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Church Officers' General Instruction Department

Special Appointments for the Month of September

Harvest Ingathering Rally Day.....September 5
Harvest Ingathering.....September 5 to October 17

Dismissing Members

"Does a local Seventh-day Adventist church have the right to disfellowship a member? If so, on what grounds?"

If the local church has not the right to disfellowship a member, then we know of no church authority that has. The Seventh-day Adventist denomination in its entirety is made up of those holding membership in its many local churches. And it is here in the local church organization that the power centers for receiving into church membership all believers; it is here that they are fed and shepherded, protected, counseled, and labored for; and it is with the church also that Heaven has invested the authority to dismiss from its church membership those who, after due counsel and instruction and faithful, kindly labor, turn from Christ and His word to the "weak and beggarly elements of the world." Christ's vested authority to "bind" and "loose" rests with the church, and the church as a whole, as already stated, is made up of its many local organizations.

The apostle Paul wrote to the local church at Corinth:

"It is reported commonly that there is fornication among you. . . . And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." "Therefore put away from among yourselves that wicked person." 1 Cor. 5: 12, 13.

Careful thought by way of examination, after much labor, is given concerning the candidate to be admitted into church fellowship. Likewise no hasty action should be passed in the dismissal of a member. Jesus made very plain the steps to be taken when it becomes necessary to withdraw the hand of fellowship from a member who persists in pursuing a course of rebellion and sin.

Immediately following the parable story of the finding of the lost sheep, the leaving of the ninety and nine and the search for the lost sheep until it is found and brought home, with the rejoicing of the shepherd on earth and of the angels in heaven, is recorded the procedure for the loosing of a member from the body of Christ.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 15-18.

This principle here laid down by the Saviour should hold, and its instruction should be faithfully carried out in the dismissing of every church member. Labor by the officers of the church, or by one or more of the brethren or sisters (those who are "spiritual," see Gal. 6:1), whether the difficulty involves personal misunderstandings or not, in the effort to win the offending one back into loving and peaceful fellowship, should be invariably put forth by the church *before* the final action is taken.

Without thus implicitly following the Lord's instruction, what assurance has any church that its action, when taken, is ratified in heaven? And it should be recognized that in some instances special cases may arise where the counsel of conference officials should be obtained before final action by the church is taken.

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19, 20.

And to emphasize anew the importance of not dismissing a member carelessly for some trivial matter, not involving willful disobedience to some commandment, the following action passed by the General Conference Committee at the Autumn Council at Omaha, Nebr., is here quoted:

"1. We call upon our workers and people everywhere to unite in seeking God for such a revival of primitive godliness that His converting, keeping power may come into our midst to reclaim backsliders and restore the erring.

"2. We earnestly appeal to our workers and church officers, as shepherds of the flock who must give an account, to put forth persevering efforts in a personal, heart-to-heart way to recover those whose feet are slipping, remembering that these souls have been purchased by the blood of Christ; and in harmony with the divine instruction that has been given, we urge that 'no church officer should advise, no committee should recommend, nor should any church vote [italics ours], that the name of a wrong doer shall be removed from the church books, until the instruction given by Christ [as quoted above] shall be faithfully followed.'" [This last quoted instruction may be found in "Gospel Workers," p. 501, and in "Testimonies," Vol. VII, p. 262.]

When the member was voted into church fellowship by the local church, he covenanted to "keep the commandments of God, and the faith of Jesus." When the hand of fellowship is finally withdrawn, therefore, it should be clearly understood and known by all that this covenant has been broken by the member, the faith of Jesus spurned and set aside, God's commandment or commandments broken.

The most important and sacred bond on earth is fellowship with Christ and His people bound up in one's church membership. In dealing with it, therefore, the church must over sense the importance of its actions, walking softly and prayerfully on this sacred ground as in the very presence of the Master, the Chief Shepherd, to whom the sheep belong. T. E. B.

God Can Use the Jonahs of Today

AMONG the names of Christian workers, none is more universally familiar than that of Jonah. Considering the length of time spent in one effort, no human preacher ever realized a greater number of converts. What a harvest of souls in so short a time by one of whom so little is known! Why was this story preserved to us, and what are some of its lessons for the church?

Home Missionary Department

Pastors, Elders, Leaders, Please Note!

Some one has described the book of Jonah as the first far note of "God so loved the world." But Jonah did not, at first, see God's love manifested in the turning of the city to God. Jonah's narrow view of God's disposition toward an uncircumcised, Gentile, heathen host, avowed enemies of His own people, was broadened later by the smitten gourd at his tent door. To his angered heart came full deliverance from narrow thoughts and wounded pride.

Dr. Weddell tersely states, "What we do with Jonah determines our standing with God and His church." If this be only half true, we do well to look into the life and work of this native of the hill country of Zebulon to whom came the call, "Arise, and go to Nineveh."

In spite of the practices and idolatries of Israel, God whispered words of hope to His prophet Jonah, to the effect that their name would not be blotted out from under heaven. Israel was pardoned, delivered, and enlarged. Strangely enough, then, following this repentance and revival on the part of Israel, and the compassion on God's part, to behold the strange conduct of this man of God toward other sinners. Evidently Jonah hadn't learned that there is no respect of persons with God when souls turn toward Him. Have we learned this lesson? We now rejoice to have learned that through His merciful forbearance, God "would not that any should perish."

How much like us today was Jonah's act of turning away from duty! He appeared to have duties elsewhere, and proceeded to attend to them. But, like his, how unsuccessful our work, when we place it ahead of God's! To save Jonah, God followed him straightway. The curtain is lifted, and we are spellbound as we see in quick succession the fleeing prophet, the foaming sea, the struggling ship, the sinking soul. Then all is calm at sea. But oh, the struggle of those three days among the seaweeds in "the belly of the fish"! Then this prisoner of hope sought release, and made his vow to obey the call. It doesn't pay us to play with God. Until we turn against duty absolutely and declare our intention not to obey God, He will follow us in some form or another, in an effort to turn us back into the right way. Thank the Lord!

It was just as easy to place the feet of Jonah right back on the road leading straight to Nineveh, as to bring Lazarus from the silent tomb. There is nothing too difficult for God to do in lifting a sleepy and slipping soul to his senses and feet. When God has a work to be done, indifference on our part is treason. There is nothing God abhors more than for us to refuse to act for Him in a time of crisis. In Jonah's day there were souls at stake, in danger, waiting on him. Fortunately, he was headed off. It will be most unfortunate if our attitude prevents God from doing as much for us.

Surely our hearts would rejoice now and throughout eternity to see souls saved by our efforts and God's. But to be able thus to rejoice, action is required on our part. Jonah should have loved his enemies and longed to have them repent. True, they all repented in dramatic swiftness, even refusing food and drink, and cried on Jonah's God. They were sincere; God heard, and the intended destruction was for the time averted.

This story was an outstanding missionary experience. We believe it, because Christ so definitely allied Himself with it when He alluded to it in speaking of His apprehension and death and resurrection.

God wants Jonahs today—converted Jonahs—to win, warn, and save the cities. Will we march straight toward the task? If so, God is well able to cause every forbidding circumstance to do His bidding. Then let us declare anew our faith in our miracle-working Father, in His work, in His church, and in the speedy finishing of our world task. Shall we not demonstrate our faith by treading through the crowded cities and country sides, and behold with joy the power of God in the lives of changed men and women as we work and watch and pray?

J. D. REAVIS.

Louisville, Ky.

THE great work in conversion is not to make people better, so that they may come to God on a good footing; it is to strip them completely and lay them low, so that God may come to them when they are on a bad footing, or rather on no footing at all, but down in the dust at His feet. The Son of man came to seek and save that which is lost.—*Spurgeon.*

THE Harvest Ingathering Rally Day program for September 5 will be mailed to you in ample time for the first Sabbath service in September. Heretofore the Rally Day program has been furnished through the medium of the CHURCH OFFICERS' GAZETTE for the month of September, but this year the program is printed as a separate sheet, and this issue of the GAZETTE is being used to pass on to you suggestions for organization and promotion of the Harvest Ingathering campaign. It is hoped that this material will help the responsible leaders in every church so to plan for this great effort as to insure the greatest success. We believe the plans outlined are adaptable to every church, whether in city, town, or rural territory, and would urge that they be faithfully carried out. All Harvest Ingathering promotion material will be ready in good season for the beginning of the campaign at the official date. The General Conference individual minimum goal is: "One Soul Won to Christ; Ten Hours Devoted to Ingathering Solicitation; and \$10 for Foreign Missions." We shall earnestly pray that your church will not rest satisfied until it has reached its full Harvest Ingathering goal for missions.

As this issue of the GAZETTE comes to you, we stand on the threshold of the twenty-fourth Harvest Ingathering campaign. Since 1908, when the first official campaign was launched, \$12,034,557.73 has been made available for the extension of our foreign mission work. It is impossible to state what this vast amount of money has accomplished for the advancement of the third angel's message throughout the world; but we know that today the Harvest Ingathering effort is recognized as one of the greatest agencies for supplying means for the maintenance of our work in the fields abroad. In the light of these facts, and in view of the greatness of our task, each leader should give careful consideration to the following suggestive organization plans which the department has worked out, and presents as the best workable plans available.

The success of the Harvest Ingathering during the years has not been due to the work of any one man. But on the contrary, the results achieved have come through hard work and thorough organization under the very manifest blessing of God. While we know that even the most efficient organization, with its power to enlist every church member in this great campaign and to provide a place for all, is unable to bring victory in this effort apart from the Spirit of God, yet we must recognize that organization plays a vital part in making our campaigns a success, and as leaders we should take time to plan carefully every detail of the Harvest Ingathering, so that every member of the church may share in the work, and every part of the territory be thoroughly canvassed. If the Harvest Ingathering effort in North America this year represents the contribution of the equivalent of \$10 a member from our entire constituency in the United States and Canada, there would flow into the General Conference treasury \$1,177,710 for missions. The record for 1930 was a total Harvest Ingathering fund of \$801,789.80, or a per capita of \$7.06; so there is ample room for improvement. Only by correcting the weaknesses which were apparent in the previous campaign, and studying to make every contribution phase of the campaign more efficient, can we hope to increase the flow of mission funds from this source. But this can be done. Some one has said, "The biggest room in the world is the room for improvement," so let us one and all seek to make the 1931 campaign the best in our history.

Start Early

One of the mistakes that leaders in our churches make, is the failure to begin their planning for the campaign sufficiently far in advance to have everything in readiness when the official opening date comes. This is essential, as it is manifestly impossible to have a campaign move forward in a strong way if everything has not been thoroughly mapped out beforehand. The General Conference Home Missionary Department has endeavored to co-operate with you in this respect by

having all campaign material reach the churches by August 15, at the latest. This will help you to outline fully your campaign plans. After you have systematically worked out in your own mind a plan of procedure, call your church board together, and carefully go over with them every detail of the campaign. This should be done at least one month before the opening date. At this time due consideration should be given to all matters relating to bands, districting and assigning of territory, goals, devices, programs, field days, etc. It may require more than one meeting to get all plans well established, but the effort will be justified.

After your committee has worked out every detail, the whole plan should be presented to the church a short time before the opening of the campaign, so that when the Rally Day program is held, all will know their place.

Rally Day Program—September 5

The General Conference Home Missionary Department will mail to every church in North America a specially prepared Rally Day program, which is intended to mark the official opening of the Harvest Ingathering campaign. This program has been provided with great care, and we trust it will be presented at a proper time in all our churches. It contains articles from the far-flung mission fields, thrilling stories of openings of God for the furtherance of the third angel's message. The parts should be assigned well in advance, so that every one who is to take part will be well prepared. This is the duty of the missionary committee. The whole intent of this program is to arouse the church membership to the task before them. Just as soon as the program is over, Harvest Ingathering papers should be passed out and each member assigned his or her particular territory.

Do It in Six Weeks

A definite time is set for the Harvest Ingathering campaign. It should begin September 5 and end October 17, unless, because of local conditions, the conference sets some other six weeks' period, earlier or later, for the doing of this work. It is not advisable, however, to extend the campaign over a longer time than six weeks. Many foreign fields are increasing their success by a four to six weeks' effort. A long-drawn-out campaign is discouraging and tiring to the church membership, and deadens the interest for the following year. With the blessing of God and thorough organization, let our churches endeavor this year to make their goal in six weeks, or even less.

Souls—the Goal of Goals

The subject of goals is a most comprehensive one, and Seventh-day Adventists are familiar with the term. Webster gives the definition of a goal as "the bound where a race or journey is to end." With this in mind, let us consider the Harvest Ingathering as a triple race with the three individual aims in view—at least one soul won to Christ, at least ten hours' Harvest Ingathering work, and at least \$10 for foreign missions.

On this basis the financial goal for a church is the membership multiplied by ten and considered in dollars. In churches where a larger per capita amount than \$10 has been raised in other years, it would be well to base the goal proportionate to the amount raised during the preceding campaign. Make \$10 the minimum personal goal.

Many children and young people who are not church members will set their goal at the General Conference standard of at least \$10. Adults should set a goal far beyond this minimum. The individual goal thus set is not to be considered a pledge, but a very definite objective toward which to strive until success crowns the worker's earnest endeavor. All church officers, to be sure, should lead the way in the setting of individual goals, and should be the first to reach them.

To make possible the raising of the entire goal, every department in the church should have its goal as follows:

1. All bands should adopt goals.
2. The Missionary Volunteer Society should adopt a goal.
3. The Junior Society or church school should adopt a goal.

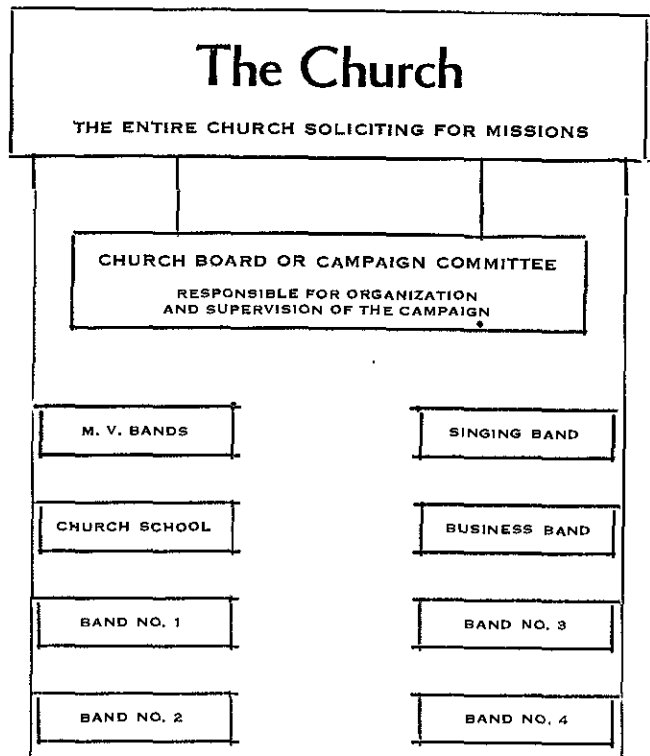
This distributes the responsibility, and each department will be working to reach its own goal. Suggested goals may be talked over in the missionary committee, but the setting of them should be left to each department, on the basis of \$10 for adults and less for Juniors. In order to keep these goals

continually before the church, so that each individual may know how the campaign is progressing in each department, we suggest that each church, so far as is consistent, have printed the following chart in large letters, readable by all at a reasonable distance:

Band	Goal	1st Week	2d Week	3d Week	4th Week	5th Week	6th Week	Total
No. 1	\$100	\$30.00	\$15.00	\$25.00	\$14.75	etc.	etc.	
No. 2	150	25.00	10.00	35.75	20.50	etc.	etc.	
No. 3	200	55.00	9.00	20.00	12.00	etc.	etc.	
No. 4	100	30.00	15.00	27.50	27.50	etc.	etc.	
Miss. Vol.								
Juniors								
Business	800							

Organize the Church Into Bands

Every church should be organized into bands for the Harvest Ingathering campaign, unless there is already a permanent missionary band organization. In hundreds of churches where the church missionary service is a part of the regular Sabbath services, and where a permanent band organization has been developed, there will be no need of again organizing the church for the campaign, as this same band organization will be sufficient. The following diagram outlines in a general way the organization that is necessary for the successful conduct of the campaign in the church of ordinary size. Of course it will be necessary to modify this organization to fit smaller churches, but this suggestive organization should be adapted in every church.



Each band member should be assigned a definite district in which to work, and it is a helpful plan to provide each one with a card giving the boundaries of the section to be covered. This will prevent confusion resulting from duplication of effort of several workers in the same territory. In some cases it may be necessary to assign rural territory. If this is done, each band should be made responsible for so many roads, etc.

In no case should bands be organized without capable leadership. It is far better to have a half dozen large bands with efficient leaders than to have a dozen bands with inefficient leaders.

The pastor, church elder, or missionary leader should meet with the band leaders at least once each week to talk over the progress of the campaign and offer suggestions. Band leaders should, in turn, meet with their band members at least once each week to aid those who need help and to encourage others. There are always some who will not start alone, and it is the band leader's duty to accompany them and demonstrate just how the work is done, or to arrange for one of the other band members to do so.

Business Sections

If one phase above another of our Harvest Ingathering campaign needs careful study, it is the best method of working business sections so that the highest results may be realized. Where favorable impressions are made, they will greatly strengthen our work in the future. Much depends upon the size of the business section to be worked. Some will be small and require little attention, while others will be larger and require careful planning for their solicitation. In cities where we have several churches an inter-campaign committee is selected which attends to this problem, but in every church a regular business section band should be organized with a capable leader.

The members *should not* be selected from a list of volunteers, but should be "hand picked." Not every one is adapted to this type of work. If possible, the same individuals should be selected from year to year, and sent to the territory where they have already built up confidence in our mission program. In some instances certain individuals in the church will have special influence with business houses, because of acquaintance with their personnel, and will receive larger donations than casual callers. When this is the case, they should be allowed to make these visits, keeping a record of the same, in order that their work may not be duplicated. Careful study of the Harvest Ingathering paper, denominational statistics, and the Harvest Ingathering prospectus will go far toward qualifying the solicitor for successful work in business sections.

Missionary Volunteers

The Missionary Volunteer Society should be one of the most active agencies during the campaign. The General Conference Committee has voted that in all campaigns the young people be assigned a definite portion of the territory which they may divide among their members. The society should set its own goal under the direction of the leader, and each member should be encouraged to set an individual goal, bearing in mind the \$10 minimum for Seniors. In many churches the Missionary Volunteer Society has a separate goal device of its own.

At each of the Missionary Volunteer meetings during the campaign, time should be given for Harvest Ingathering experiences. This will do much to keep the flame of interest in the campaign burning high.

Junior Missionary Volunteers

More and more our Juniors are swinging into Harvest Ingathering work, and today we have boys and girls who have raised large amounts, some having solicited as much as \$500 in a single campaign. To help them in their efforts, the General Conference Home Missionary Department has prepared a special can container for the funds they solicit. A supply of these cans has been shipped to your conference, and they may be had for the asking. Every child should be told how to use them, for the average Junior can get better results by using one of these containers than with the paper alone. Every can is covered with an appropriate label, giving the child authorization for this solicitation, which should be signed by the proper individual. The Junior Society should be encouraged to set a goal, and every Junior an individual goal. Street soliciting should not be engaged in by Juniors except under proper supervision,—one chaperon for not more than four Juniors.

Device

The Harvest Ingathering device for 1931 is of a very practical nature, and should be hung in a conspicuous place. It is especially designed to strengthen and give prominence to the band organization. Heretofore, most of our devices have provided for recording the church standing only, but this year the chart will feature not only the Harvest Ingathering record of the church from week to week, but will also show the standing of the various bands. A responsible person in every church should be selected, whose duty it shall be to see that the record is marked up to date each week. Detailed instruction as to how to operate the device will accompany each one.

Oral Reports

Nothing will contribute more to keep the spirit of the Harvest Ingathering campaign running high than to have oral reports for a few minutes each Sabbath morning, prior to the regular

church service. At this time each band leader should present a full report. This very action will arouse enthusiasm and be the means of getting others into the work. As fast as the members report their amounts for the past week, the church missionary secretary should take them down and let the church know its standing each Sabbath.

The church missionary service offers opportunity for constant promotion of the Harvest Ingathering campaign during the six weeks' period. This issue of the GAZETTE contains special suggestions for Harvest Ingathering reports at this missionary service, and each pastor or leader will be glad, we are sure, for this opportunity to keep the Ingathering interest running high.

Disposition of Harvest Ingathering Money

All Harvest Ingathering money should be placed in regular title envelopes, and the amount marked in the column allowed for Harvest Ingathering. It should be turned in regularly every Sabbath, and not held until the close of the campaign.

Weekly Harvest Ingathering Report

In order to keep in close touch with the progress of the campaign, the General Conference is asking for a weekly report from each union conference. This will *necessitate each church making a weekly report* and sending it promptly to the local conference office. Each conference will supply its churches with blanks on which to make the report to date. In order for this report to be of value, it should be made out on Saturday evening or Sunday morning and sent to the conference office the same day; otherwise it will arrive too late. It is asked that the local conference wire the report to the union, and the union to the General Conference. This is *absolutely essential* to the success of the campaign, and we earnestly solicit the co-operation of every church elder to this end. In some instances these report blanks will be sent to the church treasurer, and in others to the missionary secretary. This is left to the discretion of the conference, but more prompt and accurate reports can be made by the treasurer.

Field Days

As soon as you have had your Rally Day program, start off Sunday morning with a rousing field day. There will be many who will respond, and those who are timid will gain strength by the enthusiasm of others and venture forth.

These field days should be held regularly every Sunday during the campaign, and as often during the week as is deemed advisable. The field-day idea has grown to be an important feature of our work.

In this age, when automobiles are plentiful, many church members may be enlisted to drive their cars, solicit all surrounding towns in the territory of the church. Those who go out in field-day work may take their lunch with them, and thus have a pleasant time in addition to working for the Lord.

All who take part in these field days should meet at the church for prayer and instruction before starting out. The amount of money realized on field-day excursions is many times a very generous sum, and often interested people are found.

Correspondence

Greater returns are being realized each year from correspondence in the Harvest Ingathering campaign. During 1931 we will use again the "2 in 1 Duplex" Envelope which carries the letter on the outside front and the magazine inside. Thus the appeal and the letter will go hand in hand, and produce better results than if the magazine is sent under separate cover. Encourage your members to do more by correspondence this year. Order the Duplex Envelopes from your conference home missionary secretary.

Publicity

During recent years we have sent out to all our churches prepared articles for the press on our world-wide Harvest Ingathering work, to be inserted in local newspapers at the time of the campaign. Very often these prepare the field and break down prejudice, so that when the solicitor comes, people are ready to give. We expect to follow the same plan this year. In due time articles will be sent. If you desire to supplement them by articles of your own, feel perfectly free to do so. An article coming from you as a resident of the city, will always

bear weight and help to educate the citizens in our missionary work.

Ingathering in Foreign Sections

In planning for the campaign, be sure to give study to the problem of soliciting foreigners. They are liberal givers, and enjoy the papers when they are brought to them. This year papers will be issued in twenty-three different languages in addition to English, as follows:

Bohemian	Hungarian	Danish-Norwegian
Polish	Japanese	Spanish
Finnish	Portuguese	Swedish
French	Rumanian	Yiddish
German	Russian	Yiddish-English
Chinese	Italian	Ukrainian
Greek	Croatian	Lithuanian
Slovakian	Serbian	

You should organize in your church a foreign band to concentrate its effort on these people. If possible, have one person work for the Greeks, another for the Chinese, etc.

Follow-up Work

One of the most interesting times in the work of a farmer is when he goes out to the field to see if the grain he has planted has germinated and is showing above the ground. At the first visit he may not see the tender blade shooting through the soil, but when he sees the raised and opening earth, he knows that he has only a day or two to wait until the promise of the harvest shall appear. In the solicitation work of Harvest Ingathering, the seeds of truth will be sown. Interests will be developed by friendly visits and conversations. Then it is time to look for the increase—time to follow up by cultivation the seed that has been sown. To arouse an interest in eternal things means to assume a responsibility. To neglect this responsibility is to become guilty of the blood of souls who might have accepted the truth and been saved if we had done our duty. Shall we not make the 1931 campaign an outstanding one because of the follow-up effort put forth to win souls to the truth? *The Signs of the Times, Present Truth, Family Bible Teacher*, and other literature are excellent for this use.

“Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability.”—*The Acts of the Apostles*, page 111.

GENERAL CONFERENCE HOME MISSIONARY DEPT.

The Church Missionary Service	
PRAYER	2 minutes
REPORTS	4 minutes
PRESENTATION OF TOPIC	8 minutes
CLOSING	1 minute

Suggestive Missionary Service Program for Sabbath, September 5

MISSIONARY TOPIC: “Harvest Ingathering Organization.”
TEXT: Matthew 28: 18-20.

SUGGESTIONS: (Missionary leaders please notice.) We have not planned a regular outlined topic for this week's missionary service, but suggest that the time be used to perfect the Harvest Ingathering organization, and to make such announcements regarding the various details of the campaign that the entire church will understand the part each should play. At this service the Harvest Ingathering device should be clearly explained and each hand assigned a definite goal. It should also be explained that the first report will be taken up September 12, and thereafter each week until October 17. The General Conference Home Missionary Department has prepared a special Harvest Ingathering report card for the use of hand leaders, which will greatly facilitate the gathering of these reports. Urge every member to do something the first week. This will insure a flying start, and thus bring courage to all. Some churches have endeavored to raise \$5 a member the first week. This can be done if all will go forth determined

to do their part, and endeavor to be able to make a good report on September 12. Every pastor and missionary leader should lead out in the Harvest Ingathering in a strong way. Your chief executive responsibility lies in enlisting other people to work, and through others, your own efforts will be multiplied many times. You are to be the commander in chief; but in this battle you are not only to fight yourself, but to train others for fighting,—to plan the campaign, and put trained workers into the field of action. Wesley's motto was, “All at it, at all times, in all places, and in all ways,” and surely this is applicable to the Harvest Ingathering. Hard work combined with faith in and dependence upon God will accomplish great things.

Suggestive Missionary Service Program for Sabbath, September 12

MISSIONARY TOPIC: “Harvest Ingathering Follow-up.”
TEXT: Ezekiel 33: 7-9.

SUGGESTIONS: Upon every Seventh-day Adventist rests the tremendous responsibility of making known to others this last warning message, and all should continually be on the watch for souls. The Harvest Ingathering campaign presents one of the best opportunities of the year for individual contact with people who need the light of truth. Calling at the homes of the people and soliciting their interest and personal investment in missions, affords opportunity to talk with them about their eternal welfare, and to seek out those who are searching for truth. Many people are longing for light, and if we are prepared “to give an answer to every man that asketh . . . a reason” for the hope that is within us, the Lord will use us as effective witnesses for Him. Let us ever keep in view the situation which universally prevails! “All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for the light, for grace, for the Holy Spirit. *Many are on the very verge of the kingdom, waiting only to be gathered in.*”—*“Testimonies,” Vol. VI, p. 71.*

It is impossible to state the exact number of persons who were brought to the light of truth through the follow-up work of the Harvest Ingathering last year, but the number runs into the scores. In almost any congregation of Seventh-day Adventists will be found a number of people whose initial contact came through a Harvest Ingathering worker. One worker wrote: “Our solicitors are having many wonderful experiences. Every time we go out, we find those who express interest in and commendation for our work. One solicitor found a lady and three children ready to accept the truth. The woman said that since listening to our song service last year she had been searching the Bible for light, and that it was the stories in the Harvest Ingathering magazine that had aroused her interest.” Another worker tells of the following experience: “While out with the Harvest Ingathering paper soliciting funds for missions, one of our young men found a lady reading her Bible, and remarked that it was quite unusual to find any one studying the Bible in these rushing times. The lady told him she was studying the Sabbath question, and our brother improved the opportunity by giving her a forty-minute Bible reading on the subject. As a result this woman decided to keep the Sabbath, and is now attending our church services. Such experiences might be multiplied a thousandfold, but these serve to illustrate the wonderful opportunities for soul-winning which confront us in the Harvest Ingathering effort just beginning. As we go from house to house, let us watch for souls as one who must give an account for his stewardship, improving every opportunity to place our message-filled literature in the hands of the people. Our business is to sow the seed; God will give the increase. Be sure to keep a record of all persons who appear interested, and who desire literature or Bible readings. Let us all unite to make this year's campaign the greatest soul-winning movement which has ever swept over North America.

Suggestive Missionary Service Program for Sabbath, September 19

MISSIONARY TOPIC: “Soul-winning Experiences.”
TEXT: 2 Corinthians 5: 11.

SUGGESTIONS: This is the day when opportunity is given to all to tell of the experiences that have come to them during

their Harvest Ingathering work. The following experience was sent in by one of our colored workers, and illustrates the effectiveness of follow-up work: "A sister was recently soliciting in St. Louis, and called at the home of an elderly minister, who gave her a donation. In talking with this minister she mentioned our plan of conducting Bible studies with interested people, and he said he would like to avail himself of such help. The name and address was passed on to me. When I called on the man he seemed surprised, and said, 'I thought that would be the end of it when that lady left the other day.' I am now conducting Bible studies with him every week, and he is becoming deeply interested. I found in his library a copy of "Bible Readings for the Home Circle." He said there had been a time when he planned to throw this book on the ash pile, but that since I have been visiting him he considers it worth its weight in gold. We hope he will soon be won to the message." Equally interesting experiences are undoubtedly taking place in your own church. (Leader, arrange for two or three good experiences in today's service. Be sure to close on time. In order to do this you will need to keep your watch in hand.)

Suggestive Missionary Service Program for Sabbath, September 26

MISSIONARY TOPIC: "Harvest Ingathering Reports and Experiences."

TEXT: 2 Corinthians 6:1.

SUGGESTIONS: Every Seventh-day Adventist who engages in the Harvest Ingathering is helping in a very definite way to spread the third angel's message into all the world. The Harvest Ingathering is not only a world-wide missionary effort, but the money raised through this endeavor is wholly used to carry the gospel to all the world. What a glorious work this is, and how thankful we should be that God is willing to work through human instruments for the salvation of men. These campaigns are more important to our spiritual welfare than any of us realize. The servant of the Lord has said, "God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work. In order to enter into His joy,—the joy of seeing souls redeemed by His sacrifice,—we must participate in His labors for their redemption."—"The Desire of Ages," p. 142. To "participate in His labors" is another way of expressing the wonderful fact that "we are laborers together with God." In God's service there is a twofold reward, for while we are endeavoring to raise funds to advance the gospel in every land, God makes our service the means of developing our own Christian character. Surely this alone should inspire all to go forth with zeal and courage in this year's campaign.

NOTE TO LEADER.—See that all Harvest Ingathering funds are turned in each Sabbath. Be sure to keep your goal chart up-to-date, and to get a report from each band leader of the funds raised to date by each band.

My Talent

"I . . . went and hid thy talent." Matt. 25:25.

A TALENT bright was mine
Long years ago.
"Use it," the Giver said,
"Twill brighter grow."

I used it; how it shone!
And then one day,
For just a whim,
I laid my gift away.

Untouched I left it
While the years rolled on.
Today I seek it,
But my gift is gone.

—Frances Swift Pender.

WE have been told to use what talent we possess. The woods would be very silent if no birds sang there but those who sing best.

"MAN'S extremity is God's opportunity."



Unentered Territory

ABOUT two years ago we moved away from a good church in Tennessee and came to the hills of North Carolina, forty miles from a church or other Seventh-day Adventists. For a long time we had had a desire to go to new territory and hold up the banner of truth, so when the way opened we were glad to go. The people here knew something of our faith from another family of Seventh-day Adventists who had lived here a few months and then moved away. We had good opportunities to hold Bible readings, as the neighbors seemed desirous of knowing more of our message.

Our first results were for ourselves, however, for we were driven to study our Bibles more than ever in order to be able to answer the questions put to us. This led to prayer and a deeper Christian experience. After about nine months we wrote to the conference for a worker, and a series of meetings was held with a good attendance. This resulted in seven new adult Sabbath keepers. We have a Sabbath school in our home, and believe we will see others coming into the truth in the near future.

There are many fields just like this in our own land where the truth has never entered. It will be impossible for the gospel minister to do all the work, but there are hundreds of our people in larger churches who could be spared to go out in the byways and hedges and hunt for souls. God will bless them if they will but trust Him. If two families go to the same community, they can work together to great advantage.—Mrs. J. A. Livingston, North Wilkesboro, N. C.

Bible Studies at the Y. W. C. A. and a Layman's Effort

THE following story is taken from the *Home Missionary Reviewer*, published monthly by the South African Union Conference:

"One of our sisters in East London, though engaged all day in the Lord's service in an official capacity, still finds time to mix with the young ladies of the world and interest them in the Scriptures. Talking over the viewpoints of different denominations the other night with some members of the Y. W. C. A., she was asked if she would not give them a study to see exactly what the Bible has to say on the state of the dead. A date and time were appointed, and our sister is to study the subject before the whole society. This is not the first time she has spoken to them. Just a little while ago she was asked by the matron in charge to take the prayer meeting hour and give a talk to the members of the institution. That old time-worn excuse, 'I have no time to spare,' should be anathema to a Christian. The Lord is not very desirous of that half hour that one can conveniently spare. It is the half hour which is given in sacrifice for which He is hungry.

"One of the brethren in Pretoria, a busy contractor, finds time from his many activities to hold regular cottage meetings in one of the town suburbs. He invited his pastor, W. S. Hyatt, to take the meeting one night. On his arrival, Elder Hyatt found more than fifty people present. It is invariably the busy people who haven't much time to spare that get things done!"

Ruts

"The most congested, hardest pounded street in the world isn't Broadway or Fifth Avenue. The street on which humanity is hunched up more densely than any other, the world's most popular thoroughfare, is Rut Street.

"It is a broad, level stretch to Nowhere. If you go forward today just as you did yesterday, without a new plan, thought, or hunch for the day, you are on Rut Street. If you are satisfied with doing as you did last week or last month, you are pounding the pavement of Rut Street."

THE MISSIONARY VOLUNTEER SOCIETY

Officers' Page

September Topic: Keeping Watch

Keeping Watch

OUR time of waiting for our Lord's return is to be one of watchful waiting. Idleness or unpreparedness in any way must be overcome. Remember the parables of the ten virgins and of the talents. This month at the end of the summer will likely need this check-up on our own living, our relation to others, and the consequent reward. In order that we be not barriers to others, we must first of all live the victorious life.

We are all teachers, and our school is larger than many of us have thought. We are teaching more individuals in that school than many of us will be willing to give account of in the day of judgment. We need to keep a vigilant watch. As the poet said, "Our shadow selves, our influence, may fall where we can never be." Influence is power. No power is ever lost. We must watch that this power is always directed in the right channels.

The Seniors as well as the Juniors can well check on the missionary band work as part of the outlet for this power. With the beginning of school, bands can be reorganized or new ones made. Other missionary work can be found for the young people. The Harvest Ingathering campaigns will be going forward in most places. Through the personal work in connection with this, there will be many more opportunities for soul winning and personal help.

The last program of the month discusses the reward of faithfulness in keeping watch. Let us help the youth to be alert, with their lamps trimmed and burning, with plenty of oil, and the desire to be accomplishing the most good possible while they are keeping watch.

MARJORIE WEST.

Junior Societies

Now that the church schools have opened again, let us take up in a stronger way than ever before the work of winning and training the boys and girls for God's service. While a good number of the Juniors have had the privilege of attending the summer training camps and some have been cared for in Junior societies, many others have had little help during the vacation season. Shall we not now help to reorganize a strong Junior society in every school, and do everything possible to enlist all of the Juniors in the society activities and the progressive class requirements? Or if you do not have a church school, the progressive class work is of such a nature that it can be carried on very successfully by older Missionary Volunteers or in the home under the direction of the parents or an older brother or sister. To obtain the best results, each Junior should have a copy of the "Junior Handbook" and use it for constant reference in working out the several requirements. Order from your Book and Bible House; price, 25 cents. These boys and girls are the greatest asset of the church, and deserve our best effort and most sympathetic interest.

C. LESTER BOND.

The Standard of Attainment

What is it? The Standard of Attainment is a mark of proficiency in Bible Doctrines and Denominational History that our young people are asked to reach. The plan was adopted by the Mount Vernon Young People's Convention in 1907, and it has become a great blessing to our young people in many lands.

Who may take it? "Whosoever will" is written on the door that leads to Standard of Attainment membership. The plan was launched for young people; but all, both old and young, are invited to share its benefits.

Why become members of attainment? We need to know the truth for our own safety. Without a knowledge of the genuine, we shall be unable to detect the expert counterfeits which Satan is pressing into circulation during these last days. We should be able to test the opinions of men by the word of God. But how many young people can show what the Bible teaches concerning the second coming of Christ, the Sabbath, the nature of man, the punishment of the wicked, the signs of the times, the plan of salvation, and other important truths? We should also be able to look back through the decades, and see how, through the providence of God, the small beginnings of our denominational work have developed into a well-organized missionary enterprise, which today is operating in nearly every country on the globe. Can you do this? Do you know when and why our denomination was organized? Can you tell others of the struggles of its pioneers? Do you know when and under what circumstances our first foreign missionary work was done? Can you give the important historical facts concerning our medical, our educational, and our publishing work? Can you see God's guiding hand in our denominational work?

How shall we study? While many have done excellent work in studying alone, it is desirable, whenever possible, to organize a Standard of Attainment class, with an enthusiastic leader in charge. Such a leader the executive committee should endeavor to find. Often the educational secretary has had enough experience to act as leader; but whether leader or not, he should help in organizing the class and in keeping up the interest. In some instances ministers and Bible workers have given valuable assistance in this work; but where their help cannot be obtained, others can carry on the work very satisfactorily. To have the class meet for one hour every week seems the best plan. The leader should make a list of all who enroll, and keep a record of the attendance. He should do his best to keep up the interest, and to make the class as profitable as possible. Immediately after organizing the class, decide how much time you will devote to each subject. Then plan your work accordingly. Make definite assignments each week for home study. At each meeting of the class spend a few minutes in reviewing important points in previous lessons; then cover the assignments for the day carefully. Be thorough.

Where can we get helps? All persons studying for Senior Membership of Attainment should have access to the following helps: The Bible, and the leaflet, "Senior Standard of Attainment; Studies on Bible Doctrines" (price, 15 cents); "Story of the Advent Message," by Mrs. Matilda E. Andross (price, \$1.75); and the leaflet of study questions based on this book (price, 10 cents); the *Review and Herald*; and "An Outline of Mission Fields" (free).

Those studying the Junior Standard of Attainment should have the Bible; "Pioneer Stories of the Second Advent Message," by A. W. Spalding (price, \$1.75); and the Junior Standard of Attainment Manual (price, 5 cents).

Order all supplies through your Book and Bible House.

When shall we use it? After you have become a member of attainment, use the knowledge gained in practical missionary work. That is the only way to keep it. Make it a blessing to others. That is one great purpose of the membership of attainment. The knowledge you have gained will help you to be a better soul winner. Use it freely in your band work. Use it in your personal visits, in your Bible readings, in your cottage meetings. Learn how to lead a conversation pleasantly and easily from secular topics to the Theme of all themes. Read the Gospels, and see how Jesus found every circumstance an avenue leading directly to thoughts of heaven and eternity. You, too, may learn how to do this. He will teach you. But you must meet Him in secret prayer and in personal Bible study; and you must go where He leads you to give to others His message of salvation.—Adapted from "Missionary Volunteers and Their Work," pp. 183-188.

Suggestions for Conducting Cottage Meetings

Let some member of the Standard of Attainment class be appointed to find an opening for cottage meetings. He might approach a friend or neighbor and ask: "Would you like to have the young people of our Missionary Volunteer Society come to your home some evening, or Sunday afternoon (or a time agreeable to him), and sing for you and give a short Bible study?" Who would refuse such an offer? Then when the Standard of Attainment class meets, let a member be appointed to give the study for that hour at the cottage meeting to be held during the week.

The young people should go in a band to the cottage meeting. The Missionary Volunteer leader or some one appointed beforehand should have charge. Hymns on the subject of the Bible study to be given should be sung, then let the Bible study be announced. It would be well for the one who conducts the study to remark: "We believe we should never study the word of God without prayer, so shall we just bow our heads while ——— offers a short prayer?" What an influence there would be in such a home where the young people do this work! Angels of God would be present. After the short Bible study, it would be well to have some special music on the subject of the study.

Success is assured if we follow this plan:

"To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."—*Ministry of Healing*, p. 160.

"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*, p. 264.

MINNIE E. DAUPHINEE.

THE members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth.—*Testimonies*, Vol. V, p. 463.

September closes the third quarter. Check up your band work.



Subject for September: "Man's State in Death"

"THE Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection. In the very day when the silver cord is loosed and the golden bowl broken, man's thoughts perish. They that go down to the grave are in silence. They knew no more of anything that is done under the sun. Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep; they are awakened by the trump of God to a glorious immortality."—*"The Great Controversy,"* p. 550.

Key Text for September 5: John 11:11-14.

Key Text for September 12: Ecclesiastes 9:5, 6.

Key Text for September 19: Psalms 146:3, 4.

Key Text for September 26: Job 14:21.

E. BLANCHE MARKHAM.

Senior Missionary Volunteer Meetings

Victorious Living

(Program for Week Ending September 5)

BY J. L. MOELHANY

NOTES TO LEADERS: As an introduction to this study on "Victorious Living," have the one in charge of the study read carefully from "Thoughts From the Mount of Blessing," beginning at the top of page 203, under the subheading, "Strive to Enter in at the Strait Gate," to page 207. Emphasize the following points from this reading:

1. The Christian life calls for intensity of purpose.
2. The Christian life is a battle and a march.
3. Victory is not won by human power.
4. The conflict is fought in our hearts.
5. Our greatest battle is to surrender self.
6. God alone gives us the victory.
7. He cannot work in us without our consent and co-operation.
8. Earnest prayer is an element of victory.
9. We must be willing to pay the price.
10. Recite the experience of Jacob in gaining the victory.

Bible Study

1 Corinthians 15: 57: The Christian life is essentially a life of victory. Defeat is neither God's plan nor purpose for us. He intends that we shall have victory as the regular, normal experience in Christian living. This victory He gives to us in Christ.

Romans 3: 23: We have all sinned. Left to ourselves, we would eventually reap the wages of sin. Of ourselves we cannot possibly overcome or have victory.

John 15: 5: It is impossible for any one to live a life of victory over the world, the flesh, and the devil, without Jesus.

1 John 5: 5, 6: These two verses go together. Many read verse 5 and then stop, as though our faith gave us the victory over the world. It is our faith in Jesus that gives us victory, and enables us to overcome the world.

2 Corinthians 2: 14: In this scripture the apostle Paul again thanks God for the triumph or victory we have in Christ. This statement was probably prompted by what the apostle himself had witnessed. To this day there are standing in Rome several triumphal arches. These were erected to commemorate the victories of the Roman armies. Coming into the city over the Appian Way, one passes under the Arch of Constantine, near the Colosseum. Turning to the left along the Via Sacra, the Arch of Titus comes next. This was erected in honor of Titus' victory over Jerusalem.

Imagine oneself standing by this ancient roadway as one of those triumphant armies comes marching back to Rome. In the vanguard is the commanding general who led the forces to victory. Following him are the generals who suffered defeat. They are captives and bound with chains. Then come the rank and file of the army. The air is filled with shouts

of victory and triumph. The victorious general is acclaimed and honored by the emperor and the people.

The apostle Paul catches up the idea, and applies it to the Christian warfare. He sets up, as it were, an arch of triumph, and inscribes on it the ringing cry of victory, "Now thanks be unto God, which always causeth us to triumph in Christ." J. L. McE.

Not Just Enough

Not just enough of peace
Will satisfy my soul,
But peace of heavenly measure,
Abundant and full.

Not just enough of love
To share with those in need,
But love that's overflowing
In kindly word and deed.

Not just enough of patience,
When tried and tried again,
But filled with Thy sweet spirit
To serve my fellow men.

Not just enough of courage
To meet my daily task,
But strength and joy in service,
This is what I ask.

Not just enough of faith—
I full of faith would be,
That I may live on mountain heights
And gain the victory.

Not just enough—ah! more than this,
Enough and then to spare,
If I would bear my daily cross
And be a conqueror.

—Bertha Morris-Wilkins.

Points for Discussion

1. ARE we, like Paul, following a victorious General?
2. Has He ever lost a battle against sin? Heb. 4: 15; 1 John 3: 5.
3. When we follow Him, does He always cause us to triumph?
4. What definite victories can we point to in our own Christian lives?
5. Can we erect any triumphal arches along the line of march?

(This feature of the study can be made very impressive if before the service an arch is drawn on the blackboard or on a large sheet of paper. At this point in the study bring this out, and invite every one present, both old and young, to tell something of the definite victories the Lord has given him. Have some one assist by writing these on the arch. Such things as smoking, drinking, card playing, dancing, worldly amusements, and many others will doubtless appear.)

6. Would it not be well for each of us to maintain in our hearts a triumphal arch upon which we can inscribe all our victories?

APPEAL.—At this point it would be well for the leader, or the one conducting the study, to appeal to those present who have not surrendered to Christ, to do so, especially emphasizing the need of each one's definitely gaining the victory over every sin in the life and fully following our victorious Leader, Christ Jesus. J. L. McE.

Study: Victorious Living

1. OUR victory depends on being united with Christ and living on His word.

"A soul united with Christ, eating His flesh and drinking His blood, in accepting and living by every word that proceedeth out of the mouth of God, will war against all transgression and every approach of sin. He becomes every day more like a bright and shining light, and more victorious. He goes on from strength to strength, not from weakness to weakness."—*"Testimonies to Ministers,"* p. 441.

2. We are not to talk of doubt, but express confidence and trust in God.

"Put away your distrust of our heavenly Father. Instead of talking of your doubts, break away from them in the strength of Jesus, and let light shine into your soul by letting your voice express confidence and trust in God. I know

If you do not have a Standard of Attainment class—

that the Lord is very nigh to give you victory."—*Testimonies to Ministers*, p. 516.

3. We must take Him at His word, and let our lips declare the victory.

"It is your privilege to trust in the love of Jesus for salvation, in the fullest, surest, noblest manner; to say, He loves me, He receives me; I will trust Him, for He gave His life for me. Nothing so dispels doubt as coming in contact with the character of Christ. He declares, 'Him that cometh to Me I will in no wise cast out;' that is, there is no possibility of My casting him out, for I have pledged My word to receive him. Take Christ at His word, and let your lips declare that you have gained the victory."—*Testimonies to Ministers*, p. 517.

4. Christ has planned a series of uninterrupted victories.

"Christ rejoiced that He could do more for His followers than they could ask or think. . . . He knew that the life of His trusting disciples would be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter."—*The Desire of Ages*, p. 679.

J. L. McE.

That I Be Not a Barrier

(Program for Weeks Ending September 12)

BY H. C. KLEMENT

NOTES TO LEADERS: No one knowingly desires to be a barrier, but rather a help to others. It is the purpose in the series for the month, on the subject, "Keeping Watch," that all our members may realize their personal responsibility in helping rather than hindering others. There are those who reject Christ because of friends or acquaintances, who have no suspicion of the influence they exert. It is of fathomless import, that we are here forming characters for eternity. Forming characters! Whose? Our own? or others? Both; and in that momentous fact lies the peril and responsibility of our existence.

Bible Study: 1 Thess. 5: 22; Gen. 4: 9; Matt. 5: 14; 1 Thess. 1: 7; Phil. 2: 15; 1 Peter 2: 12; John 17: 19.

Spirit of Prophecy Drill: Study carefully the section on "Influence" in "Christ's Object Lessons," pages 339-342. This may be conducted in the form of questions and answers, the answers being written on slips of paper and passed out to be read. Memorize in concert at least two choice thoughts.

My Creed

To live as gently as I can;
To be, no matter where, a man;
To take what comes of good or ill,
And cling to faith and honor still;
To do my best, and let that stand
The record of my brain and hand;
And then should failure come to me,
Still work and hope for victory.

To have no secret place wherein
I stoop unseen to shame or sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am.

To leave some simple mark behind
To keep my having lived in mind;
If enmity to aught I show
To be an honest, generous foe;
To play my little part, nor whine
That greater honors are not mine,—
This, I believe, is all I need
For my philosophy and creed.

—Edgar A. Guest.

Talk: Not a Hindrance

How many persons do you meet, the insensible influence of whose manners and character is so decided as often to thwart their voluntary influence, so that whatever they attempt to do in the way of controlling others, they are sure to carry the exact opposite of what they intend! How many reject Christ because of friends or acquaintances who have no suspicion of the influence they exert.

If every disciple is to be an epistle known and read of all men, what shall we expect but that all men will be somehow

affected by the reading? None of us wish a blot on the letter of our life so that the full meaning might be misinterpreted or cannot be read. "The world will not read books—it is too busy, too restless, too eager; but, my brethren, it will read you, and it will receive or reject the claims of the religion of Christ in proportion as it finds in your everyday work, your everyday life, the record which you are there making, the witness you are giving," says Spurgeon. "Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct."

Abner Larned worked in an overalls factory. He kept thinking how he could improve the overalls. He talked with workmen; listened to their complaints and suggestions. He talked about overalls and improvements that might be made, until he was forbidden to talk in the office about them. One morning the office force was amused and amazed to see Larned walking to his desk in a pair of overalls. They looked, and saw that those overalls were different, a little pocket there, a little place here for the convenient disposal of little tools.

"Where did you get them?" they asked.

"Made them!" was the laconic reply.

Well, he did not dare talk overalls, but he had a right to wear them; and when they saw, they were convinced of the superior merits of his improvements. That was the way Larned made his fortune.

Every one is pleased with a man who honestly wears a Christ-like life. "I want to be like Christ," says Paul, "and so I press on toward that goal. I wear that sort of life."

Elihu Burritt says, "The most obscure individual exerts an influence which must be felt in the great brotherhood of mankind. No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present but of every subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disk of nonexistence to which he can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world. Everywhere his presence or absence will be felt. Everywhere he will have companions who will be better or worse for his influence."

An organist of a little country church was playing a voluntary for the afternoon service. The day was hot; the air was sleepy; the congregation was small. There was nothing at hand to inspire anybody. At that moment the preacher opened the vestry door and passed into the little pulpit. He was a young man of intense earnestness. He came into the church from an atmosphere of prayer, and brought the atmosphere with him.

The look of the preacher's face thrilled the organist. The music under his fingers grew fuller; the little building seemed to be charged with a new atmosphere. And all this was wrought by the look on the preacher's face. The preacher himself was unconscious of it; but by his mere countenance he was touching with spiritual and enduring forces those who looked on him.

By our failure to measure up to a high standard, we make others content to live on a low plane. A certain nurse talked about our standards in a home where she nursed. This helped her hold these standards in her own experience. The mother in the home said, "We'd ask you to go with us to the movie, but we know you would not go." The standard recognized by the mother helped to strengthen the determination of the nurse to continue holding up the high standard which was more than an ideal to her. She had built up her own bulwark against temptation. The Christian who lives up to his ideals will not become a barrier to others.

H. C. K.

Reading: "What's Come Over Murray?"

A YOUNG man came to me recently, asking, "What Christian work can I do?"

I said, "What time do you rise in the morning?"

He answered, "Six-thirty."

"And breakfast?"

"Seven."

The fall is a good time to organize one.

"What do you do next?"

"I go to the office."

"What do you do then?"

"I work steadily until noon, then I take an hour for lunch, work until five-thirty or later, and then go home for dinner."

"And what then?"

"I read, talk, sometimes we go to a concert."

"Is that a sample day?"

"Just about."

"Murray," I said, "God has so filled your day that I don't see how you can get in much time for Christian work."

"I guess that's so," he said, and rose to go.

"Wait, Murray," I said. "Are there others employed where you are?"

"Yes, lots of them."

"How do you do your work,—as well as the rest, more poorly, or better?"

"Oh, as well as any of them, I think."

"Do they know you are a Christian?"

"Why, yes, I suppose so."

"Do they know you are anxious to do Christian work?"

"No, I don't believe they do."

"See here, Murray," I said, "here's Christian work for you, that you can begin tomorrow. Do your work better than ever. Be more alert to see what needs to be done. Help the other fellow who is behind, if you can. Let them all know you are a Christian, by living it. Get some fellow to stop swearing or drinking. Preach Christ by your life. Try it!"

Six weeks later, I met the superintendent. He said, "Isn't Murray one of your men?" I said he was. "Well, what's come over Murray?" I told him I didn't know that anything had. "Well," he said, "there has. He's the best clerk in the whole place; has the best influence there. The men all notice it. There's a different atmosphere in the department, and there has been for a month or more. He's a Christian sure. Something's come over Murray."—*Adapted.*

Are Moral Standards Out of Date?

(Program for Week Ending September 19)

BY H. J. SHELDON

NOTES TO LEADERS: This program will lend itself very easily to the discussion type. If the subject material is presented in a wholesome way first, a good response can naturally follow. Stress the importance of keeping watch of our moral standards.

References for Study: 1 Peter 4:1-4; Titus 2:6-8, 12-14; 2 Tim. 3:1-5.

"Are Moral Standards Out of Date?" See the *Youth's Instructor* of Feb. 25, 1930, p. 3. See also "Adventures in Friendship," the *Youth's Instructor* of July 7, 1931.

The leader may give or assign to some member of the society the general statement of conditions in the moral and spiritual world today. It is not necessary to give this exact statement, but develop the thought as clearly and as forcefully as possible.

Talk: Moral Conditions of the Last Days

We are living in the time of which Jesus spoke when He compared the last days with the days of Noah. It is a time of changing ideals and social standards, when the moral sanctions of other generations are considered by the majority of this time as entirely too restrictive.

We are living in a day of so-called emancipation from old-fashioned ideas of a judgment and a divine punishment for sin. The inhibition of natural impulses is no longer considered desirable, but rather harmful or even dangerous to the proper development of the individual. This desire for self-expression is impatient at any thought of restraint. It ignores laws and standards. In fact, self-expression has been made to mean self-indulgence. Not the young alone are caught in this tendency. The solid virtues of thrift, economy, and high purpose have been largely abandoned for love of ease, comfort, and pleasure. Religious faith on the part of many has been shattered.

The young people of the denomination are surrounded by these influences. They breathe this atmosphere, and there is a serious danger that many of them will be turned from their own steadfastness and drift with the outward tide, and never again find safe anchorage in the harbor of God's approbation.

This danger to our youth is forcefully expressed in the Spirit of prophecy. (See "Testimonies for the Church," Vol. IV, p. 421, par. 3.)

So let us as Seventh-day Adventist youth gird up the loins of our character and our faith in God, and prepare to stand steadfast. To relax our spiritual vigilance means to drift, perhaps beyond hope of rescue. There is danger in drifting.

The greatest need of the world today, as has been expressed by serious thinkers and observers of these tendencies, is a return of the sense or consciousness of sin. "The fool hath said in his heart, There is no God." Ps. 53:1. One of the hopeful signs is the basic discontent, here and there expressed, with the confused and befuddled thinking of our age about morals and religion. Dean Luther A. Weigle declared in his address at the opening exercises of the 109th year of the Yale Divinity School:

"The new paganism cannot last. I believe that we are on the threshold of a great revival of religious faith. The world is beginning to sense its spiritual hunger." H. J. S.

Bible Study

(It is suggested that all bring their Bibles to the M. V. meeting, and that some one be called upon to comment briefly, but with some previous study, upon each text.)

1. What encouragement and what warning does the apostle give to the youth concerning the moral standards of the world in the last days? 1 John 2:14-17.

2. What picture of this time is given by Paul? 2 Tim. 3:1-5.

3. Which of these characteristics have you particularly observed?

4. What does God say of those thus described? Verse 8. (See Rom. 1:21.)

5. How does Paul show that the great moral standards remain unchanged for all time? Titus 2:12-15.

6. What special call is given to the youth? 1 Tim. 4:12.

7. What must be our mental attitude toward right moral standards? Phil. 4:8.

8. In what is our only hope of safety? Mark 14:38.

H. J. S.

Study: Quit You Like Men

(1 Cor. 16:13)

To the Christian, moral standards can never be out of date, and the present decadence in human conceptions of right and wrong in thought and conduct is but a challenge to the youth who really love Jesus and who are constrained by the love of Christ and the hope of heaven to place themselves unequivocally on the platform which God has erected for His people.

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—"Education," p. 57. God is calling for such young people today, and He is finding them.

"The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven."—"Testimonies to Ministers," p. 18. The influence of such a life is incalculable and will tell upon the moral standards of an entire community.

"Gentle as is the atmosphere about us, it presses with a weight of fourteen pounds to the square inch. No infant's hand feels its weight; no leaf of aspen or wing of bird detects this heavy pressure, for the fluid air presses equally in all directions. Just so gentle, yet powerful, is the moral atmosphere of a good man as it presses upon and shapes his kind. He who hath made man in His own image hath endowed him with this forceful presence."—*Newell Dwight Hillis.*

We may expect to be considered old-fashioned, peculiar, or even fanatical, but with the assurance of the approval of our

Order all supplies from your Book and Bible House.

Master, and with a consciousness that our lives will influence others for God and eternal life, let us welcome as a badge of honor any disapprobation which may be heaped upon us. Read 1 Peter 4: 3, 4, 13, 14. The following, from S. D. Gordon, is to the point in this connection:

"There is with many a fear of being thought peculiar. Yet one of the fine, distinguishing marks of Christ's followers is that they are a peculiar people. That does not mean peculiar in an offensive sense, in criticizing all who differ with us, nor in setting up standards for others; not peculiar in oddity of habit or expression of opinion; but peculiar in the purity of the life, the loveliness of the spirit, the sweet charity of forbearance and thoughtfulness of others, in modesty of bearing, and in the earnest willingness to help and serve."

"Watch ye, stand fast in the faith, quit you like men, be strong."
H. J. S.

Discussion: The Need for Moral Standards

(The following are suggestions which may be used in discussion.)

WHILE ours is a day of changing standards it may be remembered that the most of our standards and conventions have grown up through centuries of experience of humanity. They are really the common sense of the ages applied to practical problems of conduct.

It is true that changing conditions of life may render obsolete some manners and prohibitions of etiquette; but on the other hand the standards of Christian living are based on enduring principles of righteousness.

It is not a sign of weakness but of strength to adopt certain conventions or habits in conduct which safeguard the character. In the treacherous ways of life, why should youth in its inexperience be wrecked upon the rocks of self-will or grounded on the shoals of indifference to principle?

Is there danger in "petting" and promiscuous kissing? The answer is to be found in the experience of those who do it. The reputation for being loose or easy is a serious handicap in the earnest approach to courtship and in the endeavor to higher companionship of life. Free and promiscuous social indulgences in youth mean cheap and loose standards in later life. Besides, the immediate dangers of inflamed and uncontrolled passions have wrecked many a young life, and left it a sad ruin upon the shores of time.

What about the movies? Is it really wrong to dance? These questions should be given brief, pointed discussion by those who really feel what they say. Helpful suggestions for those who discuss these problems will be found in the leaflet, "What About the Movies?" by M. E. Kern; the book, "The Lighted Way," by the same author; the leaflet, "Standards of Christian Living," by the M. V. Department; "Our Young People's Purity Problem," by Robert C. McQuilkin; and "Messages to Young People," by Ellen G. White.

H. T. E.

Our Heavenly Home

(Program for Week Ending September 26)

NOTES TO LEADERS: The programs for August were on soul winning. Those for September thus far have dealt with Christian experience and influence. How very fitting, then, it is to study this week concerning heaven—the eternal abiding place! The new earth, and the life of the saved in it, are neglected subjects in many places. They are seldom preached about, seldom written about, and, we fear, too little thought about, even by many Christians.

To leave out Christian experience or to neglect the importance of the future world, of rewards and punishments, is a decided loss to the welfare of the soul. It limits our vision, and strips faith of its very essence, and stunts the soul. It takes the heart out of missionary endeavor, kills the spirit of service, and destroys the zeal to carry the gospel "unto the uttermost parts of the earth."

Heaven is necessary to make the earthly life worth living. Without a heaven to look forward to, the life on earth would be without sufficient purpose or meaning. Without heaven, the earthly life would have no inspiration except selfish desire, self-preservation, or community comfort or convenience. The glorious decision of Moses, and countless others like him,

"rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," would be vain and meaningless, unless inspired by the "respect unto the recompense of the reward."

"The Holy City" would be fitting as a solo number.

"My Hope in Heaven."—Hold a testimony service following the study on "Our Heavenly Home," asking each to speak concerning his own personal hope in the home above.

H. T. E.

Bible Study: The Home of the Saved

The following books may be used as references in composing this Bible study on "The Home of the Saved," but be careful not to make the study too long: "Bible Readings for the Home Circle," pp. 772-777, 778-781, and 785, 786; "Bible Footlights," pp. 103-111; "Senior Standard of Attainment, Studies on Bible Doctrines," pp. 29, 30 and 62, 63; "Junior Standard of Attainment Manual," pp. 14, 15; "How to Give Bible readings," pp. 94, 95.

H. T. E.

Study: Our Heavenly Home

LET this be a study from the Spirit of prophecy. One way to conduct the study would be to assign a certain book to a member, and ask him to bring in a description of heaven from that book. Let each member have only two or three minutes of program time. It is not the thought that each should read publicly from the book whole pages of description, but rather that each tell in his own words as best he can what he has read. A very helpful sentence or brief paragraph might be read for the sake of exactness.

Another method of study in average-sized societies would be to have the books of the Spirit of prophecy at the meeting, and also a copy of the "Index." Let one take the Index and look up such words as "heaven," "reward," "hope," "preparation," and "faith." Select such references as hear on the life in heaven and upon conditions of entering heaven.

Still another method which might be used would be to select a few of the excellent passages describing heaven, and assign them to different members to be memorized.

The following books will be especially helpful: "Early Writings," pp. 17-19; "The Great Controversy," pp. 675-678; "Education," pp. 302-309; "The Story of Prophets and Kings," pp. 729-733; "Patriarchs and Prophets," pp. 447, 477.

H. T. E.

Reading: Heaven Is Like Jesus

"HEAVEN is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness, with everybody sure to get ample to eat. Heaven is like the woman sinner from the street who bathed the feet of Jesus in her tears and wiped them with her hair. I do not want to know more than that. It is peace, joy, victory, triumph; it is life. It is love, it is tireless work, faithful and unselfish service going on forever. The way to achieve all this is to try to follow Christ today, tomorrow, and the day after, through prayer and right living."—Henry Van Dyke.

Home

WHEN the golden sun is sinking
Mid the glories of the west:
And the rivulets seem drinking
Nature's colors at their best,
Comes a longing as I'm thinking
Of a home that used to be.

When the evening shadows, falling,
Seem to hush the breeze at will,
And to blend the night bird's calling
With the crickets' chirping shrill,
Comes a longing, heart-enthraling,
For the home that sheltered me.

When the moonbeams, gently streaming,
Shimmer through the dewy trees;
When the twilight tapers, gleaming,
Scatter brightness on the leas,
Come to me deep thoughts, while dreaming
Of a home I long to see.

Though new tasks come with each morning,
Earth's allurements crowd each day,
Let me heed the Master's warning,
"All things earthly pass away;"
But the home of His adorning
Will abide eternally.

—Ruth Anderson-Simpson.

Has your society prepared to hold cottage meetings?

Junior Missionary Volunteer Meetings

Why "Set a Watch on My Lips"?

(Program for Week Ending September 5)

BY MARGUERITE PERKINS

NOTES TO JUNIOR SUPERINTENDENTS: Help the Juniors to realize the importance of controlling their words and using them rightly. They must not depend upon their own strength to do this, but must go in prayer to Jesus. They can develop the art of saying things cheerily. Folks who have been ill in bed for months, do not brighten up when they see a boy or girl coming to visit them who they know will soon be reciting bits of news with a gloomy outlook. Much depends upon the way things are told. There is a fable about a king who was very desirous of finding out the meaning of a strange dream which had come to him in which all of his teeth were falling out. Finally a very wise man came to him with an interpretation: "O most unhappy king, your dream has a sad, sad meaning! It means that all your relations—your mother, your brother, your sister, and your wife—will die and leave you all alone." At first the king was very sad, but he soon became angry, and ordered the sage to be lashed 100 strokes. The second time, a wise man came to him. He hesitated to give his meaning of the dream, for he feared he might be beaten also. But here is what he told the king: "Be of good cheer, most fortunate king! Your dream promises you much happiness. For many years you shall live to rule over your people. You will be blessed with long life and health. You will live longer than any of your kindred." Of course, that pleased the king greatly and he rewarded this sage with 100 pieces of gold. The other wise men could not understand why the king had received the two interpretations so differently, but one old man said: "My friends, there are more ways than one of telling a thing."

Throughout the leader's remarks texts are mentioned which may be memorized and quoted by different Juniors.

For a duet, see "The Helping Word," No. 559 in "Christ in Song."

Leader's Remarks: An Index of the Heart

THE tongue is a talent which Jesus has given each one of us. Mrs. White says in "Christ's Object Lessons:" "Of all the gifts we have received from God, none is capable of being a greater blessing than this," for it is by the tongue that we are able to tell others of Jesus' love and lead them to Him. You remember the story Jesus told of the master who gave three of his servants talents. And what did he expect of those servants? They were to take care of the money and increase it. That means that Jesus wants us to improve our talents, doesn't it?

Many have the gift of saying friendly things to others, of making others happy with little effort of their own. That is a real talent, and Jesus expects us to use it. If we do not use it, it will decrease, and we will forget how we can make another's face brighten with happiness.

"Heaviness in the heart of a man maketh it stoop; but a good word maketh it glad." Prov. 12:25. Do you know something nice about some one? Try saying something pleasant to your loved ones or your friends! "I tell you a fellow's got to be just about as good as he can be to deserve a mother like mine," exclaimed Tom. And his mother looked so happy and proud that her son felt that way about her. No gift could have brought the pleasure that came to her heart when she knew that she was just the kind of mother he loved to have.

"My mouth shall show forth Thy praise." Ps. 51:15. Let us take this to mean praising Jesus by our words. If we profess to be Christian boys and girls, and still let loud and angry and ugly words come tumbling out upon the smallest cause, that isn't praising Jesus. But worth-while words, kind words, cheering words, are the kind that witness for Jesus. They show that He has changed our hearts and we are an honor to Him.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Ps. 19:14. It is not enough to stop those cross words at our lips. "Those things which proceed out of the mouth come forth from the heart; and they defile the man." Matt. 15:18. We must let Jesus keep the bad thoughts out of our hearts. He will give us grace to overlook mean and unjust things said to us, so that we will not even feel angry.

Our words are a real index to our characters. Just as the coated tongue is often a sign that there is something physically wrong inside, so does the hasty tongue reveal that there is something wrong with our hearts. If we are sick spiritually, our tongues will betray us.

"To be clean I must train my mind by deliberate effort on my part. I must read clean things; have honest, clean conversations. When unclean incidents, pictures, and stories have forced themselves upon me, I must not roll them over in my mind, but must deliberately turn my mind to things that are uplifting. This can be done. There is no better way . . . than by that supreme form of thought,—prayer." M. P.

Bible Study: Our Words

1. Who knows all about our words? Ps. 139:4.
2. Of what must we give account? Matt. 12:36.
3. Who witnesses the record of these words in the judgment? Dan. 7:9, 10.
4. What is said of those who whet their tongues like swords? Ps. 64:2, 3, 7, 8.
5. To what is the tongue compared by the psalmist? Ps. 52:2.
6. Who will dwell in God's holy hill? Ps. 15:3, 4.
7. What does the Scripture say of a word spoken in due season? Prov. 15:23.
8. How may we be prepared to speak words in season? Isa. 50:4; Mark 1:35.
9. What will discord at home prevent? 1 Peter 3:7.
10. What kind of words should we speak now when Christ's coming is near? 2 Peter 3:11; Eph. 5:15, 16, 19; 1 Thess. 4:16-18; Eph. 5:3, 4.—*Missionary Leader, May, 1926.*

Story: Grievous Words

"A soft answer turneth away wrath; but grievous words stir up anger."

Little Flossie Latimere was busily studying her verse for the Sabbath. Belle, Flossie's older sister, was wiping the dinner dishes. Belle's lips were firmly compressed, and there was an angry gleam in the blue eyes that were so like Flossie's. When she had finished her dishes and swept the floor, she went and stood by Flossie's side.

"I've got it learned," the child cried triumphantly, pulling Belle down on the lounge and nestling her golden head in her sister's lap. "Hear me say it." And once more the childish voice repeated the words.

"What are grievous words? and how do they stir up anger?" she asked abruptly.

"It means cross words, dear," and Belle smoothed the bright hair. "And they stir up cross feelings in the heart of the person to whom they are spoken."

"Like you and Ralph today," Flossie interrupted. "They must have been grievous words you said, weren't they, Belle?"

Belle did not reply. After a moment she went softly up to her room. Flossie's question had stung her, and as she stood before the glass, brushing her hair, she reviewed the scene to which the child had referred.

Mrs. Latimere was away on a visit, so Belle was house-keeper. She had gone to the sitting room a half hour after dinner, and had found Ralph had carried the cushions from the chairs to the couch, scattered the papers over the table, and overturned his sister's workbasket.

Belle had severely scolded him.

"You're a pretty Christian, Belle Latimere!" said Ralph as he dashed away, slamming the door after him.

"I wish I could be a better sister to Ralph. I love him, but, oh, my horrid temper!" thought Belle, and she brushed away the tears.

She finished her simple toilet and descended the stairs. "I've proved the last part of Flossie's verse, now I'll try the first," and a quick prayer winged its way to where no cry for help is ever unheeded.

Belle went straight to the sitting room, and began putting it in order. In a few moments Flossie came in. "Please, can't I go out where papa and Ralph are?"

"Papa has gone to town, but you can go to the west barn where Ralph is packing apples," Belle said, kissing her. "Get your hat, Blossom."

"T's hungry, sister, hungry for crullers."

Belle laughed and hurried to the pantry. Coming back, she gave the child, besides her own crullers, three wrapped in a paper.

"Give them to Ralph, say your verse to him, and tell him Belle said she wished she had studied the first part of it this afternoon."

An hour later, when Flossie came back, Belle, who was beginning supper, asked softly, "What did Ralph say?"

How many of your members are still keeping the Morning Watch?

"He said to tell you the crullers were jolly, and he'd learn the verse too. Won't it be fun for us all to learn it?"

Ralph was washing at the kitchen sink when Belle came from the basement. You know how hard it is to confess a fault, and it was no easier for Belle than for you or me. But help came to her in that moment of silence—shall we say in answer to the prayer of a few hours before?

"Forgive me, Ralph, for my hasty words;" her voice trembled a little. "I am ashamed of myself for—"

"Now don't say anything more, Belle," and a blush went over his tanned cheeks. "I was the one to blame, and, sister, I'm sorry I said what I did about—well, you know."

"I don't blame you, Ralph. I am a faulty Christian, but I am going to try to do better. I have a dreadful temper."

"Well, you are not alone there. That is a family possession of the Latimeres'; Belle, we'll fight it out together."

"Yes," and a pleasant smile lingered around the girl's lips. "We'll prove that 'a soft answer turneth away wrath,' as well as 'grievous words stir up anger.'"—*Adapted from the Philadelphia Methodist.*

Nellie's Repentance

O JACK, are you awake? So am I. And, Jack, I say,
I'm truly very sorry for the words I said today
When you and I were angry; you broke my doll, you know,
And I thought you were just hateful, and—and I told you so.
But since I went to sleep, I had a dream so queer,
And somehow it has made me very sorry, brother, dear,
For the quarrel that we had. And, O Jack, I'll tell you
true,
All day I've been unhappy because of it. Have you?

Well, I dreamed a pure white dove went slowly flying by,
But his wings were, oh, so tired, and he couldn't reach the
sky;
And something made him falter; he seemed to be in pain;
And, Jack, his wings were covered with some dark kind of
stain.

Then I said, "Oh, what's the matter? What can the
trouble be?"
And the dove said, "Little girl, you and Jack have wounded
me.

All the naughty words you spoke without a thought or care
Up to the skies above us, for record I must bear.
But the burden is so heavy that I tire on the way,
Though the words must be recorded that are uttered day
by day.

And the angels up in heaven, oh, you can't think how they
grieve
For every word of anger or unkindness they receive!"

Then the dove flew sadly on; and, O Jack, it made me cry
To think how much of sorrow we are sending to the sky.
I was sorry, oh, so sorry! and presently, dear Jack,
What do you think? Why, presently, the dove came flying
back;

And his wings were white as snow, and light as light could
he,

And the burden he had carried, no longer could I see.
And he told me that my sorrow made his burden fall away;
Then, O Jack, I felt so happy, more glad than I can say!
Then something woke me up, and I wanted to tell you;
And—Jack, give me your hand; are—are you crying, too?

—*The Youth's Companion.*

Keeping Watch of My Influence

(Program for Week Ending September 12)

BY H. C. KLEMENT

NOTES TO JUNIOR SUPERINTENDENTS: There is nothing in the universe that stands alone—nothing solitary. No atom of matter, no drop of water, nor ray of light exists in the state of isolation. Everything belongs to some system of society of which it is a necessary part. No one liveth to himself. It is one of the talents we all possess. Help the children to see the part they bear in relation to their playmates and companions. (See "The Desire of Ages," Chapter VII, and "Christ's Object Lessons," pp. 339-342.)

Poem, "My Creed," see p. 9.

Object Talks: A big full-page advertisement from a magazine will suggest a lesson on the topic. What is an advertisement for? To make known the goods the merchant has to sell. Have we ever considered that each one of us is God's advertisement in the world? Other boys and girls read us.

"Our Master wants us to shine so as to make one little spot of the world brighter. Shining is always costly. Light comes only at the cost of that which produces it. An unlighted candle does no shining. Burning must come before shining. We cannot be of great use to others without cost to ourselves. Burning suggests suffering. We shrink from pain; we do not set it down among the pleasant things of our life. We are apt to feel that we are doing the greatest good in the world when we are strong and able for active duty, and when heart and hands are full of kindly services. When we are sick and all of our activities have been dropped, we feel that we are no longer of use, that we are not doing anything. But if we are patient and submissive, it is almost certain that we are a greater blessing to the world in our time of suffering and pain than we were in the days when we thought we were doing the most by our work. We are burning now, and shining because we are burning."—*Miller.*

Have the Juniors tell of the individuals who have influenced them in the right way. Then give opportunity for a testimony meeting, to tell what they desire their influence ever to be.

Story: It Changed a Father's Heart

I REMEMBER a certain little boy who became a Christian. His father was a profane, drinking man, and would not allow a minister to come into his house. Some one took the little boy to Sabbath school, and he there found the Saviour. Later his father found him on his knees praying. The father became angry. He pulled his son to his feet, and asked what he was doing. He said he was praying that Jesus would make him a good boy. "You have heard me say I would not have any one living under my roof that prayed. If I again catch you praying, I will flog you." The boy was obedient, kind, and affectionate, and tried to honor Christ. His father did all he could to keep him away from Sabbath school and from praying; but one day he again found him on his knees. He flogged him and in great rage said the next time he found him praying he would have to leave the house. The lad prayed in secret that God would convert his father. But again his father found him praying. He ordered him to leave the house, and take his things with him. The boy went to his mother and bade her good-by. "My boy, where are you going?" she cried. "I don't know." "What do you mean by bidding me good-by, then?" "Father says I cannot stay at home any longer, because I have been praying." His mother knew it would do no good to remonstrate. He bade good-by to his little sister and brother, he bade his father good-by, and told him that as long as he lived he would pray for him. Then he went away, not knowing where he was going. He had not gone far before the Holy Spirit touched the father's heart. He ran down the street, overtook the boy, and said, "If religion will do this for you, I want it."—*Adapted from D. L. Moody.*

Story: Jack's Lesson

"Oh, dear," said Archie's mother as she drove into the yard, "the garage doors are closed. Now I shall have to get out and open them myself."

But a bright pair of eyes had seen her coming, and a little boy ran from the garden and opened them.

"You're a helpful boy," said mother. "Who told you to do that?"

"Nobody, I did it myself," said the little fellow proudly. "That's the way Jack does."

"And who is Jack?"

"He's the boy that's come to live in the next house."

"And that's the way Jack does, is it? Well, I am very glad Jack is that kind of boy, and that he lives next door."

Archie had taken a great fancy to the boy next door. He was three or four years older—just old enough for a small boy to hold as a hero. One day Archie saw Jack take off his hat to a lady on the street, and after that Archie's hat always came off. Jack did not know for a long time how faithfully his little neighbor was copying him.

A bridge near the two houses was being repaired. At a little distance above it, a temporary bridge was built. But Jack, on his way to and from school, did not like to take time to go around that way, and several times he crossed on the narrow timbers of the old bridge that was being repaired.

"I wish you wouldn't do that," said his mother.

"O mother, it's perfectly safe!"

"But, Jack, it seems really dangerous. Please don't try it again."

Junior Societies in schools should be organized this month.

Jack intended to pay heed to his mother's wishes, but the next day as he neared the bridge he stopped, thinking impatiently, "I was sure they would have the planking down today. I'm in such a hurry. It is only a step over, and not a bit of danger."

Still Jack realized that he was disobeying his mother. He picked his way along the timbers and was over in less than a minute. He ran on, but turned suddenly at the sound of shouts behind him. The workmen had been eating their lunch near by. Jack saw them motioning to a small figure on the narrow timbers. Yes, it was Archie. Jack ran toward him, but the small figure wavered a moment, and fell into the swift current below. The men rescued him and carried him, unconscious, to his mother. Jack followed with anxiety.

When at last the child came to himself, he said, "I'm alive, mamma. What makes you cry?"

"O Archie, my little boy, how could you go into such a dangerous place?"

"Why, that's the way Jack does."

Jack's face showed all he felt, though it was hard to find words to express it. In telling the story to his mother he finished, "And, O mother, to think that my disobedience might have cost that little fellow's life! I have learned a lesson I shall never forget; no, never!"

And Jack kept his word.—*Adapted.*

Symposium: My Talent—My Influence

A LITTLE girl was to have an operation. The surgeon was about to give her ether when he said, "Before we can make you well, we must put you to sleep." "Oh, if you are going to put me to sleep, I must say my prayers first," said the little girl. Afterward the surgeon said he prayed that night for the first time in many years.

One boy, whose parents were not Adventists, had just entered school. He heard other boys in the fifth grade speaking of how many chapters they had read in their Bibles. He asked them what they were doing. When told, he said nothing, but in three days told them he had read twenty-eight chapters in his Bible. They found, by a friendly quiz, that he knew what he had been reading.

A beautiful statue once stood in the market place of an Italian city. It was the statue of a Greek girl. A ragged, uncombed little street child, coming across the statue in her play, stopped and gazed at it in admiration. She was captivated by it. Moved by a sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it, and she got a new idea. Next day her tattered clothes were washed and mended. Each time she looked at the statue she saw something of its beauties, until she was a transformed child.

Keeping Watch of Our Work

(Program for Week Ending September 19)

BY MARJORIE WEST

NOTES TO JUNIOR SUPERINTENDENTS: "Work" includes all the activities of the Junior,—society work, band work, individual work, as well as his work in the home. This week there ought to be a check-up of the various bands. The monthly topic for September is "Keeping Watch." This week we learn to watch our work.

Prayer Suggestions.—"Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know."

"Help me to be more true and kind from day to day,
And just a bit more fair in some small way.
Help me think some kindly thoughts of all the folks I know,
And in the presence of distress a helpful spirit show.
Help me to keep my brother's heavy woe in mind,
And hour by hour and day by day be kind.
Help me to share some weary traveler's crushing load,
And help some wanderer back into the road.
Help me to be forgiving and from censure free,
And be to others what I'd have them be to me."

Have your members read three quarters of the Bible through?

Blackboard Acrostic, "Go Right on Working." That spells grow. Nothing is so inspiring as growth.

Summarizing, lead a discussion, using such questions as the following: What is our work as a society? What is my work as an individual member of the society?

Devotional Study: "My Task"

(Answers may be read by several Juniors)

1. WHAT did Jesus consider His work to be? John 6: 38.
 2. Did Jesus finish His work? John 17: 4.
 3. Is there something for each young person to do? "Christ's Object Lessons," p. 327, top; 1 Tim. 4: 12.
 4. What lines of work does the Lord expect of us? "Messages to Young People," p. 217, par. 1.
 5. What is the special work for Juniors? "Messages to Young People," p. 225, par. 2.
 6. What must our character be to accomplish our task? Prov. 22: 29; "Education," p. 57, par. 3.
- (Here you may refer to the story of Joseph, or the story of the good Samaritan, Luke 10:30-34.) M. W.

Work

God give to me the sight to see;
Give wisdom clear that understands
The fine, high-hearted dignity
Of work I do with my two hands.
No matter what the task may be
I'll not complain or ever shirk,
But strive in all sincerity
To love my helpful work.

While I am young, help me to know
That work is good and effort fine.
They make my soul and body grow,
So I will take true pride in mine.
Teach me to love my work today,
And even look for things to do
That shall help others on their way.
Thus working, Lord, I work with you.

—*Author Unknown.*

Talk: Keeping Watch—That I Find My Place

My purpose as a Missionary Volunteer is to do God's work. By and by I may be trekking out in the middle of Africa, or paddling up the headwaters of the Amazon, or trudging on the bypaths of China toward a far mission; but just now I am trekking behind the cows from the pasture, and pumping up the water from the old well, and trudging on the road to school. And every one of them is God's errand.

I may help make garden for the elderly man next door now, and by and by be feeding the starving Chinese; I may tie up the stubbed toe of a little brother now, and by and by be treating the wounds of the disease-stricken; I may run errands for mother now, and by and by be teaching the Eskimos in Alaska. The more practical things I learn how to do, the more I can be of use in helping others. Farm work and work with tools, housework and nursing, and practice in fieldcraft, woodcraft, and watercraft, are things for Volunteers to learn as they can, for the purpose of being of more use to others.

Sometimes people grow discouraged because their work does not seem to count for much. A taper lay in a drawer, when its owner took it out and carried it away. "Where are you taking me?" asked the taper. "To show big ships their way across the sea," was the reply. "But no ship could see by means of my tiny light." "Leave that to me," said the owner, as he lighted the big lantern and blew the taper out.

It may be that I can help to bear more burdens if I but watch. In Shanghai, China, it is a common sight to see four or five coolies pulling a cart, often heavily loaded. They get on well enough on the level, but when they come to go up over the bridges, they often find it difficult to tug the cart up. As one missionary crossed a bridge one day, he saw a well-dressed Chinese gentleman, whom he knew, go to the assistance of a cart that was stuck. In answer to a question he said, "That is my work; whenever I see them unable to pull their loads, I help them to the top, and then preach the gospel to them. I tell them, 'It is because I am a Christian that I helped you.'"

It may be that I am the one who can bring some one to Christ. A visitor to a pottery factory noticed that all the molding was done by hand. He said to the workman, "Why do you not use a tool to aid you in shaping the clay?" The workman replied, "There is no tool that can do this work. We

have tried different ones, but it needs the human touch."

I can do my work, whether it be lightening some one's burden, or easing some one's pain, or putting a song in some one's heart, if I ask Jesus to help me. M. W.

Talk: Keeping Watch—That I Do My Work Well

(Proverbs 22:29)

"WITH such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*"Education,"* p. 271, par. 2.

Every bit of work I do, if I do it faithfully, gives me some knowledge or skill that will enable me to do my next bit of work a little better. The man who is now superintendent of a large railway was once employed to carry drinking water to the men working on a new line. When he was carrying that water, he did it well and kept it clean, fresh, and cool for the thirsty men. The Junior who does the seemingly unimportant thing well from the start and does it cheerfully, will have no trouble with more important matters. It is not what we get out of work, but what we put in, that is the test of success.

A man tells that one day he came out of a hotel whistling quite low. A little boy playing in the yard heard him, and said, "Is that the best you can whistle?" "No," said the man, "can you do better?" The boy said he could. "Well, let's hear you." The boy began to whistle, and then insisted that the man should try again. He did so, and the boy acknowledged that it was good whistling. As he started away, the little fellow said: "Well, if you can whistle better, what were you whistling that way for?"

Why should not any one do his best, if he does anything? The world has plenty of poor, slipshod, third-class work done by people who could do better if they would.

(The Junior may give from his own experience illustrations of how when tempted he overcame and did his work well, or how great men's lives have become great because of doing little things well.) M. W.

A Glimpse of Our New Home

(Program for Week Ending September 26)

NOTES TO JUNIOR SUPERINTENDENTS: This week's program suggests a splendid point of contact that almost every boy and girl will understand. Few children of this day have not experienced the thrill of moving to a new home. There may be regrets at leaving the old home, but always there is an expectancy in moving, especially if one has not visited the home-to-be. Of course, the wise person always finds out all he can about the new place previous to renting or buying it. Father and mother visit the new home, if possible, but in most cases the children must wait until actual moving time. In the meantime, what dreams they build up around this new home! How they live in anticipation! Study the dictionary definitions for "anticipation." One given by Webster is "a previous view or impression of what is to happen." Today we shall see how much we can learn about the most wonderful new home any of us will ever have. None of us have seen it, but our anticipations cannot mount too high. Even Webster must have recognized that it would be the highest anticipation, for he gives as an illustrative example, "The anticipation of the joys of heaven." Repeat together Jesus' promise in John 14:1-3. May this meeting arouse such joyous anticipation in the hearts of the Juniors that they will love the thought of our home in heaven.

Read in Preparation for This Meeting as many as possible of the following references: "The Great Controversy," pp. 674-678; "Testimonies for the Church," Vol. II, pp. 265-267; "Education," p. 307; "Early Writings," pp. 13-20; and Revelation 21:1 to 22:7. It would be well to have the Juniors all read for themselves the references from "Early Writings" and the Bible, with a view to being able to tell at least one condition that we shall find in our heavenly home.

The Scripture Reading, Illustrated and Discussed.—Read Rev. 1:1-3; 21:1-7. It would be tedious to read all of chapter 21, but it can be made very real and interesting to have the Juniors follow with you through the chapter, pointing out the different features of the New Jerusalem. You might have it sketched on the blackboard, or, if your society is small, a

sand-table or blocks could be used. The week before, when the preparatory reading is assigned, ask different ones to bring in colored stones that resemble the jasper, the sapphire, the emerald, etc., which they can place in the building.

Reading: "The Saints Reward."—"Early Writings," pp. 288, 289. Point out that the real reward is that we shall forever be with Jesus. It is He who has made it possible for us to enter this heavenly home.

A Good Closing Song: "Marching to Zion," No. 887 in "Christ in Song." E. E. H.

Illustration: "Heaven, Where Christ Is"

"A BOY who had been serving the Lord for a few months visited a dying man and offered to read the sweetest verse in the Bible. He read the first two verses of John 14. 'My boy,' said the aged Christian, 'that is a very sweet verse, but look on me, my son; do you think it is a mansion that this old head is longing for, a pearly gate that these old eyes are longing to see, a golden street that these old feet are longing to walk? No, no, boy; please read the next verse!'"

"Then the boy read, 'Where I am, there ye may be also.' The old man said, 'Now you have got it, my boy; it is the Master that I want.'"—G. B. F. Hallouk.

The Way to Heaven

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

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

The Lord of the land to which we go
Has servants many and true,
And the only road to their heavenly home
Is the one you are walking, too;
And never yet was the way so hard,
Or the night so dark and long,
But some one offered a helping hand
And some one started a song.
So "turn to the right, and keep straight on,"
And a guidebook will be given;
There's no map shown of the lands around,
But it tells the way to heaven.

—Annie Johnson Flint.

Symposium: Who Will Help Us Prepare for Heaven?

(Read also the omitted portions.)

1. "HEAVENLY beings still visit the earth, . . . with the natural sight."—"Christ's Object Lessons," p. 176.
2. "We need to understand better than we do the mission of the angel visitants. . . . promises of God."—*Ibid.*
3. "Angels ministered to Jesus, yet their presence did not make His life one of ease and freedom from severe conflict and fierce temptation."—"Testimonies," Vol. II, p. 509.
4. Angels are sent to prepare unbelieving hearts. "Testimonies," Vol. I, p. 186.
5. "God and Christ and angels are all ministering . . . with heavenly beings."—"Christ's Object Lessons," p. 373.
6. When holy angels pass through your room, they may be led to linger, attracted by the prevailing order and cleanliness "Testimonies," Vol. VI, p. 171.
7. "By co-operating with heavenly beings in their work on earth, we are preparing for their companionship in heaven."—"Christ's Object Lessons," p. 389.
8. "To those who carry forward His work in face of . . . guardianship of His holy angels."—"Testimonies," Vol. VII, p. 170.
9. "All who engage in ministry are God's helping hand. . . . have the benefit of their education and experience."—"Education," p. 271.

E. E. H.

Be sure to read the Officers' Page this month.

OUR FOREIGN MISSIONS

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

Our Mission Boat Fleet

MANY of our older believers can remember well when the schooner "Pitcairn" was fitted out here in the homeland, paid for by general contributions, even the children taking part, to carry missionaries into the South Pacific Island field. God greatly blessed that endeavor. Not all may know that through the earnest endeavor of our Australasian brethren and sisters from time to time four seagoing craft have been built especially for our own mission work among the various groups of islands included in that division's mission field. The fourth sturdy little craft has just been added, making her maiden trip of 1,800 miles from Sydney, Australia, to the New Hebrides Islands. These boats are, in order of their size, the "Melanesia," "Veilomani," "Loloma," and "LePhare." The experiences of these our brethren missionary mariners become a thrillingly interesting section of our world mission story of advancement. Our experienced Missionary Captain, J. C. Radley, in telling the Australian brethren and sisters of his seafaring experience, says that he has traveled 100,000 nautical miles with "Melanesia," on the "Loloma," 15,000 miles, and on the "Advent Herald," 20,000. Of this maiden trip with the "LePhare" he writes:

"At daylight we hove up anchor and steamed down the Sydney harbor and cleared the Heads at 7 A. M. The weather was still heavy, but not enough to make us turn back for shelter, so we set our course for home [New Hebrides]. On our second day out the wind changed to the northeast, and blew from that direction all day. This was a head wind for us, so we had to alter our course to the north; but at sunset it again changed back to the east, and set in strong, soon working up a rough sea.

"You should have seen us in that sea! We went up and down, this way and that. We were pitched and tossed in every direction, seas broke over us, the decks were full up to the top of the rail, and water went everywhere. Beds, blankets, engine room, and everything we had got wet; and to make matters worse, the sun did not shine for four days, so we could not dry our things.

"The third day was about the same, only the things that were wet got a little wetter. The bilge pump refused duty, so I had to take it to pieces and clean it out. When it started, it gave me a good shower bath of bilge water, mixed with grease and oil, and for the first time in my life I was seasick, though I have been fourteen years on the sea.

"On the afternoon of the fourth day the sun came out for a little while, and in a few minutes the deck was alive with all hands hanging out beds and blankets. Every available place was taken up with them. The sun did not shine out for long, and the spray did more damage than the sun did good, so we were no better off, and had to sleep in wet beds all the way.

"On Sabbath morning there was an air lock in the fuel pipe which stopped the engine, so I let her remain quiet for about four hours to give the boys a chance to have a sleep. We started the engine at 3 P. M., and ran it all the way to the New Hebrides. With the exception of the bilge pump blocking up, we had no trouble with the engine. It was a severe test to run the engine for ten days and nights under those conditions. No other engine would have done it except a Deisel, and I am more than satisfied with it.

"On the evening of the eighth day we passed within about twenty miles of the Isle of Pines. I said to the boys, 'You might see land today.' They looked for it, but owing to the weather being hazy, they could not see it. The next day we passed by Erromango, and I again said, 'You might see land today;' but the weather was dull, so we passed by and did not see anything. In the evening I said, 'Never mind, you will see Vila Island in the morning,' but they began to doubt me about seeing land. One quietly said, 'Me wait and see.' Another said, 'Might be all the same;' but one came out and said, 'Master, which way? You me stop along salt water ten days, you me walk all about, sometimes go east, sometimes northeast, now two days you me go north; which way you savey Vila him he etop ahead? Me wait. You speak, you savey him he stop ahead, all right, tomorrow me savey, but me thinks you lose him road.'

"On the tenth day all were up early looking for the promised land, but no one could see it for a while, owing to the dullness of the morning. But about seven o'clock, sure enough, there was land ahead. I expected to see them jump around and shout, but they calmly looked at me and said, 'Master, you true.'

"We arrived at Vila about 11:30 A. M., and were glad to be able to sit down without having to hold on to something to steady ourselves. Although we had a very rough journey and things were anything but pleasant, still we were confident that the Lord was taking care of us. We were able to have only one worship together on all the trip; everything was wet and we were unable to sit down together, so we just had to have worship by ourselves. The boys and I talked about how we could feel that the Lord was taking care of us. We felt very much impressed.

"Since we arrived in the group, we have visited most of the mission stations, and everywhere we go the people are pleased with the new boat. And I want to tell you that I have heard many a prayer asking God to bless the people who have been so kind as to give us this good boat."

Where the Need Is Great

Dr. R. R. REED, entering into medical missionary work at Juliaca, Peru, where our hospital in charge of Dr. Graybill has exerted such a wide influence for good, gives a little insight into the great need of the people and how medical ministrations are appreciated. At one time an attempt was made to close this clinic, but because of the high esteem in which it and its workers are held by the people, both Spanish and Indians, within great distances about Juliaca, Dr. Reed expresses the opinion, "I have no fear that the Clinica will be closed by government order, as these people would not stand for it. This is one spot on the mountain that is well thought of by all classes." Of his experiences he writes:

"It is quite different here than in the homeland, where there are so many doctors and competition is so keen. Here we are absolutely the only hope these people have for medical assistance, without competition of any kind, and many times the only pay we get is gratitude of the deepest degree. Probably one half of our work at the Clinica is paid for in this manner, but even at that our books look very well from the financial standpoint. Thanks to Dr. Graybill's wonderful reputation as an American doctor.

"I get calls from great distances to come and see some one who is unable to get to the Clinica, and it makes me happy that I am here when I see how glad they are to see me. They treat me like royalty. Nothing is too good for them to bestow. In fact it is rather embarrassing at times, they are so profuse in their expressions of appreciation.

"One trip of 120 miles over Peruvian roads to see a man with acute nephritis made me resolve never to turn a call down, if it were at all possible to get there. When I reached this little town away around on the other side of the lake, there was not one, but a group of patients awaiting me. They said if I would stay two weeks, I would be as busy every minute as on this visit. And I believe it. There are dozens of towns with not even a druggist.

"No one knows how it feels to be really appreciated until one tries to relieve some sick person in an isolated place such as this. This affords true satisfaction, and makes me supremely happy to be in such a place doing the best I can to help the people. Pray that through our ministrations many may be drawn to the Saviour who came to earth to seek and save the lost."

Wondered About the Sabbath

SUPERINTENDENT W. E. STRICKLAND, of Honan, China, tells how a Chinese brother was led by the Spirit into obedience of the Sabbath commandment:

"The Lord works in various ways to save His people. One old brother, recently baptized, was telling how the Lord led him. He said he was a Christian, had been one for a long time, and he loved the Lord and wanted to be obedient to His will. As he read his Bible, he time and time again came to references that mentioned the Sabbath. He said he read the ten commandments, and there it said the seventh day was the Sabbath. He decided he would look for light, so he went to see his foreign pastor. He said, 'I asked him, "Since the Bible says we should keep the Sabbath, the seventh day, why is it we keep Sunday, the first?"' He told me the Sabbath was the old law, that the law was done away, and we were no longer under the law, but under grace, and for me not to worry about the day, but to love the Lord and trust in Jesus. I accepted this, but it didn't keep me from thinking about the Sabbath. And I couldn't help wondering about it and talking about it to others.

"One day one of my brother church members told me that if I wanted to know about the Sabbath, I had better go and ask the Seventh-day Adventists, that they could answer that question for me. He told me where I could find them. Thank the Lord, I found them, and now I know the truth and can read my Bible and know that when it says Sabbath it means Sabbath, and not Sunday.' God's Spirit is searching out the honest in heart, no matter where he is or what his color."

MISSION BOARD.