

The Church Officers' Gazette

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NO. 6

Church Officers' General Instruction Department

Calendar

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- Hymn.
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Lesson

THE ORDINANCES

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| 1. Jesus washes disciples' feet. | John 13: 3-5. |
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- | | |
|-------------------------|--------------------|
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| 5. Cup of remembrance. | Luke 22: 19. |
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"The holy Watcher from heaven is present at this season to make it one of soul-searching, of conviction of sin, and of the blessed assurance of sins forgiven. Christ in the fulness of his grace is there to change the current of the thoughts that have been running in selfish channels. The Holy Spirit quickens the sensibilities of those who follow the example of their Lord. As the Saviour's humiliation for us is remembered, thought links with thought; a chain of memories is called up, memories of God's great goodness and of the favor and tenderness of earthly friends. Blessings forgotten, mercies abused, kindnesses slighted, are called to mind. Roots of bitterness that have crowded out the precious plant of love are made manifest. Defects of character, neglect of duties, ingratitude to God, coldness toward our brethren, are called to remembrance. Sin is seen in the light in which God views it. Our thoughts are not thoughts of self-complacency, but of severe self-censure and humiliation. The mind is energized to break down every barrier that has caused alienation. Evil thinking and evil speaking are put away. Sins are confessed, they are forgiven. The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together in a blessed unity."—*"The Desire of Ages,"* pp. 650, 651.
G. B. THOMPSON.

The Church—No. 2

In a preceding article on this subject it was shown,—

1. That "the church of the living God" is of divine origin; that it is the most important organization on earth, and that if all its arrangements were carried out as God designed they should be, there would be no need of other benefit societies, unions, etc.

2. That the church of God signifies the true followers of the Lord Jesus Christ wherever they may be.

3. That the church has existed ever since men first embraced the gospel.

4. That the foundation of the church is the Lord Jesus Christ.

5. That the church is the body of Christ, and that to be a true member of the church is to be a member of Christ's body.

6. That the church is to be Christ's representative on earth, to reveal him to the world.

7. That the church of Christ is the only object on earth on which he bestows his supreme regard.

The close and sacred relationship between God and the church is shown by the following expressions: "The holy people, the redeemed of the Lord" (Isa. 62:12); "The people of thy holiness" (Isa. 63:18); "My people" (Rev. 18:4); "the children of God" (Matt. 5:9; Gal. 3:26; Rom. 8:16); "my sons and daughters" (2 Cor. 6:17, 18; Rom. 18:14); "the family," or household, of God (Eph. 3:15); "My brother, and my sister" (Mark 3:33-35).

By what process is it possible for wayward, sinful men and women to become "children," "sons and daughters," of the living God? It is by birth, and *by birth only*. Said Jesus, "Except a man be born anew ["from above," margin], he cannot see the kingdom of God." John 3:3, R. V.

Through the fall, man became the bondservant of Satan. Rom. 6:16; 2 Peter 2:19. We are therefore rightly called the "children of the wicked one." Matt. 13:38; 1 John 3:10.

But God has made provision by which all men may be born again, re-created, made new creatures. Says John, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

Peter tells us that this new birth is wrought "by the word of God, which liveth and abideth forever." 1 Peter 1:23. Christ, the living Word, says, "The words that I speak unto you, *they are spirit, and they are life*." John 6:63. The writings of the prophets and apostles are the words of Christ, which are spirit and life; they are the Word of God that liveth and abideth forever, and by which the new birth is wrought.

This new birth transforms the nature; and it is this change of nature, and this *alone*, that makes one a child of God—a member of the true church. This is an important consideration; for we have reached an age when multitudes base their hope of a future life more on their connection with a church organization, and their performance of religious ceremonies, than on a change of nature. But, "except ye be converted," said Christ, "ye shall not enter into the kingdom of heaven." "Ye must be born again."

But the words of Christ are life to only those who believe them. Paul says, "Ye are all the children of God *by faith*." Gal. 3:26. Faith opens the heart to the reception of Christ, his Spirit, and his word. We "receive the promise of the Spirit *through faith*." Gal. 3:14. "As many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. And the "Spirit itself beareth witness with our spirit, that we are the children of God." Verse 16. "At that day [when ye receive the Spirit] ye shall know that I am in my Father, and ye in me, and I in you." John 14:20. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

From the foregoing it is certain that to be a member of "the church of the living God," one must be born from above; he must be a new creature; he must be a member of

Christ's body; he must have the living presence of Christ abiding with him. Then he is a child of God, a member of the household of God, whether or not he is connected with any visible, local organization on earth. Without this union with Christ, and this heavenly birth, he is not a member of the true church, though he may be formally connected with all the church organizations on earth.

"By their fruits ye shall know them."

A. G. DANIELLS.

Educational Sabbath, June 3

THE North American Division Conference Committee has chosen Sabbath, June 3, one of the two educational Sabbaths of the year, as the day upon which consideration will be given to our rural school work in the South. In a recent number of the *Review and Herald* there was an article on this question. In it was given an account of the work of a committee appointed by the fall council of 1914 to give consideration to the rural school work, and of their report, which was adopted by the fall council of 1915. The adoption of this report has established the rural school work upon a substantial basis, as a part of our regularly organized conference work.

The Spirit of Prophecy has plainly spoken concerning the need for this self-supporting work in the South, and of the duty of our people to lend their sympathy and support to it. There is a work to be done in the rural sections of the country that can be accomplished best only by having men and women live in these communities, educating the people, and winning them to the truth. Accordingly it is a fitting thing that one of the two educational Sabbaths of this year should be given to the consideration of this feature of our educational work.

The program and readings will be prepared and placed in the hands of all our church elders in sufficient time for them to make ample preparation for carrying out this Educational Day program.

FREDERICK GRIGGS.

Shepherds

THE greatest need in our churches is that of true shepherds. Men are wanted who love the flock, and who will study to know the work of a shepherd, and will take delight in doing that work,—undershepherds who labor to meet the approval of the Chief Shepherd, expecting at his appearing to receive a crown of glory.

Love, large-hearted, tender-hearted, unselfish love, is one of the first and chief qualifications;—love that can suffer long and is kind; that envieth not, and vaunteth not itself; that is not puffed up; that doth not behave itself unseemly; seeketh not its own; is not easily provoked; thinketh no evil. This love never faileth.

The Bible injunctions to shepherds are: "Feed my sheep," "Feed my lambs," "Carry the lambs in your bosom," "Lead them to still waters." They are to be fed in good pastures—green (fresh) pastures, on high mountains; not in low, swampy, boggy, dark places.

Seek that which is lame or lost; bring again that which has been driven away; bind up that which is broken; strengthen that which is sick or diseased; cause them to lie down and rest. See John 10 and 21: 15-17; Ps. 23: 1-3; Ezekiel 34.

What a picture is here presented, the undershepherd following the example of the Good Shepherd! Do you see that shepherd hunting through the Word, and in the "Testimonies for the Church," and through the late numbers of the *Review*, for a piece of fresh, green pasture for his flock next Sabbath? Do you see another tenderly binding up the wounds of some maimed sheep? Do you see the shepherds out seeking the lost or discouraged ones? Perhaps the elder, or shepherd, is seeking to lead his flock to rest. How much the Bible speaks of the flocks resting "beside still waters." "There they shall lie down in a good fold," and at last "dwell safely in the wilderness, and sleep in the woods."

In all this we hear nothing about beating the flock or scolding the flock, or standing off and throwing stones and sticks

to arouse a lame or sick sheep. That would be a dangerous process. You might greatly injure the one you sought to arouse, or miss the one aimed at, and hit another.

Go straight to the lame sheep; get close to him, find out his trouble, and like a kind, loving shepherd, bind up his wounds, and pour in oil, and do it quietly. Surgical operations are not generally performed in public. The feelings of the sick are more tender than those of the well. Every faithful shepherd will know something of the diseases of the sheep, and will acquaint himself with the remedies for the various maladies. So also should the shepherd of Christ's flock be prepared to minister to the spiritual necessities of his flock.

The faithful shepherd diligently watches his flock. He at once misses an absent one, and goes to hunt him up. He is personally acquainted with every one. He knows them in their homes. Jesus visited the homes of the people. He was acquainted with the home life of Matthew, of Simon, of Martha and Mary. So also did the apostles come close to the people. They visited "from house to house." This is the work that is needed. Your hearts will warm up as you engage in such work, and your ideas will brighten. By knowing the people, you will be able to shape your studies to meet their wants.

Brethren, fellow shepherds, let us pray for "largeness of heart," for nobility of character, that will lift us high above the petty ambitions and grievances, into the broad field and invigorating atmosphere of heaven. Brethren, we want light, breadth, and sweetness. We all need them, and God wants us to have them. If we have these traits, our brethren will know it, and will be encouraged, and will seek the same blessings for themselves.

G. B. STARR.

Quarterly Business Meeting of the Church

THE quarterly business meeting is usually held the evening after the Sabbath, on Sunday, or on some week night early in the quarter. At this meeting full information should be given to the congregation regarding the workings of the church for the quarter just closed, and in case of the January meeting, of its workings for the year. As far as possible these reports should be presented in writing, and should include,—

1. A report from the clerk, showing the number of members received and dismissed during the year, the present membership of the church, and a brief statement of such decisions arrived at by the officers in their meetings as would be of interest and benefit to the church.

2. A summary report from the church missionary secretary, showing what has been done by the church in the tract and missionary work, and a financial statement showing the receipts and expenditures during the time covered by the report. This may be accompanied by an outline of the work in hand, or in which the church should engage, with an estimate of the expense of carrying it forward.

3. A report from the treasurer, showing the amount of tithe received and forwarded to the conference treasurer during the quarter.

4. A report from the treasurer, of all collections taken in the church and how expended, showing the financial standing; also a statement showing the liabilities of the church, if any.

5. A report from the deacon concerning the poor fund, how much received and how expended.

6. From the Sabbath school secretary a report of the Sabbath school collections, donations, and expenses.

7. A report from the secretary of the Missionary Volunteer Society, showing what work has been done, with the receipts and expenses, and present standing of the society.

At this meeting any items of business upon which the church needs to act should be brought forward, and plans presented for any advance moves contemplated.

W. C. WHITE.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held June 24)

OPENING SONG: "Hymns and Tunes," No. 136; "Christ in Song," No. 164.

Prayer.

Song: "Hymns and Tunes," No. 1053; "Christ in Song," No. 622.

Bible Study: "Soul-Winning Work."

Reading: "Personal Effort for Souls."

Special Song: "Christ in Song," No. 536.

Reading: "Personal Missionary Efforts."

Testimonies.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1243; "Christ in Song," No. 513.

Benediction.

NOTE.—There is no work more important than this personal work for souls. It would be well, therefore, for the leader to direct the testimonies so that in them may be expressed the intentions of the members in regard to this loving seeking for the salvation of their friends and neighbors.

Soul-Winning Work

1. WHAT does Jesus say of the harvest and the laborers? Matt. 9:37.
2. What does he say those who are already in the work should do? Verse 38.
3. How much is saved if our work results in turning one sinner from the error of his ways? James 5:20.
4. How valuable is one soul? Luke 9:25.
5. Is the salvation of *one* soul sufficient to cause the angels of heaven to rejoice? Luke 15:10.
6. What association in our labors should be of great encouragement to us? 1 Cor. 3:9.
7. What assurance is given to all who are colaborers with God? 1 Cor. 15:58.
8. What prayer should we make in order to succeed in our work? Ps. 51:9-13.
9. Of whom are we to learn how to work successfully? Matt. 11:29, 30.
10. What does Jesus say we should be? Matt. 10:16.
11. What must we expect to endure as soldiers of Christ? 2 Tim. 2:3.
12. How should workers relate themselves to the affairs of this life? Verse 4.
13. With what should the workers for Christ be clothed? Eph. 6:10-18.

Personal Effort for Souls

IN the records of Christ's work on earth are given many instances of healing. It is interesting to note that three times as many of these cases are recorded of persons who were healed through the personal efforts and faith of interested friends and neighbors as those of persons who came in their own behalf. The Lord honored the faith of these friends, and granted their requests.

This should be an encouragement to personal workers who labour for the healing of sick souls. These souls may be brought before the Lord continually in prayer by individuals, and by the entire church, and the Lord will reward the persistent faith of the intercessors.

Why should not each church have a prayer list of persons for whom the members are working, and keep these cases continually before the Lord until they are converted? We believe definite work of this kind will bring definite results.

Some hesitate to do any personal work for friends and neighbors because they have an idea that conversions are brought about by logic, argument, appeal, or eloquence, and they feel their inability to use such means. These things do not accomplish the salvation of souls, however. The convicting Spirit of God can use the feeblest efforts, if they are inspired by genuine love for Jesus and the souls for whom he died. The promise is, "He that abideth in me, and I in him,

the same bringeth forth much fruit: for without me ye can do nothing." John 15:5. We can take our stand on this promise and say, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

It is this sincerity of heart, the earnest purpose, the deep love for souls, that the Lord can use to win hearts to him.

"We are told of two brothers, alike educated, keen of intellect, powerful of speech—the one a prominent minister of the gospel, the other equally prominent as an expounder of the law, but a confirmed skeptic. The lawyer sent word that he would visit his brother, remain over Sabbath, and hear him preach. The brother considered this the providential opportunity of his life, and so for three weeks the midnight oil was burned and his library ransacked in the earnest effort to prepare a sermon whose logic should be invincible and whose reasoning exhaustive. The lawyer came, listened to the able sermon, and returned home. A few weeks later he asked his brother's prayers, and told of skepticism vanquished.

"With inexpressible delight the brother replied, giving suitable counsel and help, and closed his letter with the inquiry, 'What particular thought in the sermon was made such a blessing to you, my brother? It might be of value to the cause if put into tract form, or otherwise given to a wider public.'

"The brother replied that the sermon, though very able, had no special effect on him. He had answered satisfactorily to himself each different argument as it had been presented. But after the sermon, when that old colored brother got up and in a stammering way told of his love for Jesus, there was something in his manner that said to that practical lawyer so used to reading men, 'Real,' 'genuine,' and somehow furnished an argument that he did not know how to answer."—"Won by One," p. 44.

Let none, therefore, be discouraged. Every talent should be cultivated, every opportunity to obtain further education embraced. No one should be content with what he is. There is a place in God's work for every sincere believer, no matter how poor his education or how few his talents.

The supreme qualification for successful work in winning souls is love for God and love for men.

Personal Missionary Efforts

IN this age of bustle and enthusiasm in worldly enterprises, everything is done in a wholesale way. It is the spirit of the age to hurry the work through, and by the use of machinery, produce the greatest results with the least expenditure of time and means. Often more attention is paid to the quantity than to the quality.

This same spirit is frequently carried into the missionary work. Since printing has risen seemingly to its greatest height, books, tracts, and periodicals are published in abundance. Thousands of men and women are employed throughout the land in producing religious publications. Everywhere one goes he will find tracts and papers placed at his convenience free of charge. Thousands of dollars are annually spent in this line of work. These are all laudable means of disseminating the light of the gospel, and much fruit has been seen as the result of scattering the printed page. While there may be many pages destroyed by the prejudiced mind, yet the seed sown will bring forth fruit.

But there is one kind of missionary effort that is not carried on with that fervor that it was before the printed matter was so abundant. That is the *personal effort*. It is so much easier to send a paper by mail to some individual whom we have never seen than to approach one whose ungodly course we are daily observing, and tell him of the good things of salvation. It is even easier to give him a tract than to ask him in regard to his hope in Christ. Yet we are loud in our testimonies in the congregation, of how much we love the Lord, while we turn from these opportunities.

Jesus said of himself, "I am among you as he that serveth." His command to his followers is, "Whosoever will be chief among you, let him be your servant." The higher the

follower of Christ rises in the consciousness of being like Christ, the lower will he stoop to serve all around him. We are servants of Christ to do in this world what he would do were he living among us as he did in the past. He lived to minister, not to be ministered unto. If we live as he did, seeking to bless others, it must be in the humble, loving readiness with which we serve them, not caring for our own honor or interest, but to be a blessing to them.

No other one thing is at once so great a duty and so eminent a privilege, for every believer, as personal effort to lead those around him to the knowledge, the love, and the obedience of Christ. Yet is it not true that there is no one duty so constantly neglected, no one Christian privilege of which men avail themselves so rarely and imperfectly? How many there are who act on the principle, whether they believe it or not, that their whole duty is performed by a regular attendance at church, scattering a few tracts, and mailing a few periodicals! They take no thought about their nearest neighbors, to enquire into their spiritual welfare. While they are anxious that their neighbors should read their tracts and papers, they never take time to ask them whether the regenerating power of God has enlightened the soul and given them peace in believing. The first flash of that spirit of unspeakable love which led the Saviour to come to this world to redeem a lost race, seems hardly to have entered their minds.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus did not content himself with sending the gospel through angels and men, but he came himself. The spirit that enabled him to do this was love. He loved us so much that he not only was willing to die for us, but was willing to come and live the life among men that he wished to help them to live. While he was here, his success was due to his personal contact with men in their everyday life.

Today men are willing to give of their means to sustain church work. In its success they delight. They pray with great earnestness for God's help, that the truth may be carried to the world with power. Yet these very men shrink back, with a strange recoil, from the *slightest* personal efforts in the same work. They pass men every day on their way to their business, whom they know to be irreligious, with whom they are so connected that they can say what they please to them; and who, if they spoke sincerely and earnestly on the themes of religion, would welcome their words and be moved by them. They no more think of improving the opportunity than they do of leaping from the car in full motion. They apparently dread the sound of their own voices when they speak on themes of personal religion. They may have servants in the house, or employees in the store, with whom they are free to converse in regard to their daily work, but shrink from talking with them on the subject of religion. If some point of their doctrine be controverted, they may defend it, but too often in a spirit that does not reveal Christ. They are willing to push their tracts before others, and judge them if they do not seem to appreciate the tracts as it is thought they should. But, oh, the lack of real, personal missionary work for perishing souls around us!

"Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." 1 John 3:16. The follower of Christ should give not only of his thought and his means, but his personal effort, to the furtherance of the Lord's work in saving men from sin. It is not enough that the Christian should now and then talk with his neighbor on the subject of religion. He ought to make this a part of his daily plan of life. He ought to approach it with prayer and meditation, and with an ardent enthusiasm. He should enlist his heart in the work, realizing how vast the interests are which he is trying to advance, and how infinitely critical and momentous is the time when any soul considers Christ, and revolves the question of personal duty. He should fix upon some one whom he will especially remember in prayer; whom he will seek in every fit way to approach with the truth; whom he will follow with a persis-

teny in effort and prayer that will not be repulsed and will not be fatigued, until its object is led to the truth of God. If with the same concentration and vigorous use of every power that he sometimes gives to business, or to the accomplishment of some great social end, he should actually plan and labor to bring men around him to Christ, how much more would be done than is now accomplished!

Let us not slacken our efforts in sending out the printed page, but let us do more in personal effort to lead men to Christ and his truth for this time. Let us seek God for a burden for souls. Let us begin to *act* the faith we profess. Let us put our faith into practice. Looking upon ourselves now as wholly given up to live and die for God and our fellowmen, let us with new zeal exercise the ministry of love in winning souls. As we wait for Christ to work out his likeness, as we trust the Holy Spirit to give his mind in us more perfectly, let us in faith begin at once to act as followers of him who lived and died to be a blessing to others. Let us speak and work for the Master as those who have a mission and a power from on high which make us sure of a blessing. Let soul-winning be the great object of our life. Time is short. Another year is fast passing, and what will be its record? Angels, Christ, and the Father will soon examine it. Will the record of this year be any better than that of last year?

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song; season of short prayers; minutes; song.
Lesson: "Hospitality."
Reports of labor.
Plans for work.
Closing song.

NOTE.—Hospitality is one way by which we may show our love to Christ. One old man, who seemed to have almost no opportunities for Christian service, decided that he could invite one young man home to dinner each Sabbath. This he did week by week, and in course of some years he was able by this means to lead several young men to give their hearts to Christ.

Second Week

Opening Exercises: Song; prayer; minutes; song.
Reports of labor.
Lesson: "Promises and Results," "Results of Persistent Prayer."
Plans for work.
Closing song.

NOTE.—In our home missionary work persistent prayer is needed in order to obtain results in souls saved. Is your church keeping a definite list of names for whom regular prayer is being offered?

Third Week

Opening Exercises: Song; season of short prayers; Scripture exercise; minutes; song.
Reports of labor.
Lesson: "Faithful Work."
Plans for work.
Closing song.

NOTE.—Missionary correspondence is a line of work which is having excellent results, and it should therefore be used by every church. The Present Truth Series and the *Signs* weekly are excellent papers to use in this work.

For the Scripture exercise ask six members the previous week each to look up a text on how letters were used in God's work in Bible times.

Fourth Week

Opening Exercises: Song; prayer; minutes; song.
Reports of labor.
Lesson: "Freedom in Word and Deed."
Plans for work.
Closing song.

NOTE.—In connection with this lesson, it would be well to lay plans for the circulation of the magazine *Liberty* and suitable religious liberty leaflets. When there is no issue up in the conference territory, the best leaflets to circulate are those on general principles of religious liberty.

Hospitality

1. WHAT is the meaning of the word "hospitality" (as used in the New Testament)? (Ask for definitions.)

The custom of entertaining strangers is not so rare as one might think. It is common even among many half-civilized tribes to provide suitable accommodation for the comfort of strangers. In the Pacific islands, it is customary to say to strangers, "The house is our mutual home." The Mexicans welcome the stranger by saying, "My house is at your disposal." In Hebrew times, a guest was simply the "called one." The word suggests the custom of calling to even passing strangers. Gen. 18:2-5.

2. What instruction given by Christ shows that guests should be entertained simply? Luke 10:38-42.

"It is a denial of Christ to make preparation for visitors which requires time that rightly belongs to the Lord. In this we commit robbery of God. And we wrong others as well. In preparing an elaborate entertainment, many deprive their own families of needed attention, and their example leads others to follow the same course. Needless worries and burdens are created by the desire to make a display in entertaining visitors. In order to prepare a great variety for the table, the housewife overworks; because of the many dishes prepared, the guests overeat; and disease and suffering, from overwork on the one hand and overeating on the other, is the result. These elaborate feasts are a burden and an injury."—"*Testimonies for the Church*," Vol. VI, p. 343.

3. Of what does Christ keep an account?

"Christ keeps an account of every expense incurred in entertaining for his sake. He supplies all that is necessary for this work. Those who for Christ's sake entertain their brethren, doing their best to make the visit profitable, both to their guests and to themselves, are recorded in heaven as worthy of special blessings."—*Id.*, p. 344.

4. How did Jesus illustrate true hospitality?

"Christ has given in his own life a lesson of hospitality. When surrounded by the hungry multitude beside the sea, he did not send them unrefreshed to their homes. He said to his disciples, 'Give ye them to eat,' Matt. 14:16. And by an act of creative power he supplied food sufficient to satisfy their need. Yet how simple was the food provided! There were no luxuries. He who had all the resources of heaven at his command could have spread for the people a rich repast. But he supplied only that which would suffice for their need, that which was the daily food of the fisher folk about the sea."—*Id.*, p. 345.

5. How does God direct us to treat guests? Lev. 19:34; 1 Peter 4:9; Deut. 10:19; 3 John 5.

A Few Simple Things That Should Receive Attention

First, the one thing needful, a humble Christian heart and discipleship.

Second, cleanliness, a common but essential virtue.

Third, a hospitable spirit that will impart to the guest a feeling that he is received as a member of the family, to share in its freedom, and in the joys and comforts which the home affords; not depriving others, but contributing at least a share of the intellectual and spiritual blessings for all. The spirit of charity makes the home at all times a place where God's honor dwells, and therefore a hospitable place to entertain strangers.

Fourth, due care for the health of the household by providing healthful foods. A well-aired and dry bed, with extra blanket at hand; water, soap, towels, and toilet articles to refresh the travel-fatigued body; a little plain writing material at a convenient place for ready use; a Bible always at hand; the accessories so distributed as to be at the disposal of the guest when needed; and not forced upon him by collecting after his arrival,—these make a homely but practical category.

Whom Shall We Entertain

Strangers.—Yes, certainly strangers are to receive our hospitality. The Lord tells us, in commemoration of Abra-

ham's experience with the two strangers at Mamre, to be not forgetful to entertain strangers, and adds that thereby we may entertain angels unawares.

The Traveler.—A guest coming from a distance can often be greatly aided and cheered by a welcome, friendly face to meet him and guide him to the home. Of course, as is often done, the stranger may go to some hotel or lodging till he can find his friends, but it is not the spirit of true hospitality which allows our friends to do so. Job says, "The stranger did not lodge in the street; but I opened my doors to the traveler." Job 31:32.

The Needy.—In time of calamity or bereavement, whether friend or enemy, the distressed one will be blessed and helped by kind hospitality. "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12:20. "If ye have respect to persons, ye commit sin." James 2:9.

Our Own Brethren.—Whether ministers or lay members, canvassers or Bible workers, if they are earnestly serving God in any capacity, they should receive special consideration. We should "use hospitality one to another without grudging."—*Selected.*

Promises and Results

1. WHAT is always the result when any one calls upon the Lord? Rom. 10:13.

2. What has the Lord promised he will do in such cases? Ps. 55:16, 17.

3. In what difficulties may we obtain help? Heb. 4:15, 16.

4. What are some things necessary in order to obtain help? Matt. 7:7; Matt. 21:22; John 14:13, 14.

5. What must we be doing before we have the right to press our petitions? John 15:16.

6. Having met all conditions, what may we confidently do? Isa. 26:3; Ps. 37:5.

Results of Persistent Prayer

After Twenty Years

A LITTLE more than twenty years ago, when I accepted the truth, I put forth special effort to reach my old school friend and boyhood companion. We had spent three years together as roommates in a Pennsylvania State normal school, and several years as public-school teachers in the same neighborhood. I then accepted the truth, and finished my education in Battle Creek College; he finished in Princeton University.

During all these years we have kept up a friendly correspondence, with an occasional visit. For twenty years I have prayed for him and his family, and frequently sent him literature bearing upon the message for this time. He is at present principal of one of the Paterson public grammar schools, receiving sixteen hundred dollars a year. During the holiday season, he and his family paid us a visit in Washington, and after a week's study of the Bible on the different points of faith, they informed us on New Year's Day, at the morning worship hour, that no doubt Mrs. Longacre and I would be a great deal happier during the Sabbath hours of that day if they told us that their whole family of five members had definitely counted the cost and had decided to keep their first Sabbath with us, and to cast their lot in with the Seventh-day Adventists. Our joy was great. The hope we had cherished for twenty years was finally realized. I believe that God rewarded our faith and prayers, and that this experience is another proof that his word does not return to him void if we faithfully sow the seed and keep on cultivating the soil.

We have a number of other old friends for whom we have been working many years, and we can see that the truth is reaching their hearts. Let us sow the seed and cultivate the soil year after year, and God will water the parched ground with the gentle dew of heaven, and give the increase in a grand fruition finally. He will not fail us if we do not become discouraged.

C. S. LONGACRE.

Pray Without Ceasing

When we have offered constant prayer, but have failed to see a direct answer to our petition, how many times the enemy tries to persuade us that God has not heard our cry. An incident which came to our notice may contain a thought of encouragement to some soul who has been for a long time wrestling without apparent results.

More than twenty years ago, an isolated sister in one of the mountainous regions in the eastern part of the country, heard and accepted the truth, amid the fiercest opposition. So bitter was the feeling, that threats to kill the man who brought the truth were only prevented from being carried out by faithful friends leading him home by ways unknown to those who lay in wait for his life. For over twenty years a married son refused even to enter the home of his father and mother, and every evil name possible was applied to the parent who dared to obey God. Food was refused her, and she had to obtain it herself, or go hungry. But she prayed; she agonized; oftentimes it seemed useless to pray more. Yet still, hoping against hope, she pleaded with Him "who in the days of his flesh" offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death. In the meantime another child was born, and with the little one, alone she struggled on, thanking God that she could have the privilege of leading this one to know his love.

Twenty-two years thus came and went, and then, in God's providence, I went to hold meetings near there. After a few weeks' effort a Sabbath service was arranged, and there were present this sister and three grown-up sons. After the sermon, a social meeting was held, and imagine, if you can, that mother's feelings as the most bitter son arose and said, "For twenty years I have fought and cursed my mother and called her the greatest fool on earth. When this series of meetings began, I determined to break it up. I came to raise a row, but could not. The next night I took — to do that which I could not do alone, but we were helpless. God prevented it. Now [turning to his mother] it is your turn to call me a fool; but, thank God, I have got the truth, and shall now live only to atone for my past life." Then another son and two daughters-in-law followed, and gave testimony to the same effect. Lastly, the man who had come to "clean us out," and who had been the worst drunkard in the neighborhood, joined his voice in praise to God for the truth. A few months afterward, the father of this family accepted the truth also, and instead of drunken curses and dark mutterings, the songs of praise were heard in the home. Twenty-two years of prayer! Did it pay?

W. A. WESTWORTH.

Faithful Work

THE old adage, "Well begun is half done," surely applies in missionary work. But remember that even "well begun" is *only* "half done." So many in their missionary correspondence, stop with the first letter. If it is not answered, they conclude that their work for that individual is at an end. If it is answered, they hardly know what to do next, and as they wait and wait, their interest gradually dies, and after a few months the paper is stopped and no further effort made. What is our object in opening correspondence with any individual? Is it not that a soul may be won to Christ? And do we so soon lose sight of the object? Our responsibility, so far from being lessened as the days and weeks go by, is greatly increased; for when a person's interest is once aroused, a failure to direct and sustain it only lessens that person's chance of being benefited by any subsequent effort. If we were only as carefully persistent in our missionary work as we are in our worldly business, what a different record would be made in the matter of conversions!

I have been frequently asked if it is best to write more than one letter if no answer is received, also how long the paper should be sent in such cases. I think it impossible to lay down definite rules for this work. The circumstances should always be carefully studied. I have never yet found

a case where I felt that my work was done when one letter had been written. Frequently our letters are mislaid and addresses lost. Then, too, with people who are not used to writing, it is a great task to write a letter, especially to a stranger, and they shrink from it with dread. Many other causes might prevent our receiving a reply. Do not lose faith, but simply work on, and be sure to pray. One lady to whom I had written three letters, finally replied that if being very uncomfortable was a sign that the *Signs* was beneficial to her, I might keep on sending it, for she could never think again that the first day was the Sabbath. She was soon rejoicing in the truth. I might mention many such cases. Much care should be used, however, in writing repeatedly without receiving a reply, lest we express impatience, or imply in some way that the person is neglectful. The only way to avoid such mistakes is to have "frequent charity," the love that "hopeth," "believeth," "covereth," then our hearts will find tender excuses for what might otherwise seem inexcusable.

Generally speaking, I think the *Signs* should be sent at least six months to those who do not express a wish to have it stopped, provided *always* that the person has been written to at first. If this has been done, most likely the one sending it will be notified if the paper is not wanted. The paper should be sent long enough so that a reader would gain quite an intelligent idea of our belief. Be sure also to write, giving notice in a kindly way that the paper is to be discontinued, and offer further reading if desired. This may bring a reply when everything else fails.

Let us be sure faithfully to seek the Lord in behalf of every person for whom we thus labor, trusting that he will direct. I will mention the case of one man to whom I had sent the *Signs* for a year, and to whom I had written several letters, but had received no word. I thought there were so many who were waiting for the light, it would be wrong to send him the paper longer, and so dropped his name. But in pleading with the Lord for his soul, it seemed to me I could not give him up, so his name was put back on the list. After a few months, I learned through one of our ministers, that this man and his family had given themselves to God, and were happy in observing all his commandments.

"O for a faith that *will not shrink!*" Let us seek it, then we shall not be unfaithful in the use of so precious a help as God has given us in the *Signs*. MRS. A. E. ELLIS.

Freedom in Word and Deed

"Ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor." Jer. 34:15.

1. What did the Lord tell Paul to do? Acts 18:9, 10.

No man can live to himself in this world. He has no Christian right to stand aloof from his fellowmen because he is intellectually superior to them, or possesses more of this world's goods than they; he is still a member of the human family. While he would have no right to dictate to, or domineer over, other members of his family, he cannot be deemed a free man if he neglects the proper exercise of speech or influence. He could not be a truly free man if he felt above mingling with and counseling with other members of the family. It is certain he would not be a free man if he were to trespass upon the rights of any, if he were to disregard order to the disadvantage of another, or to refrain from speaking in defense of justice. He could not be free if he acted from policy instead of principle.

2. What does Satan work to do?

"Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. He works to restrict religious liberty, and to bring in to the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day belongs to the methods of the

prince of evil."—*Testimonies for the Church*, Vol. VII, pp. 180, 181.

3. What is it the duty of every one to do?

"Dowe individually realize our true positions, that as God's hired servants we are not to bargain away our stewardship? We have an individual accountability before the heavenly universe, to administer the trust committed to us of God. Our own hearts are to be stirred. Our hands are to have something to impart of the income that God intrusts to us. The humblest of us may be agents for God, using our gifts for his name's glory. He who improves his talents to the best of his ability, may present to God his offering as a consecrated gift that shall be as fragrant incense before him. It is the duty of every one to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it."—*Special Testimonies for Ministers and Workers*, No. 9, p. 18.

The theory of liberty has been occasionally dwelt upon by the majorities in religious matters, but seldom put into practice. Many of the men to whom we owe, under God, the degree of liberty which we now enjoy, were martyred for their firm adherence to principle. They were looked upon as traitors, rebels, and all that was accursed. They were clothed with ignominy and shame. Since the mists have cleared away, we clothe them in garments of white. Where freedom of men has been recognized by men, comparative peace and prosperity have been the fruits. Wherever a few have exercised slavish authority over the masses, the inevitable result is what we see in Mexico and Russia. In the Philippine Islands, where peace and prosperity might have been reigning for hundreds of years, the traveler saw only slavery and superstition until within the past few years. Bondage is always carried on by bondmen only. It is a recognized fact that the most cruel of all slave drivers are themselves slaves.

4. Have all men who professed to be free had courage to speak the truth? John 7:12, 13; 9:20-22.

5. Whom will men filled with courage and Christian liberty seek to please? Eph. 6:6, 7; Col. 3:22, 23.

6. How do such men act under trial? Acts 4:18-20; 5:29-32; Eze. 2:6, 7; Acts 6:8-15; 7:54-60.

7. What are they ever ready to do? 1 Peter 3:15; Rom. 1:15; Titus 3:1; 1 Tim. 6:18; Eph. 4:15.

8. Whence do free men receive counsel and direction? Ps. 85:8; Isa. 9:6; John 8:47; Job 32:8.

9. Are they willing to counsel with their fellowmen? Prov. 11:14; See Deut. 32:28; Jer. 49:7.—*Selected*.

The Missionary Membership Card

BEFORE Jesus left his disciples, he gave them their commission. "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

"The words, 'Go ye into all the world and preach the gospel to every creature,' are spoken to each one of Christ's followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellowmen. The same longing of soul that he felt for the saving of the lost is to be manifest in them. Not all can fill the same place, but for all there is a place and a work."—*Testimonies for the Church*, Vol. VIII, p. 16.

The church of Christ, his body on earth, is a missionary organization, and every member is a missionary member, and cannot evade his responsibility for doing his share in the great commission.

The Lord is calling every church member to arise now and labor energetically to finish the work. In order to ascertain who are ready for work, we have prepared a membership card. These should be presented at some missionary meeting or at a Sabbath service. If it is possible for the conference home missionary secretary to attend the church, it is well to have him lay before the members their responsibility and privilege to labor for God. If he cannot attend, the elder can present the matter.

These cards should be signed by all church members, old and young. The Missionary Volunteer Society is the junior division of the church missionary society, and those who belong to it do their work under its direction. But they are part of the great whole, and should sign as an outward evidence of their inward consecration to God's work.

The cards, when signed, should be collected, a list of the names and addresses taken by the church missionary secretary, who should sign them and return them at a later meeting.

The elder and the church missionary secretary should then labor personally with those who have not signed in order to find out what is holding them back, so that they may be shown what it means to them if they do not do their God-appointed work.

"Every follower of Christ is to do something in the work, and not to do what you can is to manifest indifference to the claims of Christ. If you refuse to be a faithful steward, working under the Master, then you are following the directions of another leader, and ranging yourself with those who are warring against God. Christ said, 'He that is not with me is against me; and he that gathereth not with me scattereth abroad.' If we are not active in the service of Christ, we are ranking with those who are in positive hostility against him; for we are in the position of stumbling blocks."—*An Appeal*, p. 29.

No church should be satisfied until all its members are active workers. These cards will help in this definite enlistment in service.

On the card the Saviour points to the work he would have us do—personal soul winning. Our aim is printed on the world we must warn; and on the base on which it stands is the underlying motive of all our work—the love of Christ. No work can be done for Christ without self-denial and self-sacrifice, so the cross stands in the middle of the pledge, but all who would wear the crown must share in the cross.

The cards are 2 cents each, and may be paid for from the fourth Sabbath collection for the home missionary work.

E. M. GRAHAM.

A Good Seller

THE new book, "Armageddon," is proving to be an easy book to sell. The large majority of people are interested in the war conditions now prevailing, and are troubled by them. They wonder what these things mean. Therefore they are ready to welcome anything that is likely to give them any light on the subject.

The book is well illustrated with war pictures. It would seem that the Lord gave special help in obtaining the frontispiece, for though at first no money could buy it, permission was afterward given to use it. It is a touching picture, one that is being continually reproduced in real life.

The prices are 50 cents for the cloth binding, and 25 cents for the paper cover, with the usual subscription book discounts. The missionary secretary should endeavor to obtain many orders for this book, as it should have a wide circulation. It would be well to order a copy to show when taking orders.

Home Missionary Leaflets

To assist our churches in doing effective soul-winning work, a number of home missionary leaflets have been issued. They deal with the organization of the church for work, and different lines of work. The prices are $\frac{1}{2}$ c. and $\frac{2}{3}$ c. Thirteen have been issued to date. A set of them can be obtained for 8c., postage extra, 1c. to 2c.

Elders, missionary secretaries, missionary committees, and band leaders will find these leaflets very helpful in their work, as the instructions given in them are very practical and simple. Order a set and try them.

Missionary Volunteer Department

Programs for Week Ending June 3

Seniors

1. Repeat the pledge in concert.
2. Review the Morning Watch texts. (See helps in Morning Watch department of *Instructor* of May 23.)
3. Bible Study: "Rise and Power of the Papacy." Seven members may give a three-minute talk on each topic of the outline.
4. Symposium: (a) What help am I receiving from my membership in the Missionary Volunteer Society? (b) What benefit does the society receive from my being a member? Am I a help or a hindrance? If every member were like me, would the society be a success? (c) How can I, in particular, and all of us together, improve our society, and make it a greater power in encouraging our own members and in working for those who are not in the truth? (Let the leader appoint one or more persons to speak to each of these topics.)
5. Reports of work.

Juniors

1. Morning Watch review.
2. Recitation: "Three P's."
3. Bible Study: (Adapt the Senior study to the Juniors this week. Be careful to make it very simple. The article "The Little Horn," may be divided into three or more parts, and assigned to different members to be retold in their own words.
4. "Nettie's Daily Bread."
5. Symposium: (Use "a" and first question of "b" in Senior. If your society is not too large, ask each Junior the week before to come prepared to answer these questions in the symposium.)
6. Roll Call: Reports of work done.

Note for the Leaders

The symposium this week should help greatly to guard against the summer slump from which so many societies suffer. If any of your society members are not members of working bands, give their names to the hand leaders, and ask them to see each of these individuals at once, or at least before the next band meeting. Your bands should meet often to pray, to talk over experiences, and to lay better plans for work. *Tell the Juniors to save and collect old rags and papers for missionary money.* See items in *Instructor* of May 23 and your Union Conference paper.

Rise and Power of the Papacy

Synopsis

THE prophecies, which outline the great conflict between good and evil, detail in several places a great desolating power which was to oppose the work of God in the last days. We here notice the symbols in Daniel 7 and 8 and Revelation 13 referring to this power, the work it should do, and the outcome. In Daniel 7 it is seen coming up among the ten kingdoms into which Rome was divided, and before it three fell. Opposition to God, in an attempt to change his laws and in the persecution of his people, marks its blasphemous work.

In Daniel 8 this desolating work is further shown by the effort against Christ and the service of his sanctuary.

Revelation 13 tells of the deadly wound which was healed, and of the universal worship of this power by those whose names are not written in the book of life. But like the great world powers mentioned in previous prophecies, this great ecclesiastical power in its opposition to God can not endure. Its fate is determined in the final judgment here described.

Outline

1. Establishment. Dan. 7:8, 20; 8:9; Rev. 13:1, 2.
2. Character. Dan. 7:8, 20; 8:23, 25.
3. Strength. Dan. 7:20; 8:9; Rev. 13:2.
4. Blasphemous Work Against God. Dan. 7:11, 25; 8:11, 25; Rev. 13:5, 6.
5. Persecution of God's People. Dan. 7:21, 25; 8:10, 24, 25; Rev. 13:5, 7.
6. Time of Its Supremacy. Dan. 7:25; 8:13, 14; Rev. 13:5.
7. Final Destruction. Dan. 7:11, 26; 8:26; Rev. 13:10.

NOTE.—See "Bible Readings for the Home Circle," pp. 218-229, for additional helps.

Establishment and Character

The Papacy arose among the ten kingdoms as veritably a civil power as they, but with spiritual authority over the

souls and bodies of men. Three of the ten kingdoms which were Arian in faith and opposed to the Papacy were rooted up,—the Heruli, Vandals, and Ostrogoths.

The prophecy well describes the craftiness of this remarkable religio-political power, which exercised and still exercises such a powerful influence in the world.

Blasphemous Work Against God

The assumptions of the Papacy faithfully fulfil these prophecies as well as Paul's description of the man of sin, "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

Salvatorie Cortesi (a Roman Catholic) says: "According to the Catholic doctrine, the Pope is the Vicar of Christ on earth; he represents divine authority; he is the intermediary between heaven and the faithful; he fixes dogma; he is infallible because, interpreting divinity, he can not err." From another Catholic authority we quote: "The Pope is not a power among men to be venerated like another, but he is a power altogether divine. . . . The treasures of revelation, the treasures of truth, the treasures of righteousness, the treasures of supernatural graces upon earth, have been deposited by God in the hands of one man, who is the sole dispenser and keeper of them." (These two quotations are taken from the *Protestant Magazine*, Vol. I, No. 3, page 8.)

The following claim was put forth in the name of the Pope by Archbishop Manning: "I claim to be the supreme judge and director of the consciences of men, of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the sole last supreme judge of what is right and wrong." (Quoted in the *Protestant Magazine*, Vol. I, No. 2, page 55.)

Pope Boniface VIII said: "We declare, say, define, pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff." (Quoted in the *Protestant Magazine*, Vol. I, No. 2, page 42.)

Persecution of God's People

The blood of the martyrs bears witness to the persecutions of the Roman Church. Scott's Church History says: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A million of poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands thirty-six thousand by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, one hundred fifty thousand within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain." (See "Thoughts on Daniel and the Revelation," page 137.)

Time of Its Supremacy

Three and one-half times (or years) would be 1260 days, which in prophecy stands for years. Eze. 4:6; Num. 14:34. Forty-two months make the same number of days or years. For this long period of time this great antichristian power held almost universal sway over Christendom, till the Protestant Reformation checked its progress, and the events connected with the French Revolution inflicted upon it a serious wound.

Final Destruction

The prophecy of the final destruction of this great Antichrist power will as truly be fulfilled as the predictions concerning its rise and blasphemous work.

What a vivid description is here given of the great final judgment, when all who have ever lived will stand before God to receive their just reward for the part they have taken in the great controversy between Christ and Satan.

The climax in all these prophecies is that which brings hope to the child of God that all wicked powers will finally be brought to an end, and the right will triumph for all eternity.

Three P's

(This is to be spoken by three boys, each of whom carries in his hand a large letter P. The third boy carries also a flag.)

ALL THREE TOGETHER:

Ho, boys! I'd like to say to you,
As if I were your father,
With earnest mind and good intent,
A word—or three words, rather.

Pluck, Purpose, Perseverance, they;
I call them simply glorious,
For they who have and use them well
Shall surely be victorious.

FIRST BOY:

Purpose sees something to be done
For our own good or neighbor's.

SECOND BOY:

Pluck dares to do it, and in faith
For the great object labors.

THIRD BOY:

(Waving his flag at the end, and leading the boys as they march off the platform.)

But Pluck and Purpose both are vain,
We learn from many a story;
'Tis Perseverance wins the day,
And leads the boys to glory.

—Amos R. Wells.

The Little Horn

You have already learned that the fourth beast of Daniel's dream had ten horns. The beast itself was a great kingdom that was over the whole earth, and the ten horns stood for ten kingdoms, or ten parts of the great kingdom. Then a little horn came up among the ten horns, and three of them were plucked up to give place to the little horn. The angel told Daniel that it would be different from the other horns, and would subdue three kings.

The little horn was different from the others, because it stood for a religious power, and the others stood for worldly kingdoms. The three kingdoms were plucked up, or subdued, because they were opposed to the little-horn religious power. This religious power was the Church of Rome. The church and the emperor of the great Roman kingdom wanted the bishop of Rome to be head over all the churches in the world, and the three kingdoms were opposed to it. So there was war against the three kingdoms, one after another, and at last they were all defeated.

Then the little horn, in the person of the bishop, or pope, of Rome, was made ruler over all the churches in the earth. Of course this meant all the Roman Catholic churches; for all who did not belong to that church were called "heretics." Their companies were not counted as churches, and the popes made the state persecute all who belonged to these companies. The angel told Daniel that this power would speak great words against the Most High, and would wear out the saints of the Most High, and would think to change times and the law of God.

The Roman Church has done all this. The popes have claimed to be in the place of God. They have claimed to be above the Word of God. They say that people ought to obey them instead of the Bible. That church claims to have changed the Sabbath to the first day of the week. It made laws of its own that people ought to keep Sunday for the Sabbath, and persecuted all who wanted to obey God instead of the Roman Church.

For twelve hundred and sixty years the Roman Church power treated the true servants of God in a most cruel manner. This wicked power tried to destroy all the Bibles in the world. It put people to death for reading the Bible. Men, women, and children were burned because they would not give up the true worship of God and obey the popes of

the Roman Church. Many were kept in dirty, dark prisons; others had their eyes bored out; some had their tongues cut out; some were thrown to the wild beasts; some were torn to pieces on machines made for that purpose. In every way that wicked men could think of, the true Christian people were punished. Those terrible times are now called the Dark Ages.

This wicked church-and-state power, which in Daniel's dream was called a little horn, had such influence everywhere that nothing could stand against it. The popes could take kings from their thrones, and set up other kings in their places. They could make officers and even armies do whatever they said. And they did all their wicked deeds in the name of Jesus Christ. The popes claimed to be in the place of Christ, and they said that to obey them was to obey Christ. Is it not very strange that men would kill innocent people, even little children, and do it in the name of the kind, loving, gentle Jesus? Surely that was speaking great words, awful words, against the most high God. Whatever is said against God's people is said against him.

This little-horn power is to continue until Jesus comes. For a long time its power against the people of God has been checked. But the pope is again gaining power very fast, and the Roman Church will have help from other churches to persecute the true people of God. Those who will worship God according to the Bible, those who keep the commandments of God, will be persecuted more before Jesus comes. But the time of that power will be very short; for God will soon deliver his people out of the hands of this cruel little-horn power, and destroy their enemies.

The angel said that "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—"Things Foretold."

Nettie's Daily Bread

A LITTLE girl in a wretched attic, whose sick mother had no bread, knelt down by the bedside, and said slowly: "Give us this day our daily bread." Then she went into the street, and began to wonder where God kept his bread. She turned the corner, and saw a large, well-filled baker's shop.

"This," thought Nettie, "is the place." So she entered confidently, and said to the big baker, "I've come for it."

"Come for what?"

"My daily bread," she said, pointing to the tempting loaves. "I'll take two, if you please—one for mother and one for me."

"All right," said the baker, putting them into a bag, and giving them to his little customer, who started at once into the street.

"Stop, you little rogue!" he said, roughly; "where is your money?"

"I haven't any," she said, simply.

"Haven't any!" he repeated, angrily; "you little thief, what brought you here, then?"

The hard words frightened the child, who, bursting into tears, said: "Mother is sick, and I am so hungry. In my prayers I said, 'Give us this day our daily bread,' and then I thought God meant me to fetch it, and so I came."

The kind-hearted baker was softened by the child's simple tale, and instead of chiding her or threatening punishment, he said: "You poor girl; here, take this to your mother," and he filled a basket with loaves, and gave it to her.—Selected.

THE warring nations fight winter and summer, and in all kinds of weather. Should not the soldiers of Christ be as active one season as another? How is your band work getting on? Let the society leader talk and pray with each band leader about the work to be done. Have a meeting with the leaders of the bands, and make vigorous plans for the furtherance of the work.

Programs for Week Ending June 10

Seniors

1. REVIEW the Morning Watch texts.
2. Standard of Attainment quiz: Dan. 7:8, 20, 21, 25, 26, 27.
3. Mission Study: West Indian Union Conference (first program).
 - a. Map Study: (For this talk have the map appearing in the *Instructor* of April 18 redrawn on a large scale, or use the wall map published by the Review and Herald Publishing Association. Indicate clearly the different divisions and island groups. Make use of the article and table appearing in the *Instructor* of May 23. See the 1916 Year Book, p. 270; also "An Outline of Mission Fields," pp. 146, 147. Confine the program to a general survey of the field, including its geography, early history, etc., with the exception of Jamaica, which may be considered more in detail.)
 - b. Talk: "The Beginnings of Our Work in the West Indies."
 - c. Talk: Present-Hour Conditions in Jamaica. (See *Review* of January 27, 1916, also of April 6, 1916.)
 - d. Reading or Talk: "A Word From Jamaica."
4. Song: "All for Service."
5. Reports of work.
6. Repeat the pledge in concert.

Juniors

1. Morning Watch review.
2. Mission Study: (The Junior leader can adapt the mission study outlined for the Senior program. Let one of the Juniors draw the map. Have the map study given by three Juniors, one for each conference in the West Indian Union. Each of these should name and very briefly describe the different fields making up the conference for which he speaks.)
3. Talks: (a) The First Children of Jamaica; (b) How the Negroes Came to the West Indies; (c) The Homes of the Poor in Jamaica; (d) How the Children Spend Their Time. (See "The Children of Jamaica," in the *Instructor* for May 30.)
4. Recitation: "A Lesson in Arithmetic." (To be given by four Juniors.)
5. Reports of work.

Leaders' Note

Our work for temperance should never cease. Keep temperance pledges on hand. All our Missionary Volunteers should work hard and tactfully with the Anti-Cigarette pledge, thus helping to save the boys.

The year is almost half gone. How are you getting along with the different parts of your society Goal? Are your members of the Bible Year keeping up to date in their reading? Are you sure of getting the required number of Reading Course and Standard of Attainment certificates? Have you reached the half-way mark on your financial Goal? Why not have a fifty-cent day? One society that tried this plan went far past its Goal. Most of all, will your society succeed in leading a number of young people to Christ?

The Beginnings of Our Work in the West Indies

THE story of the rise of our work in the West Indies is a splendid example of the promise, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In the year 1888 a branch office of our International Tract Society was established in New York City. In addition to other activities the workers sent barrels and bundles of literature by ship to many parts of the world. It was bread cast upon the waters, and it was not lost. One of these bundles of papers was carried by a captain to Georgetown, British Guiana. He tossed the bundle on the wharf, saying, "I have fulfilled my promise." A colored man working on the wharf carried them home. The next day he was taken ill, and a faithful Christian woman visiting him, found the papers, took some of them home, read them, learned of the people in America who were keeping the Sabbath, and began at once its observance. Then she sent the papers to her relatives in the island of Barbadoes, and they also at once began its observance. This paper was the *Signs of the Times*.

But all the story of that fruitful effort goes back farther still—even to the days of slavery, when a pious mother gathered her children about her knees, and told them that God had made the seventh day holy, and that it was still the

true Sabbath. Men had changed it, but some day it must be restored. They had never forgotten that lesson, and the *Signs* found in them hearers who welcomed the news that the true Sabbath was being restored.

This story is characteristic of our work in the West Indies. The plain language of the fourth commandment carries conviction to the hearts of the pious. The repetition of the ten commandments in the ritual service of the West Indian churches sowed the seed that came to fruition as soon as the message was introduced.

About 1885 the International Tract Society found these scattered believers in British Guiana, the Lesser Antilles, and Central America, and fostered the work by correspondence until the living preacher was able to reach the field.

Soon after this our canvassers visited the English-speaking islands; and thousands of pages of literature were scattered broadcast, which were later to produce an abundant fruitage.

Unfortunately the first ministers to visit both British Guiana and Central America did not stay longer than a few weeks. It took time for us to realize that workers must make the West Indies their home if the work was to develop as it should.

The first laborers to locate with any idea of permanency were Elder F. J. Hutchins and wife in Central America in 1892, and Elder A. J. Haysmer and wife in Jamaica in 1893. Our work began to develop encouragingly immediately.

Elder Hutchins built the little schooner "Herald." A number of substantial believers had already been gathered out in the Bay Islands, off the coast of Honduras, and these formed a nucleus for the scattering of the pages of truth all along the Central American coast.

In Jamaica there was no gap between the coming of the canvasser and the coming of the minister; and when the minister came, he located permanently. This proved to be a great advantage to the work. In February, 1894, the first Seventh-day Adventist church was organized, with a membership of thirty-seven. The first tent meetings, held on the race course in Kingston, Jamaica, will long be remembered by the early believers. This first church was very active in seed-sowing. Large clubs of the *Signs* were taken, thousands of pages of tracts and pamphlets were loaned and given away, and many young men and women, as soon as they accepted the truth, were trained and sent forth as colporteurs. Soon our books were to be found in every parish.

The next year after Elder Haysmer located in Jamaica, Elder W. G. Kneeland and wife came to British Guiana. They found the work that had been left to develop of itself in need of re-organization. In 1895 Elder Kneeland organized the Bootooba church up the Demerara River, which counted in its membership three aboriginal Indians. Thus the message had reached yet another race in this field. Soon after this the other Indian church up the Essequibo River was organized, the entire membership of which was composed of Indians of both the Arawak and Carib tribes. In the vast South American forests dwell thousands of the aborigines of our hemisphere. A quiet and inoffensive people, they have been passed by on the other side, and wander neglected in their forest home, scattered as sheep without a shepherd. The Sabbath truth found ready acceptance by them. Children of nature, they seem particularly able to appreciate that which is a sign of the power of Him who is the Author of nature.

Of the dedication of their humble church building in December, 1896, one who was present writes: "The time occupied in felling, squaring, and hauling out the timbers, and putting up the structure, was less than two weeks. We were thankful for the opportunity of uniting our heart's praises with those whose hands had made the house of worship for these simple children of the forest, where on that Sabbath morning of the dedication, the representatives of four nationalities—Indian, Hindu, Negro, and Caucasian—could say, 'Our Father, which is in heaven.' It was a season long to be remembered, when those believers, gathered from the forest, waded the woods with their glad songs of salvation."

These songs of salvation were destined to penetrate farther and farther into the depths of the forest, until many years later Elder O. E. Davis followed the interest clear through the forest on to the unexplored prairies that lie beyond, and lost his life as he was gathering the fruit that was already appearing. [See *Review*, April 6, 1916, p. 10.] Another term of years has now passed, and from those inaccessible regions where only the aborigine roams, there still comes to us the insistent call to follow up that work so nobly begun and at such sacrifice. Surely the time has come for some loyal Seventh-day Adventist, inured to hardship and unafraid of the unexplored regions, to follow up the work so well begun, and establish a memorial for God somewhere in the region where the grave of Brother Davis marks the frontier of our advance into the South American continent.

In 1894 Elder A. E. Flowers and his wife located in the island of Trinidad. But just as he was getting nicely started in his work, he succumbed to yellow fever. Elder Luther Crowther and Brethren Charles Enoch and Robert Price, now lie buried beside him, the former a victim of malignant malaria, the others of yellow fever. In 1897 the fact that new territory, with strange climatic conditions, cannot be annexed by us without paying the price, was further brought home to the hearts of our people by the death of Sister Webster, of yellow fever, in Jamaica, and the illness of many of our missionaries with the same disease on Cayman Island, where the schooner "Herald" called as it was returning the missionaries to their respective fields after the first general meeting ever held by our workers in this territory. Sister W. A. Gosmer and the daughter of Elder E. W. Webster succumbed to the same disease, while several other members of the party were healed in answer to prayer. Those passing through it, testified that though sad, still the experience was precious, for the divine presence came very near.

These dark days brought home to the hearts of our people as nothing else could, the solemn fact that our advance into all the world is no mere holiday movement, with only the loud huzzas and waving of banners, but that it is rather a most serious matter, involving tremendous forces, and is of vital importance to the children of men. These missionary graves remind us of the necessity of arousing the rank and file of the denomination, for the work cannot be done by the few. The next few years saw a greater interest generally in the work in the West Indies on the part of our people. A large number of laborers were added to the working force, and for several years an aggressive evangelistic campaign was carried into new territories. In 1908 the monthly messenger of truth, the *Caribbean Watchman*, was started, and has since done good service in aggressive work as well as in building up the believers.

After the work was well established in the English-speaking centers, a beginning was made in the Spanish and French portions of the fields. This work was hardly more than under way when the West Indian Union Conference was organized in 1906. The writer of this sketch was elected as the first president, but had scarcely more than entered on his duties before he was transferred to India. At the time of the organization of the Union Conference there was a baptized membership of more than three thousand, scattered well around the field. The leaven of truth had thus found an entrance into most parts of the field, and the work has continued to grow and develop since. The work and workers in this field, made difficult by its small land area scattered through great wastes of water, and the peculiar conditions prevailing, should have a large place in the sympathies and prayers of God's people.

GEORGE F. ENOCH.

EVERY leader should make an earnest effort to get all the young people to attend campmeeting. If all cannot go, appoint someone to take notes and report on Missionary Volunteer plans and methods.

All for Service

(Tune No. 51 in "Christ in Song.")

ALL for service we are giving,
All to God, where he may lead;
All for service in his army,
Wheresoe'er the greatest need.

CHORUS:

All for service (Lord, to thee we give),
All for service (Lord, for thee to live),
Body, soul, and best endeavor,
Lord, to thee we give.

One alone we have for Leader,
He who ne'er a battle lost;
In his footsteps we would follow,
Counting not too great the cost.

In the rear, or in the forefront
Where the strife most fierce may be,
Matters not if but the Captain
There can best make use of me.

All we have—mind, strength, and talent—
Came at first from him alone;
Though our all now consecrating
We but bring to him his own.

LAST CHORUS:

All for service (Lord, to thee we give),
All for service (Lord, for thee to live),
All we have and are forever,
Lord, to thee we give.

PEARL WAGGONER.

A Word from Jamaica

"HE will finish the work." I am so glad for this precious promise. It gives us hope in the mission field. There is a great work before the church of this age, and only a short time in which to do it.

As we look at the map of Jamaica, and see the dots that represent the various churches and companies, one would think that the work is almost finished. But when we look at the large districts which have never heard this message, we are reminded that there is a great work yet to be done in this island. We have forty-six churches and twenty companies, with a membership of 1809. Six ordained ministers and two licentiates, one Bible worker, and the canvassing agent make up our band of faithful workers.

Last year we held three tent efforts, one of them continuing over into this year. Already seventeen persons have accepted the message, and they are being formed into a class where they will further study the truth, and prepare for baptism. One young lady saw the truth, and began to keep the Sabbath. Her parents threatened to turn her out of the home if she joined those "peculiar people." But she has held fast to the truth, and is still faithful. I have heard that her parents have taken her back, and allow her to keep the Sabbath.

One of our sisters from the Kingston church moved to a small town on the northern side of the island, where there were no Sabbath keepers. Her husband was not a believer. She was alone there, but she began to circulate our papers and tracts. Soon an interest sprang up, and I received a letter asking me to come over and pay them a visit. At that time there were fourteen keeping the Sabbath. They were getting a little place ready to hold Sabbath meetings. A few days ago, while visiting the nearest church, three of the brethren from this company walked twelve miles to the meeting. One of these was the husband of the sister who brought the message there. He has given up his tobacco, and is rejoicing in the blessed truth. His brother also has given his heart to the Lord, and cast away his tobacco. In his testimony he said that he was so happy for the victory the Lord had given him. They now have a Sabbath school of twenty-eight.

During the past year we have been giving special attention to missionary work. Our motto is "Every member a working member." Our churches have been organizing, and methods of doing missionary work have been introduced. The result has been that in the different parts of the island,

interests are springing up. It is taxing our workers to meet the many calls that come in for help.

Recently a man and his wife accepted the truth in Kingston. He is a retired soldier, and has been serving as an orderly for the general who commands the military forces of the island. He will have to give up his position. We know that the God whom we serve is able to help all to keep his holy law.

We are planning to have a camp-meeting this year. This will be something new for this field. We are trying to raise money to purchase tents of our own for this purpose. Our people are poor, but they give willingly to this cause. We are of good courage in the Lord; for in his strength we are well able to go up and possess the land. E. C. BOGER.

A Lesson in Arithmetic

(Four may take part in this short exercise, each giving one recitation. Some appropriate song may be sung in conclusion.)

Add

ADD to your faith from day to day
Knowledge and love, and you then will pray
As never before for souls in need,
Who look to you as for help they plead.
Add to your love the patience strong
That will still keep on though the way be long.
Add to the pennies, nickels, and dimes,
And make them ring the pleasantest chimes
As they send good news to the far-off climes,
And to sad waifs here far happier times.
Add, and keep adding from day to day,
In the mission cause; 'tis the only way.

Subtract

Subtract from your heart each selfish aim;
Let your gift be brought in the Saviour's name.
From the gold and silver subtract the dross;
Make the offering pure, for all else is loss.
Subtract all pride and all mere display;
In the work of Christ 'tis the only way,
And thus will he bless you day by day.

Multiply

The seed that is sown must be multiplied,
And scattered and scattered far and wide.
The workers here and in every land
Should be increased to a mighty band.
The homes for the destitute and sad
Should be multiplied and the world made glad.
By the help of all is the work increased,
From the greatest down to the very least.
The helpers should multiply each day
In the great world's work; 'tis the only way.

Divide

Divide, divide what you call your own,
And share with those that have never known
The light and love and the comfort true
That all your life have been given to you.
As freely as ye have received, then give;
For only by giving we truly live.
"Give a portion to seven, and also to eight,"
Is the Scripture plan, and you must not wait.
To see what somebody else will do—
Be quick to give what belongs to you.
Divide your time and your money and all,
That you may answer the piteous call
That rings on the air, from day to day;
Divide, yes, divide; 'tis the Christlike way.
—Over Sea and Land.

A Good Plan

HERE in Kingston, Jamaica, I find the young people's society planning for a work that strikes me as very practical. One department that Elder G. A. Roberts, pastor, has organized, is that of a correspondence band, to keep track of absent members, and all who have ever been associated with the church and have moved away. This is a large church and removals are frequent, and the church clerk will find ready pens to let the isolated or drifting members know that the church is interested in them. Last Sabbath afternoon, when the Senior and Junior Missionary Volunteers met, I saw nearly two hundred young people in this Kingston church. Let our young people in other lands, pray for the young people of these West Indian fields.

W. A. SPICER.

Programs for Week Ending June 17

Seniors

1. MORNING Watch review. (Let the one who conducts the review give a three-minute talk on "The Christian's Peace." For helps see *Instructor* of June 6.)
2. Mission Review: The West Indian Mission Field. (Make this brief, but complete. Let different members locate the field, define its boundaries, name its conference divisions, give facts concerning the early history of our work there, etc.)
3. Bible Study: "Christ's Second Coming." (This is the theme of themes to the Advent youth. Let each leader study to have this subject presented in a way that will tell for eternity.)
4. Reading: "The True Missionary Incentive."
5. Roll Call: (Let each member respond by telling how his plans for raising money for missions are getting along.)
6. Reports of work.

Juniors

1. Morning Watch review.
2. Reading: "How She Knew." (See page 16.)
3. Recitation: "Beautiful Words." (To be given by four girls.)
4. Bible Study: (This is one of the most beloved of lessons for the children. Assign the different topics in the Senior outline to Juniors, and encourage them to give the points brought out, and to read the texts slowly and clearly.)
5. Reading: "Telling the Truth."
6. Reports of work.

Note to Leaders

Are the officers of your society working together? Does each one clearly understand his duties?

Many societies accomplish little because the officers fail to know their individual duties. Many railroad wrecks come because some one misunderstood his duty. More than one army has been forced to retreat because some one blundered. Surely the failure to clearly understand one's duties as a society officer, will be an obstacle to success in Missionary Volunteer work. All the society officers and leaders of bands should cooperate to make their society ideal by counseling together, each one becoming responsible for the accomplishment of certain definite plans.

Always remember the Goals.

Christ's Second Coming

1. Foretold by Prophets and Apostles. Jude 14, 15; Job 19: 25-27; Ps. 50: 3; 96: 13; Phil. 3: 20.
2. By Angels. Acts 1: 10, 11.
3. By Jesus. John 14: 1-3; Matt. 24: 36, 42; Luke 21: 34-36.
4. Manner of His Coming. Isa. 66: 15; Matt. 16: 27, first clause; 24: 23-27, 30; Luke 9: 26; Rev. 1: 7; 1 Thess. 4: 16.
5. Signs of His Coming. Matt. 24: 14, 29, 35, 37-39; Luke 21: 25-31; Mark 13: 24.
6. Object of His Coming. Matt. 24: 31; 16: 27, last clause; John 14: 2, 3; Rev. 22: 12; Heb. 9: 28; 2 Tim. 4: 8; Mal. 3: 17; 1 Thess. 4: 16, 17; 2 Tim. 4: 1; Matt. 25: 31, 32, 34, 41; Isa. 25: 8, 9.

NOTE.—For helps in the preparation of this study see "Bible Readings for the Home Circle," pp. 311-342; "Thoughts on Daniel and the Revelation," pp. 414-434; "Great Controversy," pp. 304-316, 333, 334, 625, 636-645; "Desire of Ages," chapter 69.

The True Missionary Incentive

In his wonderful book on missions, "The New Acts of the Apostles," the late Dr. Arthur T. Pierson says:—

"One powerful incentive, of which not only the Acts of the Apostles but the whole New Testament is full, is, we fear, far less prominent in the thoughts of the modern church. We refer to the blessed hope of our Lord's return.

"Revive this hope of our Lord's coming, and it begets hourly watching, ceaseless praying, tireless toiling, patient waiting. Moreover, this blessed hope is forever linked with the glorious compensation for all service and sacrifice for Christ. 'Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.'

"His coming, then, not our death, opens the door to the wedding feast, and the joy of the Lord. Then the prize awaits the successful runner. Then the crowns are given.

"We shall never have apostolic missions till this apostolic hope claims again its rightful place. Daily dying—so that in the body one bears the marks of the Lord Jesus—will be easy only to him who feels redemption drawing nigh, and

who follows the Son of man in his humiliation, as one who is to sit with him on the throne of his glory. His expected appearing is his saints' avenging and rewarding. . . . Then, however dark and dismal the failure of mission work, faithfulness and not success will be the standard and measure of reward. . . .

"This blessed hope both loosens the hold we have on this world and the hold this world has on us. If we are to build heaven here, we may be justified in laying deep and firm foundations; but if all these things are to be dissolved, if all work not done for God is to be burned up as wood, hay, stubble, and the work done for God is to be tried by fire—then what folly to spend our faculty and vital force upon what is to be turned to ashes! Let us walk with God and work with God, and so prepare a structure of character and of service which shall survive the fiery ordeal.

"Perhaps at no one point does the hope of our Lord's return touch our need so closely and vitally as in this—that it incites to unselfish service. . . . *The miser dies* when the missionary is born; the carnal is cast out if the spiritual is to come in; only he who loses himself can save others.

"But just here the hope of the Lord's coming supplies exactly what is needed. . . . In those seven epistles to the churches which open the Apocalypse, our Lord uses his imminent coming as a perpetual hope, motive, incentive; and this is enough to make it a sin, if not a crime, to lose sight of it. . . .

"This blessed hope is the crown of all other hopes, and suggests to us expectation that will be realized. . . . Does the Scripture justify us in looking for the 'conversion of the world' during the present dispensation, or is this the period of the outgathering of the church from all nations? For what are we to labor, and what is our rational Scriptural hope? James bade the first council at Jerusalem harken unto him as he reminded them of God's purpose as declared by Simeon, visiting the Gentiles 'to take out of them a people for his name.' That is not only uniformly declared to be the exact purpose of the gospel witness during these times of the Gentiles, but it has been the actual result of these nearly two thousand years of such witness. At this advanced age, history is interpreting prophecy and expounding Scripture, if we will but hear it. . . .

"Our highest 'Christian civilization' is an amalgamation of the church and the world. . . . The great body of disciples are only nominally such, either wholly worldly or worldly holy; at the door of frivolous gaiety they drop their Christian consistency, as an Oriental guest shuffles off his sandals, and mix freely with the idolaters of folly and fashion. The church is today in danger of the moral putrefaction that loses all godly savor, and the moral petrification that loses all godly sensibility. Apostolic piety scarcely survives in the church at large. Disciples rarely keep themselves unspotted from the world; and it is only here and there that we find a few who seem to be filled with the Spirit. . . .

"Notwithstanding such signs of the times, there are some who regard the outlook as so hopeful that they think the recent 'Parliament of Religions' was the inauguration of the millennium. What enviable sleight of mind that can turn everything into signs of progress! . . .

"From all such frivolous methods of dealing with the Scripture and with facts, we turn candidly to ask, What does the New Testament encourage us to hope for as the outcome of our missionary work?

"If we read aright, the teaching of our Lord is plain. God's present purpose is that the gospel shall everywhere be preached for a witness unto the nations and for the gathering of the *ecclesia*; and then shall the end come, and the Lord himself return and possess the kingdom, and carry its triumph to completion. . . . The devil's great wrath may only be due to the shortness of his time; and the ripeness of the tares may only hint the nearness of the harvest."

FROM all over the field comes news of special temperance programs and temperance work. Let the good work go on.

Beautiful Words

(Four girls should come forward, each with a basket on her arm. They take turns speaking the four stanzas, but all repeat in concert the last two lines of each stanza, at the same time putting their hands in their baskets and going through the motion of taking something out and scattering it. If this is done in strict time and harmony, it will be very effective.)

'Mid the losses and the gains,
'Mid the pleasures and the pains,
'Mid the hoping and the fears,
And the restlessness of years,
We repeat this passage o'er.—
We believe it more and more,—
Bread upon the waters cast
Shall be gathered at the last.

Gold and silver, like the sands,
Will keep slipping through our hands;
Jewels, gleaming like a spark,
Will be hidden in the dark;
Sun and moon and stars will pale,
But these words will never fail:
Bread upon the waters cast
Shall be gathered at the last.

Soon like dust, to you and me,
Will our earthly treasures be;
But the loving word and deed
To a soul in bitterest need,—
They will not forgotten be,
They will live eternally.
Bread upon the waters cast
Shall be gathered at the last.

Fast the moments slip away,
Soon our mortal powers decay,
Low and lower sinks the sun,
What we do must soon be done;
Then what rapture if we hear
Thousand voices ringing clear:
Bread upon the waters cast
Shall be gathered at the last.

—Amos R. Wells.

Telling the Truth

THIS is a true story. We find it in Persian history. A little boy named Abdool Kader had a dream one night, which made him feel that he must devote himself to the service of God. The carrying out of this dream made it necessary for him to visit the sacred city of Mecca. The next morning he went and told his mother about it.

"She wept," he says, "when I told her of my dream, and where I was going." Then taking out eighty dinars, she said: "This is all the family inheritance that remains to be divided between you and your brother. I give you forty dinars, which is the portion belonging to you. And now, promise me faithfully that wherever you go, and whatever happens to you, you will never tell a lie." I promised her faithfully. Then she bade me farewell, saying: "Go, my son; may God bless you, and permit us to meet again."

"Then I started on my journey. All went well, till one day our caravan was attacked by a large number of horsemen. One after the other they plundered all our companions. At last one of them came to me. 'Little fellow,' he said, 'what have you got?'

"'Forty dinars,' said I, 'sewed up in the border of my coat.'

"The man laughed, and went away, thinking, no doubt, that I was joking with him."

"Then another man came up to me. He asked the same question. I gave him the same answer, and he, too, went away."

"Then I was taken into the presence of the chief of the band, who was sitting under a tree. 'What property have you got, my little fellow?' he asked."

"I have told two of your men already," I replied, "that I have forty dinars, sewed up in the border of my coat; but they did not seem to believe what I said; and now, sir, I tell you the same."

"He ordered the border of my coat to be ripped open, and then he found the money. He was very much surprised, and turning to me, he said: 'And how came you, my young friend, to speak so plainly about your money that had been so carefully hidden?'

"'Because,' I replied, 'before leaving home, I promised my mother that I would never tell a lie; and now, whatever happens, I cannot break that promise.'

"'Brave boy,' said the robber; 'can it be that you have such a sense of your duty to your mother, at your early age, and yet I, at my age, am unmindful of the duty I owe my God? Give me your hand, that I may swear repentance upon it.'" A number of the band, impressed by his words and example, did the same.

"'You have been our leader in doing wrong,' they said to their chief; 'now be our leader in trying to do right.'"

And so the example of that brave boy and his truthful words turned those robbers from their evil ways.

Program for Week Ending June 24

Seniors

1. REVIEW the Morning Watch texts. (See helps in the *Instructor* of June 13.)
2. Standard of Attainment Quiz: Jude 14, 15; Acts 1:10, 11; John 14:1-3.
3. Mission Study: The West Indian Mission Field (second program).
 - a. Symposium: With the Advent Believers in the West Indies. (See "Here and There Notes" in the *Instructor* of June 13 and "How She Was Convicted," in this number of the GAZETTE. Assign the different items to different members, encouraging them to tell, not read, the interesting points brought out. See also "South Caribbean Conference" and "Progress Round the Caribbean" in the *Review* of April 6, 1916.)
 - b. Reading: "A Glimpse of the West Indian Work, from the Committee Room on the Canal Zone."
4. Reports of the band leaders. (Tell of the work done during the month, and of the plans for the coming month.)
5. Repeat the pledge in concert.

Juniors

1. Morning Watch review.
2. Recitation: "Little Missionaries." (For leader and six Juniors.)
3. Mission Study: (Second study of the West Indian mission field).
 - a. Review. (Let different members show, on the map, the different islands that make up this field, their conference divisions, etc. The beginning of our work, and the present membership of the conference, should also be stated.)
 - b. Readings: "St. Vincent Island" and "Trinidad and British Guiana." (To be given by two Juniors.)
4. Missionary Exercise: (Help six Juniors to prepare very brief talks about our work in the West Indies, based on "Here and There Notes" in the *Instructor* of June 13.)
5. Talk: "In the Guianas."
6. Reading: "Rosalee." (See *Instructor* of June 13.)
7. Reports on the missionary gardens and other work.

Note to Leaders

This is the last Sabbath in the first half of the year. Take your measurement. Show your society members just what has been done so far. Your committee should decide before this meeting just what plans to present for the next quarter. One leader wrote: "We know just how much money we are to raise each week, and we are keeping up to date."

A Glimpse of the West Indian Work, from the Committee Room on the Canal Zone

THE committee room was in Cristobal, on the Canal Zone, alongside the city of Colon. The roar of the traffic on the Panama Railway was with us as we worked, passenger trains, freight and work trains rumbling up and down just across the street. The United States government was working its staff full strength to repair the slides in the canal, and hasten the opening day for full traffic for ships. The spirit of "doing things" was certainly all-pervading along the Zone.

And that was the spirit in the West Indian Union Committee Council—only with a difference. Outside, along the Canal, one gets the impression of mighty material resources, financial and mechanical, tearing away at barriers by sheer force. Inside, in our committee room, it was realized that the problems and difficulties of mission work could be solved, not by might nor by power nor by numbers, but only by the Spirit of the Lord.

When the union officers and the three conference presidents made up their list of topics to be considered, it looked like an "agenda paper" for one of our General Conference Committee councils. One realizes in these local or union councils abroad how the work is growing and developing everywhere, night and day. Small though the force of workers, and pitifully meagre the resources, there is advancement.

When the conferences reported, it was seen that 711 persons had been baptized during 1915 (in Jamaica, 221; in the South Caribbean Conference, 378; in the West Caribbean Conference, 112). This is nearly double the number of baptisms the year before.

Distances are great here, and in peace times the problem of getting over the field is difficult. In war time it is a problem indeed. It seemed at one time that Elders N. H. Pool and E. C. Widgery, of the South Caribbean, might have to go to New York to reach the committee session at Panama; but they got across the Caribbean, Elder Widgery having spent fourteen days on the journey from St. Thomas Island. Needless to say, full committee sessions are not held very often. When the work of the president was planned, providing for a visit to parts of the South Caribbean and West Caribbean fields, it was found that we had mapped out a program to keep Elder Haysmer on the road until next September. So the little staff of laborers in the field are spread out far apart. Nevertheless this busy week of committee work—from early morning till late at night—will help all the laborers to work away harmoniously and unitedly at the one great task.

Elder N. H. Pool, with the largest field, the South Caribbean, is looking toward the North American Division for an evangelist for British Guiana and a leader for the book work, especially the Spanish book work in Venezuela, where a beginning has been made. Then when the means can be provided, there are the Indian tribes in the interior of Guiana, still sending word that they look to us for a teacher.

Elder W. G. Kneeland, president of the West Caribbean, listed for his conference the call for one evangelist, for the region of Bocas del Toro, Panama, where six or eight companies are now without oversight, and a leader for the book work in the whole conference. Roughly, the territory of this conference stretches a thousand miles, from the southern border of Honduras to beyond the equator, in southern Colombia, along the headwaters of the Amazon. No wonder this conference appeals for two more laborers.

And little Jamaica—the conference that is compact—with nearly two thousand Sabbath-keepers, reported more calls for meetings than the working staff can respond to. But with the needs of other portions of the field, Elder E. C. Boger, the president, consented to a reduction in Jamaica's appropriation, and gave up a laborer for the South Caribbean Conference.

One new undertaking must especially enlist our interests. The day after the committee meeting closed, Elder B. E. Connerly and family sailed from Colon for Puerto Colombia. They were to take a river boat from that port, steaming for five days up the Magdalena River—"bigger than the Mississippi," Elder Connerly told us—to Puerto Barrios. Then they travel a way by train, then by mule-back, then by train again, to the city of Medellin, which is to be headquarters for our evangelistic campaign for Colombia. Pray that this may be the beginning of a permanent work in Colombia. Now every republic in South and Central America has representatives of our work.

W. A. SPICER.

FOUR things your Missionary Volunteer Society library should have: files of the *Instructor*, *Review*, and GAZETTE, and the General Conference Year Book, which can be obtained from your tract society for 25 cents. You will see readily why your library should have these, as well as copies of all Reading Course books and such helps as are needed for studying for Attainment membership.

Little Missionaries

(Exercise for Leader and Six Juniors)

LEADER:

What is the great Bible command for missions?

First Child:

"Go ye into all the world, and preach the Gospel to every creature." Mark 16:15.

LEADER:

Does this mean that all should go?

Second Child:

To some it means that they should go,
That others should their means bestow;
To all who now enjoy the light
The message comes, "Dispel the night."

LEADER:

Can the children obey this command?

Third Child:

Though we are young, still we can give
A helping hand that they may live;
Our mites we earn, and these we save
To send the message o'er the wave.

LEADER:

Why should you feel that these mites are acceptable to the Lord?

Fourth Child:

Our Saviour said, while here on earth,
A cup of water hath its worth.
The widow's mite when it was given,
Rose as sweet incense unto heaven.

LEADER:

Should you feel grateful that you are surrounded by gospel privileges?

Fifth Child:

Yes, we should daily bless the Hand
That placed us in a Christian land;
And all our grateful praises bring
To Christ, our Prophet, Priest, and King.

LEADER:

Will you be held responsible for these blessings and for all your gifts?

Sixth Child:

Our Lord requires that these shall be
As talents brought with usury.
We all should then each gift improve,
Since Christ has shown such wondrous love.

—S. S. Worker.

Saint Vincent Island

THIS island is one of the Lesser Antilles. "There is an active volcano on St. Vincent, and some years ago there was a terrible eruption, and a 'roaring river of hot mud poured down the mountain side, blasting every living thing.' Hundreds of people were killed, among them many little Caribs. The island has not yet recovered from that terrible experience. Part of it is still covered over by ashes, and it is all so very desolate that even the birds have almost deserted it. One bird that was known in the island, and was called La Soufriere after the volcanic mountain on which it lived, has never been seen in St. Vincent since that time."

Trinidad and British Guiana

TRINIDAD is a large island very near South America. At one time, indeed, it must have been a part of the continent itself; for we find in Trinidad snakes and ants that are common in South America, and are not to be found elsewhere.

The West Indian people always include a part of the mainland, called British Guiana, as one of the West Indies. There alone are to be found some descendants of the Arawaks. It is in British Guiana that the famous water lily, the "Victoria Regia," was first discovered. It was named after Queen Victoria, and its flower is so large that a little baby can lie on it comfortably; while if it could bear his weight, a tall man might stretch himself on one of its enormous leaves.

There is an interesting little Dutch island called Saba, which rises eighteen hundred feet straight up from the sea. It has no beach or level ground near the sea, and no harbor

of any kind. At the very top of the cliffs there is a hollow, supposed to be the crater of an old volcano; and here, in this strange place, some two thousand Dutch and Negro people live. They have sheltered gardens with good soil, where fruit and vegetables grow well; and they are capital fishermen, and bring in plenty of fresh fish from the sea. Their chief industry is boat-making. They make the boats away up in their high nest on the top of the steep cliffs, and lower them into the sea when they are quite ready for use. I dare say you are wondering how the fishermen go up and down. They have cut a steep path for themselves, a kind of stairway, out of the rock, and that is the only way by which they can leave their home or return to it.—*Selected.*

In the Guianas

THE Guianas are different from the other countries of South America in that they are colonies belonging to nations of Europe. British Guiana belongs to Great Britain, Dutch Guiana is a dependency of Holland, and French Guiana is the property of France. All of these countries have governors appointed by the rulers of the countries to which they belong. None of them have large populations, and as a whole they are of little importance in the commerce and trade of the South American continent.

Still, when South America was discovered, this region was thought to be one of the richest of all. It was a part of the country described by the explorers as full of gold, silver, and precious stones. One adventurer who skirted the Guianas and entered the Orinoco told about a city called El Dorado, which had been built in the midst of a great white lake, whose smallest house surpassed in grandeur the palaces of the Incas and Aztecs. "In this city," said the explorer, "the vessels used in the kitchens are of gold and silver, studded with diamonds. The houses have statues of solid gold as big as giants, and there are figures of beasts, birds, fish, and trees, all of gold. The pleasure gardens of the island are figures of gold and silver, and the king of the country and his court wear clothes of such a nature that they seem to be sprinkled with gold and silver from sandal to crown."

The descriptions of this wonderful city excited all Europe, and expeditions were formed to explore this part of the world. Great numbers of young men left Europe for this purpose, expecting to make fortunes, and looking for the fabulous city they explored the greater part of northern South America, penetrating to the sources of the Orinoco, entering the Amazon and the rivers which flow out into the Atlantic through the Guianas.

It was from the expedition led or sent by Sir Walter Raleigh that Great Britain became possessed of British Guiana, and it is said that Sir Walter Raleigh presented to Queen Elizabeth some gold nuggets and rude images of solid gold as an evidence of the value of his discovery. Gold really exists along the Orinoco, the Essequibo, and in some of the streams of French and Dutch Guiana. It has not been discovered in the Guianas, however, in very large quantities, and the wonderful city of El Dorado, with its gold and diamond kitchen utensils, is yet to be found.

The climate of most parts is very unhealthy. It is exceedingly hot, and the highlands are covered with forests as dense as the wildest parts of the Amazon. Here and there are great grassy plains, upon which cattle might be fed, and upon the lowlands near the coast are many places which grow sugar, coffee, and cotton.

The land of the Guiana coast is so rich that the sugar cane can be cut several times a year, and it is said that it will grow up for sixty years in succession without being replanted. The soil is composed of earth washings brought down by the rivers from the mountains, soil so rich that it will grow everything produced in the tropics. Great quantities of dirt are brought during the floods, which are so great that dikes have to be erected to keep the land from washing into the sea. The building of these dikes is very expensive, and so the sugar plantations are nearly all owned by men and companies having large capital.—*Carpenter.*

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MATILDA ERICKSON }

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IN the Southern Union Conference, which has 3100 church members, there is now an enrolment of 1050 for the Bible Year.

YOUR society library should contain a 1916 Year Book, as well as two or three copies of the little "Outline of Mission Fields."

THE Secretary of one of our Conferences writes: "We have children not of Adventist parents who are taking the Junior Reading Course and enjoy the books."

LET the leaders not fail to call the attention of the members to the opportunity to sell old papers and rags, for missionary money. Keep materials clean and dry. Tie cotton rags, woolen rags, magazines, and other papers in separate bundles. See article in Union Conference paper.

IN the Missionary Volunteer societies in the Southern Union Conference, the names of all who enroll for the Bible Year are placed on a large chart. In the columns following the names, a gold star is placed for those who have finished the month's reading. This is proving to be an excellent reminder, and a forceful stimulus to faithfulness in keeping up with the assignments.

A CONFERENCE Missionary Volunteer secretary writes: "Another of my larger societies has recently reorganized, and reports almost all the young people actively engaged in some line of work. They are so anxious to do their share of the lifting that they have created a special office—that of 'Goal secretary.' The one who holds this office is very energetic, and I am sure will help wonderfully in encouraging them to complete the work they have set out to accomplish."

The New Reading Courses

JUNIOR Reading Course No. 9 contains three most excellent books. They are:—

- "Places Young Americans Want to Know."
- "Children's Missionary Story Sermons."
- "First Book of Birds."

Senior Reading Course No. 10 contains four books that every young person should read. They are:—

- "Advance Guard of Missions."
- "Getting Acquainted with the Trees."
- "History of the Waldenses."
- "Steps to Christ."

You will like the new Reading Course plan, and wish to explain it to your society members. So nearly as we can learn, the consensus of opinion favors having the regular test questions that appeared in the *Instructor* each week, printed in leaflet form. A leaflet of test questions will be inserted in each Reading Course book. We shall be able to supply lost or missing leaflets. Doubtless all will appreciate this more convenient way of testing the memory as they read. For "History of the Waldenses," the questions are printed in the book.

IN a certain society the leader did not seem to have time to push all lines of the work. Nothing was being done. A young woman decided that the society must have some Reading Course Certificates. She began to read, and induced others to join with her. Sometimes, when the interest would lag, she would invite the reading circle members to her home. Nearly a dozen were brought through and received certificates. Fire will catch from a coal, if it is a live coal.

How She Knew

A MINISTER of the gospel was having service every evening for a week in his church. As he was going out of the church after one of these services, he stopped to speak to a number of persons who were waiting in the aisle. In passing from one to another of them, he noticed a dear little girl, about seven years of age, who sat at the end of one of the pews, waiting for her mother, who was in another part of the church. She was a sweet, interesting-looking child. The minister stopped near this girl, and looking her in the face, said: "Are you a Christian, my child?"

"Yes, sir," she answered, with a smile.

"And how long have you been a Christian?" he asked.

"Since last night, sir. I heard you preach here. What you said made me feel that I was a great sinner. When I got home, I went up to my room. Then I knelt down, and told the Lord Jesus about my sins. I asked him to forgive them, and give me a new heart, and save me. And he heard me, and saved me then; and now I can not tell you how happy I feel."

"But how do you know that Jesus heard you, and saved you?" asked the minister.

The little girl seemed puzzled for a moment, and then, as a sweet smile lighted up her face, she said: "I know he did, because he has promised to do it in the Bible, and I am sure he cannot break his promise."—*Selected.*

How She was Convicted

HERE in Kingston, Jamaica, I have been glad to meet again Sister Harrison, who came up to the General Conference in 1898 to plead for workers for Jamaica. Then it was that Elder A. J. Haysmer and wife, pioneer workers in these parts, were appointed to Jamaica. Sister Harrison tells me how she was brought to the light of the Sabbath truth. She had been reading publications sent out from our old International Tract Society, nearly twenty-five years ago, when Sister Strong was corresponding secretary. But Sister Harrison ran across the Sabbath question. She did not like it; and threw the papers aside.

But on Sunday she was in her church, and the service had reached the point of the repetition of the commandments, each one followed by the prayer, "Lord, have mercy upon us, and incline our hearts to keep this law."

"I was kneeling," Sister Harrison says, "my arm on the gallery rail, my hand over my eyes. I had repeated to the end of the third commandment, and the prayer following it. Then the fourth commandment was begun. I followed it to the words: 'But the seventh day is the Sabbath of the Lord thy God.' At this point, my hand still covering my eyes, there seemed to appear before me as clearly as if held before my open eyes, a banner stretching across the church before me, with great letters, *But the seventh day is the Sabbath of the Lord thy God.* Like a flash I saw that the Sunday was the first day, and that the Lord declared the seventh day to be his Sabbath. I did not repeat the prayer following the fourth commandment, 'Incline my heart to keep this law.' I was not ready to keep it."

Well, this flash of light from heaven kept with our sister until she surrendered to keep God's holy day. As she told me the experience on her seventy-seventh birthday, she thanked God for the way in which he has led her all these years.

W. A. SPICER.

REMEMBER the Goals!