which women can do in helping to build up the church, to proclaim the gospel to the individual with whom contact is made in a personal way, and to render relief to the needy through the skillful ministry of homely deeds, is fully recognized in the Bible. The apostle Paul is often quoted as one who is very strict in regard to the recognition of women, referring to his command that "women keep silence in the churches;" but it is interesting to note the very cordial greeting which he sent to a group of women who had rendered valuable service in the proclamation of the gospel, as recorded in Philippians 4: 3: "Help those women which labored with me in the gospel."

The good work of Dorcas is brought to view in the book of Acts, and the Spirit of prophecy, referring to her work, states that without such "persevering fidelity" no church can prosper. Therefore in every church there should be a live Dorcas Society, engaged in making and mending garments for the needy. Quilts, rugs, and many things can be made by the Dorcas Society, which can be turned to good advantage. Here is a letter written by an aged member of one of our Dorcas Societies:

"DEAR SISTER WORKERS IN THE LORD'S VINEYARD: I am an old lady, seventy years of age. I desire to help where I can. I live all alone, except for the presence of the One who watches over us day and night, and I praise His holy name for health and strength to help, even if it is only the widow's mite. I have to depend upon the Friend of the poor for scraps and goods to work with in making quilts, and they come in slowly. I can't see to do as much work as I would like to, but the Lord knows how it is, and I try to obey the 'still small voice' which tells me that my work will prove of help to some in need of warm bedding. I would make many more quilts if I could get lining and batting. Living alone, it is so lonesome when I have nothing to do, and I can't see to read much. But the Lord who has watched while our weary toil lasted, will give us a harvest for what we have done."

Many such dear, true mothers in Israel are assisting in the Dorcas Societies of our churches, which now number over five hundred. There are many calls for help which Dorcas Societies can render, and if your society does not have all the work it can do, just write to the General Conference Home Missionary Department, and be put in touch with leaders of societies who have demands much greater than they can meet. There are orphans for whom little garments are needed in large quantity; there are institutions which are greatly in need of bedding, rugs, towels, and many other useful articles requiring the skillful fingers of a Dorcas.

Suggestive Missionary Service Program for Sabbath, June 18

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: Malachi 3: 16.

SUGGESTIONS: To combine with the missionary experiences to be related by the church members at this service, two incidents are mentioned which occurred recently in the Inter-American Division, showing how God is using men and women in a very unusual way for the proclamation of the truth. First, we refer to "Girl Preachers in Mexico," as reported by Pastor E. E. Andross, the president of the Inter-American Division:

"I am glad to tell you that the grace of God is doing a wonderful work for many of the people in Mexico. In the Gulf Mission there were two girls, about eighteen and twenty years old, belonging to the first Sabbath-keeping family in their city. Having a burden to go out and give the message to their people, they began holding public services, with an attendance of eighty people. Forty of these people yielded their hearts to God and began to keep all His commandments. Another girl, about the same age, living in the Central Mexican Mission, by her own personal efforts in recent months, raised up sixty new believers."

The second experience refers to "Lay Preaching in Barbados," and is also related by Elder Andross, as follows:

"Brother L. H. Gardiner wrote me of his experience in one of the little churches on the island of Barbados. Upon the occasion of his visit the building was so crowded that every spot was occupied except behind the pulpit. The local elder, a native brother, said to Brother Gardiner, 'I must go on with my work of proclaiming the message.' But Brother Gardiner said, 'No, you must stop; there is no room to accommodate more people, and we have no money to erect a larger building.' 'But I cannot stop preaching,' the brother said. 'I must go on telling the people the story of Jesus' love.' So he went some distance across the hills, and began holding meetings in another location, with excellent results.

"One day while on his way to or from his meeting, he saw a company of forty or fifty people, and decided to go over and see what was happening. He found a lay brother, a man entirely without education, telling the people about this message. They were listening to him, eagerly drinking in the truth, as that poor, unlearned man related in simple language the blessed story.

"One young man who had not yet identified himself with us, but was obedient to all the commandments of God, and was preparing for baptism, had an interesting experience. Some of the young men of the town came to him one day and said, 'We would like to have you organize a debating society. Will you act as chairman of that society?' He said he would, so they arranged to meet on a certain evening and hold a debating society. Then the young man inquired, 'Would you mind if at the first meeting of this association I gave you a Bible study, and then we will debate the next time we meet? Every other meeting we will devote to a Bible study. Will you agree to that?' They all agreed. They met together and had their first Bible study, and by their own choice the Bible studies were made the regular order of the meetings, and a company of believers has been raised up as the result of this new convert's effort to follow God's opening providence."

Suggestive Missionary Service Program for Sabbath, June 25

MISSIONARY TOPIC: Open-Air Evangelism

TEXT: John 4: 5-7.

SUGGESTIONS: Our city churches are face to face with the problem of effective ways and means for reaching the masses with a knowledge of present truth. One of the methods which serves to advantage is the conducting of open-air meetings. Sometimes these meetings are held in the public parks or commons, and at other times on the corners of city streets. It is always necessary to secure an official "permit" from the police department of the city, and to be in position to refer to the permit at any time trouble arises or any question is asked concerning the authority back of the public gathering. The selection of just the right place for conducting open-air meetings is a matter requiring careful observation. A spot where crowds are passing, and yet secluded from the noise of street traffic, is desirable.

"The Forty Corner Plan" is being followed in one of our large cities. This means that "forty corners" on streets in prominent places have been assigned as definite places for open-air meetings each week. The plan is a good one, and is producing results. A recent report concerning this work is as follows:

"Our open-air work is progressing and our audiences are growing. We hold our meetings as a preliminary effort to our evangelistic meetings held in the theater, and find that they attract attention and draw people to the indoor service. We strongly recommend this inexpensive and effective open-air branch of evangelism."

If you cannot occupy forty corners, begin with two, or three, or possibly five, conducting a brief gospel service at each place, consisting of good singing, with instrumental accompaniment, Scripture reading, and a talk or sermonette given by a speaker filled with love for God and his fellow men, and enthusiastic, winsome in manner, and with a strong voice which can reach the standing audience extending over a wide public area. Here is a wonderful opportunity for effective soul-winning endeavor which we have been very slow to recognize; and yet it is the divine method. Of Jesus it is said, "By the

sea, on the mountain side, in the streets of the city, in the synagogue, His voice was heard explaining the Scriptures. Often He taught in the outer court of the temple, that the Gentiles might hear His words."—*Ministry of Healing*, p. 21.

The following statements from the pen of a leader in evangelistic endeavor, are true to fact and helpfully suggestive: "Christ's churches were not meant to be indoor institutions, but outdoor agencies. Christ's kingdom was inaugurated in its earthly expression on the hills of Judea and the banks of the Jordan. John the Baptist, the first gospel evangelist, never preached in a church house. The most of Christ's preaching and teaching was done out in the open. Pentecost was a big street meeting. Paul's evangelism was carried on in the main on the streets and in open places. The idea in most churches is, 'Come to our meeting house, and we will offer you the gospel.' In New Testament times the evangelizers worked on the theory of carrying the gospel to the people. A housed religion is usually a cold, unaggressive sort. Open air is good for the gospel. The reason for the consumptive condition of churches is that they have kept their religion within the walls of the meeting houses. The plea is for an outdoor gospel, an urgency that God's servants will catch the spirit of the Saviour in His great parable, 'Go out into the streets and lanes of the city, out into the highways and hedges, and compel them to come in.'"

In the majority of our churches there should be a "men's class in evangelism," composed of the business and professional men in the church, who pray and study and follow the leading of the Holy Spirit in engaging in open-air evangelism. Thousands of such meetings could be held by Christian laymen.

L. E. C.

The Saviour's Methods

(Concluded from page 4)

10. His method was strongly emphasized in many illustrations in His earthly ministry, where in great and small audiences He preached sweeping sermons and brought men into His kingdom, and where in private and personal approach He faced men and women one by one with the holy truth of life and death. Blind Bartimeus by the roadside, curious Zacchaeus up a tree, scholarly Nicodemus in the quietness of night, the scarlet woman by the well-curb,—these and many others can testify to Christ's marvelous tact as a personal soul winner. He was a highway and hedgeway preacher. He was a quiet seeker after souls.

11. Jesus was a tremendously sincere and compassionate evangelist. His tears and blood sweats have come down to us, not His jokes and wit and humor. He rightly valued souls in all their eternal relations, and went straight after them with Gethsemanes of agony and Calvarys of blood. His soul ached to the dying for lost men. He spared not Himself—emptied Himself—and brought men to God by His own blood on the cross. His tears on Olivet and in the garden are the insignia of His broken heart for a ruined world. Here we need to follow His example. "They that sow in tears shall reap in joy."—*L. R. Scarborough*.

Query Corner

Questions pertaining to the problems confronting church missionary leaders are solicited, and answers will be furnished through the Query Corner, with a view to proving of general interest and value. Send your problems to the Home Missionary Department, General Conference, Takoma Park, D. C.

Question.—What is the difference between the Seventh-day Adventist Welfare Society and what our churches are now calling the Dorcas Society? Is it the plan to carry both of these lines of work, or to merge them into one, the Welfare Society?

Answer.—By reference to page 12 of Home Missionary Series No. 2, entitled, "Organization of Churches for Missionary Work," it will be observed that the Welfare Society is the third general topical division of our church missionary work. Under this general term "Welfare Society" is included all the activities of the church along such lines as Dorcas Society, home nurses' classes, hospital and prison work, Christian help work, et cetera. The Welfare Society includes the Dorcas Society as one of its special working groups. The Welfare Society is the general division of the church missionary organization, but the Dorcas Society is a specific organization that is to continue to function as in the past along specific lines.

J. A. S.

THE MISSIONARY VOLUNTEER SOCIETY

Officers' Page

Senior Slogan: "All things through Christ."

Junior Slogan: "Something for Jesus every day."

The Band Leader's Notebook

EVERY band leader ought to have a notebook (or a section of a notebook) especially reserved for suggestions and helpful thoughts on his particular band's work. This book should contain:

1. Suggestions listed on the band page of the GAZETTE each month.
2. List of needs in your home community that can be met by your band members. (How often we hear of this one interested in reading, of that family in need, or of this young person who needs befriending; and later, when some one else has performed the helpful act, or the distressing need has come before the public eye, we recall that we meant to help in that particular case.) Solicit frequent suggestions from band members.
3. List of things which have come under your observation that should be cared for by other bands in your society. Call attention of band leaders to these.
4. Jottings of appreciations you hear from literature distributed or material aid given. These words of appreciation passed on will encourage others to engage in like work.
5. Items you need to talk over with your church or society leaders.
6. Addresses and telephone numbers of those you should consult or visit.
7. Quotations and illustrations that will be helpful in promoting your band. These will come to you through reading, conversation, and your own thinking upon the everyday things of life.

E. E. H.

M. V. Bands in Oregon Society

THE Portland Central church Missionary Volunteer Society is divided into three bands with a leader for each. This is one of our largest societies, the bands averaging around thirty members in each group. However, I believe the same thing could be worked out if there were only a dozen in a band. Each group is responsible for a program once a month.

One thing I especially like about this band organization is that the leaders are alive to every young person that visits their meetings. As soon as a Missionary Volunteer sees a new face, he goes to that young person and asks him to join the band to which he belongs. In this way young people coming to the city feel at home from the start. These bands are organized for missionary work, each band being responsible for a certain territory. This method has worked the best that I ever saw. They give good spiritual programs, and it has united the young people of the church and made one large welcoming committee for those coming in.

G. S. BELLEAU.

Suggestions for the Educational Secretary

KEEP a complete list of all society members, and let it be your aim to lead all to decide to become Members of Attainment at their earliest opportunity. Check the names of all who enroll for study, and record the dates when they take the examinations in both subjects, also the dates when they receive certificates. Have a good Standard of Attainment program once a year. The executive committee will doubtless count on your co-operation in making it a success.

Each year ask the executive committee to secure the Reading Course books for the society library in good time for the Reading Course Day program.

See that your Reading Course Day program is a success. The program will be in the hands of the executive committee; but the success of it will depend largely upon the earnest, enthusiastic work done by the educational secretary.

Obtain permission from the church elder to give a talk of five or ten minutes before the entire church some day about the new Reading Course books, and get as many parents, children, and others to take the courses as possible. Endeavor to put at least one of the sets in every home that has children or young people.

Keep a list of all who promise to read the books, either alone or in groups. Check up occasionally to see how they are getting along. Record the date when each book is finished, and when each person receives his certificate.

If persons desire to take a Reading Course, but are unable to secure the books, either lend them the books from the society library, or get them from the conference Missionary Volunteer Circulating Library.

Each quarter pass over to the society secretary such information about the educational features as should be recorded in the society secretary-treasurer's Record Book.

Keep a notebook. Jot down in it thoughts, quotations, and reports that will help you in promoting this work.

Do you have "Choice Poems" in your M. V. Library? See pp. 8 and 12.

Watch the GAZETTE, the *Instructor*, the *Review*, and your union conference paper for items concerning the educational features, and present such items in the society, to keep up the interest of the members.

Occasionally arrange an Educational Roll Call. Ask each member to respond to his name by giving a choice thought from one of the Reading Course books, or from past assignments in the Standard of Attainment studies. It would be well to announce such a roll call the week before. Come prepared to supply those who "forget" with quotations just before the meeting opens.

As often as possible, make some mention, in the society meetings, of paragraphs in the Reading Course books that have been of special interest to you; ask other Reading Course members to do the same. Relate also interesting items about the Standard of Attainment work.

Try to get as many as possible to draw their certificates at the same time, and have them presented at the regular church service.

What Are Your Answers to These Questions?

1. Is your society doing the work it was organized to do?
2. Do you have a Personal Workers' Band that meets regularly for prayer and counsel?
3. Does your executive committee meet regularly?
4. Is every society member in one of the working bands?
5. Are all the society members in the King's Pocket League? Do all your members report regularly?
6. Do you keep the same officers year after year?
7. Does each officer understand his duty? Does he do it?
8. How many in your society are studying soul-winning books?
9. Do you put as much enthusiasm into your society work as into your daily occupation?
10. Do you have a neat, up-to-date, accurate record of all features of society work? Could you open your books and gather a report of last year's work in a short time?
11. Do the older friends in the church feel welcome in your society? Do you get suggestions from them?
12. Is your membership record correct?
13. Is your Standard of Attainment record up to date?
14. What are you doing to increase the Standard of Attainment membership in the society? in the church?
15. Are your Reading Course records reliable? How many have been persuaded to take courses?
16. Are any of you criticizing others in the society? Criticism never built up a society.
17. Are you keeping in close touch with all your Bible Year members?
18. What are you doing to stimulate them to keep up?
19. Are all your society members observing the Morning Watch?
20. Do all take part in the social service?
21. Are your members loyally supporting other church activities? the Sabbath school? the prayer meeting?
22. Do you have a budget for your society finances?
23. Do you map out your society work for the term?
24. What are your bands doing? (Study each in detail.)
25. Do you keep your conference secretary informed of your society activities?
26. Is your society guiding the social life of its members in keeping with Christian principles?
27. Are you taking the GAZETTE? Do you follow the programs?
28. Is your library growing each term?
29. How many in your society are taking the Spirit of Prophecy Reading Course?
30. Do you have good order before, during, and after meeting?
31. Is the membership of persons moving away transferred promptly?
32. Do you make strangers wish to come again?
33. Do you hold a business meeting every quarter?
34. If you have Junior members in your society, are you giving them a fair chance to grow?
35. Do your society meetings begin and end promptly?
36. Do you have a complete list of young people in the Seventh-day Adventist homes in your community?
37. Do you send delegates to camp meeting and to Missionary Volunteer conventions and institutes?
38. How is your society helping its members to resist some of the subtle temptations about them?
39. How are you trying to make your society indispensable to the community?
40. Is each member trying to lead some one to Christ?—"*Missionary Volunteers and Their Work*," pp. 336-338.

Senior Missionary Volunteer Meetings

How to Make the Testimony of Our Lives Effective

(Program for Week Ending June 4)

BY J. A. DEAPEN

NOTES TO LEADERS: Under the heading of "Some Qualifications for Effective Christian Living," there are ten points listed. These may be given as a symposium, the parts assigned to as many different persons, or they may be assigned to one, two, or three persons. Suggested references to the Bible and the Spirit of prophecy are given for foundation study. Not more than two minutes should be allotted to each item.

Scripture Reading: Psalms 119:9-16; Ephesians 6:10-17.

Music: Nos. 316, 677, 566, in "Christ in Song;" special song, No. 478. Nos. 21, 36, 136, in "Gospel in Song;" special song, No. 53.

Poems: "Our Influence," p. 35, or "That Life Sermon," p. 110, in "Choice Poems;" "Sermons We See," p. 163, in "The Light of Faith," by Edgar A. Guest.

Bible Doctrines: Christian Ordinances

1. NAME the three ordinances instituted by Christ. Matt. 28:19 (baptism); John 13:3-5 (humility); Luke 22:19, 20 (Lord's supper).
2. What twofold experience of the Christian is typified by baptism? Rom. 6:3-5, 8-11.
3. What experience should precede baptism? Give the mode of the ordinance. Mark 16:15, 16; Acts 8:38, 39.
4. Describe the ordinance of humility? John 13:3-5.
5. What is the lesson taught by this experience? John 13:12-17.
6. For what purpose was the Lord's supper instituted? 1 Cor. 11:26.
7. What do the bread and wine represent? Luke 22:19; 1 Cor. 11:24, 25.
8. What admonition is given concerning our spiritual condition as we partake of the Lord's supper? 1 Cor. 11:27-29.

D. A. OCHS.

Talk: How to Make the Testimony of Our Lives Effective

IN order to arrive at a means of making the testimony of our lives effective we may very profitably consider some of the characteristics, attitudes, and activities of those who have lived in this way. We at once discover that such people possessed a constancy of purpose, virtuous lives well guarded by a noble integrity, and the ability to express them in simplicity.

The Scripture is full of instruction as to how we should live, and if this instruction is followed, there is no question concerning the result. If we listen to the voice of Solomon, the wise man, we hear him say: "Keep thy heart with all diligence. . . . Let thine eyelids look straight before thee. Ponder the path of thy feet. . . . Turn not to the right hand nor to the left: remove thy foot from evil." Prov. 4:23-27. Jesus said, "If therefore thine eye be single," thus indicating the forward look. Matt. 6:22.

The result of looking in a certain direction is shown by a boy learning to ride a bicycle. If, instead of looking straight ahead, he looks at a near-by tree or post, he is almost sure to crash into it. The same is true in a spiritual sense. Gideon and his band of three hundred were men who looked straight ahead and kept their eyes on the enemy, even while they drank at the brook. This was the decisive test which the Lord used in making the selection. If we listen to Joseph, we hear him say when tempted, "How then can I do this great wickedness, and sin against God?" Gen. 39:9. Moses, when tempted with the luxury of a kingdom, "refused, . . . choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:24, 25.

The three worthies, when threatened with death, answered the king, "Be it known unto thee, O king, that we will not serve thy gods." Dan. 3:18.

A similar straightforwardness was expressed by Lincoln when he said, "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to

the light I have. I must stand with anybody that stands right—stand with him while he is right, and part with him when he goes wrong."

Paul said in 2 Corinthians 3:2, "Ye are our epistle, . . . known and read of all men." May it be that that which is read in us is an effective testimony.

"YOU are writing a Gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true.
Say: What is the Gospel
According to YOU?"

J. A. D.

Symposium: Some Qualifications for Effective Christian Living

1. CONSECRATION: 1 Chron. 29:5; "Messages," pp. 28, 29, 68, 270, 309; "Testimonies," Vol. VII, p. 64, bottom.
2. HUMILITY: 1 Peter 5:5, 6; "Messages," pp. 73, 303.
3. PRAYER: Luke 18:1; 11:1; "Messages," pp. 115, 122, 248-250.
4. SERVICE AND RESPONSIBILITY: Matt. 20:26, 27; "Messages," pp. 37, 181, 182, 193, 199.
5. COURAGE: Joshua 1:1-7; Jer. 1:7, 8; "Messages," pp. 74, 80, 88.
6. PERSISTENCE: 2 Peter 1:5-11 (diligence); "Messages," pp. 25, 45, 46, 259.
7. INTEGRITY: Prov. 11:3; Ps. 25:21; "Messages," pp. 415, 416.
8. HEALTH: 3 John 2; Isa. 58:8; "Messages," pp. 232, 240.
9. PREPARATION: 2 Tim. 2:15; 1 Peter 3:15; "Messages," pp. 185-187, 273.
10. FAITHFULNESS IN LITTLE THINGS: Luke 16:10; "Messages," pp. 143-145, 201, 202, 328, 369. J. A. D.

Talk: Bearing Life's Testimony Courageously

A SAILING ship was driven onto the rocky coast of Scotland by the tremendous power of a hurricane. The wind and the waves were fast beating the vessel to pieces. The life-saving crew on shore saw the vessel's plight, and went to the rescue. The storm shrieked like a band of demons bent on some errand of destruction. The danger was great, but in the face of imminent peril, and by heroic efforts, the life-savers succeeded in rescuing the crew. As they drew away from the vessel, they saw one poor fellow who had been overlooked, still clinging to the rigging. Despair was written on his face. But they said, "We cannot go back to get him. If we make the attempt, our boat will be dashed in pieces on the rocks by the relentless fury of the waves, and we shall all be lost." So they left the man still clinging to the rigging, and pulled for the shore.

When they landed, one strong young man said, "If another will go with me, I will go and get that man on the wreck." His mother, who was standing by his side, put her arms around his neck, and said, "My boy, you must not go. Remember your father was a sailor, and was lost at sea in a storm like this; and eight years ago your brother William went to sea, and we have not heard from him since. No doubt he, too, has found a watery grave. Now if you go and are drowned, what shall I do? I am poor and old. You are my only support. You must not go."

But gently removing her arms from around his neck, he said, "Mother, out there a man is in peril. I believe it is my duty to rescue the man clinging to yonder wreck. If I am lost in doing my duty, God will take care of you." Then kissing her sweet, though wan and wrinkled face, he with his companion stepped into the boat and rowed away through the storm.

Those on the shore waited long and anxiously, straining their eyes toward the fast-sinking ship, hoping for the boat's return. By and by they saw it in the distance striving to make its way toward the shore through the mist and the gathering darkness. Weary and worn, the two brave men struggled with all their remaining strength to reach land. When near enough to be heard, those on shore shouted, "Have you got the other man?" Lifting his hands to his mouth to trumpet the words on in advance, the unselfish young life-saver answered, "Yes; and tell mother I've got my brother William." It was only one individual he rescued; but the one lifted from the rigging ere the ship settled into the sea was his own long-lost brother.—"Soul Winning."

Order early the materials you will need for the month.

Why Should We Pray? Does God Answer Prayer?

(Program for Week Ending June 11)

BY GORDON H. SMITH

NOTES TO LEADERS: *Quiet Thought*: (To be followed by a few moments of silent prayer and then a few sentence prayers.)

"Jesus, the carpenter, hallow our daily work;
Jesus, the Christ, deliver the world that waits in
need of Thee;

Jesus, the Saviour, save us from ourselves;
Jesus, the Life-giver, make us living men."

Hymns Suggested: "Sweet Hour of Prayer," "The Larger Prayer."

Scripture Reading: Mark 1: 21-42.

Poem: "A Prayer," opposite June in the Morning Watch Calendar.

Bible Doctrines: Gifts of the Spirit

1. WHEN Christ ascended, what gifts did He give to men and for what purpose? Eph. 4: 8-15.
2. How are these gifts elsewhere spoken of? Enumerate them. 1 Cor. 12: 27-30.
3. What special gift is mentioned as desirable above all others? 1 Cor. 14: 1, 3, 4.
4. What is the purpose of the gift of prophecy? Hosea 12: 10; 2 Peter 1: 21.
5. How fully does God recognize the gift of prophecy and how does He reveal Himself to the prophets? Amos 3: 7; Num. 12: 6.
6. This gift was manifested in the New Testament church. Acts 11: 27, 28.
7. What will characterize the last or remnant church? Rev. 12: 17; 19: 10. D. A. OCHS.

Opening Talk: If We Had Been There

(The Bible references need not be read, but rather the story of each incident be told briefly, graphically in earnest conversational language, and a moment of quiet meditation allowed.)

Read Luke 11: 1.

A Moment of Great Danger.—Luke 4: 28-30. Can we see Him in this turbulent mob eager for His life, yet without fear or confusion, Master of the situation and passing quietly on His way?

Touching a Leper.—Mark 1: 40-42. Actually touching the dreaded, loathsome flesh of the leper. The marvelous result. Can you see the others draw back in horror? Can you see Him in the fearless compassionate certainty of His power?

Master of the Storm.—Mark 4: 36-39. Seasoned men of the sea, accustomed to its storms, yet in this one fearful of their lives. This Man securely unafraid, conscious of His safety.

Help to All Who Came.—Mark 1: 32-34. Surrounded by the mass of helpless suffering humanity, giving to all, possessing that help which each seemed most to need. Was it really so? In a real community among real people? Do we believe it? Now read Mark 1: 35, "a great while before day," in His place of prayer. How much do you think His prayer habits had to do with His strength and power and fearless mastery of all occasions?

If, as one of His disciples, you had seen these and countless other evidences of wonderful daily living, of power, of assurance under all circumstances; if you had with half-wakeful eyes seen Him slip away from the resting place of the group, morning after morning, to go to His place of prayer; if you with them had seen and heard, do you think you would have sensed the value of those prayer hours, and one day have asked, with them, "Lord, teach us to pray"? G. H. S.

Round Table Discussion: Four Reasons for Prayer

(Appoint individuals to lead out in each topic.)

I. THE FUTILITY OF OUR OWN EFFORTS.

Key Thought: "Sooner or later everybody comes to some crisis or emergency where he desperately needs to know how to pray."

Romans 7: 18, 19. Is Paul's problem general to all men? Read "Messages," p. 247, first sentence. Cite instances of individuals whose good intentions have failed in their efforts toward better lives. Is this quotation really true? and if so, can the situation be met without prayer? "No man can truly say he has made a success of life until he has written at the top of his journal, 'Enter God.'"

Preserve "Qualities of a Missionary," by C. P. Crager, in July "Reviews."

II. EVIDENCES OF SPIRITUAL FORCES WAITING TO AID US.

Key Thought:

"Couldst thou in vision see
Thyself the man God meant,
Thou nevermore couldst be
The man thou art—content."

Prayer is not an easy formula for magic results. Prayer is not asking God to change His mind. Prayer is not dependent upon miraculous answers to be successful. God has a purpose in our lives: "Higher than the highest human thought can reach is God's ideal for His children." Would that statement be reasonable were there not some way to commune with God and to open our lives to Him? Cite interesting answers to prayer. Read "Messages," p. 247, sentence 2.

III. OUR DEBT OF GRATITUDE.

Key Thought: Psalms 145: 8, 9.

How many and countless are the blessings we daily receive from God? What privileges are ours today because of the working of God's Spirit in the lives and upon the hearts of men in ages past? For Him they toiled; endured persecution, privation; crossed unknown seas and lands; died. For Him—but for us too. Read Eph. 5: 20; 1 Cor. 15: 57; Heb. 13: 5.

IV. PRAYER A MOLDING FORCE IN LIFE AND CHARACTER.

Key Thought: "Prayer does not bring God down to us, but brings us up to Him."—"Steps to Christ," p. 97.

Jesus asked the disciples to pray that laborers be sent into the harvest; as a result of this constantly expressed interest they gave their own lives to His cause. "Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action."—"Messages," p. 247. Read also, "Prayer Brings Power," p. 248.

"My son, give Me thine heart." It is the desires and ambitions of life that God asks us to open to Him. Through the privilege of prayer we may open our lives to Him. Through the habit of prayer we keep our minds conscious of God and His purpose in us. "Prayer changes things." G. H. S.

Reading or Talk: Does God Always Answer Prayer?

THE word of the Master in John 14: 13, 14, is positive.

"For every earnest prayer put up in faith for anything, answers will be returned. They may not come just as we have expected; but they will come—not perhaps as we have devised, but at the very time when we most need them." This very positive statement, from "Testimonies," Volume III, page 209, reveals the difference between that which we may think best and that which our Father may know to be best.

God is a God of love as well as of infinite power. He is a God of law and order. His great purpose is for the unending happiness of the beings He has created. We call it heaven. It will be so, not because of its material wealth, but because of the excellence of the character of its inhabitants. The working out of that character, the promotion of such activities as will bring about this new condition—is His divine purpose, in brief.

Constantly, in His ministry, the Master endeavored to emphasize the value of spiritual things and of character, and to express the decidedly secondary importance, if any, of the physical or the material. Better to lose the offending hand or eye, by way of illustration, than to lose the soul. Surely a discussion of the question of answered prayer can be fairly considered only on this basis. Prayer, to be sincere, where it deals with material things, must have unselfish relation to the achievement of good ultimately. "In His name"—we could not ask to the defeating of His purpose, nor to disregard the principles of His laws.

Let us follow through a few of the interesting instances that are related to our question: Job sorely tried and miserably comforted. A thousand reasons for personal commiseration, for complaint. Satan accusing him of righteousness for profit. God upholding his spiritual appreciation. It is written, "The Lord turned the captivity of Job, when he prayed for his friends."

Paul's thorn in the flesh troubled him sorely. It interfered with his great work. It must go—Paul's viewpoint. A strong-willed, aggressive, almost stubborn man, whose very will might be his undoing. He must be kept conscious of human frailty—God's viewpoint. Strange, the thorn was not removed. Even the prayer was forbidden. Answered? In the great wisdom of the Father, yes. In the after testimony of Paul, yes. The answer sealed in the statement of victory won and a crown assured as Paul came to the end of the trail.

The disciples' prayer for the casting out of an unclean spirit

seemed to meet defeat, yet the Master did not allow the sufferer to lose by it. The disciples must discover a fact important to the saving of a world of men, much greater than this one evil spirit. The spirit of the prayer—not self-aggrandizement, not miracles at a bargain.

Is it not true that the attitude of Gethsemane is the essential attitude of true prayer? This I would like, but if it is not for the greatest good, I will accept another way, or do without. We ask sincerely for the ultimate spiritual good, willing to sacrifice all of self, or just proportion of material possession. From such "Gethsemanes" of spiritual resignation there will surely be some "Calvaries." G. H. S.

Recreation

(Program for Week Ending June 18)

BY MRS. C. L. KILGORE

NOTES TO LEADERS: Read as a background for your introduction to the topic, "Messages," Section XIII, "Recreation and Amusement," especially noting part 124, "The Value of Recreation."

Suggested Song: Nos. 523, 650, 33, in "Christ in Song."

Scripture Reading: Psalm 19—To be memorized.

Prayer: Repeat the Lord's prayer.

Bible Doctrines: The Church of Christ

1. On what is the church founded? Eph. 2: 18-22.
2. By what instruction did Jesus show that He recognized the authority of the church? Matt. 18: 17.
3. What are the leaders of the church admonished to do? Acts 20: 28.
4. What should be the attitude of the members of the church toward the chosen leaders? Heb. 13: 17.
5. What are the objectives sought through instruction and discipline? Eph. 4: 12-15; 5: 25-27.
6. What work has been committed to the church? Mark 16: 15.
7. What special message will the remnant church bear? Rev. 14: 6-12.

D. A. OCHS.

Talk: What Is Recreation?

Definition.—Webster says: "Recreation is refreshment of body or mind after toil. Art of recreating. To recreate is to give new power or effectiveness to, as one who has become languid or exhausted; refresh after labor; hence, to divert; as, the student recreates his mind."

Purpose.—The purpose of refreshment is to rest or refresh after toil. It would therefore be absurd to indulge in recreation without having toiled first. Recreation is to the day's program what a dessert is to a dinner. It comes last, never first, and is the more enjoyed because of this fact. Saville has said, "Diversions are the most properly applied to ease and relieve those who are oppressed by being too much employed. Those that are idle have no need of them, and yet they, above all others, give themselves up to them. To unbend our thoughts, when they are too much stretched by our cares, is not more natural than it is necessary; but to turn our whole life into a holiday, is not only ridiculous, but destroyeth pleasure instead of promoting it."

Spirit.—We pity those who never indulge in recreations. "All work and no play makes Jack a dull boy," and the same is also true of older ones. We must earn our living by the sweat of our brow. Work is the rule of life. But it is not all work. "Don't let work take the ginger out of you. Work like a Trojan, then play like a four-year-old." Life is made up of work and rest and play—not in equal proportions, but all three elements are there. A preceptor in one of our colleges was once heard to remark that he had never played games in his life, he had only worked. How much he had missed in his own life, and because of this how utterly unable was he to enter into the spirit of play, so vital to the one hundred young men in his charge.

"A change of occupation is as good as a rest," we say. It may also bring to us recreation, provided we make the change in the proper spirit. Charles W. Elliot says, "It is a good rule to endeavor hour by hour and week after week to learn to work hard. It is not well to taks four minutes to do what you can accomplish in three. . . . It is well to learn to work intensely." He who works like this earns his recreation, and in all likelihood will enter into it with the proper spirit. MRS. C. L. K.

Study: How to Choose Our Recreations

1. WHAT form of recreation should be avoided?

Answer.—"Put in your list of outlaws all that lessens your love for things of heaven and that unfits you for leading out in personal work for souls."—Mrs. Matilda E. Andross.

2. In what recreations may we indulge?

Ans.—All that are pure, clean, wholesome, invigorating, and uplifting; that teach us respect for ourselves and service for others.

"Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad after influence to destroy self-respect or bar the way to usefulness. If they can take Jesus with them, and maintain a prayerful spirit, they are perfectly safe."—Mrs. E. G. White, in *Review and Herald*, Aug. 19, 1884.

3. What relation should exist between our social life and our Christian experience?

Ans.—Our social life should contribute to rather than militate against our Christian experience. See "Social Plans," by Mrs. Matilda E. Andross, p. 20, par. 1; "Social Life in Its Proper Setting," page 21. Mrs. C. L. K.

Talk: Results of Recreation

THE general results to be obtained from recreation are: relaxation from work or worry, mental or physical exercise, spirit of teamwork, good posture, graceful carriage, good complexion, steady nerves, active mind, and clean, happy thoughts,—in general, a wholesome outlook on life and a spirit to accept its responsibilities cheerfully.

Our recreation may be mental or physical or both, and it may be indoors or out of doors. If mental, it may well include development of the imagination, appreciation of the various forms of art, creative efforts, and sharpening the mental faculties. If physical, it should include tests and exercises calling for steady nerves, reasonable physical endurance, ready wit, and plenty of fresh air.

"Exercise in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor with zeal, and they are better prepared to resist disease."—*"Testimonies," Vol. I, p. 515.*

A walk into the country, a picnic lunch in the open air, a camp-fire dinner, afford tired minds and bodies relaxation, exercise, and contentment. Such excursions draw us near to God and bring us into closer sympathy with our fellow men.

What joy efforts at creative art bring to a mind tired of facts and figures! To such the development of the imagination is healthful recreation, whether it be in the molding of a piece of clay or the creating of a stanza of poetry.

To many young people whose home life is barren, social hours mean the opening of hitherto closed doors; here they catch glimpses of what a Christian's social life may mean, not only to himself, but to his community.

It may be in the singing of an old round that they think, "How like life is this—the same thing over and over;" but happy are they if their next thought is, "But how much pleasure to do it together!"

A game of baseball may teach a wonderful lesson in teamwork. The finest thing about the game is that one cannot play it by himself. It may be on the ball diamond that a boy first learns that he who plays to the grandstand is no true sportsman. This is a splendid lesson to learn if he would play the game of life successfully. It may be a game of tennis that reveals to a tired office girl the fact that she who would get the most out of life must put the most into it, that half-awake people miss many of life's biggest opportunities. It may be that a young person who first learns to trust himself to the water, to relax and float on its surface or by rhythmic, easy, steady strokes to make distance, will also learn that success in life is not so much a battle, a ceaseless round of resisting, as it is to learn its cause and effects and relate himself properly to them.

He who has climbed a mountain and stood entranced at the splendor of the sunrise or the beauty of the landscape, has borne into his soul a realization of what perspective means in life; and he determines to gain the most possible from his mountain-top experience, that it may comfort and guide him

Plan recreational evenings for the Missionary Volunteers during the summer.

as he ministers to others when he descends into the valley. He realizes the truth of the lines:

"If you want to be rich, Give!
If you want to be poor, Grasp!
If you want abundance, Scatter!
If you want to be needy, Hoard!"

And, after all, is not this the secret of true recreation? If we think only of ourselves, we weary of trying to make ourselves happy; but when we live for others, our own lives are happier and richer thereby. MRS. C. L. K.

The Message of the Birds—God's Care

(Program for Week Ending June 25)

BY THELMA WELLMAN

NOTES TO LEADERS: How many lessons we can learn from the lives of our little feathered friends! Pass out paper and pencils to your group, and ask each to make note of the lessons which he sees could be drawn from the points made in each talk. Between talks give a few minutes for response from the floor.

Talk: "Jack Miner's Bird Sanctuary," p. 15.

Poem: "To a Waterfowl," by William Cullen Bryant. See your public library.

Song: No. 330 in "Christ in Song."

Memory Gem:

"Hast thou named all the birds without a gun?
Loved the woodrose and left it on its stalk?"

O, be my friend, and teach me to be thine!"

—Emerson.

Talk: "Some Birds Every One Ought to Know." Here are listed outstanding members of a feathered community which will well repay our efforts toward friendship: Robin, blue jay, thrush, nuthatch, wren, cardinal, woodpecker, flicker. Look for interesting peculiarities and distinguishing characteristics in each bird. See your public library for helps: "The Pocket Nature Guides," Vols. I and II, for Eastern North American birds; Vol. III, for Western birds; "The New Nature Library," Vol. VI, by Blanchan; and other good bird guides.

Bible Doctrines: Christ's Kingdom Set Up

1. WHEN Jesus was upon earth, what gospel did He preach? Matt. 4: 23.
2. For what did Jesus teach us to pray? Matt. 6: 10.
3. What event will usher in this kingdom? Matt. 25: 31-34.
4. What will become of earthly kingdoms at this time? Dan. 2: 44, 45.
5. What declaration is made with reference to the establishment of this kingdom? Rev. 11: 15.
6. Who is to become the King of this new kingdom? Isa. 9: 6, 7.
7. What must be the experience of those who become subjects of this kingdom? John 3: 3-5; Hebrews 4; Rev. 22: 14.

D. A. OCHS.

Talk: Birds in the Bible

ONE of the most interesting ways of approaching a topic is to inquire into its history. Therefore, we shall begin this talk by finding out where birds are first mentioned in the Bible. They were created on the fifth day, we are told in Genesis 1: 20. We may imagine that in the garden of Eden birds in all their varicolored plumage flitted about, happy and unafraid, making the air melodious with their jubilant songs. After the entrance of sin, however, this trustfulness changed to an attitude of fear. Death had come to blight the former happiness.

There was use made of the birds in the sacrificial system. Only birds recognized as "clean" by the Lord were used. The pigeon and the dove are mentioned frequently. They were brought, as a rule, by the poorer class, who did not possess many flocks and herds. Two birds ("sparrows," margin) were used in the ceremonial cleansing of the healed leper. (See Lev. 14: 4-7.) The use of birds in the sacrificial system has its most notable instance in the use of a pair of turtledoves or two young pigeons by Mary and Joseph at the birth of Christ.

Here are some of the characteristics of the birds found in the Bible. The contrast between the nature of the raven and that of the dove is shown in the account of their actions at the time when Noah sent them forth to discover the state of the earth after the flood. The natural boldness of the raven is shown by the fact that he did not return to the familiar home shelter, while the gentler dove returned to the ark again and again until she found a dry place to set her feet. After that time Noah knew that it was time to leave the ark. The revolting

diet of the vultures is referred to in Revelation 19: 21. The nest-building habits are referred to in Psalms 104: 16, 17.

Of the most interest to us, however, is the tracing of comparisons the writers of the Bible have drawn between the experience of the birds and the experience of man. David seems especially fond of referring to the bird escaped from the fowler, the bird fleeing to the hills for refuge, and likening this to his own experience with his enemies. Jeremiah shrewdly remarks that a man who obtains riches in the wrong way is like the partridge which sits on her eggs and does not hatch them. Jer. 17: 11. The wisest man in the Bible tells us that a man snared in an evil time is like a bird caught in a snare, and I am sure that most of us have felt that helplessness when caught in the clutch of circumstances. Eccl. 9: 12. A statement which ought to bring confidence in the power of God in working for His people is made by the prophet Isaiah. (Read Isa. 31: 5.) Then, too, we may take heart when we think of the promise of Christ as to the care of God for His children as shown in Matthew 6: 26 and 10: 29.

T. W.

Talk: God's Care for Birds in Migration

AS Creator of the earth, God used the statement in Job 39: 26 to show Job his utter smallness in the face of divine power. Truly, the facts of migration are proof that by the wisdom of God the birds turn toward the south for the long cold winter.

Through the mysterious instinct implanted within them, most birds migrate during the winter months. A few birds stay with us. The slate-colored junco and the chickadee make the winter merry with their presence.

Some scientists have tried to account, by the theory of leadership, for the fact that birds follow an undeviating route to the same destination year after year. They argue that the older birds who have made the trip before serve as leaders for the new generation. This has been disproved, for it frequently occurs that older and younger birds migrate at different times.

A general rule for migration is found in the fact that smaller birds migrate by night only, while the larger ones fly by day or by day and night too. One often hears the strident cries of the Canadian geese flying over on a November night. John Muir, the naturalist, mentions the visits made to his Wisconsin home by these birds en route to warmer regions. Their backs were covered with half an inch of snow at the time they stopped in his father's fields for food and rest.

Another interesting point about migration is the fact that landmarks are not needed. This is particularly well illustrated in the sea birds, called Mother Carey's chickens. They nest near the antarctic regions, and spread northward until they cross the equator. They never come in sight of land at all, so it must be an instinct which guides them to their nests again.

The regularity with which birds leave in the autumn and return in the spring is startling. The seed eaters arrive first, because the early migrants may live on seeds left over from previous seasons.

A contrast of distance covered in migration between two kinds of birds will be of interest. The chickadees of the Rocky Mountains drop from the 8,000 feet aspen groves to the creek bottoms a few miles away. On the other hand, the arctic tern, a widely traveled bird, rests in the most northern land known, and has an air line 11,000 miles in length between his winter and his summer residence.

An interesting incident is told of a German stork which lost its way to the usual wintering grounds of the species in Egypt. It had been caught and leg-banded in Beiurde, northern Germany. In the autumn of this year, for some reason it did not depart with its companions, but lingered for a week. The belated traveler missed his directions, and instead of making the proper turn in Asia Minor, kept on flying through Persia, and finally landed in India. He was discovered near a little lake in Rajputana, and his leg band revealed the secret of his starting place. This was such an unusual happening that it appeared in one of the weekly bulletins of the Academy of Science in Washington, D. C.

As the thoughtful person reflects upon these wonderful facts from the bird world, he stands in awe of the Power which can implant such an instinct in the breasts of these creatures. Read Job 42: 2.

T. W.

June is an ideal month in which to begin an outdoor hobby! Do you have one?

Junior Missionary Volunteer Meetings

What Shall My Influence Be?

(Program for Week Ending June 4)

BY GRACE MAAS

NOTES TO JUNIOR SUPERINTENDENTS: Emphasize the fact that each person has an influence, whether he wishes to have or not. His part is to live so that his influence will be for good.

Suggested Songs: Nos. 650, 571, 67, 761, in "Christ in Song;" Nos. 32, 66, 140, in "Junior Song Book;" learn the chorus, No. 29.

Scripture Reading: Daniel 6: 4, 5. One short prayer here, and then silent prayer at the close, that our influence may be for the right.

Poem: "The Gospel According to You," p. 32, in "Choice Poems."

Story: "The Man Who Always Said His Prayers," in "Uncle Arthur's Bedtime Stories," number seven.

Story: "Be Pleasant," p. 56, "True Education Reader," grade four.

Superintendent's Talk: Are You a Sheep?

JUST as fire radiates heat, people radiate influence. We are said to be made up of a part of each person we meet.

When Mary Jane was a little girl, her home was in the country. Mary Jane often crossed the fields to make the distance to school shorter. Cattle and sheep were grazing in these fields. High stone fences separated the pasture from the grain fields. One morning Mary Jane saw a sheep climbing over a low place in the stone fence; another sheep followed, then another, and another, until fifty sheep were in the grain field.

Some people, who have minds, whereas sheep have none, are like those sheep. (Mention several common temptations in your community; show how one person does wrong, then others follow. Also mention good things to do and have others follow. Suggestions: Uses slang, wears jewelry, spends money foolishly, reads worthless stories, steals lessons, whispers in meeting, is cross; is polite, is obedient, joins in songs, plays games, gives money to missions, is kind to unfortunate, always cheerful, etc.)
G. M.

Oh, What Can Little Hands Do?

FIRST CHILD: Oh, what can little hands do
To please the King of heaven?

SECOND CHILD: The little hands some work may try,
That will some single want supply.

BOTH: Such grace to mine be given.
(Repeat after each reply.)

THIRD CHILD: Oh, what can little lips do
To please the King of heaven?

FOURTH CHILD: The little lips can praise and pray
And gentle words of kindness say.

FIFTH CHILD: Oh, what can little eyes do
To please the King of heaven?

SIXTH CHILD: The little eyes can upward look,
Can learn to read God's Holy Book.

SEVENTH CHILD: Oh, what can little hearts do
To please the King of heaven?

EIGHTH CHILD: Young hearts, if He His Spirit send,
Can love their Maker, Saviour, Friend.

A Test: Little Scotch Granite

BURT and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but very bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying.

At night, before the close of school, the teacher called the roll, and the boys answered, "Ten." When Willie understood that he was to say "Ten," if he had not whispered during the day, he replied: "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher, sternly, "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie, that night after school.

"Well, I did," said Willie; "I saw the others doing it, and so I asked to borrow a book; then I lent a slate pencil, and asked a boy for a knife, and did several such things. I supposed it was allowed."

"Oh, we all do it," said Burt, reddening. "There isn't any sense in the old rule; and nobody could keep it. Nobody does."

"I will; or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night, if we were so strict."

"What of that, if you told the truth?" laughed Willie bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all his might in the playtime; but according to his account, he lost more credits than any of the rest. After some weeks, the boys answered "Nine" and "Eight" oftener than they used to. Yet the schoolroom seemed to have grown more quiet. Sometimes, when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached at them or told tales; but somehow it made the boys ashamed of themselves just the seeing that this sturdy, blue-eyed boy must tell the truth. They felt like cheats and story-tellers. They talked him over, and loved him, if they did nickname him "Scotch Granite," he was so firm about a promise.

Well, at the end of the term Willie's name was very low down on the credit list. When it was read, he had hard work not to cry; for he was very sensitive, and he had tried to be perfect. But the very last thing that day was a speech by the teacher. He told of once seeing a man muffed up in a cloak. He was passing him without a look, when he was told the man was General —, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give a little gold medal to the most faithful boy among you, the one really the most conscientiously perfect in his department. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once; for the child whose name was so "low" on the credit had made truth noble in their eyes.—Adapted from "The British Evangelist."

Story: The New Brother

SUCH a tiny baby he was, that new little brother of Russell's! Russell loved him very dearly, and was very proud of him. "When he gets big enough, I can take him out every day," he said.

"You are his big brother," said his mother; "and baby will learn more from you than from any one else. In a few months he will begin to try to do what you do, and as soon as he can he will say what you say, and copy you in everything. You will have to think about that, and be very careful. God has given him to us to take care of, and help him grow up into a strong, good man."

Russell felt sure that baby would never learn anything wrong from him. One morning, when baby was asleep, the boys were playing out in the front yard. They saw Mr. Ray coming down the street. He was old and rather cross, and they did not like him.

"Let's throw some dirt at him," cried one. "We can run before he sees us."

"All right," they cried, and began filling their hands as fast as they could. All at once Russell said, "I mustn't throw at Mr. Ray. It will teach baby to be mean."

"Teach baby to be mean!" echoed Bertie; "why, he's too little to know what you do."

"Well," said Russell, "mother says the baby will do what I do, and if I'm mean to old people, he'll be mean too."

"What is the trouble?" called a voice, and there stood Russell's mother. No one answered, but she knew, and she said, "Remember, boys, other eyes are upon you, and they may copy whatever you do, so be careful always to do what is right. Will you all remember that?"

"Yes, we will," said the boys heartily.—Boys and Girls.

THERE is no life so humble that if it be true and genuinely human and obedient to God, it may not hope to shed some of His light.—Phillips Brooks.

Order the government bulletins mentioned on page 14.

Why We Pray

(Program for Week Ending June 11)

BY OLIVE LINDBERG

NOTES TO JUNIOR SUPERINTENDENTS: Introduce the topic today by using the talk, "Four Reasons for Prayer," p. 9.

"Does God Always Answer Prayer?" p. 9, may be given by several Juniors.

Songs: Nos. 11, 53, 22, 24; duet, No. 25, in "Junior Song Book."

Scripture Reading: The Lord's prayer. Sentence comments on each part of this prayer may be gleaned from "Thoughts From the Mount of Blessing," pp. 154-176. Emphasize the clause, "Thy will be done," and the inclusion of thanks.

Memory Gem: "It is part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—"The Great Controversy," p. 525.

Symposium: Prayer Stories

We would suggest that you concentrate on one or two of the following four lines of characters. Have the Juniors tell the prayer experiences of the various people. For what did they pray? How were their prayers answered? These may be assigned beforehand, or the names put on the blackboard or on flash cards. Others may be suggested.

1. *Bible Characters*: Daniel, Elijah, Esther, Paul, Solomon, Jesus, David.

2. *Missionaries*: John G. Paton, John Williams, David Livingstone, Adoniram Judson.

3. *Pioneers*: Joseph Bates, Elder and Mrs. James White, Elder Stahl.

4. *Personal Experiences*.—Assign this topic early to those taking part. If the Junior cannot tell an experience of his own, or of his family or friends, one of the following might be used. These were contributed by Juniors.

a. One day a certain missionary was traveling on a motor cycle. The man in the side car told him he was going into the gutter, so he turned just a little, but the car shot across the road and hit a stump. He was thrown ten feet into the air, and became unconscious when his head struck the pavement. The doctors examined him, and found that his hip was broken in five places. It couldn't be set, because he was in such agony. They sent for his wife, and the people prayed for him. When the doctor came in a little later, the patient said he felt better. He was taken to the X-ray room, and they found that there was not one bone broken. God had seen fit to heal him in answer to prayer.

b. "O Ella, can't you help me?" cried Mary, as she tried to put down the heavy big front window. "This wind has blown mother's good lamp off the table and broken it."

There were a mother, four daughters, and a son in this family. This day, while the mother was working and the brother was delivering papers, a severe storm came up. The mother thought that either their grandmother or aunt would go over to stay with the girls. But she learned on the way home that they had been alone. When she arrived, they cried, "O mother, we're so glad you're home!" On being asked whether they were afraid, one replied, "No, we weren't afraid. First Ella prayed, then Mary prayed, then I prayed, then Dorothy prayed, then Ella prayed again, then I prayed again, and by the time we got through praying, the storm was all over, and then we thanked Jesus for protecting us."

c. The mother of a very poor family died. The father earned what money he could by doing all the work he could find to do, so they usually had bread to eat. One day there was no more bread. The father had looked and looked for work. Breakfast time, and then dinner time passed, still there was no bread. At supper time the two children set the table and knelt down to pray. Mary began, "Dear Jesus, please send us something to eat. You know we haven't had anything to eat today, and Harry's awfully hungry." At that moment the door opened, and in rolled a loaf of bread. They knelt again in gratitude. A miser had rushed to their front porch. A sudden rain storm had caused him to seek the nearest porch for protection. Under his arm was a loaf of bread. While standing there, he heard children's voices praying. Listening, he realized their need. His heart was touched. He opened the door and threw in the loaf of bread. Then he closed the door and went home. The next day he gave the father work. O. L.

Object Talk: Prayer

MATERIALS: A reading glass; a piece of paper.

READ: James 5: 13, 16; Matthew 21: 22; John 14: 13, 14.

Put the paper on the window sill, and let the sunlight shine through the reading glass upon it, making a bright circle of light. Just so some people's prayers are beautiful, but scattered. Now move the reading glass until the light ceases to be in a big circle, but focuses down to one little point on the paper. The paper burns. (If the sunlight is strong, it will

take only a minute.) So it is with prayer: we shall get an answer of some kind if we focus. Of course we must be careful upon what we focus our prayers. Tell of the damage that could be done by focusing the sunlight in the wrong place. Also, after we have presented our requests, we need to ask that they be answered according to God's will.

A Child's Question

"CAN'T we phone to God?" the child asks,
And I answer, "Yes, with prayer.
We've a line from earth to heaven;
God is listening for us there.

"And our central is Christ Jesus,
We must first connect with Him;
If our lives get crossed with Satan's,
We are very near to sin.

"On our knees we find the transmitter,
Through our soul God's love shocks run;
And we cry, 'Our Father, help us,
For the sake of Thy dear Son.'

"As we patient wait an answer,
Such a peace and calmness steals
O'er our souls as only he
Who loves the Father ever feels."

—Luella Bennett.

Have a Good Time Doing Good

(Program for Week Ending June 18)

BY C. LESTER BOND

NOTES TO JUNIOR SUPERINTENDENTS: God intended that we should enjoy life. There is literally no end to the wonderful things provided for our pleasure and happiness throughout the changing seasons of the year, and from infancy to old age. The world is full of delightful things to see and to hear and to enjoy; and best of all, it is full of opportunities to take advantage of the good things life offers us. In this program let us endeavor to help the Juniors realize that a true Christian can have more genuine pleasure in life than any one else. After mentioning different kinds of missionary endeavor and the Progressive class work which will prove a real pleasure to the Juniors, mention some of the good games to be found in "Social Plans for Missionary Volunteers" and the Junior Handbook.

The superintendent may give the first talk, "Having a Good Time;" and the second talk, "Have a Good Time With a Hobby," may be given by one of the Juniors. The story, "Be True," should be the last on the program, and may be given as either a talk or a reading.

Talk: Having a Good Time

HAVING a good time is not difficult to define. It is doing what one ought to do, when it ought to be done, and in the best possible manner. This is an important rule, and should always be kept in mind. It means that if the work is finished, and the out-of-doors calls, the games or recreation chosen should challenge one's skill, and so build up physical fitness, mental alertness, and spiritual discernment. It means that all recreations shall have a purpose, shall actually re-create, making us stronger, happier, more ready to play a fair game in life, and give us those helpful and inspiring contacts so necessary to the social instincts and mental growth.

The right kind of play or fun sends us back to work more ready for it than ever. The kind of so-called good time which causes us to lose sleep, makes us irritable, or leads us to do things which are wrong, or that lowers our ideals of life, is not a good time at all.

Through hearty and wholesome enjoyment we learn to throw ourselves into whatever we do, as the wise man says, "Whatever thy hand findeth to do, do it with thy might."

Recently a young man remarked, "I wish some one had told me when I was a boy what having a good time really meant. Somehow I had the idea that it was just to have a 'blow-out' of some kind. I was even boastful of the reckless things I did.

"Fortunately, I heard a fine speaker one afternoon at a young people's meeting. He was a handsome man, and when he smiled, you couldn't help but smile in your heart with him. He had been quite an athlete, and you could see that he knew just what we fellows were up against. He talked to us straight from the shoulder, and made it wonderfully clear that when people did right, they were not called upon to go around with

How many games found in "Social Plans for Missionary Volunteers" have you used?

long faces, or to sacrifice all the fun and enjoyment of life. But on the other hand, that right living and fine companionship put one up in the ranks of winners.

"I went home and thought the matter over, and was persuaded that he was right. I started to go to church, and to do my part in the services when I was asked, and to pick out what would count in life. Before long I found myself taking a greater interest in my studies at school. And talk about having a good time—why, I have never enjoyed myself so much in my life as since I decided to be a sincere Christian."

If you have a friend who will play with you, or who will join you in doing the things you are interested in, you will both enjoy the recreation much more, and be more persistent and systematic. His fun and earnestness will arouse the same qualities in you. Very few successful business enterprises are one-man affairs. It is quite as useful to form partnerships for recreation.

One danger in recreation is that we shall allow the spirit of competition to develop into envy, faultfinding, and anger. The best game is spoiled without kindness. Any game, however good, is rendered harmful if it is played too much, or played when duty calls elsewhere. Any game is harmful that teaches those that play it to rely on chance. Life is strengthened by self-reliance and by reliance upon God. Some games, though good in themselves, will be avoided by Christians because they have had associations, and are quite likely to lead us into those associations. The best recreations are those that can be carried out most easily, at little or no expense, and in all seasons and weathers.

There are many ways in which one may find recreation and have a good time besides playing games. When properly planned, different kinds of missionary endeavor may become a real pleasure, and even a change in work may prove to be recreation. Let us endeavor to have a good time doing worthwhile things.

C. L. B.

Talk: Have a Good Time With a Hobby

(The superintendent, or an older Junior, may lead out in this talk. The week before, ask each Junior to be ready to tell about his hobby, why he likes it, what it does for him or others, etc.)

A HOBBY is a very valuable thing to have if it is well chosen. It keeps one from getting into a rut, and may be a real source of pleasure and recreation. Your hobby should be different from your usual work. A student should cultivate a hobby, such as hiking, handcraft, nature study, gardening, poultry raising, some branch of agriculture, or something else that will take him out of doors. And those who generally work outdoors may find a suitable hobby in reading good books, some branch of art, needlecraft, radio mechanics, or shoe repairing. You will find these and many more things to select from, fully outlined in the Junior Handbook.

A well-known speaker and writer once said that some of the greatest things in the world have been done in play. Franklin was really playing when he discovered electricity. Newton was playing when he discovered gravity. Why is this? It is because when we are playing, we are doing a thing because we want to do it, not because we have to do it. Hobbies are things we do because we want to do them.

Amusements and hobbies may be regarded as tests of character. What do you do when you do what you want to do? Whether a person is strong or weak, noble or base, can be seen in the kinds of hobbies he has, and in the kinds of amusements in which he participates.

Hobbies sometimes help people to find their life work. The hobby of one young woman was telling stories to the children about her. As she grew older, she did not have time. Finally sorrow came to her. Her health broke. One day a letter came from one of the children, now grown, to whom she had told stories, asking her to tell stories to her children. As the invalid retold her stories, happiness and health came back to her.

It is possible for a person to have too many hobbies. He may spend too much time in doing many little things, and become master of none. Reading, however, is a good hobby for all. "Reading is to the mind what exercise is to the body."

In choosing our hobbies, let us think not only of the present, but of the future. Let us fill our lives with the things that will make them more beautiful, more happy, and more useful.

C. L. B.

You have found the "Junior Song Book" indispensable, have you not?

Story: Be True

KATHERINE was a popular schoolgirl. She loved to study. She could play the piano and sing well. She had many friends. So when, because of her father's illness, it became necessary for her to go with him to a little farm in the mountains of New Hampshire, she did not find it so easy a thing to do. But it was spring then, and the mountains were just beginning to grow green. Lady's-slippers grew even in the front yard. One by one strange and beautiful birds built their nests in the trees just outside the little farmhouse.

Katherine loved the out-of-doors; so the beautiful changing springtime kept her happy. Then came the summer,—and visitors to the mountains. Many heard of the talented girl in the farmhouse, and Katherine was again happy as she sang and played for them. But soon the summer passed, and then the autumn. The people had left the mountain side; the wonderful colors in the trees and the lovely sunsets were gone. Only the bleak, cold winter was ahead.

As Katherine thought of all this, she recalled what she used to do on winter days. "But what is there to do here?" she thought. As she was observing the Morning Watch one morning, she read, "I will lift up mine eyes unto the hills, from whence cometh my help." "Ah!" she said, "I need help. 'I will lift up mine eyes unto the hills.' Perhaps if I go into the hills for the day, God will help me. I think I will try."

"I feel like having a tramp today," she told her father. She reached a little lake high in the mountains. It was very calm; and as she looked at it she thought, "I wish God could send peace to me as He sends it to the little lake." Her eyes wandered to the pine trees and then to the higher cliffs, when suddenly, it seemed as if by magic, there stood out before her the giant face of a man. Then she remembered a story that she had heard. This must be the "Old Man of the Mountain." It was the "Great Stone Face" she had read about. As she looked at the strong, kind face, she thought again of the winter days ahead. She thought of the kind things she could do in the little cottage, in helping to make her father comfortable and happy during his illness. She thought of the books she might read when there was nothing to disturb her. She thought, too, of the missionary letters she might write, and the papers she could send to tell others of the Master whom she loved. Her heart was thrilled as she thought of the good times she would have in these ways. Her Morning Watch that morning had not been in vain. And as she jumped from rock to rock on her way back to the cottage, she sang, "I would be true."

As the Juniors stand in consecration, have them sing this song, No. 58 in the "Junior Song Book." C. L. B.

The Message of the Birds

(Program for Week Ending June 25)

BY MRS. M. E. KIERN

NOTES TO JUNIOR SUPERINTENDENTS: A better acquaintance with bird life will teach the children sympathy for God's creatures and encourage a merciful spirit. Children often do cruel things because they are thoughtless and uninformed. The best time to begin the study of birds is in winter or very early spring, before they are hidden by the foliage of trees and bushes. There are, however, some birds that may be studied all summer, and many more that may be seen occasionally. The English sparrow is always with us—help the children to learn to distinguish between him and other sparrows.

Make a list of the birds the children have seen recently, discussing nests, song, size and color of eggs, habits, migration, and any other interesting points.

Helpful books on birds may be obtained from a Public Library. There are also several Government Bulletins available without charge. Nos. 760, 1456, and 1644 are of special interest. To obtain them, send a card to Department of Information, U. S. Agricultural Department, Washington, D. C. If more than ten are desired, you can probably obtain them from your Representative at Washington.

Memorize Matthew 10: 29 and repeat in unison.

The story of Noah sending out the dove and the raven (Gen. 8: 6-12), and that of Elijah fed by ravens (1 Kings 17: 1-6), may be told by two of the Juniors.

Songs: Nos. 137, 134, 132, 157, in "Junior Song Book."

Talk: Jack Miner's Bird Sanctuary

IN Canada, not far from Detroit, Michigan, Jack Miner has established a haven for birds, especially ducks and geese, so that every fall and spring they stop over with him while they make their journeys north and south. Some of them stay with him for life.

He has made a lake of shallow water, and each year feeds these wild birds, so that they know him for a friend. They breed their young with him, and become so tame that they let him walk among them and pick them up. He tags their legs with Scripture verses, and every year hundreds of these tags are sent back to him by hunters. Letters come to him constantly, some from Australia and New Zealand, one even from northern Russia, where a friend has started another bird sanctuary. The tags are made of aluminum and are very light and durable. Besides the brief verse, he cuts "F" or "S"—"fall" or "spring"—and his name and address.

One man wrote of a flock of twenty-five geese lighting just out of gunshot. A big gander seemed to be the leader, and he evidently realized there was danger in the decoy. He tried by every possible means to drive or coax the flock away. Failing in this, he would not leave them. Because of his unusual size, he was shot and killed, the others escaping by flight. He was sending the tag from this gander's leg. Such self-sacrifice led the hunter to renounce hunting for sport.

Mr. Miner had two geese so devoted to each other that he called them David and Jonathan. One fall David was wounded, and could not go south. Jonathan refused to go without him, and stayed all winter with his wounded friend.

It costs Mr. Miner about \$10,000 a year to feed these wild birds. He is not a rich man, but he somehow has managed to get the money together to supply the needs of his bird friends, and through them to send messages from God's word to many remote places.—*Condensed from Christian Herald.*

Only a Bird

ONLY a bird! and a vagrant boy
Fits a pebble with a joyous skill
Into the folds of a supple sling.
"Watch me hit him; I can, and I will."

Whir! and a silence chill and sad
Falls like a pall on the vagrant air,
From a birchen tree whence a shower of song
Has fallen in ripples on the air.

Only a bird! and the tiny throat
With quaver and trill and whistle of flute,
Bruised and bleeding and silent lies
There at his feet. Its chords are mute.

And the boy with a loud and boisterous laugh,
Proud of his prowess and brutal skill,
Throws it aside with a careless toss—
"Only a bird! it was made to kill."

Only a bird! and far away,
Little ones cry and clamor for food—
Clamor and cry, and the chill of night
Settles over the orphan brood.

Weaker and fainter the moaning call
For a brooding breast that shall never come.
Morning breaks o'er a lonely nest,
Songless and lifeless, mute and dumb.

—*Mary Morrison.*

Getting Acquainted

I KNOW a jolly winter game—we'll watch the birds, my dear;
We'll put some crumbs and suet out, and watch them gather
here;

We'll look them up and learn their names, and maybe, in the
end,

We'll come to know them very well, and count each one a friend.

—*Helen Cowles le Crox.*

My Renter

A CHEERFUL little renter has leased a house from me,
As satisfied a renter as you will ever see.
The rent? He pays in music, a dozen songs a day,
And often overpays me in quite a splendid way.
You wish you had a renter like mine? Then try to find
Another cheerful bluebird of just the same gay kind.

—*Helen Cowles le Crox.*

Story: The Wild Things Learn to Obey

A STORY of a young wild turkey is told by Archibald Rutledge, who writes very interestingly on nature topics.

Wishing to observe a flock of young turkeys in their woodland home, he seated himself among the sheltering boughs of a tree close to a fence along which he knew the flock came on their way to the trees where they stayed at night. While he was waiting for the turkeys to come, a fox trotted along the path, hesitated, then crossed through the fence into the field on the other side. This was a field of sedge just tall enough to conceal the fox, except as he raised up to look about him.

Soon the turkeys could be heard coming through the dry leaves, picking up small additions to their supper as they came. One young gobbler was particularly lively and inclined to dart away from the group in pursuit of tempting game. The mother turkey was constantly on the alert, calling with a sharp note of command those who strayed too far.

From his perch in the tree, the man saw the fox creep stealthily toward the fence. The thought of a feast of young turkey was very inviting. As the turkeys neared the fence, the young gobbler was pursuing a particularly fine grasshopper. Again and again it escaped him; then when it was almost within his reach, it crossed the fence, directly toward the eagerly watching fox. The young turkey was poised ready to follow when the watchful mother, seeming to sense danger, gave her sharp call. The young gobbler hesitated, looked wistfully into the field, then dropped back into the flock, while the fox, still unseen except by the watcher in the tree, crept silently away. The young turkey had learned obedience. MRS. M. E. K.

Story: Grandpa's "What Not" Tree

BETH gazed out of the window. She wondered if it would ever stop snowing. The little girl had just arrived at her grandparents' farm, and already she was homesick for her city home. The door opened, and grandpa entered the room. He was covered with snow. Glancing toward the wistful-eyed little girl, he cried merrily, "What's wrong, Beth girl?"

"I wish it would stop snowing. I want to go outdoors!"

Grandpa turned toward the little white-haired lady, who was just entering the room. "Mother, put some warm wraps on this girl; she and I are going out for a little sleigh ride."

"Oh, goody!" cried Beth, "where are we going, grandpa?"

"Over to the wood-lot pasture, my child; it is time I was paying a visit to the 'What Not' tree," he answered. "While you are bundling up the child, mother, I'll hitch up old Fanny."

"Grandma, what kind of tree did grandpa say?"

Grandma smiled mysteriously, "Wait and see, dear."

It was great fun to go for a sleigh ride with grandpa. It was such fun to feel the big soft snowflakes against one's cheeks. Beth laughed merrily as now and then a frightened little bunny would dash across the narrow trail. Grandpa drew old Fanny to a halt close to a small bushy evergreen tree. Going to the back of the sleigh, grandpa drew forth several bundles. Beth stared at the tree. It was queer-looking indeed. From its branches hung many small pans. From the top branch swung a big bone. Grandpa peered into the pans; then he said, "It's time I was visiting the 'What Not' tree." Carefully he opened the packages. From them he took corn, cracked grain, and bits of suet. He began to fill the pans with grain. With twine he hung the suet on the branches. Then he chuckled softly. "How do you like my tree, Beth?"

"What is it for?" asked the little girl from the city.

Grandpa climbed into the sleigh, and drove off a little way; then he said, "Look at the 'What Not' tree, Beth girl."

Beth's eyes grew big as she looked back at the tree. It was covered with a multitude of little birds. How the hungry little birds enjoyed their feast!

Grandpa explained, "Every year many of our birds die from lack of food, for every year their food is covered up by the snow. I wish that others would have 'What Not' trees for our little birds. In the summer they repay us with their songs."

"Would it do to scatter crumbs along the window sill?"

"Yes, indeed," grandpa answered.

As old Fanny turned homeward, Beth took a last glance.

"Grandpa," she said, "it is the most wonderful tree in the world, for just think of the little lives it saves."

And grandpa agreed.—*Mrs. Nola Theesfeld (Abbreviated).*

OUR FOREIGN MISSIONS

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

A New Indian Tribe Visited

WITH two traveling companions, Missionary A. N. Allen recently returned from a fifty-three-day open-boat trip, paddled by Indians, up tributaries of the Araguaya River in interior Brazil, where contact was made with another Indian tribe. Following are several paragraphs from his interesting letter, telling what they found and experienced on this jungle tour:

"This trip we have just made covered about a thousand miles by water, besides our side trips overland. I took with me the two young men we had hoped to locate among the Indians this year. We could not send them as planned this year, but we plan to keep them in school during the rainy season, and if possible send them out next dry season.

"Besides a number of villages of Carajá, we visited the Tapirapé Indians, and another village of Javahés. The Tapirapé Indians are 184 miles up a small river, and back about twenty miles in the forest. From the time one leaves the Araguaya he does not see a human being besides those of his own party.

"These Indians have been visited only a few times by white men, and fortunately are very, very friendly. They are a little lighter in color than the Carajás, and their hair is finer and not so black. They have a sort of singing language which sounds something like Chinese. Neither men nor women wear any clothes whatever.

"There are several such tribes roaming these forests. They are the lost sheep the Master has sent us to bring to the fold. Jesus loves them, for they still bear the image of the Creator, but are in bondage to paganism in all its horribleness. Never in all my years in mission fields have I been so perplexed to know how to reach the people. Only God can show us the way.

"How I wish you could make such a trip as I have just made! No, I hope you never have to travel as we have had to, but I do wish you could see what I have seen,—the Indian in all his savagery and need. For nights I could scarcely sleep, as my heart went out to God for these poor people who are bound in darkness and sin. They are children of the dark forests, without God and without hope; and what is worse, they do not seriously sense their need.

"We might have brought out some of the young people to attend school. One young man tried to run away and come with us, but before noon became homesick and disappeared in the jungle. We thought it better to wait until we have the launch before trying to bring them through the Carajá country, as the two tribes are enemies. The Carajás, while we were along, would not injure them, yet they are a boisterous lot, and at any time the young people would be in danger of fright and of running off into the jungle and perishing from wild beasts or other tribes. With the launch we can safely bring such young people to the mission. Then, too, we can keep in touch with such teachers as we place among some of these tribes, furnishing them medicines and supplies.

"While our problems are great, our God is greater, so we look to Him day by day to lead us. We are anxious to see the work finished, and all the suffering and misery of this old world ended, with God's people gathered home."

Our Southernmost Mission

FROM down by the Straits of Magellan, at the southernmost extremity of our habitable globe, Missionary W. F. Miller gives us a little glimpse into the work of our mission established there:

"Up to this time we have but one Sabbath school here in this field, and a family Sabbath school about a thousand miles to the north in the Welch Colony. Altogether we have about fifty Sabbath keepers. We have a small chapel here, where the believers meet, not suitable, however, for a larger public effort.

"Some months ago a gentleman called at our mission for literature. He proved to be the manager of the city hospital, and is one of the most responsible men in all this region. Again and again he called for books and papers. Our teaching on the subject of temperance was to him wonderful. He at once set out to practice these principles. He said, 'I used to be a hard smoker, but tobacco is nauseating to me now.' With his children he is now attending our Sabbath school and morning service every Sabbath. At this writing we are completing arrangements, through this gentleman, to hold public meetings in a theater building near the city. We believe the time has come when a larger work can be done here."

Later: "This letter has been written some days, waiting for a steamer. We have held our first meeting in the theater. About 150 were present. We are much encouraged by this good beginning."

A Wail From the Bush

MISSIONARY S. M. KONGMACHER, from over in Barotseland, Northern Rhodesia, Africa, passes on this bit of experience while out in the bush itinerating:

"On my way to Manyima I stopped at the headman's village to visit our Sihole school. While sitting in front of my fly tent, I heard a little voice out of the darkness, saying 'Father, I want medicine for my sore.' I called her to come to me. And O, such a poor little soul! A cripple walking on her hands and feet, with the whole lower part of her back and hips a sore. I was glad I could dress it for her. Then a blind man came to ask for a bit of salt. Well, I made an offering for my own eyes, and gave him some."

Then he adds this information as to how economy finds expression in the conduct of schools in that part of our world field:

"I have never seen school work carried on as they do it in the Barotse Valley. A school site becomes a little mission. The boys and girls build their own huts and bring their food. The village people build the church, and assist in building the hut for the teacher. When the food supply runs out, the children are excused and go home to get more. This brings the cost of operating a large school down to a minimum, as the food question is always an expensive item."

Though Fighting, He Was Won

MISSIONARY E. H. WILCOX passes on this experience of one who, like Saul, found it hard to kick against the pricks of divine truth. God often thus turns the most bitter opposition into that which results in the furtherance of the message, by provoking inquiry in honest hearts who otherwise might not have found the way of life.

"After the visit of our first missionary to the interior of the Amazon, a certain Baptist minister was sent into the Maués territory. This man came with the express object of refuting the arguments presented by our missionary. In this he seemed to succeed quite well for a while. However, he encountered difficulties. When he tried to convince the people that they were in error, some came who presented to him arguments that were hard to answer.

"Two years passed. God has been working, and today this same man who was sent out to defeat the gospel of the Lord Jesus is a full-fledged Seventh-day Adventist. The arguments he found so hard to answer burned their way into his soul, and the truth has again conquered."

Eager to Be First to Apply

UP in Iceland our people are heartily interested in church school work. And there is a reason, as much infidelity and even communism is being taught in the public schools. Over in the Westman Islands a teacher opened a church school with four children of non-Adventist parents attending. They are willing to pay tuition, for they want their children to have a Christian education. G. A. Lindsay writes further:

"Each succeeding year the enrollment has increased until this year the school has opened with sixty-two pupils, twenty-nine of which are of non-Adventist parentage. This is a telling evidence of the reputation the school has in the Westmans. Owing to limited accommodations it is impossible to accept all who make application. When Brother S. Hallgrímsson, the teacher, came back from his canvassing work this year, several parents met him at the boat landing, in order to be the first to apply for their children."

What the Dismissed Boy Did

SUPERINTENDENT C. W. CURTIS, from the Belgian Congo, Africa, writes of an interest developing about thirty miles from Elizabethville, where their training school for that section is located:

"About four years ago a boy was dismissed from the mission, as there seemed to be little prospect of his gaining an education, although he had learned to read. He went out to a place near the Rhodesian border, and started a Sabbath school. He gathered quite a goodly number around him. One day a boy came to the mission, bringing a nice little sum in offerings, and reporting that this boy had quite a Bible class started out there.

"A year later a teacher was sent to them. During the last two years thirty-two have been baptized at this place, no work having been done by a European, except for a day or two when we held a few special meetings and baptized the converts. We held a two-day meeting there again this year. Near the end of the second day I noticed that I had not seen the people eating, and upon inquiry found that they had eaten no food for two days."

MISSION BOARD.