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Church Officers' General Instruction Department

Special Appointments for the Month of October

Home Missionary Day October 4
Foreign Missions Rally Day October 18
Offering for Negro Work October 25

The Real Reason Something Else

Quite frequently we hear (and recently an actual case was cited to the writer), as a reason for some one's having ceased his connection with the church, "So-and-so," a prominent brother or sister, possibly even a minister, "does not treat me now as when he used to visit our little church, even going so far as not to recognize me at all when I meet him on the street." So this one is out of the church and back into the world.

Most likely the action the member took as a direct personal thrust, that may have so offended him, in actual fact had nothing of the kind in it, no thought of unkindness toward the brother in the heart of the one accused. Instead, if the truth were known, it was a clear-cut scheme of the devil to throw out a very subtle temptation in the form of a camouflaged attack in the attempt to cause the brother's fall, this supposed thrust being only the smoke screen hiding the presence of the enemy in the pursuit of his prey.

"But he deliberately ignored me; I know it was so intended," the aggrieved persists in affirming.

"And how do you know? Did you ever take the trouble to go to him and ask him, to find out?"

"W-e-l-l, no, I never did that, but still I know he intended to slight me, I am very positive of that."

Yet the chances are the supposedly aggrieved one is altogether wrong in so concluding. Anyway, if that one should hold up a particular instance of this kind as the one causing him to fall out by the way, ought not such a one be wholly sure that the thing is absolutely true before going about telling people that it is so?

Think a minute. Did you ever fail to recognize a person on the street, perchance until after having passed him, and then you say to yourself, "I wonder if that was not So-and-so?" You may have hesitated to speak, even though the face seemed familiar, yet at the moment you could not recall the name, and so you were not really sure this was he whom you thought. Or did you ever catch yourself thinking so intently as to pass a brother whom you knew well without really seeing him? Of

course you have. Most likely every one of us does it sometimes without a thought of wounding the feelings of another. And while we ought not to do it, and regret that we do, still really we should feel terribly to think the one thus passed should make it the occasion of stumbling, of losing eternal life, would we not?

Is it possible that for such a trifling thing as this, the passing of one on the street unnoticed, one can give up his hope of eternal life in the kingdom of God? Ah! back of all this, we must conclude, the real reasons lie. There has been a falling away in such a one's ardor in serving his Lord and Master long before a little thing like this could cause him harm. His general religious health resistance has been greatly lowered prior to this. The grass has grown high upon the path to his secret place of prayer. Little by little he has been falling back, like Peter, in his following the Lord Jesus, until, like him, he is following his Lord "afar off." It took only the pointing of a maiden's finger at Peter, at the right time, to cause him to deny his Lord. But it could not be said the maiden's pointing him out to be one of Jesus' disciples was the cause of his fall. Many lagging and false steps of Peter had led up to this. Satan wilily planned it to be so. The crisis finally comes, and oftentimes comes over a very small affair. And the fall comes because of the weakened spiritual condition into which the member has little by little permitted himself to drift.

"Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45: 22. "What is that to thee? follow thou Me." John 21: 22.

These are our "following Jesus" orders. We get into trouble when we allow ourselves to look unto others instead of looking unto Jesus. What this one or that one may do or not do cannot trouble us much while we are looking unto our Lord and following Him.

While all should guard against giving occasion for offense, let all equally remember, and even more carefully, to guard against taking offense easily. We should see to it that our feelings, these sensitive feelings, are carefully padded with plenty of brotherly love. Then we shall avoid these hurt feelings. And beyond all this, this old man, self-sensitiveness, ought to die outright on the cross with Christ and be forever buried out of sight. Christ's word to Peter was, "When thou art converted, strengthen thy brethren." Only through genuine conversion may the weak be made strong. T. E. B.

Confirming the Souls of the Disciples

THE question that has greatly stirred us of late and has called forth long and earnest articles in our periodicals, is this: What can be done to "confirm the souls" of our dear brethren and sisters in the churches, so that they will remain firm in the truth unto the end? It is really lamentable and heartbreaking to see so many who were fervent and happy in the message when they were first converted, growing cold, and finally leaving the truth. What a sacrifice they made to accept the message, and what a sacrifice they make in leaving it! What a pity!

But what can be done to prevent this apostasy? What can we do to ground our people more firmly in the truth? What can we do to tie them more firmly to the cause of God? These are very pertinent questions and should not be left unanswered.

In the first place, we should obey and strictly carry out the commission of Christ to His apostles by carefully instructing converts before and after baptism. The commission of Christ is: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." As indicated above, Christ's command to His apostles was that they should teach the newly converted all that the Lord had taught them, before they were baptized;

and then after baptism, should continue to teach them to observe all things that the Lord had commanded.

This, I am sorry to write, we are not carrying out very carefully. After baptism we often leave the new believers alone too early. We hurry our evangelists off to some other place of labor without having established the newly born in the new life. We take the shepherd away and let the sheep fight the wolves alone. If greater wisdom were used in the transfer of workers, many apostasies could be avoided.

One fact is irrefutably true, and that is, that we evangelists do not work and pray for our people after baptism as much or as earnestly as we did before they were baptized. When souls manifest an interest, we walk, run, work, and pray untiringly for and with them, hoping to win them fully over. After they have been won and baptized, we feel that our work is accomplished, and we at once begin to slacken our pace, while, in fact, our work has only just begun. It takes as much earnest effort to keep the souls as to win them. This fact we have not yet fully comprehended. That is the way it seems, at least, and the sooner we understand it, the more successful we shall be in holding our people.

The apostle Paul understood this and worked accordingly. He paid great attention to the churches he had raised up. When he and his companions had preached the gospel in several cities and had raised up a church in each place, he visited them again, "confirming the souls of the disciples, and exhorting them to continue in the faith," assuring them that they would have to enter the kingdom of God "through much tribulation." While he stayed a short time in Miletus, he sent to Ephesus and called the elders of the church and had a meeting with them, partly to exhort them to perform their office faithfully, and also to inform them of what was coming, so that they might be ready to withstand the apostatizing influences and stand fast and immovable in the faith.

The apostle Paul was not only anxious to win souls for Christ, but just as anxious to keep them steadfast in the faith after he had brought them into the church. Appearances might sometimes give the impression that while we are just as anxious to win souls as he was, we are not quite so anxious to keep them. We never put forth the same strenuous efforts to keep our people as we do to get them. Is that not true, or am I wrong? Would I were wrong! Brethren, however the facts of the case may be, let us do all that lies in our power, all that our inventive minds can discover, and plan to mold, fashion, and fortify our churches and individual members in such a way as to keep them ever strong and firm.

Let us as ministers, evangelists, and pastors carry a heavier burden, feel the burden more keenly than we ever did before, to lead our people into a deeper Christian life, where they have been really "enlightened," where they have "tasted of the heavenly gift," where they have been made "partakers of the Holy Ghost," and where they "have tasted the good word of God, and the powers of the world to come." If we, in all our efforts of soul winning, strive to reach this depth, this height of spiritual life in all whom we lead to Christ, then I believe we shall lose fewer souls. Let us teach our people how to pray, how to bear testimony for Christ, how to be obedient to God, before we bury them with Christ in baptism.—*J. H. Shilling, in Advent Survey.*

The Sin of Selfishness

WHEN the cases of all come in review before God, the question, What did they profess? is never asked, but, What have they done? Have they been doers of the word? Have they lived for themselves? or have they been exercised in works of benevolence, in deeds of kindness, in love, preferring others before themselves, and denying themselves that they might bless others? If the record shows that this has been their life, that their characters have been marked with tenderness, self-denial, and benevolence, they will receive the blessed assurance and benediction from Christ, "Well done," "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Christ has been grieved and wounded by our marked selfish love, and indifference to the woes and needs of others. . . . Our work is to toil in the vineyard of the Lord, not merely for ourselves, but for the good of others.—*Mrs. E. G. White, in Review and Herald, July 13, 1886.*

Home Missionary Department

WORK WOMEN CAN DO

Suggestive Program for First Sabbath Home Missionary Service

(October 4)

OPENING SONG: "Joy of Loving Hearts," No. 452 in "Christ in Song."

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

FIRST SABBATH OFFERING FOR LOCAL MISSIONARY WORK.

SONG: "I have promised," No. 319 in "Christ in Song."

BIBLE AND TESTIMONY STUDY: "Our Work."

TALK: "And the Women Also."

TALK: "Women—Ambassadors Extraordinary."

RECITATION: "Just Do Your Best."

LEADER'S REMARKS.

CLOSING SONG: "I Love to Tell the Story," No. 476 in "Christ in Song."

BENEDICTION.

Note to Missionary Leaders

While the program for this month's first Sabbath service stresses mainly the responsibility of women in active missionary endeavor, it will be of interest to every member of the church. It is a recognized fact that the women of this movement are the backbone of our missionary program. Not that they are more interested in the cause of God than are our brethren, but they have more time for house-to-house work; and most of our churches have a larger enrollment of women than of men. In addition to this there are some lines of work only women can do and for which they are well adapted. We hope, therefore, this service will prove a stimulus in such lines of endeavor as home nursing classes, cooking classes, Dorcas Societies, etc. If your church has none of these organizations, we advise that you bring the matter before your board, and endeavor to lay definite plans for their formation. First Sabbath programs will avail very little if they are not followed up in a practical way and the organization of the church for missionary service strengthened. Every church should have a Dorcas Society. If you are interested in this line of endeavor, write your conference Home Missionary secretary for "Home Missionary Series" leaflet No. 14, entitled, "The Dorcas Society. Its Organization and Work." If you have a doctor or trained nurse in your church, a class in simple home nursing may be organized. Even if you have held such a class in the past, it will be a good policy to organize another one, for new people are continually being added to the church membership, and some who did not join before will desire to do so now.

If your church has any or all of the above-mentioned organizations, request them to render a report during this service. Many times these classes and societies are functioning, but receive very little notice or credit for the work they do. If this program, under the blessing of God, helps in arousing our church members to greater soul-winning activity, we shall be satisfied.

E. F. H.

Bible and Testimony Study

Our Work

1. WHAT are believers in God to be? Eze. 33:7-9.
2. What is it the privilege of every Christian to do?

"It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—"Christ's Object Lessons," p. 67, new edition.

3. What is our work? Matt. 28:18-20.

"Christ calls upon us to labor patiently and perseveringly for the thousands perishing in their sins, scattered in all lands, like wrecks on a desert shore. Those who share in Christ's glory must share also in His ministry, helping the weak, the wretched, and the despondent."—"Testimonies," Vol. IX, p. 31.

4. What limit should there be to our efforts?

"Human beings have no right to think that there is a limit to the efforts that they are to make in the work of soul saving. Did Christ ever become weary in His work? Did He ever draw back from sacrifice and hardship? Church members are to put forth the continuous, persevering efforts that He put forth. They are to be ever ready to spring into action in obedience to the Master's commands. Wherever we see work waiting to

be done, we are to take it up and do it, constantly looking unto Jesus. If our church members would heed this instruction, hundreds of souls would be won to Jesus. If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Id.*, p. 32.

5. What example has Christ given us? Matt. 9:35; Luke 19:10.

6. What is daily becoming more apparent?

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, He is warning the inhabitants of this earth of His near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,—fire and flood and earthquake, with war and bloodshed."—*Id.*, p. 97.

7. What might and should be done at this time? Rom. 13:11, 12.

"The mercy of God is shown in His long forbearance. He is holding back His judgments, waiting for the message of warning to be sounded to all. Oh, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!"—*Ibid.*

And the Women Also

THE attitude of the women of His time toward Jesus is an illuminating commentary on the character of Christianity. The influence of the Christian religion upon women is a sufficient answer to every argument against it and a complete confirmation of its character. Then as now Jesus appeals to the highest in human nature and answers the deepest in human need. . . .

Some of the most beautiful incidents in the life of Christ are those in which a woman is seen in the foreground. His first recorded words were in response to His mother's anxious inquiry. His first miracle in Cana of Galilee followed the remark of His mother on an occasion of great moment to another woman. Many of His miracles were wrought for the relief of suffering women. Many of His parables were drawn from the life familiar to women.

When He wanted an illustration of patience, He told the story of a woman who lost a piece of silver and swept the house and sought diligently "till she found it." When He would teach loyalty and devotion, He presents a parable in which a woman holds the prominent place. When He would teach His disciples a lesson in sacrifice, He calls attention to the poor widow who cast her all into the temple treasury. Women are usually more generous than men. No sacrifice is too great for the objects of their love. Where their heart is, there will their treasure be also.

What a beautiful testimony of affection and appreciation was that act of Mary's when she took a pound of ointment of spikenard, which Judas estimated to be worth "three hundred pence," and poured it upon the head of Jesus as He sat at meat. John tells us that "the house was filled with the odor of the ointment;" and Jesus said, "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." The fragrance and the fruit of that sacrifice is filling the whole world now as on that day it filled the house. This was higher praise than that accorded to, or prophesied of, any man. But this Mary was worthy of it. This was that Mary who with her sister Martha often entertained Jesus in their home in Bethany, and whose brother Lazarus Jesus had called forth from the tomb a few days before the anointing. This was that Mary that sat at Jesus' feet and learned from His own lips His divinest hopes and deepest desires. She it was who understood best the meaning of those events that took place during the last of Jesus' earthly life. She it was who foresaw with Jesus the sufferings that He should accomplish at Jerusalem, and hoped more confidently in the resurrection.

It was a woman's faith that said, "If I may but touch His garment, I shall be whole." It was a woman's love for her daughter that called forth one of the two miracles wrought upon

Gentiles. The other was wrought upon a young girl, restoring her to life. It was a woman's question, and she a Samaritan, that prompted that sublime statement that has meant so much for the world, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

It was a woman's grief that touched the Master's heart and led to the raising of the son of the widow of Nain. It was the women who, against the disciples' wish, brought young children to Jesus that He might touch them. Nothing has meant more to the children since than the beautiful words and acts of Jesus at that time. "He took them up in His arms, put His hands upon them, and blessed them, and said, 'Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven.'" It was also a woman who in the house of Simon, when the host had neglected his duty to guests, bathed the feet of Jesus with her tears and wiped them with her tresses; anointed them with ointment and covered them with kisses. These incidents are not illustrations of feminine weakness, but examples and evidences of womanly interest, appreciation, and sympathy. Jesus did not rebuke them for their show of sympathy, but accepted their devotion with gratitude and appreciation. . . .

When they had crucified Jesus and the crowds were mocking and reviling, what a comfort it must have been to Him to have had the sympathy and companionship of those faithful women! The disciples, with the single exception of John, had fled for fear of the Jews, but there stood those women with His mother who had followed Him from Galilee and ministered to His necessities. They were a tower of strength and comfort in that hour of His extremity as they lingered, and listened, and looked up to Him upon the cross with pity, sympathy, and courage. That was no place for men. Only a woman's heart could stand that strain. Only a woman could look on such a scene with sympathy, calmness, and encouragement. Nor did they leave their place beside the cross till they had seen the body of Jesus laid in that new tomb in the garden of Joseph. But what doubts, what disappointments, what sorrows fill their hearts as they return to their homes! With what womanly devotion and delight they prepared those "sweet spices"! With what heavy hearts they return to the sepulcher, "when the Sabbath was past," "very early in the morning," "as it began to dawn toward the first day of the week;" and what must have been their surprise to find the stone rolled away, and entering in, not to find the body of Jesus!

Not to the disciples first, but to these faithful women did Jesus reveal Himself alive after the resurrection. To them was granted the privilege of first preaching the gospel of the resurrection—and that even to the apostles. There are few more touching scenes in all the gospel story than that in the garden when Mary meets Jesus, supposing Him to be the gardener. . . .

Granted neither honor nor office, they were content to serve in such ways as occasion offered. True types these of the multitudes, since and still, who in their humble spheres so minister to the Christ that they are worthy sisters of those who in the times of His greatest need served Him with the perfect sacrifice of a loving heart and a helping hand!—*Selected.*

Women—Ambassadors Extraordinary!

E. F. HACKMAN

THE work of God is so great and so comprehensive that He can use every consecrated lay member in its prosecution. It makes no difference whether one be rich or poor, educated or uneducated, well or infirm, the great Architect has a place for each to fill, a work for each to do. We are told that just as certain as God has prepared a place for us in the heavenly mansions, He has also designated a place for us to work in this world for Him. "All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. The same longing of the soul that He felt for the saving of the lost is to be manifest in them. Not all can fill the same place, but for all there is a place and a work."—*Testimonies*, Vol. VIII, p. 16. It matters not to God who the agent is through whom He works. It may be a poor native of India, a one-time head-hunter in the South Seas, or a little child. The only

stipulation God places upon those who labor for Him is that they fully reflect His image. "In choosing men and women for His service, God does not ask whether they possess worldly wealth, learning, or eloquence. He asks, 'Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?'"—*Ministry of Healing*, p. 37.

There are times and occasions, however, when God can work more effectively through women than He can through men. In fact, His word and history are filled with instances of women who have done great things. There are some who think woman's place is altogether in the home. We grant that her greatest sphere of influence is there; but, on the other hand, if women are wholly consecrated to God, He will use them to do a work which only they can do. "They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed."—*Testimonies*, Vol. VI, p. 118.

In the Bible we have the record of a faithful woman and her service for others that should ever be an example to all Christians. Although her work would be scarcely noticed by the world today, God honored the faith and works of Dorcas by raising her from death, and wherever the name of Christ is known, all are familiar with her labor. What did Dorcas do that her fame should reach down through the centuries, and her life be held up as an example of unselfish devotion to others? The record says, "This woman was full of good works and almsdeeds which she did." In fact, she was so busy helping others that when she was suddenly taken from them the believers called in Peter with the expectation that God would work a miracle to bring her back again. What a scene Peter met when he came into the house where Dorcas lay quiet in death! The widows and those whom she had helped were standing around displaying the garments she had made. It seemed to them this woman was necessary to their very existence. As a climax to her work of benevolence she was raised to life, and when it became known throughout all Joppa, we are told "many believed in the Lord."

One cannot help wondering after reading this inspired record, just what would happen today in this selfish old world of ours if every Seventh-day Adventist sister were a Dorcas. We are in greater need of Dorcas at this time than ever before. People are becoming so self-centered that few are concerned about the welfare of their fellow creatures. If ever our sisters had opportunity to let their light shine for the glory of God, they have it now. "Women may take their places in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power which will exceed that of men."—*Testimonies*, Vol. VI, pp. 117, 118.

The power of personal service is unlimited, and women, because of their gentle dispositions and sympathy, may direct many to Christ who are longing to know Him, and who need only the delicate touch of human kindness to break down prejudice. The Bible says, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly kindness charity." 2 Peter 1:5-7. "She opened her mouth with wisdom; and in her tongue is the law of kindness." Oh, that all could realize the eternal value of kind words and simple attentions. "Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation and doubt that gather over the soul."—*Testimonies*, Vol. IX, p. 30. The field of personal work is as big as the world. Wherever we find people, opportunities will present themselves. So let us all, women and men alike, be more faithful in giving these little attentions which cost nothing and mean so much.

The sick room offers a field of opportunity in which women reign supreme. No other phase of missionary endeavor possesses greater possibilities for saving souls than helpful ministry to the sick and afflicted. Of this work the servant of God has spoken thus: "Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more

comfortable. Through this means you can reach their hearts, and speak a word for Christ."—*Testimonies*, Vol. IX, p. 36. In childhood's illnesses how the touch of a mother's hand rolls the clouds away! That same gentle touch is needed to relieve the ills of suffering humanity. Those who know this precious truth should be the first to call upon afflicted ones, the first to minister to their needs. If our sisters watch for and make the most of these opportunities, a power will attend their work that will break down prejudice and thousands of doors of usefulness will open on every side.

Other suggestions for service open to women are also mentioned in "Testimonies," Volume IX, pages 36, 37: "There is a wide field of service for women as well as for men. The efficient cook, the seamstress, the nurse,—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home." God has given to this people a knowledge of hygiene, health reform, and proper preparation of foods, and He expects us to share this knowledge with others. If we realized how little our neighbors and friends actually know about health principles, we would be more diligent along these lines. Especially should we be eager to teach a more healthful way of living to the poor and to the foreigners who are among us. They will welcome with open arms such instruction, and when once reserve is broken down, it will not be difficult to lead them to Christ.

Bible work is another line of service in which women are more successful than men. Of this field of activity the Spirit of prophecy says: "A direct necessity is being met by the work of women who have given themselves to the Lord, and are reaching out to help a needy, sin-stricken people. Personal evangelistic work is to be done. The women who take up this work carry the gospel to the homes of the people in the highways and the byways. They read and explain the word to families, praying with them, caring for the sick, relieving their temporal necessities. They present before families and individuals the purifying, transforming influence of the truth. They show that the way to find peace and joy is to follow Jesus."—*Testimonies*, Vol. VI, p. 118.

This article does not attempt to exhaust the work that women may do for God, but simply touches on a few of the most important phases for which they are pre-eminently fitted. There are many other avenues of missionary endeavor in which they may render excellent service, such as handling our message-filled magazines, distributing tracts and small literature, colporteur work, missionary correspondence, etc. Even this short survey, however, presents before our sisters many opportunities for service, and it is the hope of the General Conference Home Missionary Department that this first Sabbath service will be the means of arousing many to greater faithfulness along all missionary lines. Finally, let us remember that God's standard is higher than any human thought, and if we would be successful workers in His cause we must be in constant touch with the Source of all power. But let no sister think that because she may not possess outstanding qualities, she is excused from participating in God's closing work. He has need of every talent, every jot of ability. "God calls for earnest women workers, workers who are prudent, warm hearted, tender, and true to principle. He calls for persevering women, who will take their minds from self and their personal convenience, and will center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls. O, what is our excuse, my sisters, that we do not devote all the time possible to searching the Scriptures, making the mind a storehouse of precious things, that we may present them to those who are not interested in the truth? Will our sisters arise to the emergency? Will they work for the Master?"—*Testimonies*, Vol. VI, p. 118. God grant they may answer in glad accord, "Here am I; Lord, send me."

CHURCH members must work; they must educate themselves, striving to reach the high standard set before them. This the Lord will help them to reach if they will co-operate with Him.—*Testimonies*, Vol. IX, p. 140.

The Church Missionary Service

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

Suggestive Missionary Service Program for Sabbath, October 4

MISSIONARY TOPIC: "Harvest Ingathering Reports."

TEXT: Isaiah 60:1-5.

SUGGESTIONS: Harvest Ingathering endeavor has made remarkable progress since its humble beginning in the year 1908, when \$14,136.77 was raised. In 1929, \$1,304,838.63 was solicited by the workers and lay members of this movement, with practically every country in the world sharing in this immense undertaking. It is almost impossible to comprehend what this amount of money represents. To help visualize what a million three hundred thousand dollars really means, note the following:

\$3,574.90 a day for an entire year.

148.95 an hour for an entire year.

2.48 a minute for an entire year.

.04 a second for an entire year.

Think of it! Every time the clock ticks, an average of four cents comes in through the Harvest Ingathering Fund. While the fifteen-minute service for this day is being carried on, an average of \$37.24 is being raised somewhere in the world for Harvest Ingathering. There is not a time in the year when our people somewhere are not carrying on the campaign. The British Empire boasts that the sun never sets on its dominions. We can boast that the sun never sets on this great work. Those who live north of the equator do it in the latter part of the year; those who live south of the equator, in the early part; and between the two it is being carried on practically every month.

Our people all around the world are having many interesting soul-winning experiences in this work. Here is one of many that literally pour into the General Conference Home Missionary Department during the time the campaign is in progress:

"Sister —, of Romo, Ga., called on a man who usually gave her \$5. She reminded him that it had been a prosperous year, and while they had appreciated very much his gift from year to year, yet she hoped he would increase it if he could. He told her he had had extra expense, and could not increase his donation this year. He said, however, he was glad to give something to such a splendid work, and handed her a check, requesting her not to look at it until she was outside of his office, because he did not want her to be too keenly disappointed. After she left the office she looked at the check, and found it was his usual gift for \$5 and went to the bank and had it cashed. Later on in the afternoon, at great inconvenience to himself, as Sister — lived a long distance from his office, he called at her home. As she was not at home, about an hour later he called again, but still she had not returned. A third time he called and finally found her. He asked if she had the check he had given her. She told him she had had it cashed. With tears streaming down his face he told her the story of how he had read the Ingathering paper and had become intensely interested in the work we were carrying on, especially in the story about the little African boy who was teaching the natives to sing. He asked her to return the five dollars to him as he wanted to increase his offering. She did so, and he handed her a one hundred dollar bill."

William Carey said, "Expect great things from God, and attempt great things for God." This should be our slogan for the 1930 campaign. Every band leader should have a report to render at this time.

Suggestive Missionary Service Program for Sabbath, October 11

MISSIONARY TOPIC: Harvest Ingathering Reports.

TEXT: Jeremiah 1:6-9.

SUGGESTIONS: E. F. Hackman, associate secretary of the General Conference Home Missionary Department, tells of his first

experience in Harvest Ingathering solicitation: "Whenever I think of Harvest Ingathering, the words of Jeremiah 1:6-9 come to my mind, for I recall how thoroughly frightened I was at the prospect of engaging in this work. I felt just as it says in these verses, 'I cannot speak: for I am a child.' It was a field day, and I thought I would stay at home; but others were going, and gaining courage from them, I started also. I worked as hard as I could all day, and received only a quarter for my efforts; but the beginning was over, and I have had a part in every campaign since that time. In the remainder of these verses I found strength and help, and if our people will claim their promise by faith in the 1930 campaign God will vindicate it to them. He will put His words in our mouths, and we shall not be at a loss to know what to say. God told Gideon he could be assured of His presence if he obeyed His command, 'Go in this thy might.' What was Gideon's strength? 'Surely I will be with thee.' The same power that was given to Jeremiah, Gideon, Moses, Daniel, and a host of others, is given to every humble believer who dedicates himself to God. The longer I participate in this glorious endeavor of solicitation of funds, the more I am convinced that those who do Harvest Ingathering receive a greater blessing than those for whom the money is spent. It pains me when I see thousands of our people regard the Harvest Ingathering campaign with an indifferent attitude. Little do they realize God's purpose in these efforts. 'Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory.'—'Education,' page 264."

Band leaders should report at this time.

Suggestive Missionary Service Program for Sabbath, October 18

MISSIONARY TOPIC: "Soul-winning Experiences."

TEXT: John 9:4.

SUGGESTIONS: The General Conference Home Missionary Department suggests that the church missionary service on every third Sabbath of the month be devoted to a rehearsal of soul-winning experiences. Every church where the service is held should be in harmony with this plan, and utilize the fifteen minutes on this day accordingly. Harvest Ingathering reports from band leaders of the amount raised during the past week will need to be taken first, but this can be done in a few moments' time.

"As Thou hast sent Me into the world, even so have I also sent them into the world." These are the words of Jesus. Just as the Father sent Him into the world to save sinners, Jesus sends us into the world to save sinners. How thankful we should be that God has chosen us as coworkers with Him!

Recently one of our sisters was engaging in Harvest Ingathering work. As she came to a door with the current paper in her hand, the woman whom she met said: "Oh, I know God sent you here. I have been praying all day that I might find some Seventh-day Adventists and a Seventh-day Adventist church." This woman thought God had forsaken her, but our sister talked and prayed, and convinced her that He had not. Now the family attends church every Sabbath and our sister writes: "I am giving her Bible studies, and she is rejoicing in the truth and hoping for her husband to join her." Souls everywhere are seeking for the light, and as we go forth in this blessed work, God will help us to find those who are earnest in heart. Let us work "while it is day: the night cometh, when no man can work."

Suggestive Missionary Service Program for Sabbath, October 25

MISSIONARY TOPIC: "Home Workers' Books."

TEXT: Psalms 68:11.

SUGGESTIONS: The text for today's service has a direct bearing upon the subject to be discussed. "The Lord gave the word: great was the company of those that published it." In the margin it states that in Hebrew the word "company" means "army." We have before us in this text a word picture of how the Lord views our efforts to spread the printed page. We are glad the "army" is growing larger every year. There is, however, room in the ranks for thousands more.

Our publishing houses have arranged a very attractive case filled with choice selections of children's books, health books, doctrinal books, etc., under the caption, "Home Workers' Books," and it is designed that those of our people who can give some time to the sale of our literature shall take this set to their neighbors and friends. The idea is not very old, but already thousands of dollars' worth of books have been sold in this manner. In fact, many of our people make a good living in this way. The usual discount is allowed. The early fall is a splendid time to sell these books, as many will purchase them for Christmas gifts.

One sister who rather hesitated to take up this work, finally decided to do so, and showed the set to a neighbor, who purchased "Steps to Christ" and sent it to her sister in Denmark. After a period of about three months the neighbor received word that her sister had joined the Seventh-day Adventist church as a result of reading the little book which had been sent her as a holiday gift. Another writes: "My first two cash orders were received from neighbors who came to my house and saw these beautiful books displayed on the dining room table. I happened to have them there for the purpose of studying my canvass, and had said nothing about them." Missionary leaders should get information from their local Book and Bible House secretary regarding the new Home Workers' Books, and have a set for display at this service.

"Only a Tract"

Among these who meet with us at the West Indian Training School on Sabbaths is Mrs. Gordon, a widow. She wears the smile of the third angel's message and the rainbow of a new hope. Happier and happier grows the short span of life of which fifty-six years have been ticked off by the great clock of time.

Let us follow Sister Gordon from the college. She goes to Mandeville, then to Williamsfield station. Watch her ascend the hill to Davyton, but the journey of nine miles is not ended until she reaches Chantilly.

The foregoing has resulted because some one was faithful in distributing a tract. One Sunday morning, a few months ago, this lady was returning home from church, when her attention was arrested by a small paper. As she loves to read, it was picked up and tucked away in her hand bag. Before she retired the next Monday night, this tract occupied the hours which would have otherwise been spent in reading the Bible or "Christ Our Saviour," which had been placed in her home by an energetic colporteur.

This tract was entitled, "Why a Sabbath Day?" "But nobody around here keeps Saturday," she thought. "Where could this paper have come from?"

Many nights were spent in the study of this tract, but nobody around could help her find a people who kept the true Sabbath. Days passed into weeks, and weeks into months. Finally news of the Adventist school came to her, and she sought it with joy. She is now awaiting baptism.

Eternity alone will reveal the secret of this tract, but this one thing we know, God fulfilled His promise: "My word . . . shall not return unto Me void, but it shall accomplish that which I please."—*Vida Hamilton, in the Jamaica Visitor.*

Just Do Your Best

Just do your best. It matters not how small,
How little heard of; just do your best.
Our God above, He knows it all,
And in His great plan you count as one.
Just do your best until the work is done.
Just do your best; though poor, despised, forsaken,
Let not your faith be shaken.
Just do your best. If in the wild,
Hot rush for wealth and place, you do not excell,
Why fret? Just do your best, and do it well.
God does not forget. Press on,
Nor doubt, nor fear. Just do your best,
Reward will come to those who stand the test.

—Ernest Lloyd.

Trust God and don't worry.



A Church of Thirteen Raised Up by Lay Members

THE surest sign that we are in the time of the latter rain is the fact that God is pouring out His Spirit upon all flesh, and laymen as well as ministers are faithfully giving the trumpet a certain sound. We are told that by thousands of voices all over the earth the warning will be given. Almost every mail brings us word of souls won by lay members. Recently Frederick Griggs, newly elected president of the Far Eastern Division, sent us the following experience:

"The first meeting I attended after going to the Philippines a year ago was the annual meeting of the Northern Luzon Mission. There was admitted to the mission a church of about thirteen members who had been brought into the faith through the efforts of a farmer. This man had accepted the truth about two years previously. He had come into the city of Tayúg where J. O. Afenir was holding meetings. He happened to attend one of the meetings, and was interested in the subjects presented. He came for two or three nights while he was in Tayúg, then went back to the country, taking some reading matter with him. After a time he brought his wife in to talk with Pastor Afenir. It appeared that they were all well acquainted with the faith and were baptized. Then from time to time he brought others of his neighbors until this company of thirteen was formed. It was a matter of great encouragement to our brethren and sisters to admit to membership a church thus raised up."

Eleven Baptized as a Result of Home Missionary Work

The laymen in Korea are very active in giving the message to all with whom they come in contact. The following experience, passed on to us by Brother R. S. Watts, the union mission home missionary secretary, is not the first one to come to us from that far-off land. We welcome every new story of this kind, and thank God that He is using our dear people to win so many precious souls.

"Just the other day the Central Chosen Mission director told me he baptized eleven persons in one church as the result of an institute and revival we had conducted in that church last winter. Part of these baptized were backsliders who reaccepted the truth through the personal work of lay members. We rejoice greatly to have such experiences. It shows what can be done when laymen rally to the work."

God Blesses Our Laymen in Inter-America

E. W. Thurber, director of the Colombia Mission, writes:

"In Sincelejo we have a live church. Before it was organized one of the members of the Sabbath school who had not yet been baptized went to a little country place and interested a large number. These people have been so far away that it has been difficult to visit them often, but there are now about twenty-five in their Sabbath school, and one of them was baptized in Sincelejo the eighth of this month. Others are preparing. This same man went to Momil, about thirty miles away, and there interested eight persons in our truth. Another member, an old sister, went to Buena Vista, nine miles away, and stirred up an interest, and now there is a Sabbath school of about fifteen members. Still another sister went to Galeras, forty miles away and interested about eighteen persons in the truth. Our worker went there to visit them, but after holding one meeting, with a large attendance, was taken seriously ill, and had to leave for home. These people should soon be organized into a Sabbath school. From the little country place, Lazaro, first mentioned, the truth went to Carmen, and after visits from our worker and a canvasser, there are now three ready for baptism, and others interested. Our worker told me that he had to visit several other places where the message had been heard through our people in Lazaro."

Junior Missionary Volunteer Meetings

Suggestions to Junior Superintendents

DEVICES are always interesting to Juniors, and are quite an incentive to cause them to save their money for missions which otherwise might go for candy, ice cream, or gum. Following is a device successfully used in one field:

Thermometers, one for the girls and one for the boys, or have two leaders choose sides. Where this device was used the offerings had ranged from \$1.50 to \$2 each month. They jumped to \$7 the first month the thermometers were used, the girls giving \$5 and the boys \$2. The interest of the Juniors in missions also jumped. Experiences and stories always whet the interest, so if you can tell the children, for instance, that 5 cents a day will keep a heathen child in Africa in a mission school learning of Jesus, the Junior will do his utmost to save his pennies to keep his black brother in school.

Bible Year Charts will need to be posted in the school Junior societies, and the names of those who "are going through" written thereon. Place a gold star opposite each one's name when he has completed the month's reading. In church Junior societies, of course, the Bible Year is now almost finished. Encourage the boys and girls on this final lap of the journey. Interesting facts concerning the Bible may be posted from time to time, which will unfold it as a new and interesting book, and thus the children will get a great wealth of gold from reading it.

If your conference does not furnish a Bible Year chart, one can be made easily on a ruled cardboard, placing the books of the Bible across the top, and Bible readers' names down the side. Use the Bible Year leaflets to keep tab on your daily schedule—Missionary Volunteer Leaflet No. 56 for Senior young people and No. 55 for Juniors. JULIA A. LELAND.

A Small but Great Word—"Go"

(Program for Week Ending October 4)

BY HARRIET HOLT

Song Service. (Nos. 27, 10, 51, 37, in "Sunshine Songs.")
 Reports of Work Done, Secretary's Report, and the Offering.
 Silent Prayer, Closed by Repeating the Lord's Prayer in Concert.
 Talk by Junior Superintendent: "God's Errands." (Base this talk on the life of Abraham. Point out that he went although he did not know where he was going; he simply obeyed God's command to go. Heb. 11:8. Tell briefly some of the "errands" that came to him. He built an altar in Canaan [Gen. 12:7], thus showing those who saw how to worship God. He rescued captives from the hands of their victors, and taught those he rescued to pay tithe. Genesis 14. He prayed for Sodom and Gomorrah. Genesis 18. He was sent on an errand of sacrifice, and by his obedience showed the world what the cost of a Saviour was. Genesis 22. Show that although Abraham was at times called upon to do the spectacular thing, yet throughout his life he was called upon to pray and obey, which after all are God's errands, and fit one to carry out God's other commands.)

Talk: "Go."
 Symposium: "Those Who Went."
 Discussion: "Going on God's Errands." (See Note to Junior Superintendent.)
 Closing Song: "Smile and Be Cheery." (No. 30 in "Sunshine Songs.")
 Repeat in Concert the Junior Law.

Note to Junior Superintendent

Preceding the discussion, ask all to bow their heads a moment and listen to Jesus' "Go" command. Then, with heads still bowed, suggest that they silently but earnestly ask, "Where, Lord?" Then discuss opportunities for service. Mother may need one to mind the baby. Weeding the garden, mowing the lawn, splitting kindling, sweeping the walk, washing the dishes,—all these are God's errands just as truly as fighting demons in the islands of the sea, and they prepare for larger and wider service.

Talk: "Go"

If all the boys and girls of all the Junior Missionary Volunteer Societies could be gathered together and asked to pick out one favorite word, I think they would choose one of just two letters, "Go." Did you ever see a live wide-awake boy or girl who was not ready to go? Perhaps it may be a visit to a hospital or a chance to give out literature. Perhaps it is a hike into the woods or a swim in the river. Whatever the adventure, each Junior is ready for it, and he has lots of pep to put into it.

That is just it,—God has given the boys and girls heaps of pep, and then He gives them a chance to use it. Have you ever stopped to count up the many times Jesus said "Go" to folks that He met? Of course, He healed the sick before He asked them to "Go." He always saw that those He sent were able, and that is why I think Juniors have such strong muscles that ache if they are kept cramped up too long.

There was something about Jesus that made those who became acquainted with Him want to "go" where He sent. As soon as His twelve disciples knew Him, He told them to "Go." He sent them out right where the battle was to be a hand-to-hand one with demons. He told them not to fear, for He would give them power. And so they went, and they had many an encounter with the agents of Satan who had gained control of human beings. Soon they were back with Jesus, thrilled with victory, and told Him with joy that the devils were subject to them. There is a thrill of victory waiting for every one who goes when Jesus sends.

Then we have that sad story of the rich young man, such a splendid strong young man, who watched Jesus and came to love Him. Jesus looked at him and loved him too. But the very first thing that Jesus told him to do was to "go," not to some hard place, but to the poor and give to them. Perhaps if he had been sent somewhere else— But to go back home and help the poor—no, he couldn't, or it would be more truthful to say he wouldn't. So he went away sorrowful, and we never hear of him again. He had the opportunity to walk with Jesus and be one that Jesus loved! He failed, not because he did not believe Jesus, but because he did not "go."

Then, there is that happy story of the two tormented demoniacs who existed in wild misery, cutting themselves, rushing at any who came near them, living half starved and half naked. These Jesus touched and gave them back their reason and manhood. Although they could hardly bear to leave Him, He said, "Go." He sent them right back home to their own families and friends. They didn't know much about Jesus, but they were just to tell what they did know. They went, and the result? All the people welcomed Jesus with gladness when He came to their village. Those two men had stirred the whole country with their story.

The last message Jesus left His disciples is for us also. (Repeat together Matt. 28: 19, 20.) Jesus does not promise to be with those who refuse to "go."

God's "go's" lead to self-forgetful service, and he that is "faithful in little" is given much. It takes courage and pep to go on God's errands wherever they may lead. Will you go?
 H. H.

Symposium: "Those Who Went"

(Give numbered sketches to Juniors to read. Or if further material is available, they may be enlarged upon and given as talks.)

1. Down in a Southern cabin, poor as the poorest, dirt floor and open windows, was born a black-faced baby who was destined to do a great service for his race. When but a lad he was freed from slavery, but he brought freedom and power to his mind by his own effort. He had no opportunities for easy schooling, but only long hours of grinding work and a desperate determination to learn. So he struggled on in spite of hunger and cold. God was preparing him to answer a call to go.

When he was ready, the command to go came to Booker T. Washington. It did not send him to some big position, hut back to his own people, to the heart of the South. It sent him into poor, squalid cabins to sleep in crowded quarters, to eat poor coarse food, for the sake of teaching his people that they too might learn.

The days of struggle in building up the school in Alabama were long and hard. Many were the times when Booker T. Washington did not see how he could succeed; he only knew he was answering a need. And so he plowed and planted, he dug and built, until he had taught those who came to him to use hands as well as heads. And now the nations pay tribute to the man who was willing to endure, to suffer, and to live with the people he was called to teach. He went and God blessed.

2. Dorothea Dix heard the call to "go" visit prisons and poorhouses. She might have said, "Why, Lord, I am busy teaching children how to read and write," for she was a school-teacher, and many of the boys and girls who learned in her school were too poor to go to another. But Dorothea Dix was never too busy to go when a call came.

In two years she had visited every prison in her home State,

Massachusetts. The cruelty with which the prisoners were treated, especially those who were insane, was unbelievable. The filth, the stale air, the poor food, made life a misery. She went right to the legislature, and told of the terrible conditions. They were moved to act, and hundreds were blessed because Dorothea Dix went to the prisons.

Other States heard of her great work, and called her to visit prisons the length and breadth of our land. As the result of her work, twenty asylums were established where the sick could be cared for instead of suffering tortures in dark, foul prisons. Truly it will be said of her, "I was in prison, and ye came unto me."

3. Thousands were dying of yellow fever. Mysteriously the plague was spreading. No one was safe, nor did any one know how it came, but it did its deadly work. Dr. Walter Reed heard the call of the sick and dying, and leaving the safe work which he was doing, he deliberately imperiled his life to find out how the terrible scourge was being carried through our Southland. He discovered what he thought was the answer,—the bite of the innocent-looking mosquito. He permitted himself to be bitten that he might prove to others how they could escape. He died of the resulting sickness, but his sacrifice has saved thousands of other lives.

4. Over in the heart of Africa lives and works a man who answered the call to "go" nearly forty years ago,—out into the wilds of an unknown country. For years Elder W. H. Anderson has lived in ox carts or tramped under blazing suns. God has wrought mighty changes through his work. In places where there was ignorance and filth and disease, quarrelings and bloody battles, there are clean homes and happy children. Schools are filled with bright-faced boys and girls. Sabbath after Sabbath a quiet, thoughtful people come to learn of Jesus, and then go away to work for Him. Hunger has given way to food from well-kept gardens, nakedness to clean clothing, and ignorance to the fear of the Lord which is the beginning of wisdom. Surely God blesses the man who, forgetting self, goes.

H. H.

A Good Investment—Northern Rhodesia

(Program for Week Ending October 11)

Song Service. (Nos. 90, 203, 64, 21, in "Gospel in Song.")
 Scripture Texts. (Ask the Juniors each to be ready to give from memory one text that suggests sacrifice, self-denial, or service.)
 Silent Prayer, With the Junior Superintendent Suggesting Thoughts.
 Instrumental Music.
 Secretary's Report, and Reports of Work Done.
 Song: "Be a Messenger Somewhere for Jesus." (No. 63 in "The Gospel in Song.")
 Special Song: "Mazazi Ha Fita."
 Talk: "Up the Zambesi by Paddle Boat."
 Letter From Pastor Gladstone Ishee Nyuwe. (See p. 12.)
 Talk by Junior Superintendent: "Emerging From Heathen Darkness." (See p. 11.)
 Recitation: "He Is Counting on You." (See "Missionary Volunteers and Their Work," pp. 461, 462.)
 Offering for Missions, and Counting of Money Brought in Self-denial Banks.
 Closing Song and Prayer.

Note to Junior Superintendent

This second program on our mission project of Northern Rhodesia goes forth with the prayer that the boys and girls may get such a glimpse of the great Dark Continent that they will be inspired now to give and perhaps later to go to help give the glad news of Jesus' soon return to those who sit in darkness. Have a device which will visualize before the Juniors how even small offerings mount up. One idea is given in the Suggestions to Junior Superintendents, p. 7. (Read the Notes to Leaders in the Senior program, p. 11.)

E. E. H.

Talk: "Up the Zambesi by Paddle Boat"

It was arranged for Elder Joseph, J. I. Robison, and me to visit the camp meeting at Katima Mulilo (the Upper Zambesi Mission Station). The only way to make this trip was by paddle boat. The brethren are hoping to have a motor boat when money can be secured. This would be a great economy in time and not much more expense for operating.

We came to Livingstone by train. Here are the great Victoria Falls, the largest waterfalls in the world. The first white man to discover them was Livingstone, in 1855.

We had to go by motor truck thirty miles above the falls and rapids to start. We traveled in a flat boat about twenty-five feet long, and there were eighteen paddlers, four pairs in the front and five pairs in the back end. In the middle was the baggage and a place for the passengers over which was a canopy made of a reed mat. The traveling was comfortable, as travel in Africa goes; but it was slow. It took us five days to go one hundred twenty miles, traveling at the astonishing rate of three and a half miles an hour.

We carried camp cots (including, of course, mosquito nets), food, and cooking utensils. We camped in the open on the river bank at night, and also stopped for midday meals. The paddlers' food consisted chiefly of mealies (corn meal), which

they cooked into a stiff porridge and ate with their hands. There were hundreds of crocodiles along the bank, and we saw many hippopotamus slides. One noonday we killed a very large puff adder near the camp, one of the most poisonous of reptiles. The country on both sides of the river, as far as we went, was not dense forest as I had imagined, but was covered with tall grass and in some places by rather scrubby trees. There are also great areas of swamps.

Katima Mulilo is on the right bank in what is called the Caprivi Strip, which you can see on any good map of Africa. We arrived on July 4. We lived in a house built by the trader who formerly owned the place. The walls were made of small bamboo poles bound together, and the floor was a few feet above the ground. It was cold at night, and we had difficulty in keeping warm on our cots.

Here we found Brother and Sister Willmore working among a very primitive people and with meager facilities, but the Lord is greatly blessing their work. There were five hundred people who came in from various villages where we have village schools. There would probably have been a thousand but for a quarantine for smallpox in several places. The people camped as at Rusangu, except they had better wind brakes, made of grass. Though the nights were so cold, we had early morning meetings for the young people. It did not seem very conducive to the best results to speak to a half dozen groups squatted around so many smoking camp fires, most of the natives being wrapped in some sort of blankets, but for them to come out under such conditions surely showed their interest.

About a hundred responded on Sabbath to a very definite call for decisions for the right. Some of these were members of the baptismal classes who were baptized next day, but a number were making their decision for Christ for the first time. They will join baptismal classes to study the way of God more perfectly.

I was especially interested in the Sabbath afternoon meeting. Though these people are all poor and have little or no money, we feel that they must be taught the principle of sacrificial giving. Elder Joseph made a call for an offering. They gave \$7 14s. (\$38.50), besides a half bag of mealies, some millet seed, Kafir corn, two pairs of scissors, three oxen, a mat, a cake of soap, three boxes of matches, and thirty bangles, and other ornaments which they felt they must as Christians give up. The bangles are cheap wire or bead bracelets. The food given was taken from that which they brought along to live on during the meeting.

At the baptism in the river on Sunday, they first put a cordon of canoes about the place, stationing men in them to watch lest we might be molested by crocodiles. One woman that I baptized had no right arm. I learned afterward that it had been bitten off by a crocodile when she was a girl.

The lack of conveniences in a place like this, away from civilization, would be strange to most of us. An incident will illustrate what I mean by inconveniences. Knowing that we were coming, Brother Willmore had ordered groceries from Bulawayo to be used in our entertainment. These goods would come by train to Livingstone, and were supposed to come up the river on our boat. But they did not come, and they could not go to the corner grocery for supplies. You can imagine Sister Willmore's embarrassment. But Brother Joseph gave her some of the canned goods we had brought for use on the boat, and with the vegetables from the mission garden, we had an abundance to eat.

But the missionaries are glad to endure hardness as good soldiers. They look beyond the creature comforts that they may have in this life to the eternal weight of glory when they shall see in the kingdom of God some of these dark-skinned people who have through their efforts been redeemed from degradation. Sister Willmore said she hoped they could stay at Katima Mulilo till the work is finished.

M. E. KERN.

Song: "Mazazi Ha Fita"

(THIS is one stanza and the chorus of a song which Professor Kern copied out of the hymn book at Katima Mulilo. Put it on a blackboard and have all sing it, or have a quartet or chorus sing it. These stanzas might be sung twice. It is easy! "A" is always as in "ah;" "i" is long "ē;" and "e" is long "ā." In the third line, "nyan" is one syllable. Tune: "While the Days Are Going By," No. 486 in "Christ in Song.")

Will we raise \$10,000 for Northern Rhodesia before 1930 closes?

Ku na ni ba ba bulutu,
 Ku fita kwa mazazi;
 Ku na ni ba ba nyandile,
 Ku fita kwa mazazi;
 Lu ka mu sebeleza
 Ka ku bona kwa luna.
 Se sinde lu ka eza,
 Ku fita kwa mazazi.

CHORUS:

A fita, a fita.
 A fita, a fita;
 Se sinde lu ka eza
 Ku fita kwa mazazi.

Serving Because I Love

(Program for Week Ending October 18)

BY MARGUERITE PERKINS

Song Suggestions. (Nos. 478, 262, 58, 539, 501, 500, in "Christ in Song.")

Open Meeting by Memorizing and Repeating Gem: "God desires from all His creatures the service of love,—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience."—"Patriarchs and Prophets," p. 34.

Prayer Poem: "The Secret." (Have the Juniors stand with bowed heads while this is given.)

Song: "Tis Lovs That Makes Us Happy." (No. 567 in "Christ in Song.")

Talk: "Charged With Joy."

Talk: "A Promise to Those Who Serve." (See "Missionary Volunteers and Their Work," pp. 260, 261.)

Closing Song: "The Helping Word." (No. 559 in "Christ in Song.")

Prayer by Three Juniors, That They May Serve Because of Their Love and Not From Just a Sense of Duty.

Notes to Junior Superintendent

Help the Juniors to see that, no matter how much we do, if we do not have the right spirit, it isn't to our credit,—it does not store up merits for us in heaven. Pray with them that they may have a real desire to do things to please Jesus. We should give our service because we love Him and do it from love.

A minister was riding in a taxi just outside London, England, and shortly he and the driver started talking. After a while the minister asked him, "Do you love Jesus?" But the driver looked scornful and replied, "No, sir; I've no time to think of such things." "Are you married?" was the next question. "Yes, sir," was the reply. "How many hours in the day do you work?" "Sixteen." "Then I am sorry for your wife!" "Why are you sorry, sir?" he asked, astonished. "Because you have no time to love her." "Love her?" said the driver, "Why I loves her every yard I drives." The minister quickly took advantage of what he had just said, and told him of the love of Christ. Just so should the love of Jesus be in everything we do.

Prayer Poem: "The Secret"

DEAR MASTER, we are only boys and girls,
 We may not travel yet across the sea
 To tell the gospel story in far lands,
 But when we pray we whisper, "Lord, send me."

And "Here am I" we say to every task
 Thou sendest us in this our training time;
 We listen for Thy errands day by day,
 And looking up, we catch Thy smile sublime.

Love's secret is to ever work for God
 And not to mind because He seems to care
 To have us do such very little things,
 So, Lord, we'll serve Thee, any—everywhere.

—Laura Wade Rice.

Talk: "Charged With Joy"

I PRESUME everybody has known some one whose life was just radiant. Joy beamed out of his eyes; joy bubbled over his lips; joy seemed fairly to run from his finger tips. You could not come in contact with him without having a new light come into your own life. He was completely charged with joy.

If you look into the lives of such happy persons,—not those who are sometimes on the mountain top and sometimes in the valley, but people who are always radiantly happy,—you will find that each one of them spends a great deal of time in prayer alone with God, and in service helping others. God is the source of all joy, and if we come in contact with Him, and let Him guide us in blessing others, His infinite joy comes into our lives.

One night, Lord Shaftesbury found a poor stranded woman on the streets of London. She seemed broken-hearted, and he took her and started her in business with a little lunch stand. Her fidelity and service of love among the poor in the years

since her reform have made her a veritable angel of mercy in the tenement district where she lives. Speaking of this incident, Lord Shaftesbury said, "During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver and become a chain binding men with golden links to the throne of God."

The story is told of a beautiful young woman who one night noticed a poor, blind fiddler playing for money in the street. The girl took the violin, and in the old man's stead played melodies that touched the hearts of the passers-by and caused them to drop their gifts into the blind man's tin cup. This not only proved a real blessing to the man in need, but brought great joy into the life of the young woman.

Too often we are inclined to think that the greatest happiness is experienced as a result of business prosperity, or by satisfying our own desires. While it is right that we should be prosperous and have the things which lend to temporal comfort and happiness, let us not lose sight of the greater joys that come into the life as a result of being a help and blessing to others.

A discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district. "Well, son," he said, "how are you getting along?" "I'm not getting along at all," was the answer. The old man's countenance fell, but he spoke of courage and patience and hope.

Later in the day he went with his son to the free dispensary. He sat by in silence while twenty-five poor unfortunates received help. When the doctor had closed upon the last one, the old man burst out, "I thought you told me you were doing nothing. Why, if I had helped twenty-five people in a month, I would thank God that my life counted for something." "There isn't any money in it, though," explained the son. "Money!" the old man shouted. "What is money in comparison with being of use to your fellow men and help in the cause of God?"

Yes, it is loving service that affords the greatest pleasures of this life. Have you discovered this fact for yourself? If not, may God give you a vision of the world's great need and lead you into that consecrated service which will result in untold joy.

C. LESTER BOND.

Shepard of Aintab

(Program for Week Ending October 25)

BY LIZZIE M. GREGG

Song Service. (Nos. 187, 193, 182, 171, 186, 17, in "The Gospel in Song.")

Scriptural Exercise. (Arrange previously for five or six Juniors to bring in references and repeat verses indicating the Lord's definite knowledge of individuals, such as outlined in Acts 9:10, 11, 36:10:1-7; Prov. 15:3; Matt. 6:31, 32.)

Prayer. (Remember some line of our present-day work in Asia Minor, the continent where the man about whom we are studying today worked so long and lovingly for his Master.)

Reports, the Offering, and Announcements.

Special Song: "His Eye Is on the Sparrow." (No. 192 in "The Gospel in Song.")

Talk: "A Missionary in Preparation."

Talk: "Shepard of Aintab."

Reading: "What I Can."

Closing Song: "Since the Fullness of His Lovs Came In." (No. 180 in "The Gospel in Song.")

Note to Junior Superintendent

This is another missionary-biography program, which should inspire the boys and girls to prepare definitely for service in the Master's vineyard. For further helps on the life and work of this great man, see "Shepard of Aintab," by Alice Shepard Riggs, or other biographies of Fred Douglas Shepard in your public library.

"What I Can"

I CAN'T go out to distant lands
 Where the heathen live and die,
 Who have never heard of the children's Friend
 Above the bright blue sky.
 No; I can't go yet to tell the news
 Of the Saviour's love to man,
 But I'm quite, quite sure that when God says, "Go,"
 I'll go as fast as I can.

I can't give much, for I am not rich,
 So I mean to collect the more,
 And also give what I really can
 Out of my own small store.
 I'll give my pennies, my love, my prayers,
 And ask God to bless each plan
 That is made for the good of the heathen world—
 I'll pray as much as I can.

I can't write books, and I can't build ships
 To sail o'er the ocean wide,
 But I can read of the world's great need
 Across on the other side.
 And when I *know*, I'll be able then
 To *tell* how the work began,
 So I mean to study with all my might,
 And read as much as I can.

I can't do work that the world calls great,
 But I can do, one by one,
 The little things in my daily life
 That the Lord would have well done.
 Where He leads on, we are bound to win;
 So I'll follow His conquering van,
 And keeping close to my Saviour's side,
 I'll work as hard as I can.

—Laura A. Barter.

Talk: "A Missionary in Preparation"

FRED DOUGLAS SHEPARD was born in Ellenburg, New York State, about 1855. He was a venturesome, daring lad, with an irresistible sense of humor, a keen sense of justice, and a genius that could cope with any emergency.

When only four years old he learned to read. He could soon read the big family Bible, and read a chapter each day to his grandmother. Books then became his constant companions.

His father died when he was in his teens, and his mother was an invalid for many years. Fred would get up during the cold winter mornings at four o'clock and help with the milking and other duties on the farm, before trudging off to school. In summer he loved to camp with his friends in the mountains, hiking, hunting, playing, and usually was the life of the party.

Early in life he attended some revival meetings, and yielded his heart fully to Christ. As he had thrown himself into his play and studies, he now gave himself to the service of the Master, seeking the place where he might serve Him best. For some time he taught school, but always looked forward to greater service. In 1877 a friend lent him money and he entered Cornell University. Every opportunity to earn a little extra money for his education was seized upon eagerly.

One summer Fred went to a farmer of his acquaintance and asked for employment. The farmer looked him over critically and shook his head. "I don't want a boy, sonny. The only job I have is a man's job."

"Try me for a week," replied Fred, "and if I don't do as much as any one of your men, you need not pay me any wages." After the week, the farmer was more than glad to keep him on for the season.

At a starch factory where he worked for a time, there was a huge bag of starch to be moved across the floor, but no one was able to lift it. "Let me try," said the boy, who had not yet reached his full growth of five feet four. Lifting the bag, he carried it across the floor with ease. Many a time later, as he lifted a two-hundred-pound man from the operating table to the bed, did he think of that bag of starch. And when planning a new building for hospital or college, he thought of the hours spent, one summer, laying floors with the village carpenter. Quite as valuable for his future work as his regular studies was the training of eye and muscle and brain which he acquired in these varied activities, and not a single side issue but bore its fruit in later years when meeting emergencies in an undeveloped country.

Two years at Cornell, and a more careful consideration of how he could best serve the King to whom he had dedicated himself so definitely, convinced young Shepard that he should take up the study of medicine, and he entered Michigan University. With his keen mind, his painstaking habits as a student, and his devotion to his purpose, the young medical student succeeded in finishing the three-year course in two.

Final examinations found Shepard with a high fever from an attack of tonsillitis, but small obstacles in the way of his aims had never daunted him, and he went to the classroom as if nothing were the matter. As fever always had the effect of exciting his brain to double activity, the examinations were passed with unusual brilliancy; and on the day of graduation, Dr. Shepard stood second in his class of more than a hundred. This, or any other, honor was never alluded to by him, for modesty was one of the foundation stones of his character.

On July 5, 1882, a Hawaiian missionary's daughter, Miss Andrews, and Dr. Shepard entered into the life partnership which was to bring courage and hope to so many sick and needy in a distant land. Equipped with the best training he could secure, powerful in physique, alert in mind, buoyant in spirit, imbued with the love of the Master, with face turned hopefully and eagerly toward the East, the young recruit waited the summons to the front.

L. M. G.

Talk: "Shepard of Aintab"

REFERRING to the map of Asia Minor, you find the city of Aintab situated in central Turkey. (Locate.) Just where the coast of Asia Minor makes a sharp turn southward, toward Syria and Palestine, lies the beautiful bay of Alexandretta. With eagerness the young doctor and his wife looked across the gulf to the little town of Alexandretta, from which they would make the journey of one hundred miles overland to the city of Aintab, where they were to begin work for the King.

The young recruits arrived in the city just as the fiftieth anniversary of the arrival of the veteran missionary, Dr. Elias Riggs, was being celebrated, and a large group of missionaries had gathered from far and near.

"The new doctor for Aintab can do dental work," was the word that went around the missionary circle; and for the next two weeks, while waiting for his Turkish diploma permitting him to practice in the empire, Dr. Shepard was kept busy with dentistry for the missionaries.

The examinations for the diploma had to be taken in Turkish, through an interpreter.

The five days' trip up the mountains, often such a terror to newcomers, was but a holiday lark to Dr. Shepard, so fond of outdoor sports, and to his wife, who had spent days of her girlhood on horseback jaunts in the Hawaiian Islands. At night they slept on army cots, in tents they carried with them. Rising in the early dawn, they had a breakfast of eggs and coffee, cooked over a brazier of charcoal, followed by morning prayers in Turkish with the muleteers. From the wayside vineyards they plucked grapes in clusters so large and sweet that one person could not finish a single bunch. At one point on their journey, the Armenian servant disappeared into a nearby field, presently to return with his ample robes stuffed with juicy watermelons. The ever-varying landscape, with its vivid colors of earth and sky, delighted the newcomers.

Frequently, at the top of some little hill, they would come across the tomb of a descendant of the prophet Mohammed. Fluttering from every branch and twig of the sacred tree near by, were hundreds of little rags of every color, torn from their owners' garments and tied there in the hope of getting rid of some disease. Sometimes an old priest, living near the shrine to guard it, would come out with his begging bowl, asking for a gift of food or money.

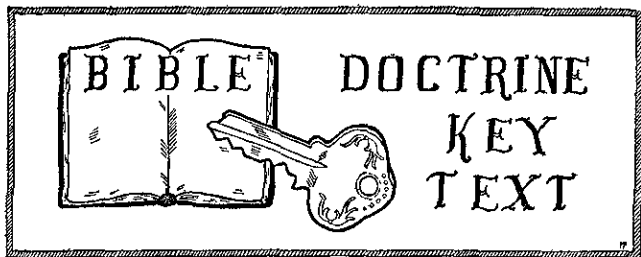
A warm welcome from the little group of missionaries awaited the newcomers. Within a few days they had begun classes with the five Armenian students enrolled in the medical department, and soon they were hard at work learning the Turkish language. Even before they could speak the language, however, they began to see patients who came thronging to the dispensary, talking to them through an interpreter.

Many and varied experiences were encountered as Dr. Shepard cared for Protestants, Catholics, Gregorians, and Moslems. Often he narrowly escaped death. Angels of God watched over him, and thousands were blessed and cared for by his unselfish ministry, through famine, pestilence, and religious fanaticism. The American National Red Cross conferred upon him in December, 1909, the Red Cross Medal of Merit for his untiring services. The sultan of Turkey also awarded a decoration. His genial personality won him many friends, as he cared for all, rich and poor, giving of his best in medical skill and kindly help. He took a lively interest in their farming, their business, their schools and churches. For thirty-three years he labored untiringly, manifesting the Spirit of His Master under all circumstances; and hundreds were won to Christ. At his death a poor Armenian remarked, "I have never seen Jesus, but I have seen Dr. Shepard," and one of his missionary associates wrote, "I think instinctively of the Master when I think of Dr. Shepard."

L. M. G.

Your conference M. V. Secretary has a mission letter for you.

Senior Missionary Volunteer Meetings



It would be well to read the chapter on "The Investigative Judgment" in "The Great Controversy," pp. 479-491, before launching the text for this month. Brief extracts might be read from it in meeting each week.

Subject for October: "The Judgment"

Key Text for October 4: 2 Corinthians 5:10.

"When you stand before this grand and awful tribunal, from whose decisions there will be no appeal, and where there will be no misinterpretation, no misconception, then you will be silent. You will not have one word to say in vindication of your course. You will stand guilty, condemned, and hopeless, unless you now put away your sins, make diligent work of repentance, and clothe yourself in the robe of Christ's righteousness."—*Testimonies*, Vol. V, pp. 510, 511.

Key Text for October 11: Ecclesiastes 12:14.

"Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."—*The Great Controversy*, p. 482.

Key Text for October 18: Daniel 8:14, 19.

Before the cleansing of the heavenly sanctuary can be accomplished, "there must be an examination of the books of record to determine who, through repentance of sin, and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works."—*The Great Controversy*, p. 422. (See also "Early Writings," pp. 250-253.)

Key Text for October 25: Revelation 22:11, 12.

It is an awesome and dreadful thing to sit in some earthly court room and hear the sentence of death pronounced upon a man or a woman for some crime committed against a fellow man; but what will it be when the great God of the universe issues this decree which means the death knell for the unsaved? Read the description in "Early Writings," pp. 279-282.

J. L. McCONAUGHEY.

Northern Rhodesia Calls Us to Self-denial

(Program for Week Ending October 4)

Songs for Today. (Nos. 542, 474, 561, 500, 583, in "Christ in Song.")
 Bible Doctrine Key Text Drill. (See p. 11.)
 Announcements, Reports of Work, and Secretary's Report.
 Song: "The Call for Reapers." (No. 547 in "Christ in Song.")
 Scripture Reading: Isaiah 53.
 Prayer by Two Missionary Volunteers.
 Song: "Blow the Trumpet." (No. 633 in "Christ in Song.")
 Talk: "Up the Zambesi by Paddle Boat." (See p. 8.)
 Special Song: "Mazazi Ha Fita." (See p. 8.)
 Talk: "Emerging From Heathen Darkness."
 Letter From Pastor Gladstone Ishee Nyuwe.
 Mission Poem of Your Own Selection.
 Offering for Missions, and Discussion of How Best to Use the Self-denial Banks.
 Song: "Lifetime Is Working Time." (No. 558 in "Christ in Song.")
 Close by Repenting in Concert Matthew 28:19, 20.

Notes to Leaders

This second program on, our mission project for the last six months of 1930 gives us a further glimpse of mission life on the Zambesi River. Let those who give talks or take other parts endeavor to make their word pictures vivid and real, for life is indeed very real out in this dark land.

A letter from Elder S. M. Konigmaecher, now in charge of the Liumba Hill Mission (established through the influence of Pastor Gladstone Ishee Nyuwe), has been sent to your conference Missionary Volunteer secretary. If you have not received it, write him for it.

E. E. H.

Talk: "Emerging From Heathen Darkness"

As I write these few lines, I am sitting on a camp cot under the evening stars beside a little grass hut that has been my "home" for a week, and between battling sundry gnats, mosquitoes, and flying beetles, I am going to try to tell you something of the Batonga people of Northern Rhodesia among whom we are camped.

These are indeed an interesting people, and about as raw as any to be found in these parts. When I think of all that is to be done for them in lifting them to a higher, nobler, and cleaner life, my heart almost fails me, for it seems an impossible task; but again when I look at some of our fine teachers and pastors who have during the past few years been rescued from the same pit in which these poor people are still sunk, I take courage, and rest in the assurance that all things are possible with our God.

Brother D. P. Harder and I are here at the Munenga Mission conducting a Missionary Volunteer and Sabbath school institute for the workers and churches in this section. This is only an outstation, so we are camped in a little hut under a tree. We sleep under the stars at night with only a mosquito net between. A native cook boy does our catering, thus leaving us free to conduct the five sessions of the institute that meet each day.

But how are we to build up anything permanent in our departmental lines for these people? Think of it! they have no Bible in their own language, no Sabbath School Quarterlies, no GAZETTE, no Sabbath School Worker, no books to go to as we do for stories and helps, and still there are over 2,000 Seventh-day Adventist believers in this tribe, most of whom have come in during the last three years.

Then they are surrounded by darkest heathenism. The raw native people here still live in the most primitive style, wearing skins of animals for clothing and dwelling amid filth and degradation. I cannot describe it to you. Just today I walked out to a large village less than half a mile from the mission church. If only words could be found to give you a real picture of what I saw: Native huts which looked as if they had never been cleaned out since the day they were built; quantities of indescribable trash scattered around the yard; and dozens of dirty, naked children trailing me through the village as I proceeded. At almost every hut door, or seated in the shade near by, sat a half-naked woman almost invariably nursing a baby, and both complete strangers to soap and water, it seemed.

Men were idly sitting around, some smoking, others leisurely chopping out some hoe handles they were making, but all seemingly perfectly content. Two girls, smeared with red clay from head to foot, ran into their hut as I approached, much to the merriment of the children who were following me. These girls were going through a ceremony just preceding marriage. During this time no man must see their faces, hence their sudden departure when I approached, although they had their faces veiled.

By one hut door sat a poor sick woman, thin and emaciated, with weary eyes and drawn face. She was but waiting for the grave. But even amid all this, there was somehow a spirit of contentment and satisfaction that seemed to rest upon all, and I suppose it would have been a difficult task to convince these people that their lot is an unfortunate one. It is this very spirit of contentment or lazy indifference that makes any uplift work among them an almost impossible task.

As I walked along, I came upon a much cleaner, neater hut, and as I approached I noted that the inmates were actually sweeping it out and the dust was coming out of the door like smoke. Out stepped a girl whom I recognized as one who had been attending our meetings, and a young man near by I recognized as one of the mission school boys. They were clothed, clean, and putting forth an effort to clean up their humble home. I wondered if this was not the fruit of my Sabbath sermon, for I had preached on higher Christian standards and better and cleaner homes. I prayed that their example might be contagious.

Drawn from these villages, and living in the midst of such surroundings as I have described, we have over 200 church members in this vicinity, and also a large class preparing for baptism. This church is under native leadership with only

This month closes Harvest Ingathering. Are you "over the top"?

occasional European supervision. We find them well instructed and ready to learn and respond to our efforts to raise a higher Christian standard among them.

We have twelve workers at the institute here, and I never in my life taught a more ready and soul-hungry class of students. We have presented our Missionary Volunteer work for the first time here, for as yet it had never been introduced among them. They have responded to every suggestion, and today we organized a Missionary Volunteer Society of thirty-two members here at the mission, but it will grow to sixty or seventy members before long. The other teachers will be organizing societies in their schools as soon as they go back to their posts.

The Sabbath school work has, of course, been conducted among them ever since the work started here, but the workers were eager for helps and suggestions to show the way for the improvement and betterment of their Sabbath schools. Some of the workers speak English fairly well, and all of them must use an English Bible in teaching the truth, for they have no Bible in their own language. There is not even one book of the Bible in any permanent form in the Chitonga; but we have published one little book, called "The Story of Long Ago," also a school primer and a Chitonga hymn book, but these constitute their whole library. One of the greatest needs among them is for more literature. Just now a Bible manual for use in the baptismal classes is being translated, and five little tracts will soon be off the press. These will be a great help.

As we come in contact with these primitive Christian people just emerging from heathen darkness, and as we see their keenness to learn and their great desire for something better in life, but with so little knowledge as to how to obtain it or how to lift themselves to anything better; and then as we see the pit from which they have been digged and upon the brink of which they are still living with everything around them pointing back to heathenism, we pray God to send forth laborers to bring to these people a knowledge not only of the forgiveness of sins that are past, but also an uplifting and cleansing gospel that will purify their lives and prepare them for translation into the kingdom of glory.

J. I. ROBISON,
Missionary Volunteer Secretary,
African Division.

Letter From Pastor Gladstone Ishee Nyuwe

PASTOR GLADSTONE, as he is commonly called, is the only native ordained minister we have in the Upper Zambesi Mission. His wife is a granddaughter of Luwanika, a former Barotse king. The present paramount chief, Yeta III, is her uncle. The word "Ishee" in Pastor Gladstone's name means "Consort to a princess." Doubtless this relationship was a help to him in his efforts to secure permission to locate what is now called the Liumba Hill Mission, as referred to in the second paragraph of his letter.

In response to a request from Elder J. I. Robison, our Missionary Volunteer secretary for Africa, Pastor Gladstone wrote the following letter about his work:

"UPPER ZAMBESI MISSION, KATIMA MULLO,
P. O. SESHEKE, NORTH RHODESIA.

"ELDER ROBISON.

"Dear Sir, I have received your kind letter some time ago, and I am very glad to take this latest period to answer same. I was away holding an evangelistic effort in Barotse land in a section where we have over 160 believers keeping the true Sabbath, and have the faith of Jesus, and I only received your letter after my return from this effort.

"First, the calls are many from this needy territory, but through lack of means and teachers we fail to answer these calls. At present we have two prominent places where we feel like opening work not later than the beginning of January, 1930. I am starting tomorrow with my family to conduct an effort in one of these valuable districts, as we have already obtained the necessary permission from the district commissioner to open work there. From this place up the Zambesi River, there lies one of these above-mentioned districts, known as Sitoti, under Induna Kamutumwa. This man has over twenty villages under him. In 1927, while I was on my way to see the paramount chief of Barotse land and other subordinate tribes, with a view to locate a mission station in his country, I spent three days with Kamutumwa and his people. On the Sabbath I had the privilege to explain to them the importance of keeping the seventh-day Sabbath. I reasoned together with them about the necessity of living a Christian life. It is really wonderful how the Lord works. Since that time the other mission society, that has been long in the country, tried to open work in this district, but was turned out. Last month Mwala, the second

man in the district came to see Pastor G. L. Willmore about the school. He reports that they have already gathered the materials to put up a schoolhouse and teacher's house.

"We are still waiting to hear from the district commissioner of Nalolo, then we could proceed on to help these people. The above-mentioned society is still fighting for this location.

"Some time ago the paramount chief, Yeta III, of Barotse land, was on his way to Livingstone. As it was the custom of the people, they had to put up several huts where his people who accompany him should camp. These huts are supposed to be built every time he comes down. It happened at one time that our people were obliged to take part in this preparation. The headman who was over these people, tried to force them to work on the Sabbath, threatening them to be fined if they would not do as they were ordered. None came to the service on that Sabbath. On the next Friday I went to see the people and headman. Of course, our people were glad to see me. I found nearly a hundred people at work. I joined them instantly. After a time we talked together about the love of God, and how He wants us to keep His commandments. Then I talked with the headman personally. Thank God! on the Sabbath we had over two hundred souls listening to the dividing of the bread of life.

"It was at the beginning of this year when I visited our Liumba Hill Mission. There Elder Konigsmacher asked me to see the chief of that district. That was the day I was going to leave them. Elder Konigsmacher allowed his head teacher to accompany me as far as the chief's village. We prayed sincerely to our heavenly Father for His manifold blessings on this line. The teacher told me that he tried all the best he could to point this man to Christ, but all was in vain.

"We had an audience with these people, and while I was preaching the chief stood up among his people and asked of us what he should do to be saved. Then we pointed him to seek help from the King of kings and Lord of lords. This man went straight to his house and brought with him a curiously worked-out basket in which he kept his medical charms, painted all over with red ochre. Inside the basket were all sorts of bones and images of every description. This he brought to me and said: 'Take this with you and do with it according to your wishes. I have given myself into the hands of this Jesus whom you preach about.' I gave the basket to the teacher to take to Elder Konigsmacher.

"Space would not permit to record all the experiences I have had since the Lord used me to be a worker in His vineyard. Please remember and pray for the work under Pastor Willmore at this mission.

"Obediently yours,
"GLADSTONE ISHEE NYUWE."

The Spirit of Prophecy

(Program for Week Ending October 11)

Songs for Today. (Nos. 681, 51, 108, 134, 230, 654, 637, in "Christ in Song.")

Bible Doctrine Key Text Drill. (See p. 11.)
Secretary's Report, Reports of Missionary Work, Announcements.
Song or Instrumental Music.

Three Scriptures: Rev. 14:12; 12:17; 19:10.

Sentence Prayers.

Leader's Remarks: "Another of Our Denominational History Programs." (See note.)

Talk: "Heavenly Guidance." (Base on "Story of the Advent Message," by Mrs. E. E. Andross, pp. 57, 58.)

Talk: "The Messenger Chosen." (See "Story of the Advent Message," pp. 53-55, 58-65.)

A Testimony: "The Bible and the Spirit of Prophecy."

Closing Song: "Evergreen Shore." (No. 909 in "Christ in Song.")

Prayer.

Blackboard Thought

WE have nothing to fear for the future, except as we shall forget the way the Lord has led us.—
Mrs. E. G. White, in "Life Sketches," p. 196.

Notes to Leaders

Whether or not you have been following the line of denominational programs throughout the year, every Seventh-day Adventist youth should have the benefit and inspiration which it is possible to give through this program. Let those who are to have part on the program meet before the final preparation of their parts, for a season of prayer that the Lord will direct in making clear to the young people the position of the Spirit of prophecy in this denomination.

If you do not have access to the "Story of the Advent Message," by Mrs. E. E. Andross, excellent material is given on spiritual gifts, in "Origin and Progress of Seventh-day Adventists," by M. E. Olsen, pp. 167-175. Also, "The Great Second Advent Movement," by J. N. Loughborough, devotes chapter XIII to "Tokens of Divine Guidance."

It is to be hoped that the young people have been reading the articles on the Spirit of prophecy which appeared each week in the *Review and Herald* from March 20 to April 24, 1930, when it was announced that they would be discontinued for a time. But others will appear later. Watch for them. And read them!

E. E. H.

What are you doing to deny self for our mission project?

A Testimony: "The Bible and the Spirit of Prophecy"

It is a very satisfying thought to my mind that God is not dependent on some of these extraneous agencies that we regard as so important. We are struggling with all our might to get Sister White's writings into the vernaculars, but there are some thousands of our people who do not yet have them. But while I was with Sister White for some years I learned the precious lesson that the Scriptures alone are the foundation of our faith and belief, and that practically everything in the writings of the Spirit of prophecy can be found in the Holy Scriptures.

There is a story of how Brother Amadon one time noted forty-two points in the old "Life of Paul" that were not to be found in Holy Scripture, and he preached a sermon on the subject in the Tabernacle at Battle Creek. Elder S. N. Haskell was on the platform, and he took his pencil and made a few jottings in his notebook. Two weeks later he was on the platform. He said, "I have been studying the Scriptures concerning the apostle Paul, and I have found some very interesting things I hadn't noticed before." And so he began at one point and then another until he had touched the forty-two points. Those forty-two items that had been discovered by Brother Amadon and had been stressed as something that we could learn only through the Spirit of prophecy, Brother Haskell, who was a very earnest advocate of the study of the "Testimonies," brought right out of the Bible.

That is an illustration of the great strength of this movement. It is founded on the Holy Scriptures, and while we endeavor to bring to bear every light possible upon the Holy Scriptures to help us to understand them, our strength is in exalting the Lord Jesus and the Holy Scriptures. That was the work that Sister White did her best to do. She laid broad foundations, and everything centered in the Lord Jesus and in His words of instruction that are contained in the Bible.

C. C. CRISLER.

Service

(Program for Week Ending October 18)

BY C. LESTER BOND

Song: "What Are You Doing for Jesus?" (No. 542 in "Christ in Song.")
 Bible Doctrine Key Text Drill. (See p. 11.)
 Minutes and Offering.
 Scripture Reading: John 15:1-14.
 Prayer. (Sentence prayers by young people.)
 Duet: "Do Thy Work Lovingly." (No. 193 in "Gospel in Song.")
 Talk: "Joy in Service."
 Reading: "The Worth-While Things."
 Talk: "Charged With Joy." (See p. 9.)
 Song: "More Diligence Give Me." (No. 604 in "Christ in Song.")

Note to Leaders

Enumerate a list of things the young people can do in missionary endeavor. You will find many suggestions in the index of "Missionary Volunteers and Their Work." Look under four key words: Work, Service, Soul Winning, and Young People.

Talk: "Joy in Service"

ONE of the priceless sayings of Jesus, the principles of which have been experienced over and over again in the lives of men and women, is that "it is more blessed to give than to receive." To give of your plenty to help another's want is a deed of Christian charity. Its blessings surely return to the giver. But our giving is not to be confined to material things. We are to give our service to aid in the advancement of God's cause, and thus be instrumental in relieving the suffering, the heart-aches, and the despair of perishing humanity. And when this is done, the giver of such service will experience in his own heart that satisfaction and genuine joy which is found in no other way.

Christ emphasized the importance of such giving. Listen to His words: "Go ye therefore, and teach all nations" (Matt. 28: 19); "Son, go work today in my vineyard" (Matt. 21: 28); and "Let your light . . . shine" (Matt. 5: 16). His association with men demonstrated very clearly that this principle was more than a theory with Him, for He "went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10: 38. He came into the world for only

one purpose,—"to seek and to save that which was lost" (Luke 19: 10), and as He neared the end of His ministry He said, "As My Father hath sent Me, even so send I you." John 20: 21. The responsibility, then, of seeking to "save that which was lost," has been placed upon the disciples of Christ. It is not to be borne by the few, but by all, for He has given "to every man his work." Mark 13: 34.

Commenting on this responsibility, Henry Ward Beecher once said, "When God wanted sponges and oysters, He made them and put one on a rock and the other in the mud. When He made man, He did not make him to be a sponge nor an oyster; He made him with feet, and hands, and heart, and vital blood, and a place to use them, and said to him, 'Go work!' And the man that does not go work is not a man in the end; while the man that puts the vigor and enthusiasm which God inspires into the life that now is, becomes a man indeed."

"The Lord desires that His word of grace shall be brought home to every soul.

"To a great degree this must be accomplished by personal labor. This was Christ's method. His work was largely made up of personal interviews. He had a faithful regard for the one-soul audience. Through that one soul the message was often extended to thousands.

"We are not to wait for souls to come to us; we must seek them out where they are."—"Christ's Object Lessons," p. 229.

If we ignore the heavenly commission to "Go work," either by giving of our temporal blessings or our service, we are not only denying blessing and pleasure to others which God would have us bear into their lives, but we are shutting out of our own lives the greatest joys one can possibly experience.

A man who always postponed giving until he should have more, was approached by an old neighbor to help some other old neighbors in their town in time of a great disaster. The miser was moved with the story and exclaimed, "I'll send you a check tomorrow for a thousand dollars." The check did not come. Instead, came a letter saying that in thinking it over he had decided he could not give more than five hundred dollars, which he would send in a few days. That did not come, and the man called again on the rich miser. In misery the miser said, "To tell you the truth, I can't,—I can't sign the check for that amount. It hurts me to give!" And he finally reluctantly took two dollar bills from his pocket and handed them to the man instead of the original thousand. Poor man, he had rendered giving impossible by postponing it!

We learn to do by doing. There is no other way. If we ever expect to remember God with our money, testimony, time, service, we must do it now. Soon the work of God in this earth will be finished, and if we delay in doing our part, very likely we shall be found among those who are condemned for burying their talent.

Jesus found His greatest pleasure in serving God, and in blessing others through that service. He said, "I delight to do Thy will." Every sincere, earnest Christian will find his greatest joy in the same way. "In view of their high calling, the youth among us should not seek for amusement or live for selfish gratification. The salvation of souls is to be the motive that inspires them to action. In their God-given strength they are to rise above every enslaving, debasing habit. They are to ponder well the paths of their feet, remembering that where they lead the way, others will follow."—"Gospel Workers," page 67.

"There is need of greater earnestness. Time is fast passing, and men willing to work as Christ worked are needed. It is not enough to live a quiet, prayerful life. Meditation alone will not satisfy the need of the world. Religion is not to be a subjective influence in our lives. We are to be wide-awake, energetic, earnest Christians, filled with a desire to give others the truth."—*Id.*, p. 143.

"In our life here, earthly, sin-restricted, though it is, the greatest joy and the highest education are in service. And in the future state, untrammelled by the limitations of sinful humanity, it is in service that our greatest joy and our highest education will be found;—witnessing, and ever as we witness learning anew 'the riches of the glory of this mystery;' 'which is Christ in you, the hope of glory.'"—"Education," p. 309.

C. L. B.

The Worth-While Things

How oft in the hour of twilight,
When the rays of the setting sun
In all their beauty tell us
That the day is almost done,
Do we think of the duties pending,
And tasks not finished, too,
And of all the things, the many things,
That we intend to do.

Perhaps it is only the letter
To our loved ones far away
That in the rush is forgotten,
And must wait till another day.
Or perchance a friendly visit
To a friend discouraged and blue
Is one of the things, the many things,
That we intend to do.

But alas! the loving letter, the visit,
The word to the friend,
The word of cheer to the soul so dear,
The hearts we meant to mend;
We remember them all at the close of the day,
They come to our minds anew,
The many things, the lovely things,
That we intend to do.

Let us lift our heart to the Saviour,
Our Lord, our Helper, Friend,
And pray that He in His mercy to us
The strength may send
So that we as His dear children
May be faithful, loyal, true,
And do the things, the worth-while things,
That we intend to do.

—*La Delle Grady-Phillips.*

All the World Loves a Story

(Program for Week Ending October 25)

BY MIRIAM SWITZER

Song Service. (Nos. 311, 220, 203, 330, 215, 237, 226, in "Christ in Song.")

Bible Doctrine Key Text Drill. (See p. 11.)

Song: "Tell Me the Story of Jesus." (No. 40 in "Christ in Song.")

Scripture Reading: Matthew 5:1-16.

Prayer.

Talk: "All the World Loves a Story."

Talk: "The Kind of Stories Christians Love."

Song: "I Love to Tell the Story." (No. 476 in "Christ in Song.")

Talk: "The Art of Telling Things." (Base on the article of this title

by W. A. Spicer in the Youth's Instructor of Dec. 31, 1929, p. 10.

Also, see the book, "Christian Story-Telling," by A. W. Spalding,

Lesson I, "What Is the Good of Telling Stories?")

Story: "The Man Who Died for Me." (See "Stories Worth Rereading,"

pp. 304-310.)

Song: "The Grand Old Story of Salvation." (No. 34 in "Christ in

Song.")

Close by Repeating Mizpah in Concert, Genesis 31:49.

Notes to Leaders

The purpose of this program is to help our Senior Missionary Volunteers to sense the value of learning to tell worth-while stories. One who has learned to tell a helpful story in an interesting way has mastered a real art. And almost every one can learn to tell stories. It would be a fine thing if following this program you organized a class in story-telling. After all, the main thing is practice. With a few pointers from the book, "Christian Story-Telling," by A. W. Spalding, and the help of your fellow story-tellers as you listen to each other with the attitude of constructive critics, you will be surprised how quickly even the most backward can tell a story that will hold the interest of those who listen. Enlist the cooperation of your Sabbath school superintendent, and especially those who have charge of the children. They will be glad to help you and to give you opportunities to practice telling stories to the boys and girls. "Christian Story-Telling" is one of the honors required in the Master Comrade course. See the "Junior Handbook," pp. 90, 117-123. Excellent stories are given in "Stories Worth Rereading" and our own papers.

Talk: "All the World Loves a Story"

ALL the world loves a story. No one will question the truth of this statement, yet the world deals hardly with that which it best loves, and with that which best serves it. New loves, novel modes of service arise, and primitive elemental things are, in our would-be sophistication, our vainglorious spirit of progress, consigned to some emotional or intellectual attic as outgrown and out of date. Later, in some human crisis, we realize that a once-familiar, much-used something, lovely, inspiring, and satisfying, is wanting, and we retrace old ways, seeking to regain that which we so recklessly discarded.

The story as a means of culture is one of these for-a-time-discarded loves. In a denatured form, the story has continued to be used as a mode of costuming a moral for young children, as a quasi-intellectual means of diversion for an idle hour, and as a mild remedy for sleepless ones.

Important as is the story as a vivifier and director of our emotional reactions, it is in the field of education that its greatest values lie. These values arise from the story's usefulness in primitive and elemental stages of human development, from its simplicity as a carrier of truth, and its adaptability to a wide range of content. Watson says: "It is believed that one may make or break a child, so far as its personality is concerned, long before the age of five is reached. We believe that by the end of the second year the pattern of the future individual is laid down. Many of the things which go into the making of this pattern are under the control of the parents." During these years the buds of future manhood and womanhood are closed to all earthly influences but those of environment, example, and oral teaching. They are the unlettered years when the craving for stories seems insatiable; the years when the art of the story-teller is rewarded with the double blessing of him who gives and of him who receives. Especially is this true if inspiration is drawn from the greatest of all stories.

In the eleventh chapter of Deuteronomy, after putting His people in remembrance of the tragedies and triumphs of the Exodus, Jehovah says: "I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, His greatness, His mighty hand, and His stretched out arm."

"Therefore shall ye lay up these my words in your heart and in your soul, . . . and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The story was thus commended and commanded to the elders of Israel as the method by which their children should be instructed concerning the words, the works, and the ways of the Creator.

Christ used the story in many forms as a vehicle of truth. Untutored fisher folk and worldly wise Pharisees alike, heard its message, and comforted, followed after, or abashed, crept away from further hearing and consequent effect.

A third value of the story is its adaptability to any content; historic facts, scientific truth, ethical teaching: all have story forms especially adapted to their presentation, simply and forcefully. These values of the story, its use and appeal to all men, in all times, its simplicity and flexibility as a carrier of truth—are sufficient reasons for the statement with which we began: "All the world loves a story." M. S.

Talk: "The Kind of Stories Christians Love"

ONE great with God and with his fellows gave us a good test for a story in Philippians 4: 8. (Read.) A story should give food for thought. A good story, one worthy of the love of a child of God, must in its purpose, its style, its content, possess the attributes enumerated by Paul as essential to those things upon which we are counseled to think.

Unfortunately, not all stories are good. The gold of literature as well as that of the mint is counterfeited. There are stories wanting the prime element of truth, stories subtly dishonest, stories which engender injustice and prejudice, stories which caricature all loveliness, stories which represent evil as nature and nature as dominant, stories which deny all virtue and nullify all praise, stories which like counterfeit coin do not ring true, are off color, and worthless in themselves, cast suspicion and prejudice upon that which they simulate.

Professor St. John says: "Every good story must have a beginning that arouses interest, a succession of events that is orderly and complete, a climax that forms the story's point, and an ending that leaves the mind at rest." The chief purpose, the high achievement of the story, is the nurture of a human soul by exciting pure imaginations and by engendering sympathetic purposes and reasonable attitudes, and by supplying true and impersonal pleasures.

Froebel tells us: "Through the medium of the story, mind

(Concluded on page 15)

A Christian Story-Telling Class will train future workers.

MISSIONARY VOLUNTEER SERVICE BANDS

The joy set before Christ, the joy that sustained Him through sacrifice and suffering, was the joy of seeing sinners saved. This should be the joy of every follower of His, the spur to his ambition.—“Prophets and Kings,” p. 172.

Prayer and Personal Workers' Band

EVERY personal worker should give earnest study to the new book, “Messages to Young People,” for it contains personal messages from the servant of God to Seventh-day Adventist youth upon whom rests the solemn responsibility of helping to finish quickly God’s work in the earth. In these messages is sounded not only the clarion call to service, but also the qualifications of successful workers and the preparation for service which each must make; also placed before the youth are the standards in Christian living—devotional life, home life, dress, recreation, reading, music, etc. How do our lives measure with the following qualifications outlined in the first few pages of “Messages to Young People:” (1) Heart uncorrupted; (2) Wholly surrendered to God; (3) Free from impurity; (4) Despiser of wickedness; (5) True and brave—courageous; (6) Zealous; (7) Resisting worldliness; (8) Christ enthroned in the heart.

It behooves every personal worker to pray much, and to study diligently and meditate upon the instruction which God has so graciously given to help prepare us individually for the coming of Jesus and for the work we must do in helping others get ready for that great event. Here is a suggestion for studying “Messages to Young People:” Underline every reference to service, marking “S” in the margin after each. Underline the instruction given concerning preparation for service, marking “PS” in the margin. Qualifications of the worker may be underlined, and “Q” used for the marginal marking. Promises may be designated by “P.” Other markings will suggest themselves to the reader. This method of reading and marking is already being used by some personal workers, and is proving helpful in indelibly impressing upon the mind the words of truth; and as these are impressed upon the minds of workers, they are better prepared to use them in their personal work for other youth.

Suggestive Topics for Study and Discussion

1. *Soul Winning.*—(a) “The secret of winning souls can be learned only from the great Teacher.” M. Y. P. 227: 1. (b) We are not to wait till opportunities for soul winning come to us; we are to seek for them. M. Y. P. 227: 1. (c) “As you labor according to the best of your ability, ways and opportunities will open before you to do more.” M. Y. P. 199: 3. (d) “When an opportunity presents itself, let no excuse lead you to neglect it.” An excuse may mean the loss of a soul. M. Y. P. 227: 1.

Personal question: Am I guilty of making excuses instead of improving opportunities for soul-winning service? What is my hope of salvation if I fail to make the service of Christ first in my life?

2. *Search the Scriptures.*—(a) Youth must dig for jewels of truth as a miner digs for the precious ore hidden in the earth. M. Y. P. 259: 3. (b) As we study, we should pray for the enlightenment of the Holy Spirit. D. A. 141: 1. (c) Bible principles, “woven into our lives, will be our safeguard in trials and temptations.” T., VI, 132: 3.

Personal question: Am I satisfied with merely reading the Scriptures, or am I earnestly searching the Scriptures as for hidden treasures?

3. *Discouragement.*—(a) “Hope and courage are essential to perfect service for God.” P. K. 164: 2. (b) We should never allow ourselves to fall in a hopeless, discouraged way. C. O. L. 146: 5. (c) A discouraged soul casts shadows upon the pathway of others. S. C. 122: 2. (d) “For the disheartened there is a sure remedy,—faith, prayer, work.” P. K. 164: 3.

Personal question: When feelings of discouragement come to me, do I yield to them, thus dishonoring God and discouraging others, or do I make use of the sure remedy—faith, prayer, and work?

4. Discuss the chapter entitled, “The Sinner’s Need of Christ,” in “Steps to Christ,” pp. 19-25. MINNIE E. DAUPHINEE.

Christian Help and Gospel Meeting Band

We may have to lighten our regular band work during this another Harvest Ingathering month, but do not drop it. In fact, the Harvest Ingathering may be a stepping-stone to greater things for this band. What a wonderful opener of places for Bible readings and gospel meetings! Work with that in mind. There are hungry souls everywhere. Find them. There are parents who are perplexed about the worldliness of their children, who would be glad to have a group of earnest Christian young people come to their home for cottage meetings, for their own good, and with the hope that your religious earnestness may help their children to get a different vision of life. We must work for the children and young people of the world. Jesus is coming, and these young people must hear the message while they are young.

Remember those young people away at school—write to them.

If you are just beginning Bible readings or cottage meetings, get some Bible worker or a minister to meet with your band and give a talk on how to begin Bible work or cottage meetings. Or get any one who has ever done this work to tell you about it. Or just study it out carefully, pray earnestly, and go ahead. Learn to do by doing. It is not nearly so hard as you may think.

In your Harvest Ingathering work you may find those who are poor and needy. You will also visit those who are well-to-do. What an excellent opportunity to be the missionary (“one sent”) who will carry the gifts of the rich to the needy poor. Many people who have and would like to give are just waiting for some one to point the way and to act as their messenger. By such service you help three—the rich, the hungry, and yourself.

You may also find those who are sick. Some you can recommend to one of our sanitariums; others your band may visit and do what you can to help. Perhaps some of you have taken a home nursing class and know just how to help. Or you may get a nurse to go with you and show you how. There are many ways of working when we have a mind to work. M. E. K.

The Literature and Correspondence Band

This month should find your Harvest Ingathering campaign closing. Give opportunity for reporting experiences in band meetings. Recount the ways in which the Lord helped you in this campaign, and take time to thank Him for His constant keeping, for the money received, and for opportunities to work for Him. And do not forget to pray for the people whom you have visited. Follow up every possible interest with suitable literature and visits.

If you have a home nursing class in your church, this band has an excellent opportunity to secure subscriptions for the *Life and Health* magazine. As the nurse to conduct the class visits the homes to obtain members, let an alert Missionary Volunteer accompany her and give out sample copies of this helpful magazine. Then, later, call and take subscriptions.

Schools have already opened, and there are many vacant seats in the home churches because young people have gone away to the academy or college. Many of these youth will be lonely, especially if it is their first year away from home. It would be a fine thing if this band took definite responsibility for writing friendly, newsy letters to those who have gone away. Tell them of all the little happenings in the neighborhood, tell them of the work of your band, tell them even about the weather—everything will be interesting, from home. One or two people could be responsible for one individual.

Even though the one away does not always find time to reply, —for school days are very full,—as a group you can keep up the correspondence. Who knows, it may be the very encouragement that will keep that one in school so he will complete his education and finally go out into the mission field. Then, your literature and correspondence band would have sent out a worker for God. What a wonderful opportunity! Or, if no one has gone away to school, follow the suggestion in the *MARCH GAZETTE* band notes, to write to missionaries. Excellent suggestions on this kind of work were given in an article, “Missionary News Service,” by D. D. Fitch, which appeared in the *Review and Herald* of May 15, 1930, pp. 24, 25.

E. E. H.

breathes mind, power feels power, and absorbs it. The telling of stories refreshes the mind as a bath refreshes the body. In the hearing of a good story well told, ear and heart open as the blossoms of spring open to the vernal rain.”

A good story is not necessarily factual. This quality is desirable, but the good story must be truthful. The story of the prodigal son is truthful; it is not necessarily factual. Again and again in human lives every incident of the story has been experienced. Whether or not every incident has formed one continuous event in one human experience is problematic, and is not essential to the truthfulness of the story.

In our choice of stories, as of all else, we find on the one hand, the pure, the true; and on the other hand the impure, the counterfeit. As an alloy debases gold, and renders it unfit for governmental purposes, any impurity renders a story unfit for use by a child of the great King.

Over the good story is spread the sanction of the use and command of Jehovah; over its counterfeit impends one of the last warnings of His word. (Read Rev. 22: 14, 15, emphasizing “whosoever loveth and maketh a lie.”)

M. S.

OUR FOREIGN MISSIONS

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

Much Tribal Fighting Among the Big Nambus

WRITING from Atchin, W. D. Smith says that aggressive mission work has been delayed on Malekula because of much tribal warring among the Big Nambus people. Also our mission on the west coast of the island, at Malua Bay, suffers no little persecution from certain heathen enemies, urged on by the prince of evil. Harry, the native leader in charge here, with another coast teacher, visited Atchin over Sabbath recently. Brother Smith writes that while there Harry related this experience:

"Two days ago, just before coming here, I was traveling along on the sea in a canoe. On looking round I saw one of these enemies of the mission with a musket leveled right at me. I called to the boys who were with me in the canoe, saying, 'Go out from the shore.' This we did. No musket went off and we saw no smoke.' The only conclusion Harry could come to was that the musket 'did not buster.' This is the expression they use to indicate that the gun would not go off. So here is another evidence that shows how God protects these teachers, and it also shows how much we need to pray that God will make the wrath of the enemy to praise Him."

Some may remember how a few years ago another native Harry, as this our first mission over on Malekula's west coast was being established, was shot in the hip while stooping over at a spring to drink. Missionary Smith passes on this word of him:

"The last time I was at Malua Bay, I learned that our first friend and believer there had passed away. I refer to Harry. He it was who, when our mission first opened there, encountered the wildushman and was shot in the upper leg. After medical treatment Harry recovered, and although the bullet was not extracted by the doctor, it did come out some two years after.

"About sixteen months ago Harry was baptized, and he has been a faithful adherent and believer in Jesus. He suffered for many months before his death, but was always very patient and encouraged the mission people to be strong in the faith. Especially was this so just before he died."

Is the Bible Eventually to Belong Solely to Seventh-day Adventists?

COMING into an Aztec Indian village on horseback late on a moonlight night was the unique privilege of C. E. Moon recently, down in Old Mexico. Adventist believers warmly welcomed him, for he was to stay with this all-Aztec church a few days, dispensing spiritual food. And how glad they were! Here in the fastnesses of the mountains dwell something like 516,000 Indians yet to be labored for. Already a picked lot of young Indian men and women are in training to become workers among their own people. One hundred new believers were baptized last year. But here is the missionary's story, as told by one Indian boy who found his way in among us:

"I was a member of the — church, and was studying to become a worker for them. Reading one day that the seventh day is the Sabbath of the Lord, I went to our pastor and asked him to explain it. I said, 'Why do we keep Sunday when the Bible plainly says that the seventh day is the Sabbath?' He answered me thus: 'You have been reading the Adventist literature, and have thus gotten these ideas about the Sabbath.' I told him I did not know what he meant, for I had never met a Seventh-day Adventist and neither had I seen their literature. I then asked about these people, and he answered me that they were a people that taught salvation by good works, and did not preach the doctrine of Christ. Well, this was somewhat discouraging. How could it be that these people obeyed the Bible regarding the Sabbath, but still rejected the light about salvation?"

"It was not long before I met an Adventist, and then I learned the truth, and today I am rejoicing in this message."

And it may be added this brother has raised up several other companies that are now keeping the Sabbath, and is preparing to do even better work for his people.

And Still the Indians Come

C. E. MOON, of Mexico, sends this word of the expanding work among the Mexican Indians prior to his leaving on a much-needed furlough:

"We now have four companies of the Aztec Indians in our mission. An Aztec colporteur, the mayor, and an ex-mayor

of one of the towns are our best members. They speak the Aztec language and are full-bred Aztec Indians. We have two churches built by these people. Last Sabbath I baptized four at the place where the mayor is a member of the Sabbath school. I have at least four more to baptize before I leave for my furlough.

"In some ways I dislike to leave the work. It gets more interesting every day. I can see evidences of God's hand leading us into deeper experiences in pioneer missionary work with the Indian tribes. In the state of Morelos, where we were counting on about twenty or twenty-five people keeping the Sabbath, we are informed there are more than 300 Sabbath keepers.

"I am also expecting to baptize twenty more Totonacas within the next few days. These are the fruits of the work of that Indian boy, Tomas Gonzales, who came to the conference at Mexico City. There are about 200 in our companies who are prepared to unite with the church by baptism."

The Big Chief's Call Answered

THAT little village built by the big chief at a place called Malegbe, Sierra Leone, West Africa, in assisting to answer his own urgent plea for a missionary to be sent him, noted on this page recently, has at last been occupied, with mission work begun. W. E. Read, secretary of the Northern European Division, tells us about it:

"Regarding the village of huts and schoolhouse built by a native chief on the West Coast of Africa, all I can say is that while we have no European worker stationed there, and it is not our plan to supply one, we do have one of our good reliable African ministers looking after the work in that place. We have found it necessary also to put with him a young worker just out of school, so that they are now well cared for and are also giving splendid promise. This is really one of the most remarkable openings we have seen in that field for a long time. Brother Christian and I were there on our recent visit to West Africa, and when we arrived at the village the paramount chief was there and quite a number of under chiefs from his large chiefdom. There was a beautifully laid out native station, a good meeting house in the center, 60 x 35 feet. On either side were six fine huts, 30 x 38 feet. There was also a nice teacher's house, besides one or two other places which were used as stores and kitchen. They were all simply made; the buildings are of mud with earth floors and grass roofs. Seeing that the chief is nominally Moslem, we look on this as a remarkable opening. The chief would permit no other mission to come into his territory, but he has said that something has been spsaking to his heart for a long time, saying that he must have the Adventists teach his people about the true God.

"I have come back from Africa this time feeling of greater courage than ever before for the progress of our work. It seems to me, as I look out over the field, that a new day has dawned for our work in that great continent. Everywhere it is the same. In Nigeria four years ago we had but eleven groups of believers scattered about in the different parts of the field. Now we have forty-nine such groups, all materially increased in membership. Furthermore, most of these groups have their own church buildings, in the main put up by the church members, with no cost to the mission. In fact they usually put up such a building before they are baptized; not that we expect them to do so, but they do it, that is all. These buildings are simple, as you may readily appreciate, but they serve their purpose. Some of them, however, are well built. They are not all grass buildings with mud walls; some of them are built of cement and have good corrugated iron roofs."

Freed From Evil Spirit Oppression

F. A. PRATT sends us this experience from Siam:

"A rather remarkable experience took place a few days ago in Bangkok. A man and his wife, not members of our church, but somewhat interested, were talking one night about giving up their idols. They were trying to decide as to whether they should or not. They decided to do so. That night the woman became strangely oppressed, evidently possessed with the devil, and was in great distress. She begged her husband, although it was then two o'clock in the morning, to take her to the chapel so that our evangelist might pray for her. Her husband told her that it was too late. The woman was terribly distressed and feared she was going to die. Her husband finally took her to the home of the deacon of our Bangkok Chinese church. There they prayed, and the woman was immediately relieved. The next day she was entirely exhausted and could do nothing. That evening our evangelist called on her, and they decided to take down all the idols and burn them. This they did, after which prayer was offered to the true God for His blessing on this home. From that time this woman had complete relief. The next Sabbath she was at the service with her husband. Now her husband's brother, who was most devout in worshipping his idols, has destroyed them. He also is attending church services. How thankful we ought to be that our God can free those who ask Him, of even the dominion of devils."

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