

The Church Officers' Gazette

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Church Officers' General Instruction Department

Lessons to Be Used by Church Elders

SINCE the last General Conference the North American Division Executive Committee has had under consideration the preparation and publication of helps for church elders in the regular Sabbath services. Two Sabbaths in the month are provided for by the Home Missionary Program and the Foreign Missionary Reading.

Some elders have little time for study and research work. The question of what the lesson for the next Sabbath service shall be, is an ever-recurring one, and not a few local church elders and leaders are embarrassed to know what theme to present. Therefore it was thought advisable to print a short outline in the GAZETTE for a quarter, and then to ask the church elders whether these were helpful or not.

We do not know that the GAZETTE is the best channel through which to present these lessons. Some have advised that they be printed in a small pamphlet; but if the GAZETTE can be made useful in this way, it will save some expense.

We wish our church elders would carefully look these lessons over, and if they see fit, use such of them as they think best, and then write us whether the lessons have been a help or otherwise. If it is desired that outlines of lessons be prepared, the plan will no doubt be continued.

In order to be a successful leader, one thing, at least, should be adhered to: Not to occupy too much time. Fifteen minutes is about the proper length of time to open a meeting and to plant seed thoughts that will remain in the minds of the congregation. Much help is also derived from directing carefully the trend of prayer and social meetings. I am sure a little forethought will bring to the minds of our church elders suggestions that will be helpful to congregations in their prayer and social services.

Lesson I

HYMN.
Responsive Reading: Psalm 139.
Several prayers.
Announcements.
Hymn.

Lesson

God's Knowledge of His Children

Ps. 139: 1-12.

Illustrate by { Acts 10: 1-6
Acts 9: 10, 11
Matt. 10: 28-31

Testimonies.
Closing hymn.
Short prayer.

Notes

1. The chapter for responsive reading deals almost wholly with God's knowledge of his children, and the nearness of the Holy Spirit to the individual. Call attention to this before you begin the reading. The elder or leader should read one or two verses, as he may prefer, then have the congregation read the same number of verses. This course should be followed in all the responsive readings.

2. The lesson to emphasize for the day is God's knowledge of us. The first twelve verses of Psalm 139 sets forth this knowledge very strongly.

Thoughts to Be Noticed

God knows our downittings and our uprisings.
God knows our thoughts.
God compasses our path, and lyings down.
God knows our words.
God lays his hand upon us in afflictions and losses to help us.
The Spirit's nearness.

3. Acts 10: 1-6 cites a case of God's knowing the whereabouts of his children.

4. Acts 9: 10, 11, shows that while God was helping Saul, his Spirit was also with Ananias.

5. Matt. 10: 28-31 is further evidence that God knows all about his children.

6. The elder or leader should not take more than fifteen minutes in giving this lesson. It is important to stop talking on time, even if you have not said all you would like to say. Be prompt to begin and prompt to close.

Lesson 2

HYMN.
Responsive Reading: Luke 15: 11-32.
Prayer.
Announcements.
Hymn.

Lesson

God's Love for His Children

John 3: 14-18.

Illustrations { Luke 15: 4-7 — lost sheep
Luke 15: 8-10 — lost silver
Isa. 49: 13-16

Witnessing for God: Invite each one to relate one instance in his life when, because of the Lord's leadings or blessings, he recognized that God loved him.

Hymn.
Short prayer.

Notes

1. The responsive reading is the story of the prodigal son. Read the entire chapter, Luke 15. Read it several times during the week. Think of it while you are working in the field or shop. Call attention to the "prodigal son" story before the responsive reading.

2. The day's lesson is God's love for his children. All the week you should be meditating on the theme. John 3: 14-18 is a strong but familiar scripture, and sometimes it loses its force by its familiarity. Read it aloud before beginning your remarks.

3. The parable of the lost sheep is a beautiful illustration, as is also the parable of the lost piece of silver, showing God's anxiety and burden for his own.

4. Isa. 49: 13-16 is a strong declaration showing how God thinks continually of his children.

5. Do not take over fifteen minutes in giving any lesson. Be sure you have studied it thoroughly.

I. H. EVANS.

Our Church Services

ONE of the subjects discussed with much enthusiasm at a recent workers' meeting was, "What can be done to strengthen leadership in our local churches?" I wish that all our church elders and leaders could have been present.

It is sad to note that in many of our smaller churches and companies no service is held after the Sabbath school. I am sure that if every church and company, it matters not how small, would hold a regular service every Sabbath, just as regularly as the Sabbath school is conducted, we should see a great advance in all departments of our work.

Perhaps one reason why there is not more regularity in the conducting of Sabbath services following the Sabbath school is because many feel that they have not suitable material for leadership. Let me suggest that every church appoint some one to lead an afterservice. Let the leader take hold with a determination and will to make the service as interesting as possible. With our large and excellent supply of literature, it seems that almost any person with a little thought and study could conduct interesting services. Sisters can often be pressed into service to benefit.

One of the definite suggestions agreed upon by the workers in the discussions of this topic was that many of our leaders who feel the need of some special help in preparing an outline for the Sabbath service could find excellent help in the new edition of "Bible Readings for the Home Circle."

A large variety of practical and doctrinal subjects will be found in this book. We believe to many its outlines of studies will be very helpful in arranging services that will be interesting to our own people as well as to any strangers who may attend our Sabbath meetings. And I believe we should put forth greater efforts to induce our friends and neighbors to attend our meetings. Regular notices of place and time of our Sabbath service should be published in the local papers.

For two Sabbaths each month we have definite material, the Second Sabbath Reading and the Fourth Sabbath Reading on home missionary work. I trust that these are given their proper attention in all our churches.

Our young people should not be overlooked in our church work. The elder or leader should endeavor to enlist the services of others, thus developing local talent and so strengthening leadership.

Let us determine to hold our church services regularly, and by the help of the Lord make more of our meetings during the year 1915 than ever before. A. R. OGDEN.

The Church of Christ

A Study on Its Organization

THE church is not composed of independent units, but is made up of individuals who are interdependent. In the human body no one organ loses its individuality, yet independent of the body it would be useless. While each church member retains his individuality, it is by the cooperation of all that the church grows strong. The whole plan of salvation is based on cooperation. The Father, Son, and Holy Spirit work together, and they work through men, who thus become workers together with God.

The Church Primarily

The body of Christ. Eph. 1:22, 23. See also 1 Corinthians 12; Ephesians 5.

The church's head, Christ. Col. 1:18.

The church's foundation, Christ. Matt. 16:18. "On this rock [Christ—1 Cor. 10:4; Rom. 9:33; Eph. 2:20; 1 Peter 2:8] I will build my church."

The church members—those who have entered into Christ, thus becoming members of his body, being nourished by their union with him. Eph. 5:30; 1 Cor. 12:27; 10:17; Rom. 12:4, 5; Col. 2:18, 19. Some, vainly puffed up by the fleshly mind, do not behold the "Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." As the head of every man is Christ (1 Cor. 11:3), and as the body has but one head, when man is placed as the head, the body is separated from the source of life, and dies. The woman is the type of Christ's church. When a woman has more than one husband, she is a polyandrist; but Christ will have no rival.

The Church Secondarily

Members of a family may compose a church. Rom. 16:5.

Believers of some one province said to be the church. 2 Thess. 1:1.

The house of God is called the church of God. 1 Tim. 3:14, 15.

Consists of a number of believers, organized and officered. In all the following texts, the plural, churches, is used: Acts 15:41; 9:31; 16:5; Rom. 16:4; 1 Cor. 7:17; 11:16; 16:1; 2 Cor. 8:1; 8:23; Gal. 1:22; 1 Thess. 2:14; 2 Thess. 1:4.

The Church Officered

Eph. 4:11, 12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The apostles were pillars, to uphold; not heads, to dictate. Gal. 2:6, 9—"James, Cephas, and John, who seemed to be pillars."

Apostles and believers are on an equality, all brethren. Matt. 23:8-10—"One is your Master, . . . all ye are brethren."

Elder. Acts 14:23; 20:17; Titus 1:5.

Deacons. 1 Tim. 3:8, 12.

Teachers. 2 Tim. 2:2.

Helpers and others with governmental power. 1 Cor. 12:28; Rom. 16:3. Today helpers are those who lead in Sabbath school work, in missionary endeavor, etc.

The churches made choice of a companion for Paul, evidently a business man, a financial helper. 2 Cor. 8:18-24.

Questions vital to the church were settled not alone by the apostles and elders; the brethren, members of the church, had a part in their settlement, the Holy Spirit taking the leading part. Acts 15:22, 25; 6:3; 11:22.

Sins are remitted, sins retained. John 20:23. No one member has this power; only a company of believers filled with the Holy Ghost. Matt. 18:15-20.

Those who will not hear the church are to be as the heathen. Matt. 18:15-18.

Some are to be delivered to Satan for the destruction of the flesh. 1 Cor. 5:5.

Others are to be delivered to Satan to learn not to blaspheme. 1 Tim. 1:18-20.

We are to withdraw from those whose doctrines are not according to godliness. 1 Tim. 6:3-6.

Also from disorderly persons. 2 Thess. 3:6.

Keeping company with covetous persons, fornicators, idolaters, railers, etc., who are called brethren, is forbidden. We are not to eat with them. 1 Cor. 5:11.

Heretics are to be rejected. Titus 3:10. He who rejects the Word is not to have our company, that he may be ashamed, and won to the truth. 2 Thess. 3:14, 15.

Teachers of false doctrines are not to be received. 2 John 9.

Mouths of subverters should be stopped. Titus 1:11.

Vain babblings must be shunned. 2 Tim. 2:15-19.

Some were cast out of the church. 3 John 10. Were they cast out of Christ? This clearly establishes an organization of believers, called a church.

Such expressions as "the churches of Galatia," "the churches of Macedonia," "the churches of God which in Judea are in Christ Jesus," "the churches . . . throughout all Judea and Galilee and Samaria," prove that the apostles followed established territorial lines. Churches in the various provinces were spoken of as the churches of those provinces about as we today have State conferences.

These principles of church organization should be carefully studied and understood by all church officers.

JOHN N. QUINN.

Bible Reading on Tithing

In churches where there is no minister present to conduct the service, the following study on the subject of tithing could be very profitably presented by the elder or leader:—

1. In God's dealings with Pharaoh; what great truth was he seeking to teach him? Ex. 9:29.

2. Who created all things? Isa. 40:26-28; Jer. 10:10-12.

3. To whom do the people of the earth belong? Ps. 24:1.

4. Who owns the beasts and fowls of the earth? Ps. 50:9-12.

5. Whose are the treasures of gold and silver? Haggai 2:8; Eze. 16:17.

6. From whom does the ability to amass earth's treasures come? Deut. 8:17, 18.

7. What relation does man sustain to all these things? Matt. 25:14-21; Luke 19:12, 13.

8. Of all that is in the earth, how much is holy unto the Lord? Lev. 27:30-32.

9. When we withhold the tithe, which precept of the law do we break? Mal. 3:7, 8. What is the sad result? Verse 9.

10. When the tithe is withheld, what effect does it have upon the work of God? Neh. 13:10.

11. When Nehemiah saw this sad state of things, what did he do? Verse 11. With what result? Verse 12.

12. What course did Hezekiah pursue in this matter? 2 Chron. 31:4.

13. What was the blessed result? Verses 5-10.

14. In what words did the Saviour indorse the paying of tithes? Matt. 23:23.

15. From which part of our income should the Lord's portion be taken? Prov. 3:9, 10.

16. What else should we render to the Lord besides the tithe? Mal. 3:8.

17. How should we give? 2 Cor. 9:6, 7.

18. What blessing is promised to those who return to the Lord his own? Mal. 3:10-12; Prov. 11:24-26.

G. B. THOMPSON.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held June 26)

OPENING Song: "Hymns and Tunes," No. 1192; "Christ in Song," No. 194.

Scripture Reading: Isa. 56: 1-8.

Prayer.

Song: "Hymns and Tunes," No. 1204; "Christ in Song," No. 476.

Testimony Study: "A Neglected Field."

Reading: "A Difficult Problem."

Testimonies: What we have done for the foreigners, and what we will do.

Offering for literature fund.

Closing Song: "Hymns and Tunes," No. 1248; "Christ in Song," No. 548.

Benediction.

NOTE.—This question of giving the warning message to the foreigners in this country is a very important one, and yet it is one to which few of our churches give much consideration. Because it has been neglected in the past, we should give it special attention now. It is through the simple, faithful following of the Lord's instructions that our work becomes a success and souls are won. If there is time for a testimony service after the subject has been presented, it would be well to encourage the members to tell what they have been doing to reach the foreigners, or what they feel impressed they should do. A vote might be taken in regard to the adoption of the plans of work suggested. It is useless to talk about what we ought to do if we do not definitely plan to do something.

A Neglected Field

1. WHERE is the bulk of our foreign population to be found?—In the large cities. In those in the Eastern States the foreign-born residents compose from one fifth to more than one third of the population.

2. Has the time come to work these cities?

"I must write something in regard to the way in which our cities in America have been passed by and neglected,—cities in which the truth has not been proclaimed. The message must be given to the thousands of foreigners living in these cities in the home field."—*Testimonies for the Church*, Vol. VIII, page 34.

3. For what special field do we need to have more burden?

"I cannot understand why our people have so little burden to take up the work that the Lord has for years been keeping before me,—the work of giving the message of present truth in the Southern States. Few have felt that upon them rested the responsibility of taking hold of this work. Our people have failed to enter new territory and to work the cities in the South. Over and over again the Lord has presented the needs of this field, without any special results. I have sometimes felt as if I could no longer bear the burden of this work. I thought that, if men should continue to neglect this work, I would let matters drift, and pray that the Lord would have mercy upon the ignorant and those who are out of the way."—*Ib.*

4. Where does much remain to be done?

"But the Lord has a controversy with our ministers and people, and I must speak, placing upon them the burden of the Southern work, and of the cities of our land. Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors,—in the cities of California, New York, and many other States."—*Ib.*

5. What are there in the cities of America?

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields. But there is a work to be done in America that is just as important. In the cities of America there are people of almost

every language. These need the light that God has given to his church."—*Id.*, page 36.

6. Who have been brought to our very door?

"The salvation of the heathen has long been deemed a matter that should engage the interest of Christians; and it is not more than justice to bring light to their dark borders. But home missionary work is just as much needed. The heathen are brought to our very doors. Idolatrous ignorance is within the very shadow of our homes. Something is being done for the colored people, but next to nothing compared with what others receive who already have a knowledge of the truth, who have had opportunities innumerable, but who have not half appreciated their advantages. To those who know not the truth let the love of Jesus be presented, and it will work like leaven for the transformation of character."—*Id.*, page 60.

7. What are our people to do?

"Our people in the South are not to wait for eloquent preachers, talented men; they are to take up the work which the Lord places before them, and do their best. He will accept and work through humble, earnest men and women, even though they may not be eloquent or highly educated. My brethren and sisters, devise wise plans for labor, and go forward, trusting in the Lord. Do not indulge the feeling that you are capable and keen-sighted. Begin and continue in humility. Be a living exposition of the truth. Make the Word of God the man of your counsel. Then the truth will go with power, and souls will be converted."—*Id.*, Vol. VII, page 227.

8. What should go everywhere?

"Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher. You who believe the truth for this time, wake up."—*Id.*, Vol. IX, page 62.

9. In this city work, what is of much importance?

"Of equal importance with special public efforts is house-to-house work in the homes of the people. In large cities there are certain classes that cannot be reached by public meetings. These must be searched out as the shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf. When personal work is neglected, many precious opportunities are lost, which, were they improved, would advance the work decidedly."—*Id.*, page 111.

10. Why is this work so urgent?

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, he is warning the inhabitants of this earth of his near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,—fire and flood and earthquake, with war and bloodshed. . . . The mercy of God is shown in his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. O if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!"—*Id.*, page 97.

A Difficult Problem

ONE of the most difficult problems in the work of the North American Division is how to warn the foreigners in this land.

When the census was taken in 1910 there were 13,515,886 foreign-born people in the United States. Of these nearly three and three-quarter millions were English-speaking people. The remainder spoke foreign tongues,—all the languages of Europe, many of Asia, and some of Africa and the Pacific islands. Since 1910 they have been arriving at the rate of nearly one million a year until the war broke out; and most of these have been foreign-speaking people.

It is true that many of these, perhaps most of them, learn to speak English more or less fluently. This is especially true of the children and younger people, and therefore a cer-

tain percentage of the foreign-born people can be reached through our English work.

There remains a large number of people who must be approached through the medium of their own languages, for it has been proved that this is the best medium for religious instruction. Many foreigners use English for business purposes, for ordinary intercourse, and as a general medium for communication, but when they pray and read the Word of God, they do so in their own language. They do not seem able to pour out their hearts to God in a strange tongue, nor do they seem able to grasp the rich spiritual lessons of the Scriptures in another language. This must be remembered in our labors for these foreigners. A good many of these people are illiterate, but many can read their own languages, and in perhaps the majority of cases they are glad to obtain reading matter in them. This opens a way whereby the church members may give very valuable help in solving this difficult problem.

Recently arrangements were made for the Pacific Press Publishing Association to take over the publishing work for the Scandinavian and German languages, which has been carried on by the International Publishing Association. The Pacific Press is taking active steps to improve this class of literature, and announcements are out that the tracts in these languages will now be supplied at the same prices as the English tracts, sixteen pages for one cent.

Three magazines are being published, one in German, one in Swedish, and one in Danish-Norwegian. These are as attractive in appearance as the English magazines, and sell for the same prices. They are full of live, up-to-date matter, and ought to be widely circulated.

Arrangements have been made for all the conference tract societies to supply the churches with the foreign literature they need. Therefore all orders should be sent there.

This is an important matter, not one to be listened to and then forgotten or lightly regarded. In permitting, probably planning, the large immigration into this country, the Lord has laid upon us a solemn responsibility, which we cannot neglect and be clear in his sight.

The following suggestions for practical work are submitted for your consideration:—

1. First ascertain in a general way how many people of foreign nationalities are living in your district. You do not need exact figures, but a general idea of the number and of the languages they speak. If you live in a large city, you can get this information from the "Thirteenth Census of the United States: 1910 Bulletin," supplied by the Bureau of the Census, Washington, D. C. If you are in a country district, you may be able to get the information from the office that administers the local government, rates, taxes, etc. As the church members distribute English literature from house to house, they can look out for foreign residents, and report their names and addresses.

2. Write to your conference office for catalogues of the tracts, periodicals, magazines, and books printed in the languages of the people in your church territory; also for any circulars or leaflets telling what they contain and how to use them.

3. Devote part of your fourth Sabbath offerings for literature to the purchase of some tracts to lend and to distribute gratuitously. Tract-lending envelopes can be obtained in the German and Scandinavian languages, and translations of the matter printed on the English envelopes can be procured from the conference tract societies in most of the leading languages. These can be copied on to Manila envelopes of the right size by a typewriter or by hand.

4. Arrange for the regular sale of the periodicals and magazines by some of the church members. Leaflets in English, telling what these magazines contain, may be obtained from the conference tract societies, which will assist in presenting them intelligently.

5. Plan for the sale of the small books, especially in the three months before Christmas. Many of these people come from countries where the custom of making Christmas presents is largely followed, and many sales can be made for this purpose.

6. Last, but not least by any means, get in friendly touch

with these foreigners. Visit them in a neighborly way, and keep your eyes open to their needs. Take an interest in the children. Pray together about them, that the Lord will show you how to reach them and interest them in the message.

In this work for the foreigners there are two special classes which should not be neglected. One is the Jews, the other the Negroes.

The Jews are a people by themselves, though speaking many different tongues. They are very difficult to reach and interest in the religion of Jesus, and this is largely the fault of so-called Christians, who have persistently and cruelly persecuted them. We should therefore manifest the utmost patience toward them, and use much tact in dealing with them. We have points of contact that no other denominations have, in our belief in the Old Testament, our abstaining from pork, our keeping the Sabbath. We should try to reach them by the line of least resistance, and show that we love them. Special literature is provided for them, and it will be necessary usually to distribute it without charge. The suspicion with which the Jews regard Christian advances renders them very unwilling to buy literature from them, though they will sometimes accept it as a gift.

While the Negroes are citizens of the United States and are natives by birth, they belong to an alien race, and therefore are in need of special attention. As their forefathers were brought to this country by force, against their will, we have a special responsibility to see that they receive this last warning message. We cannot leave this work to the colored believers, though they have their part to act in helping their own people. Every believer should have a regard for the members of this race, and particularly so because we have been told that the work for them will close first. Therefore special efforts should now be made to reach them with literature and in other ways.

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10: 12-14.

Suggestions for Missionary Meetings

First Week

OPENING Exercises: Song, several short prayers, minutes, song.
Scripture Exercises: Comments on "The King's business required haste," 1 Sam. 21: 8.

Reports of labor.

Lesson: "Twelve Excuses."

Plans for work.

Closing song.

NOTE.— One of the members should be asked the week before the meeting, to prepare a *very few* comments on the text given. In these comments attention could be called to a few reasons why haste is required more now than ever before. The excuses given in the lesson are the ones we hear so frequently from the lips of our people. The answers should be given to different members to read as the leader makes the excuses. The leader should be well acquainted with the work being done, so as to suggest plans of work suited to the needs of the district and the ability of the members.

Second Week

Opening Exercises: Song, prayer, minutes, song.

Reports of Labor: How much of the King's business did we do last week?

Lesson: "Consider What Great Things He Hath Done for Us."

Plans for work.

Closing song.

NOTE.— The lesson for this meeting is on an important subject; for in the Testimonies the Lord has given us we find a great deal of most helpful instruction in home missionary work, which, whenever carefully followed, has always resulted in success. This is one excellent reason why we should study the Testimonies in our missionary meetings, for we want to make use of the very best methods. It might be well to ask two members to read the extracts from Volume V. It would be a good thing after the study has been given, to endeavor to obtain orders for some of the Testimonies or other books of the spirit of prophecy from the members who do not have them.

Third Week

Opening Exercises: Minutes, song, season of short prayers, song.

Lesson: "The Shadow of the Bottle."

Reports of labor.

Plans for work.

Closing song.

NOTE.—The missionary officers or missionary committee should take the new book, "The Shadow of the Bottle," and make up an interesting program from it. Some recitations may be given by the youth and children, some of the pathetic stories may be told, and some facts concerning the evils of the traffic be given. The friends and neighbors might be invited in, as such a program could be made both interesting and profitable to them. If this is done, the reports of labor may be limited to the collection of the written reports on the blanks, to allow more time for other items. At the close of the study, orders should be taken for the book. The retail price of it is 25 cents. If there are strangers present, do not announce the discounts that are given to our people, but make them known at some other time. This book should have a very large sale all over the land.

Fourth Week

Opening Exercises: Song, minutes, prayer, song.

Lesson: "What Is Liberty?"

Reports of Labor: What have we been doing to set free the captives of Satan and sin?

Plans for work.

Closing song.

NOTE.—It is important that our members should understand what religious liberty really is, as they at some time will be likely to have to testify in regard to it. It would be well for the leader to ask a few review questions at the close of the study, in order to make the points definite. It would also be well to consider, in connection with these studies, what needs to be done in the church territory in order to battle for liberty of conscience and religious worship. There are the *Liberty Magazine* and the *Protestant Magazine* to circulate, religious liberty leaflets to distribute; there may also be petitions to sign and to obtain signatures to, and letters to be written to senators or representatives. All these things should receive careful attention, for they are a part of the work God has given us to do.

Twelve Excuses

1. I HAVE no time for missionary work.

Read Luke 21: 34. "In every church the members should be trained so that they will devote time to the work, and win souls to Christ."—*An Appeal*, page 17.

2. I have no ability to labor for others.

"There are scores who have real ability, who are rusting from inaction."—*Id.*, page 12.

3. I do not know what I can do.

"The great lack of men to go from place to place and preach the word may be in a great degree supplied by tracts and papers and by intelligent correspondence."—*Signs Supplement*.

4. It is useless to work for my neighbors; they have rejected light, and will never accept it.

"We are to preach the word of light to those whom we may judge to be as hopeless subjects as though they were in their graves."—*An Appeal*, page 23.

5. My neighbors are all willing to hear, but I think a minister ought to come to preach to them.

"All should feel that they are their brother's keeper; that they are in a great degree responsible for the souls of those around them. The brethren err when they leave this work all to the ministers. . . . They must not wait for the ministers, and neglect a plain duty which God has left for them to perform."—*Testimonies for the Church*, Vol. I, page 368.

6. I cannot leave home, so there is nothing I can do.

"All cannot go abroad to labor, but all can do something at home."—*Signs Supplement*.

7. I am too poor to buy papers and tracts with which to work.

"Go work today in my vineyard. . . . If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means whereby they could go."—*An Appeal*, page 26.

8. I have no education; others can do better work than can.

"Let no one feel that because he is not educated he cannot be expected to take part in the work. God has a work or you to do."—*Id.*, page 13.

9. I do not feel that God requires me to engage in that work.

"Whether you are rich or poor, great or humble, God calls you into active service for him."—*Id.*, page 12.

10. I will wait until I see more of the power of God manifested.

"I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves."—*Testimonies for the Church*, Vol. I, page 261.

11. There is no need to be in a hurry about the work.

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

12. I am doing a good deal of work now.

"We are years behind. . . . Not one one-hundredth part has been done or is being done by the members of the church that God requires of them."—*An Appeal*, pages 10, 11.

Consider What Great Things He Hath Done for Us

1. WHAT are we to do? 1 Sam. 12: 24, last clause.

2. What hath he done for us? Verse 22.

3. Why has he done this? Deut. 7: 6, 7; verse 8, first part.

4. Why did he give us laws? Deut. 6: 24.

5. How should we obey his laws and testimonies? Verse 17.

6. How did David regard the Lord's testimonies? Ps. 119: 24, see margin.

7. Will a diligent study of the testimonies help us? Verse 99.

8. How long should we heed these testimonies? Verse 111.

Read "Object of the Testimonies," in "Testimonies for the Church," Vol. V, page 661; and "Not to Take the Place of the Bible," first two paragraphs on page 663, as quoted from Volume IV.

What Is Liberty?

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

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5: 1.

What is "liberty"?

The Standard Dictionary defines it to be, "The state of being exempt from the domination of others, or from restricting circumstances; . . . the possession and exercise of the right of self-government; . . . power over the determinations of one's own will; freedom from necessity."

In the absolute sense, no man will ever possess absolute liberty, because he will always be limited or circumscribed by laws or circumstances. The liberty of the individual is limited by the rights of other individuals.

In Bondage to Sin

What has God given to man?

"Many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right

action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve him. You can give him your will; he will then work in you to will and to do according to his good pleasure."—"Steps to Christ," chapter on "Consecration," page 51.

How many by nature are in bondage? Rom. 3:23; John 8:34; Prov. 5:22.

Whose bondmen are they? Rom. 7:15, 18, 19; Gal. 5:17.

How did all become bondmen? Rom. 7:14; 1 Kings 21:20, 25; 2 Kings 17:17.

In selling themselves what price did they get? Isa. 50:1; 52:3; Rom. 6:23.

Whose bondmen did they become? 2 Tim. 2:26; Heb. 2:14, 15; Rom. 6:12, 13, 16.

What kind of masters are Satan and sin? Rev. 12:9; 13:14; 16:13, 14; 20:8, 9; Rom. 7:11; James 1:15.—Selected.

Some Missionary Experiences

(For use in missionary meetings)

How One Church Is Working

A MISSIONARY secretary writes:—

"We are deeply stirred by the present political outlook in Europe, and are doing what we can to finish the work. We are doing house-to-house work with German tracts in an adjoining German settlement, preparatory to a series of meetings there. We have also received 110 copies of the Temperance *Signs*, and have ordered 310 of the special Harvest Ingathering *Review*, with which to work our town, and another town in which there is no church. We are also holding Saturday night meetings, which are attended by those not of our faith. We find many openings for missionary work, in talking, writing, sending out papers, tracts, magazines, lending books, etc. We intend also to sell the home workers' books. We are doing what we can to give the message to the people here. I thought you would like to know this."

What a Church Has Accomplished

"Last winter I got a prayer band going in our own town, and visited from house to house. We started with eight young people, all we had in the church, and in a short time we had sixteen young people, and divided them into two bands. We had a meeting somewhere every night in the week, and the older people caught the spirit, and had their meeting Sabbath afternoon at the church. As a result, in the winter months nineteen persons began to obey the truth. One man owned a restaurant, and he and five of his helpers accepted the message. He sold his restaurant, and did well at canvassing. Our reports for the State showed forty-two persons converted to the message by the ministry during the year, and nineteen of these were a result of the prayer band. Expenses were \$19,000; in other words, this large amount was spent on twenty-three souls, while the nineteen cost practically nothing in money."

Temperance Literature

"A prominent woman of Grand Rapids, a leader in the temperance work, telephoned the office this week, saying that she had seen one of our temperance journals, and wished to obtain a copy. She said she must have it before Sunday, as she wished to use it in carrying out a union program to be given in the Methodist church on National Temperance Day. We presented her with the *Instructor*, *Signs*, *Life and Health*, and *Little Friend*, the Temperance number of each. She seemed much pleased with them, especially with the *Little Friend*, as her work in the church is with the little ones. She asked us if we used that paper in our Sabbath school each week. The people are beginning to learn where the Seventh-day Adventists stand on the temperance question, and to turn to us when in need of something especially good. This goes to show that the work we do with the temperance papers has its effect."

"Signs" Weekly

"The missionary secretary of the Capitol Hill church in Denver, has brought in a list of 137 subscriptions to the Home Missionary Series of the *Signs*. She plans to make this list pass the 150 mark. Other churches are sending in large lists for the paper."

"The World's Crisis"

"A brother recently ordered a supply of 'The World's Crisis,' for which he intends to canvass a city. We sent him ten copies, with the promise of more later; and we wish to give an extract from his letter, showing the success he had in selling them. He writes:—

"I received those books on Friday between three and four o'clock, and at the first place I went I sold three; the next place I called was a drug store, and the proprietor, a Catholic, bought a copy; and the other six books I sold in about half an hour. I should like you to send me one hundred, if you have them, as soon as you get this letter, for I want to see how many I can put into this town."

Magazines

"A missionary secretary writing for a quantity of *Life and Health* magazines to be used in a special effort, adds this interesting statement: 'You will be glad to know that our society is doing good work with the literature. We wrap and mail about twenty-eight weekly *Signs* every Wednesday night. We also mail about forty of the *Signs Magazine*, besides a number of the *Watchman*, *Liberty*, and *Protestant Magazines*. Several of the people to whom these papers are going are interested in the truth. We never send out papers without praying the Father to accomplish his will through them.'"

Family Bible Teacher Leaflets

"Perhaps you will be interested in a little experience we had not long ago. A young man came to our office, and told us that he wished to unite with our church. Of course we questioned him as to what he knew in regard to our faith, and he said that some one, he did not know who, had slipped one of the Family Bible Teacher leaflets under his door every week until he had received the full twenty-eight sheets. He said that he had taken his Bible and studied those lessons each week, and was convinced that they taught the truth. He is an engineer, and we asked him if he knew that in all probability he would lose his position if he lived up to the truth he had found. He said he had considered that, but it was according to God's Word, and he must live it out, if it did cost his job. That Sabbath he came to Sabbath school and the church service, and has not missed a single service since. His employers told him he was crazy, and threatened to dismiss him if he would not work on the Sabbath, but he told them he could not work on the Sabbath any more. They did not dismiss him, however, for he is really skillful in his work, and they did not want to lose him. The first time he attended Sabbath school, our lesson was about the tithe, and since then he has been faithful in paying tithe. He is urging baptism, and we all think he is a fit candidate for that rite. So much for the influence of the Family Bible Teacher. We have not yet been able to find out who slipped those leaflets under the door."

"The World's Crisis"

"The mail carrier handed a sample copy to one of our brethren as he was about to board a car for town. Before reaching his destination he sold four books, and while attending to business, took orders for four more. Another, traveling on a train, passed copies across the aisle to fellow passengers, without solicitation. Nearly all kept the book, and handed him the price, 25 cents.

"Many similar reports have been received, and the campaign has only just begun. Among them is the experience of one who canvassed his neighbors and sold thirteen copies in less than two hours. The best report of a single day's work comes from Southern California, where before five o'clock an enthusiast sold seventy-five copies."

"The president of a neighboring conference felt so impressed with the value of the book that he presented it to one of our churches on Sabbath, and 134 copies were ordered at once. Another church took 319 copies; a third, 200."

With Back Numbers of the Papers

"An urgent request for evangelistic help came to the office the other day from a little company in one of our hill towns. The conference committee feels that this request should receive immediate attention. The few faithful friends there have been getting the townspeople ready for the public effort. What have they been doing?"

"About a year ago they systematically went over the place with back numbers of the *Signs Magazine*. A few weeks later they placed our temperance literature in the homes of the people. Then they covered the town with religious liberty literature. Just recently they visited the homes with the new Extras. Thus the place has been sprinkled with the message in printed form four times during the year.

"A number of persons are interested, and the town is ready for the minister and his helpers. This is just the work that is needed in many of the towns where public efforts have not been made.

"Let every small—and large—company carry on this sort of missionary work, and it will not be long before there will be some very special reasons why a minister should go to places thus prepared."

Profitable Missionary Meetings

THE church missionary meetings should not be merely for entertainment, though they should be made interesting. They should be planned with the definite purpose of training and developing soul-winning workers.

The opening song should be one that will bring in a spirit of devotion and service. The hymns should always be carefully chosen beforehand, with due regard to the subject to be considered. A suitable hymn, heartily sung, will give the meeting a good start.

Great care should be taken that the prayer season does not become a matter of form. It should be varied from week to week, and the prayers should be for definite things. It may sometimes be helpful to put on the blackboard some of the special needs before calling for prayers. Endeavor to get every member to pray at some time in the missionary meeting. Arrange privately with some of the timid ones, for several to make one request each in prayer. Just before the meeting, remind them of their promise, and call upon them in some such way as, Sister A, Sister B, Sister C, and Sister D will each offer a one-petition prayer, after which we will pray the Lord's Prayer all together.

Try different plans for encouraging all to take part in prayer, for if the members become accustomed to praying in the missionary meeting, it will be easier for them to pray in the homes of the people for whom they are laboring, when they have opportunity to do so.

The minutes should be short, and should be designed to give a general summary of the work done, attendance at meeting, plans of work in progress. The leader should call attention to particularly good records that have been made.

Avoid getting into a rut in receiving reports of labor. This should be the most interesting item on the program. Encourage the telling of experiences, and help the members to do this in as few words as consistent with making them interesting. One way in which this may be done is to call attention to the amount of information that is given in few words in the Bible. John 11:1 may be used to illustrate this. There are only eighteen words in the verse, but they give six different items of information. The leader should set an example by cultivating the art of telling experiences in a brief but interesting manner.

The lesson should, as far as possible, work up to some definite point. Instruction is necessary, but to be of practical value it must be put into active operation. The leader and the church missionary secretary should plan carefully to the end that at the close of each lesson they can turn naturally to some plan for work. It will not be necessary to

have a new line of work each week, but it will be advisable to ascertain if all have work in hand, and material to work with. It will also be necessary to give prompt attention to every special issue, whether general or local; and proper effort should be made to cooperate with all general plans, for it is in unity of effort that our strength lies.

What is it that impresses the members of Congress when we send in petitions against Sunday laws? It is the fact that they come from all over the country, from every nook and corner of the land. It makes them feel as if there must be millions of us. So let us throw all our efforts into all general plans, and they will surely succeed.

The missionary secretary should have all needed supplies ready, with samples of new books, tracts, magazines, and anything else that may have come recently from the press. The members need to be trained to supply themselves with reading matter that will enable them to keep pace with the rapidly advancing message.

Above all, keep continually prominent before the members the motive that should actuate all missionary work,—love for Jesus and love for the souls for whom he died. Make the missionary meetings strongly spiritual and practical, and they will surely accomplish good. E. M. G.

No Starless Crowns

(To be recited or read at a missionary meeting)

You have read of the dream of the woman
Who served God in a nominal way:
How she died, and ascended to heaven,
And knocked for admittance, one day.
"Who is with you," the angel inquired,
"From that land of dark sorrow and sin?"
"No one else," the good sister responded.
"Then I cannot, I fear, let you in."
"But I've tended the church every Sabbath;
I've given my goods to the poor;
And paid to the Lord every penny
Of tithe that I owed him,—and more."
Said the angel, "The order is given:
The Master cannot see the face
Of the Christian who comes empty-handed
From earth without souls, to this place."

In great terror the woman awakened,
The lesson impressed on her mind;
She went into the streets of the city
Another lost sinner to find.

H. MAYER.

Missionary Tract Packages

Is your church using the plan of lending tracts from house to house? It is a most profitable one in interesting people in the truth, for the weekly visits of the members enable them to become acquainted with those for whom they are laboring and to guide them in their search for light.

The \$5 Missionary Tract Package is a very economical way of purchasing these tracts, for in it you get twenty-five sets, each of which sells separately for 25 cents, which means that for \$5 your church gets \$6.25 value in tracts and envelopes, ready for use. Every church should have a number of sets of tract lending envelopes for its members to use.

A Formula for Obtaining Reports

"DETERMINATION plus perseverance, dissolved in tact and diplomacy, minus all irritation, multiplied by patience; add the leaven of sympathy, and steep the whole in a solution of grit. When ready for use, begin with small doses; but unless the result desired is secured, repeat frequently and increase the quantity. It is bound to be effective if continued."

June Magazines

A SAMPLE copy of the *June Watchman* has come to hand, and it is a fine magazine, one which should have a ready sale. The articles are on subjects that are agitating the minds of the people at the present time. The other magazines for June have not yet come to hand, but we know they will be good. Now is the time to sell them. Let each missionary secretary obtain samples and solicit orders for clubs.

Missionary Volunteer Department

Senior Society Program for Sabbath, June 5

1. REVIEW Morning Watch texts. Have each member give some lesson he has learned from the life of Ruth.
2. Report of individual members.
3. Bible Study: "Man's Part in Conversion, and the Evidence."
4. Standard of Attainment Quiz: Matt. 3: 8; 2 Cor. 5: 17.
5. Talks: "Levant Union Mission;" "Our Work in Egypt." See "Notes on the Mission Studies," and "Outline of Mission Fields," 1915 edition, pages 53, 54, 56.

Man's Part in Conversion, and the Evidence

I. Man's Part in Regeneration.

1. Believe. John 1: 12, 13; Acts 8: 37.
2. Repent and turn. Eze. 14: 6.
3. Rend the heart. Joel 2: 12-14.
4. Call on God. Jer. 29: 11-13.
5. Be baptized. Acts 2: 38.
6. Die daily. 1 Cor. 15: 31.
7. Growth. Eph. 4: 13-15, 23, 24.

"The change of heart by which we become children of God is in the Bible spoken of as birth. Again, it is compared to the germination of the good seed sown by the husbandman. In like manner those who are just converted to Christ are, as 'newborn babes,' to 'grow up' to the stature of men and women in Christ Jesus. Or like the good seed sown in the field, they are to grow up and bring forth fruit. Isaiah says that they shall 'be called trees of righteousness, the planting of the Lord, that he might be glorified.' So from natural life, illustrations are drawn to help us better to understand the mysterious truths of spiritual life."—"*Steps to Christ*," page 71.

II. Evidences of New Birth.

1. Spirit of God dwells in you. 1 Cor. 3: 16.
2. Overcome. 1 John 5: 14, 18.
3. Fruits of the Spirit. Gal. 5: 22-25.

"Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in his steps, reflect his character, and purify themselves even as he is pure. The things they once hated, they now love; and the things they once loved, they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. Christians will seek not the 'outward adorning,' but 'the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit.'"—*Id.*, pages 62, 63.

4. Changed into Christ's image. 2 Cor. 3: 18.

"A beautiful statue once stood in the market place of an Italian city. It was the statue of a Greek slave girl. It represented the slave as tidy and well dressed. A ragged, uncombed little street child, coming across the statue in her play one day, stopped and gazed at it in admiration. She was captivated by it. She gazed long and lovingly. Moved by a sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it, and got a new idea. Next day her tattered clothes were washed and mended. Each time she looked at the statue, she found something in its beauties to admire and copy, until she was a transformed child. By beholding we become changed."—"*Bible Readings*," page 98.

"The leaven of truth works a change in the whole man, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. Through its life-giving power it brings all

there is of mind and soul and strength into harmony with the divine life. Man with his human nature becomes a partaker of divinity. Christ is honored in excellence and perfection of character. As these changes are effected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude."—"*Christ's Object Lessons*," page 102.

5. Soul winners. Dan. 12: 3; Prov. 11: 30; James 5: 20.

"When you see those who are going down to death, you will not rest in quiet indifference and ease. The greater their sin and the deeper their misery, the more earnest and tender will be your efforts for their recovery. You will discern the need of those who are suffering, who have been sinning against God, and who are oppressed with a burden of guilt. Your heart will go out in sympathy for them, and you will reach out to them a helping hand. In the arms of your faith and love you will bring them to Christ. You will watch over and encourage them, and your sympathy and confidence will make it hard for them to fall from their steadfastness. . . .

"Now is our time to labor for the salvation of our fellow men. There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for him passes unimproved. But it is the privilege and duty of all who have health and strength to render to God active service. All are to labor in winning souls to Christ. Donations of money cannot take the place of this."—*Id.*, pages 197, 343.

Senior Society Program for Sabbath, June 12

1. REVIEW Morning Watch texts.
2. Reports of bands and individuals.
3. Bible Study: "Baptism."
4. Standard of Attainment Quiz: Rom. 6: 3-6.
5. Talk: "Our Work in Syria and Palestine." See "Notes on the Mission Studies," and "Outline of Mission Fields," 1915 edition, pages 53, 55, 57.

Baptism

I. Baptism Shows Faith in,—

1. Christ's death. Rom. 6: 3-6.

Paul in Rom. 6: 3-6 addressed the church at Rome, the capital of the fourth world empire. The Roman believers had joined the proscribed Christian sect. By the ordinance of baptism they had showed their belief in the Christ whom the Roman government condemned and executed, in preference to all the Roman deities, including the emperor himself.

2. Christ's burial. Col. 2: 12.

Baptism commemorates Christ's death and burial for the sinner. Only dead people are buried. When a person dies to self, he is ready to be buried,—buried with his Lord in baptism.

3. Christ's resurrection. Gal. 3: 27; Col. 2: 12.

Christ unconditionally placed himself in his Father's hands, both while living and while dead. Only faith in God's power brought him forth from the tomb. Likewise the repentant, believing sinner rises, through faith, a Christian. By baptism he shows his faith in the resurrection of Christ.

II. Prerequisites of Baptism.

1. Teaching Matt. 28: 19.

"Among those to whom the Saviour had given the commission, 'Go ye therefore, and teach all nations,' were many from the humbler walks of life,—men and women who had learned to love their Lord, and who had determined to follow his example of unselfish service. To these lowly ones, as well as to the disciples who had been with the Saviour during his earthly ministry, had been given a precious trust. They were to carry to the world the glad tidings of salvation through Christ."—"*The Acts of the Apostles*," page 105. John the Baptist taught, then baptized. Peter taught the multitude before he baptized them.

2. Faith. Acts 8: 12, 37.

Philip the evangelist did not baptize the people of Samaria until he had taught them, and faith had sprung up in their hearts. The same method was followed with the eunuch from Africa. Philip had "preached unto him Jesus." The African accepted Jesus as his personal Saviour, saying, "I believe that Jesus Christ is the Son of God." Philip then baptized him.

3. Repentance. Acts 2: 38.

Peter in Acts 2: 38 was speaking to a multitude of people. Among them were those who had shouted, "Crucify him." "Crucify him." Verse 37. "They were pricked in their heart," and asked Peter what they should do. He replied, "Repent, and be baptized." Three thousand of his audience followed his advice.

III. The Act of Baptism.

1. Going down into the water. Acts 8: 38.

Philip took the eunuch down into the water, in order that he might be buried in the watery grave. It would not have been necessary to go down into the water if baptism by sprinkling had been administered.

2. Baptism—burial, or immersion. Acts 8: 38; Rom. 6: 3-6; Col. 2: 12.

These texts show that the evangelist Philip and the apostle Paul believed and practiced baptism by immersion only.

3. Coming up out of the water. Matt. 3: 16; John 3: 23; Acts 8: 39.

John the Baptist, as his name indicates, baptized people. He baptized by immersion. Jesus, our example, was baptized by John, not sprinkled. He went down in the Jordan and came up out of the river. John always preached near sufficient water to baptize. He expected to win converts, and God did not disappoint him. When men gave their hearts to God, John encouraged them to take the next step, and he baptized in the near-by water.

Senior Society Program for Sabbath, June 19

1. REVIEW Morning Watch texts. Have a paper on "The Conditions Existing While Samuel Was Growing Up."

2. Reports of work done.

3. Bible Study: "Possibilities Before the Christian After Baptism."

4. Standard of Attainment Quiz: Acts 8: 38; Mark 16: 16.

5. Talks: "The Moslem Outlook in Persia" (see *Instructor* of June 8); "A Message From Old Persia;" "Persian Women." See "Notes on the Mission Studies," and "Outline of Mission Fields," 1915 edition, page 58.

Possibilities Before the Christian After Baptism

I. Sins Forgiven. Mark 1: 4; Matt. 28: 19; Acts 22: 16.

The thief on the cross had no opportunity to be baptized, but God forgave his sins. However, after Jesus' resurrection, his last command to his disciples was, "Teach all nations, baptizing them."

II. Dead to Self. Rom. 6: 6-8, 11.

The Christian shows by his baptism that by faith he has died to self. Paul was baptized. Acts 9: 18. Later he says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 2: 20. In spite of all this, Paul found it necessary to *die daily*. 1 Cor. 15: 31. In 1 Cor. 9: 27 Paul says, "I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a cast-away."

III. Have Name of Christ. Eph. 3: 14, 15; Rev. 3: 12.

"There is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. Every redeemed one, takes the name of Christ, his Creator and Redeemer, and by faith retains it as long as he is Christ's ambassador reconciling men to his Saviour.

IV. Have a New Name. Rev. 2: 17; 3: 12; 14: 1.

Each overcomer receives a new name from Christ, which

will doubtless show the victories he has gained through Christ. All the redeemed have the Father's name written upon their foreheads, or minds, as well as in their characters.

V. Name Written in Book of Life. Rev. 3: 5.

"The book of life contains the names of all who have ever entered the service of God. Jesus bade his disciples, 'Rejoice, because your names are written in heaven.' Paul speaks of his faithful fellow workers, 'whose names are in the book of life.' Daniel, looking down to 'a time of trouble, such as never was,' declares that God's people shall be delivered, 'every one that shall be found written in the book.' And the revelator says that those only shall enter the city of God whose names 'are written in the Lamb's book of life.'"—"*The Great Controversy*," chap. 28, par. 6.

VI. Receive the Holy Ghost. Acts 2: 38; Matt. 28: 19.

Peter promised the murderers of Christ that they should receive the Holy Ghost if they repented and were baptized. In the next verse he says, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

VII. Alive to Christ. Rom. 6: 5, 8, 11.

VIII. Put on Christ. Gal. 3: 27.

This is beautifully illustrated in Zech. 3: 1-4. Joshua the priest was a frail mortal. Satan buffeted him repeatedly, pointing out his weaknesses and shortcomings. He struggled, but was unable to get the victory. At length he surrendered himself into the hands of Jesus unconditionally. Then Christ appeared in his life in a new way. His filthy garments of self-endeavor were removed, and he was clothed in Christ's robe of righteousness.

IX. Walk in Newness of Life. Rom. 6: 4.

X. Sanctified, Blameless, Faultless. John 17: 17; 1 Thess. 5: 23; Jude 24.

Christ alone can do this work for man. He transformed the murderer David into a man after his own heart. The cursing, self-confident Peter became the apostle who could feed the lambs of God. John the fisherman, formerly known as the "son of thunder," was transformed into the disciple whom Jesus loved.

Senior Society Program for Sabbath, June 26

1. REVIEW Morning Watch texts.

2. Reports of work done.

3. Bible Study: "The Holy Spirit."

4. Standard of Attainment Quiz: John 16: 7, 8, 13.

5. Talks: "The Weaver of Mosul and the Sabbath" (see *Instructor* of June 15); "An Interesting Letter From Persia." See "Notes on the Mission Studies."

The Holy Spirit

I. Characteristics of the Holy Spirit.

1. Eternal Spirit. Heb. 9: 14.

2. Everywhere present. Ps. 139: 7-10.

"The greatness of God is to us incomprehensible. 'The Lord's throne is in heaven;' yet, by his Spirit he is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of his hand."—"*Education*," page 132.

3. Knows everything. 1 Cor. 2: 10.

"Never can humanity, of itself, attain to a knowledge of the divine. 'It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?' Only the spirit of adoption can reveal to us the deep things of God, which 'eye hath not seen, nor ear heard.'"—"*The Desire of Ages*," chap. 45, par. 11.

II. The Spirit's Part in Gospel Work.

1. Inspires prophecies. 2 Peter 1: 21; Luke 2: 26-30; Acts 21: 10, 11.

"Prophecy is the foretelling of future events by virtue of direct communication from God."

2. Reproves of sin. John 16: 8.

"The office of the Holy Spirit is distinctly specified in the words of Christ: 'When he is come, he will reprove the world of sin, and of righteousness, and of judgment.' It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance."—*The Acts of the Apostles*, page 52.

3. Born of the Spirit. John 3: 5.

4. Sheds the love of God in our hearts. Rom. 5: 5; 14: 17.

5. Teaches and guides. John 16: 13; 1 Cor. 2: 13.

"By the work of Christ these disciples had been led to feel the need of the Spirit; under the Spirit's teaching they received their final preparation, and went forth to their life work. No longer were they ignorant and uncultured. . . .

"The same Spirit that in his stead was sent to be the instructor of his first coworkers, Christ has commissioned to be the instructor of his coworkers today."—*Education*, pages 95, 96.

6. Gives power to witness. Acts 1: 8; Luke 12: 12.

7. Brings all things to remembrance. John 14: 26.

"Jesus promised his disciples, 'The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril."—*The Great Controversy*, page 600.

8. Helps our infirmities. Rom. 8: 26.

"We must not only pray in Christ's name, but by the inspiration of the Holy Spirit. This explains what is meant when it is said that the Spirit 'maketh intercession for us.' . . . Such prayer God delights to answer."—*Christ's Object Lessons*, page 147.

Notes on the Mission Studies

Our Work in Egypt

OUR work began in the "land of Ham" about 1897. Armenian brethren, fleeing for refuge from persecution in their native country, settled in Cairo and Alexandria. One of these, a sculptor, was active in proclaiming the truth. He soon became able to converse in the Arabic, the language of Egypt. Through his efforts a number of persons became Sabbath observers.

In May, 1898, an Italian brother was sent to Port Said, and a year later three nurses were located in Cairo. These workers opened a health home and restaurant, combining Bible work with their efforts. Through their faithfulness believers were soon established at Cairo and Alexandria. Elder L. R. Conradi visited Egypt in 1901, organizing a church at Cairo, baptism being administered in the Nile River. On his trip there Elder Conradi, reporting at the General Conference in 1903, says:—

"We were in among the graves of the ancient Pharaohs. Passages hundreds of feet long—wonderful tombs—have been discovered there, and today they are lighted by electricity. You can see inscriptions written four thousand years ago, which are just as distinct as when first made. Today the truth of God is taking root right next to those very tombs and temples of the Egyptians. One Sunday I preached there to about thirty persons, and had a man translating for me who spoke fluently the Arabic and the Coptic. He had been a missionary for eleven years before the truth reached him. I was just as free to preach to that people as I am to preach to you here tonight. The owner of the house said to me: 'My brother, if you have a message from God, we want to have that message clear-cut and definite. Just give it to us as it is in the Bible, straight out. We want it from the Word of God.' And in two talks, I gave them this message in its simplicity. I saw the tears come into their eyes; and when I got through, that man said, 'Yes, that is the message of God, and we want to follow it completely.'"

It is interesting to know that the interpreter was a native minister, a Copt, working for the Presbyterians, near an-

cient Thebes. While there he found the tract "Is the End Near?" He thanked God upon his knees for this light, and sent to Cairo for additional reading matter. He was visited by some of the workers, more fully instructed, and finally accepted the message. He has since labored for us.

In 1902 Elder W. H. Wakeham was sent to take oversight of the work, and Dr. J. M. Keichline and Miss Ella McIntyre, a nurse, were also added to the company of workers. The following extracts from the report of Elder Wakeham to the last General Conference give a clear idea of the progress of the work:—

"A beginning has been made. A little company of faithful souls at Alexandria, in charge of our Armenian worker, are doing what they can to let the light shine in that city, the second in size in Egypt. They are planning a general campaign, to scatter tracts all over the city, and they have promised to give liberally of their slender means in order to secure the necessary publications. This little company has had some interesting experiences during the last two years. Satan has tried hard to destroy them, through outward persecution and internal dissensions. They are now, however, in a good spiritual condition, are respected by those who before hated them, and are ready to work for others. We are thankful for this pillar to the Lord in Egypt.

"In Cairo, where the rest of our workers are located, a good impression has been made. Although prejudice was marked and bitter when we went there, friendliness and some degree of interest are now manifested. Cairo is the commercial, financial, religious, and educational center of this country. It is the heart, from which influences, like blood currents, flow to every part not only of Egypt, but of the entire Mohammedan world. Our work in this great metropolis must be strengthened, and our facilities enlarged."

We now have in the Arabic language three tracts on the Sabbath, one on "Fundamental Principles of Seventh-day Adventists," one on "The End of the Wicked," and a book of one hundred and forty-three pages on "The Sure Word of Prophecy." Many hundred tracts have been circulated in cities and villages, from Alexandria, in the extreme north, to Assuan, near the southern boundary. The natives designate us by the term *Sabtaeen*, and we are quite generally known in the Nile Valley.

Brother Wakeham says: "I am satisfied that the educational work is the most efficient means of propagating the faith in Egypt. Small schools should be started in several places at once. This can be done with comparatively little expense, and each school would form the nucleus of a church in the near future. The people care but little for religion, but they will let us educate their children. The first question we hear on entering a village is, 'Are you going to start a school?' This work demands our immediate attention. We also need to increase our literature and provide means to get it before the people."

Owing to the very serious illness of his wife, Elder Wakeham left that country in the spring of 1906. Sister Wakeham fell asleep on board the steamship "Bremen," off the coast of Spain, en route for England, Sunday, May 13, and was buried at sea. Recently Brother Jay J. Nethery, of the Wyoming Mission, was sent to Egypt. His brother accompanied him as a self-supporting missionary. There are also two native workers in that mission field.

The Egyptian Mission, as now organized, includes the Sudan and Abyssinia. Brother and Sister Carl Jensen, of Iowa, are under appointment to the latter country, as yet an unentered territory. The Egyptian Mission field has a population of more than twenty-two million.—*Mrs. L. Flora Plummer* (Feb. 12, 1907).

We learn from Egypt that Brother W. C. Ising, superintendent of one of our Egyptian mission fields, has been called by the authorities to go to one of the detention camps, probably in Malta. Being of German nationality, he has expected this, although he had been very considerably allowed to carry on his mission work up to that time. He hopes to be able to spend the time of this detention in profitable labor in behalf of the truth among fellow prisoners.

Our Work in Syria and Palestine

OUR first work was done in the spring of 1898, when Elder H. P. Holser visited four German colonies in Palestine. After his return to Hamburg he made a call at a general meeting for a volunteer to go to Palestine. Elder J. S. Krum and his wife responded. This brother came from Pennsylvania, and had for several years been working in Germany. He began work in Palestine by canvassing among the German colonies at Jaffa (formerly Joppa), and on the plains of Sharon, by Mt. Carmel, and near Jerusalem. Later he established a medical mission in Jerusalem, operating it himself with the aid of helpers who had accepted the truth. At the General Conference of 1901, Elder L. R. Conradi read the following letter from Brother Krum: "We have had the pasha of Jerusalem and many other high officials as patients here, besides missionaries belonging to many denominations. We can also say that two lame persons now walk, one deaf girl now hears, the sick of all descriptions are being healed; besides, I have more openings for Bible work than formerly. Many are beginning to inquire about our faith."

In 1900 a brother from the Basel Sanitarium established a medical mission at Jaffa. There is now a similar mission at Beirut.

Elder Wakeham writes thus of the work of a sister living about an hour's drive from Beirut:—

"This sister embraced the Sabbath truth while visiting New York about five years ago, as a result of hearing a discourse on that subject by Elder E. E. Franke; but she did not at that time see all the truths of the third angel's message. She has now fully identified herself with our people, and I had the pleasure of baptizing her in the beautiful waters of the Mediterranean Sea, near Beirut, into the full faith of this closing message. This sister, who is a competent teacher in both the Arabic and the English language, has been for years carrying on what is really a Sabbatarian mission school at her own expense, and earning a meager support for herself and widowed sister-in-law and several orphan children. The seeds of truth are being sown here, and must bring forth fruit in due time."

In Malaka, a little village, two families are keeping the Sabbath. The place is a Roman Catholic stronghold, and these are the only converts from that faith. One of these brethren has lost about three hundred dollars on account of unjust charges against him. As the judges are always Catholics, the decisions are always against him. It is said of him that he seems to take joyfully the spoiling of his goods, and shows no disposition to surrender his faith on account of persecution.

In a village near Sidon, a Catholic priest has recently embraced the truth. Brother Wakeham writes thus of his visit to him:—

"For some time he had been convinced that the Protestants had the best of the argument in every way, but not till the mighty truths of the third angel's message took hold of him did he receive strength to come out of mystic Babylon. As he seemed thoroughly in earnest and intelligently converted, I gladly acceded to his earnest request for baptism into the faith of the third angel's message. We hope that in due time the Lord will call him to have an active part in this closing work of the gospel.

"This brother has also had a taste of persecution. He knows the true spirit of the Papacy as few Americans do. That church in the United States is, in its outward aspects, quite a different thing from Rome in the Orient. A short time after he left the church, the bishop sent some Mohammedan 'toughs' to kill him, but God delivered him out of their hands. Since then he has suffered numerous petty persecutions from both Catholics and so-called Protestants, so that it was not difficult for him to see the dragon spirit in the 'daughters' as well as in the 'mother.'

"A few years ago this was an intensely Romish town. At one time the bigoted adherents of Catholicism gathered all the Bibles and tracts that had been put in circulation by Protestant missionaries in the place, and publicly burned them, together with the building in which they were. Today on that very spot stands a Protestant house of worship.

Thus do temples to the Lord arise out of the ashes of Romish hate and intolerance.

"Our priest brother is something of a humorist, as a little incident will serve to show, as well as to illustrate the Oriental methods of teaching truth. A Turkish official said to him, on one occasion, that sometimes he smoked as many as a hundred cigarettes in a day. 'Well,' said the priest, 'some good will come out of that. If you continue so to do, three benefits will come to you: no robber will rob you at night, no dog will ever bite you, and you will never have a gray hair.' Being asked to explain, he replied in substance as follows: 'First, smoking will cause you to cough so much at night that the robber, hearing you, will think that you are awake, and will not attempt to enter your house; second, you will grow so weak that when you walk out you will need for support a very large staff, seeing which the dogs will flee from you in fear; and, third, you will die before you are old enough to have a gray hair.' 'We pass this arraignment of the cigarette along for what it is worth.'

The Holy Land is a difficult field, but here and there, "one of a city, and two of a family," are being gathered out from the Babylon of warring faiths, having their feet planted firmly upon the foundation of eternal truth.—*Mrs. L. Flora Plummer (Jan. 29, 1907).*

A Message From Old Persia

BROTHER F. F. OSTER, in a letter written Nov. 10, 1912, tells of an experience which has greatly cheered him and Brother Dirksen as they labor in this land where people are so slow to change their religious belief:—

"A recent experience has made our hearts glad. Since last spring we have made the acquaintance of a young Moslem who professed to be an infidel. In fact, a few years ago he was compelled to flee for his life to Constantinople because of a false report that he had burned a Koran. We have had many conversations with him, but he has usually tried to evade religious subjects.

"He became afflicted with a slight rheumatism, and I gave him several treatments, in the course of which I dropped a word now and then about the power of God. I urged him to read a certain tract, 'A Wonderful Story of Conversion,' by a converted Jew, which he promised to do. I did not have the tract at the time, having already lent it; but somehow the same tract, translated into Persian, fell into his hands, and he eagerly read it. He was very much moved by it, so much that he had no rest.

"One morning he came to us and said: 'Last night I was very restless. I could not sleep. I kept thinking of my lost and troubled condition. Many times have I said, "There is no God," and denied him.' After thinking about these things a long while, I fell asleep and dreamed that you came to me, and taking my hand, led me away to a very beautiful garden. Here a handsome and very kind-looking man approached us, and clasping my hand, firmly said: "You see this man! Do everything that he tells you to do. He is your guide," and I awoke.

"Now I have come to hear what I must do to become a Christian. I have long professed to be an infidel, but I really never believed there is no God. While you were giving me those treatments, I became desirous of being a Christian, because I never saw a Mussulman do anything like that. I believe the Bible, and I believe that you have the truth. I am willing to do anything that I may have rest.'

"So we have been studying and praying with him, and he seems to be in earnest. If he proves true, he will be our first convert. At present he is on a journey in Russia. I gave him my Persian Testament to read on the way. He is of a wealthy family, and speaks Arabic, Persian, Turkish, French, and English. Pray for us."

Persian Women

BEFORE coming to this country, I had read much about the seclusion of Mohammedan women, and thought I knew something about it; but no woman in a civilized country, I think, can comprehend the reality simply by reading.

After marriage, no woman of the better class is supposed

to leave her own yard, or, as is usually the case, the yard of her father-in-law. The houses are surrounded with a high wall so as to shut out the view. No windows are allowed in any house save those that open onto its own court. Not long since, we had a small window cut into our back wall, that we might have more light and catch a glimpse of the hills beyond. But no sooner was the opening made than an observing neighbor found that it overlooked his house, and he quietly filled the opening with stones and mud and then boarded it up.

A woman near by tells me that she has not been outside of her own yard since her marriage, twelve years ago, and she is one of the thousands. Think of it! Suppose you could never run out to a store, or over to see a neighbor. And the interior of these homes is not so pleasant as you are accustomed to. The great majority of Persian homes consist of but one room, with no furniture; a rug on the floor, a gun in the corner, a pile or two of quilts and blankets, while a round, deep hole in the ground serves as stove for both cooking and heating purposes. Living this simple life, the women have not the pleasant duties of a real home to occupy their minds and hands. Pray that the Sun of Righteousness may penetrate these darkened homes, where so much need is and so little light.—*Mrs. Florence White-Oster (Oct. 9, 1914).*

An Interesting Letter From Persia

I THINK I wrote to you from Tiflis; shall I continue the story of our travels from there? We had a long wait at this place, a whole month before all our freight arrived. About the middle of October we boarded another Russian train for Djulfa, which is on the border between Russia and Persia. On the way we passed Mt. Ararat, where it is supposed that the ark rested. It is a beautiful, snow-capped mountain, higher than any of the surrounding ones, and can be seen for many miles. Not far from Ararat a sick man was carried from our train and laid on the cold, hard, rocky ground to die. As soon as Mr. Oster learned what the trouble was, he went out to see if he could do anything, but the poor man was breathing his last. Life is thought so little of; people, laughing, watched him die, and left him there beside the train. There are many here who are willing to commit murder for a few dollars. We passed places where hundreds of Christians have been killed by Kurds. Two years ago the road over which we had to drive was altogether unsafe, but now Russian soldiers are punishing all murderers, and the country everywhere is much safer.

In Djulfa we had to wait ten days for all our freight to be examined and the customs levied; the officers went through everything the second time to see if we were carrying into Persia any weapons. The German family who were coming with us to Persia had to remain there another two weeks, for they were charged \$338 customs for their freight, which they could not pay; but by waiting and sending in a petition to St. Petersburg, they got through free. They are now in Tabriz, and may not be with us this winter, for which we are very sorry. It would be good to have other Seventh-day Adventists here, even though I could not talk with them. . . .

The first night we spent in a caravansera, where we were compelled to stay in the same little mud room with several Mohammedans. But we spent a pleasant evening there,—pleasant because Mr. Oster had opportunity to talk to them a long time about the Bible. They listened eagerly, too, and seemed to like to have us there. They watched me closely every minute. I suppose they had never seen an American woman before, and I do not suppose they had ever seen many of their own women; for no man is supposed to see the face of any woman except his own wife. Every woman's face here is completely covered. Poor things! I feel sorry for them, and long to learn the language quickly, that I may be able to visit with them and tell them of our precious truth. When these Mohammedans ate their evening meal, they all sat in a circle on the floor, and ate from one common dish with their fingers. Nearly all Persians eat this way, though some use their bread to pick up the

food quite daintily. After bolting the door securely and showing us their splendid revolvers, they rolled up in their quilts on the floor, while we put up our cots and tried to sleep.

For five days and nights we traveled this way before we reached Urumiah, the city where Mr. Oster has been working for the past two years. . . .

Though Maragha is but twenty-five miles from the lake, it took us two days to reach it. Think of having to travel two days in going from South Lancaster to Worcester. We could really have walked faster, but because of our luggage this was impossible. When we reached Maragha, we found no one to welcome us,—we were utter strangers in a very strange land,—but, nevertheless, we were most happy to at last reach our destination after spending three and one-half months on the road. Then, too, we received our mail here. You may know how happy I was to hear from many loved ones in America, and especially for the seven letters from my dear ones in South Africa. Though they left in September, I had not heard whether they reached Africa or not until last Thursday, December 18.—*Mrs. F. F. Oster, in Youth's Instructor of March 31, 1914.*

Junior Society Program for Week Ending June 5

1. REVIEW Morning Watch texts. Have each member give some lesson he has learned from the life of Ruth.
2. Report of individual members.
3. Bible Study: "Baptism."
4. Reading: "Little Corners."
5. Recitation: "Baptize Us Anew." See "Christ in Song," No. 134.
6. Standard of Attainment Quiz: Rom. 6: 4.
7. Mission Talks: "Levant Union Mission;" "Our Work in Egypt." See "Notes on the Mission Studies," and "Outline of Mission Fields," 1915 edition, pages 53, 54, 56.

Baptism

Baptism Shows Faith in Christ's Death, Burial, and Resurrection: Rom. 6: 3-6; Col. 2: 12; Gal. 3: 27.

Paul's name was known throughout the Jewish world as the persecutor of all the Christians, as the believers in Jesus were called. Each of these Christians had given up Jewish superstition and tradition. He had died to these things. It is customary to bury dead persons. Therefore every person accepting Jesus as his Saviour was led down into the water and buried in the watery grave. This showed his belief in Jesus, because the minister would say as he placed him under the water, "I baptize you in the name of the Father, the Son, and the Holy Ghost."

But Christ did not remain a dead, buried Saviour. On the third day, Sunday morning, God sent a powerful angel to roll away the stone from Jesus' grave. The strong, armed Roman soldiers could do nothing to prevent him. Then the Father called Jesus from the grave. Jesus arose and left the grave, just as Lazarus did when Jesus said, "Lazarus, come forth." This act of Jesus is called the resurrection.

Every believer in Jesus, after being buried under the water, is brought up again and taken out of the water. On leaving his watery grave, if he is truly converted, he experiences a strong desire to have his risen Christ resurrect him from the dead man of sin.

Paul went to Damascus to arrest many Christians, who would be sent to their graves by the Jews. They would be stoned or crucified. But Paul found instead his grave, the watery grave, in Damascus, where he was baptized by Ananias. He left the city no longer a persecutor, but to become the persecuted. He no longer scorned those who believed in the Son of God. From this time, Paul bore the name of Christian, and believed in Christ's death, burial, and resurrection.

The Things That Must Take Place Before Baptism

Teach: Matt. 28: 19.

After the resurrection of Jesus, he was seen by the apostles and others for forty days, almost six weeks. Jesus con-

tinued to teach the apostles, because upon them was to rest the burden of letting all the rest of the people who would ever live know about Jesus.

One of the last things Jesus told the apostles before he left this earth was, "Go ye therefore, and *teach* all nations, baptizing them." Peter, James, John, and the other apostles had now finished their school work. They had enjoyed a rare privilege in being the daily companions of Jesus during the last three years of his life. Now they were to become teachers. Most of the people did not know about Jesus. The work of the apostles was to teach the Jews, Greeks, and Romans, thus causing faith to spring up in their hearts.

Faith: Acts 8: 12, 37.

In a short time the persecution at Jerusalem caused the church to scatter in all directions. The Bible says, "They that were scattered abroad went everywhere preaching the word." Philip went to the city of Samaria, and "preached Christ unto them." "When they believed," they were baptized.

While Philip was doing this grand work in Samaria, God called him out into the desert to meet the African treasurer. Philip taught this man Christ. The man believed, and wanted to be baptized when they came to water. Philip said, "If thou *believest* with all thine heart, thou mayest." The black man said, "I believe that Jesus Christ is the Son of God."

Repentance: Acts 2: 38.

Teaching and faith are followed by a third experience—*repentance*. Peter, shortly after the wonderful Pentecost day, spoke to a large company of Jews numbering thousands. It had been rumored all over Jerusalem that the fisherman Peter, and others who had been friends of Jesus, could now speak many different languages. People came to Peter's meeting to see if the report was true. Men from more than thirteen different countries were in the audience, and every man heard the apostles speak the language of the country from which he came.

This was an opportune time for the fearless Peter. He may have recognized some of the murderers of Jesus in the multitude, for he talked to them about Jesus, whom they had crucified. God's Spirit convicted the murderers, and they asked what they could do to get forgiveness. Peter replied, "*Repent*, and be baptized." They had killed the Son of God. Their only hope of salvation was through repentance.

The Act of Baptism

Going Down Into the Water: Acts 8: 38.

The chariot stopped on that Roman highway from Jerusalem to Africa, and the city revivalist and personal worker, Philip, together with the Ethiopian eunuch, got out. Near by was a body of water large enough and deep enough for Philip to bury his new convert. Carefully Philip led the man out into the water. He then slowly laid him in his watery grave.

Baptism—Burial, or Immersion: Acts 8: 38; John 3: 23; Rom. 6: 3-6.

Philip baptized in harmony with the instruction and example of John the Baptist and the disciples of Jesus. The Baptist preached near the Jordan, and in that stream baptized his new converts. John 3: 23 states that "John," at another time, "was baptizing in Ænon near to Salim," giving as the reason, "because there was much water there." It does not take "much water" to sprinkle a person.

Coming Up Out of the Water. Matt. 3: 16; Acts 8: 38.

John the Baptist baptized many persons. All classes were represented among his converts—Pharisees, Sadducees, and lawyers, rich and poor. But the best-known man he ever baptized was Jesus. He led our Saviour out into the Jordan and buried him in the stream. Jesus then "went up straightway out of the water." There would have been no reason for Jesus' going out into the river if he had been sprinkled.

Little Corners

GEORGIA WILLIS, who helped in the kitchen, was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed, and sang softly a little song:—

"In the world is darkness,
So we must shine,
You in your small corner,
And I in mine."

"What do you rub at them knives forever for?" Mary said. Mary was the cook.

"Because they are in my corner," Georgia said, brightly. "You in your small corner," you know, "and I in mine." "I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again, "You in your small corner, and I in mine."

"These griddle cakes are in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If he knows about knives, it's likely he knows about the cakes;" and she baked them beautifully.

"Mary, the griddle cakes were fine this morning," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased, red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are fluted nicely or not," she said, "I'll hurry them over;" but after she heard about the knives she did her best.

"How beautifully my dress is done!" Helen said, and Emma laughingly answered, "That is owing to Georgia;" then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go this evening. I am going to prayer meeting; my corner is there."

"Your corner! what do you mean?" Then Helen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will with you," and they went to the prayer meeting.

"You helped us ever so much with the singing this evening." That was what their pastor said to them as they were going home. "I feared you wouldn't be here."

"It was owing to our Georgia," said Helen; "she seemed to think she must do what she could, if it were only scouring knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, but he wouldn't listen to him; but tonight the minister said, "I have come to tell you a little story." Then he told the man about Georgia Willis, about her knives, and her little corner, and her doing what she could; and the sick man wiped the tears from his eyes and said, "I'll find my corner, too; I'll try to shine for Him." And the sick man was Georgia's father.

"I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child, are you here sewing?" her mother said. "I thought you had gone for a walk."

"No, mother; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise, and then Helen told about the knives. The doorbell rang, and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the ten dollars that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twenty-five."

And Georgia's guardian angel said to another angel, "Georgia Willis gave twenty-five dollars today to our dear people in India."

"Twenty-five dollars!" said the other angel. "Why, I thought she was poor!"

"Oh, well, she thinks she is, but her Father in heaven isn't, you know! She did what she could, and he did the rest."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerfully:—

"In the world is darkness,
So we must shine,
You in your small corner,
And I in mine."

— Selected.

Junior Society Program for Week Ending June 12

1. REVIEW Morning Watch texts.
2. Reports of bands and individuals.
3. Bible Study; "Possibilities Before the Christian After Baptism."
4. Standard of Attainment Quiz: Mark 16: 16.
5. Mission Talk: "Our Work in Syria and Palestine." See "Notes on the Mission Studies," and "Outline of Mission Fields," 1915 edition, pages 53, 55, 57.

Possibilities Before the Christian After Baptism

Sins Forgiven, Washed Away: Acts 22: 16.

Ananias, the hero of Damascus, fearlessly went to Saul's room. No longer does he dread the proud, haughty persecutor of the church. For three days Saul has been fasting and praying. He was perfectly blind. Ananias, the one sought, now becomes the seeker. Courageously he greets the future missionary to the Gentiles. "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight." Immediately Saul received his physical sight. Acts 9: 10-18. But his spiritual eyesight was not so keen. Now Ananias challenged him, "Why tarriest thou? arise, and be baptized, and wash away thy sins." Paul was baptized, and went forth a free man.

Dead to Self: Rom. 6: 6-8, 11.

The person who dies to self, lives for Christ. The things he once hated, he now loves. The things he once loved he now dislikes. He desires to live only for Jesus. Martin Luther had the idea when he said, "If any one would knock at my heart's door and say, 'Who lives here?' I would not say, 'Martin Luther,' but, 'The Lord Jesus Christ.'"

Have the Name of Christ: Eph. 3: 14, 15; Rev. 3: 12.

When the believer is baptized into the name of the Father, Son, and Holy Ghost, he becomes a son of God, a joint heir with Christ, a member of the heavenly family. Christ says, "I will write upon him the name of my God, and the name of the city of my God." Rev. 3: 12. The past is all forgiven. He starts out with a clean record in Jesus, and a new name.

Have a New Name: Rev. 2: 17; 3: 12.

"I will give him to eat of the hidden manna, and having done this, having made him partake of my hospitality, having recognized him as my guest and friend, I will present him with the white stone, and in the stone a new name written, which no man knoweth save he who receiveth it. I will give him a pledge of my friendship, sacred and inviolable, known only to himself."—"*Daniel and the Revelation*," pages 436, 437.

"From the moment they overcome, and are sealed for heaven, they are labeled, if we may so express it, as belonging to God and Christ, and addressed to their destination, the New Jerusalem. They are to have written upon them the name of God, whose property they are, the name of the New Jerusalem, to which place they are going, . . . they have upon them the new name of Christ, by whose authority they are to receive everlasting life."—*Id.*, page 449.

Name Written in Book of Life: Rev. 3: 5.

"The book of life contains the names of all who have ever entered the service of God."—"*The Great Controversy*," page 480.

Receive the Holy Ghost: Acts 2: 38.

Peter promised each soul that would repent and be baptized the gift of the Holy Ghost. Today every soul on being baptized into Christ and the Holy Ghost has a right to ask and expect that God will be pleased to send the Holy Spirit

into his life. "The great truths which concern our redemption are clearly presented. *By the aid of the Holy Spirit, which is promised to all who seek it in sincerity, every man may understand these truths for himself.*"—*Id.*, pages 526, 527.

Alive to Christ: Rom. 6: 5, 8, 11.

Put on Christ: Gal. 3: 27.

"A writer tells of going with a party down into a coal mine. On the side of the gangway grew a plant which was perfectly white. The visitors were astonished that there, where the coal dust was continually flying, this little plant should be so pure and white. A miner who was with them took a handful of coal-black dust and threw it upon the plant, but not a particle adhered. Every atom of the dust rolled off. The visitors themselves repeated the experiment, but the coal dust would not cling. There was a wonderful enamel on the folds of the white plant, to which no finest speck could adhere. Living there amid clouds of black dust, nothing could stain its snowy whiteness.

"This is a picture of what every young Christian life should be. If God can make a little plant so that no dust can stain its whiteness, can he not by his grace so transform your heart and life that no sin can cling to you?"

Walk in Newness of Life: Rom. 6: 4.

A little girl was asked what it meant for Enoch to walk with God. She replied, "Enoch and God were good friends, and they liked to take walks together. One day they had so much to talk over that they walked a long ways; and at the end of the walk, they were nearer God's home than Enoch's, so Enoch just went home with God."

Junior Society Program for Week Ending June 19

1. REVIEW Morning Watch texts. Have a paper on "The Conditions Existing While Samuel Was Growing Up."
2. Reports of work done.
3. Bible Study: "The Holy Spirit."
4. Recitation: "Holy Spirit, Faithful Guide." See "Christ in Song," No. 632.
5. Standard of Attainment Quiz: John 16: 7, 8.
6. Mission Talks: "The Moslem Outlook in Persia" (see *Instructor* of June 8); "A Message From Old Persia;" "Persian Women." See "Notes on the Mission Studies;" and "Outline of Mission Fields," 1915 edition, page 58.

The Holy Spirit

The Holy Spirit Is Everywhere Present: Ps. 139: 7-10.

The story is told of a skeptic whose little girl, having been to Sabbath school, returned home and sat on her papa's lap. In a playful mood he wrote on a slip of paper, "God is nowhere." Slowly the little girl spelled out the words and read, "God is now here." It startled the father, who became deeply convicted.

One of our nurses in Germany told Elder Spicer the story of the conversion of a German countess. The nurse had been praying and weeping, and great joy filled her heart. Just then the countess called her. With tears in her eyes the nurse went to the countess, who said, "What is the matter? Are you sick?" The nurse said, "No, I am so happy! I have been talking to Jesus, and he dropped a blessing into my heart." The countess said, "Won't you help me to find Jesus?" This countess later had an operation in Berlin, from which she did not recover; but she sent this message to our little church, "I die a Seventh-day Adventist."

In the Catholic city of Santiago, Chile, two young canvassers landed from California. They could not speak Spanish very well, and felt quite lonesome. Some time before this a Catholic had dreamed that he passed up the avenue, and saw two strangers, one of whom was reading from a book, "Bless the Lord, O my soul." The dream so impressed him that he closely watched every one as he passed through the city to his work. Weeks went by, and the dream had almost been forgotten, when one day he met our canvassers. Just as he passed them, one brother read out of the book he held, "Bless the Lord, O my soul." The Catholic stopped, and invited them to his home. The next

Sabbath they held a meeting, and ten accepted the truth. Three of them are our ministers today.

The Holy Spirit Knows Everything: 1 Cor. 2:10.

A young woman who had read exciting novels for years thus describes her enslaved condition:—

"I had been reading a novel after retiring the other night. As I fell asleep, I had a dreadful dream. I thought I had passed from time to eternity, and was striving to enter heaven; but something held me back. As I turned to discover what it was, I saw a chain of the many novels that I had read. The one that I had placed under my pillow before I fell asleep, that my parents might not see it, was firmly attached to me, and the other end of the chain was held by demons. As I strove to get free and enter heaven, they, with the chain of novels, drew me back. As I seemed sinking to hell, in great fear and excitement I awoke. I thanked God that I was yet alive, and resolved never to read another novel; but in less than forty-eight hours I was again reading the unfinished novel. I want to be free, and yet I am enslaved. What shall I do?"—*Ministry of the Spirit,* by Thompson, pages 129-131.

A minister relates the following sad experience:—

"When I first became pastor of the church, we had meetings every night for six months, and scores joined our church. One young lady attended all the services but the last three. She listened, and was often taken into the church parlor by the ladies and pleaded with, but she resisted the appeals. We were within three nights of closing services, and I stood right under the reading desk. We were halfway through the prayer meeting when I heard some one walking rapidly down the church, and saw that young lady making her way to the lobby door. A voice spoke so distinctly to me, 'Go and speak to her once more.' I walked very softly, opened the door very gently, and saw the young lady standing on the top step. I hesitated, not knowing what to say. She was looking up at the moon shining brightly, and I heard her say in subdued tones, 'O God, for six months thy Spirit has been striving with me, but it is of no use; I can never give up the balls, and I never, never will give up the card parties!' She stood there as if there was a conflict going on in her soul, and, kneeling down, she prayed the most awful prayer I ever heard. It seemed to chill the blood in my veins. Her prayer was this: 'Holy Spirit, from this hour do let me alone; let me have my own way.' She got up, went down those steps, and never attended another meeting. In five weeks she died."—*Id.*, pages 163, 164.

The Holy Spirit Reproves of Sin: John 16:8.

In Acts 9:4, 5, a voice spoke to Saul, saying, "Saul, Saul, why persecutest thou me?" "I am Jesus whom thou persecutest."

An old African woman came to one of our native teachers and said: "I am a great sinner. Can God receive me?"

In China an aged woman came to one of our missionaries. She had worshiped idols all her life, but God was speaking to her. She said: "I have been a sinner for sixty years. Can I be saved now?"

A Chinese delegation traveled for days to reach one of our workers. They had been sent by a village to get some one to teach them about the true God. They asked: "What is the truth? Can you teach us?"

"At a revival service a brother arose and said: 'I came to this meeting for a blessing, and I must have it; but I did not think it would come in the way it is coming. I want the Spirit of God, and am determined to have it; but I feel convicted before God of robbing him in withholding my tithe.' He then took from his pocket a sum of money and passed it on to the treasury of the Lord. Why did he feel under condemnation?—Because in answer to his prayers the Spirit was drawing near to him and convicting him of sin. . . .

"At another meeting a woman was under great condemnation because she had been riding on the railroad on another person's pass. This is a species of dishonesty, to which the Spirit can never set his seal. The fact that the conductor on a train overlooks you does not discharge you from all responsibility in this matter. . . .

"A man to whom too much money had been paid in a business transaction, some time after gave his heart to God. He

at once began to be troubled concerning this matter. As he prayed for the Holy Spirit, his prayers were heard, and conviction for sin deepened. He felt that he ought to make the wrong right. He found no peace until he confessed to the one he had wronged, and made restitution. The man to whom he sent the money wrote:—

"Your letter was forwarded to me here. I of course was very much surprised at the contents, for it was something of which I had not the least suspicion. I can understand that the temptation to keep the money unwittingly paid you was great, and can feel that the relief to the conscience of an honest man, as you are, must be great when he makes restitution. I thank you very much for the confession you have made me, as it gives me an insight to your noble nature, and more faith in my fellow men. I thank you, and wish you all good luck in the future, for an honest man is God's noblest work, and deserves to prosper."—*Id.*, pages 107-109.

The Holy Ghost Guides and Teaches: John 16:13.

A worker in the Pacific district passed a certain house out in a field, day after day, before he got courage enough to meet the family living there. After three weeks he went to the house and introduced himself as a man engaged in Christian work. The woman said, "For three weeks I have been praying for God to send some one to teach me the truth."

One of our canvassers in Austria wanted an opportunity to give Bible readings. He prayed God to guide him. Taking a paper, he canvassed from door to door. One woman, as soon as he presented the paper seized it, as she noticed it was printed in Hamburg. She said: "When I was a little girl, I dreamed of a paper coming from Hamburg, which contained the truth. Later I moved from Bavaria to Austria. Here I was married. I am still waiting for the truth. I have watched every one from Hamburg." The man said, "I have the truth." He presented our religious paper to her. She read it and accepted the truth. She said that in her dream she went into the forest. Austria, at that time, forbade baptism, but our company went into the forest, and there she was baptized. That woman waited thirty years for the paper.

A colporteur in the West canvassed a lady. A well-dressed man entered and sneeringly said, "That is a Seventh-day Adventist book." The canvasser lost the order and left. But as he passed out, the servant said, "I believe she wants the book." Three times a voice said, "Go back." At length he faced about. The woman was in the garden. Approaching her, the canvasser said, "Which binding?" She said, "The leather." The woman accepted the truth.

Junior Society Program for Week Ending June 26

1. REVIEW Morning Watch texts.
2. Reports of committees and individuals.
3. Bible Study: "The Ministry of the Holy Spirit."
4. Recitation: "Lead, Kindly Light." See "Christ in Song," No. 631.
5. Standard of Attainment Quiz: Rom. 5:5.
6. Mission Talks: "The Weaver of Mosul and the Sabbath" (see *Instructor* of June 15); "An Interesting Letter From Persia." See "Notes on the Mission Studies."

The Ministry of the Holy Spirit

The Holy Ghost Speaks Through the Children of God: John 14:26.

"The Lord used little children to introduce the work [in Sweden]. The first of this manifestation was in the summer of 1843, in Eksjo, southern Sweden. A little girl, only five years of age, who had never learned to read or sing, one day, in a most solemn manner, sang correctly a long Lutheran hymn, and then with great power proclaimed 'the hour of His judgment is come,' and exhorted the family to get ready to meet the Lord; for he was soon coming. The unconverted in the family called upon God for mercy, and found pardon. This movement spread from town to town, other children proclaiming the message. The same movement among children was manifest to some extent in Norway and Germany."—*The Great Second Advent Movement,* page 140.

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"A little boy eight years of age, who had never learned to read his letters, began to preach the message, quoting many scriptures. The people said, 'That boy is just filled with Bible.' This circumstance occurred after King Oscar had spoken in favor of the persecuted ones, so the priest of that place could not get the boy before the court to stop the work; but he told the people to bring the boy before him, and he would expose him, and show them his ignorance of the Bible.

"Before a crowd of people the priest opened his hymn book, and asked the boy to read for him. The boy replied, 'I cannot read;' but turning his back to the priest, he sang the hymn through correctly from first to last, the priest meanwhile looking on the book in astonishment. The priest said to the lad, 'You seem to know everything.' The boy replied, 'No. We are not always permitted to tell all we do know.'

"The priest then opened the New Testament and said to the boy, 'Read for me in this.' The boy replied, 'I cannot read.' The priest inquired, 'What do you know about the Bible anyway?' His reply was, 'I know where there is a text that has the word *and* in it fourteen times.' The priest said, 'No! there is no such text in the Bible.' The lad said, 'Will you please read for me Rev. 18: 13?' 'Yes,' said the priest. As he read, the people counted, and sure enough the word *and* was there just fourteen times, and among the fourteen times was the binding of the 'souls of men.' The people shouted, 'There! there! the boy knows more about the Bible than the priest!' Much chagrined, the priest dropped the subject, and left the people unmolested after that."—*Id.*, pages 144, 145.

The Holy Ghost Received Through Faith: Gal. 3: 14.

Moody said: "I can myself go back almost twelve years and remember two holy women who used to come to my meetings. It was delightful to see them there; for when I began to preach, I could tell by the expression of their faces they were praying for me. At the close of the Sabbath evening services they would say to me, 'We have been praying for you.' I said, 'Why don't you pray for the people?' They answered, 'You need power.' 'I need power,' I said to myself; 'why, I thought I had power.' I had a large Sabbath school and the largest congregation in Chicago. There were *some* conversions at the time, and I was in a sense satisfied. But right along these two godly women kept praying for me, and their earnest talk about 'the anointing for special service' set me thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the anointing of the Holy Ghost. And there came a great hunger into my soul. I knew not what it was. I began to cry as never before. The hunger increased. I really felt that I did not want to live any longer if I could not have this power for service. I kept on crying all the time that God would fill me with his Spirit. Well, one day, in the city of New York, O, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say, God revealed himself to me, and I had such an experience of his love that I had to ask him to stay his hand.

"I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted. I would not be placed back where I was

before that blessed experience if you would give me all Glasgow."—*The Ministry of the Spirit*, pages 199, 200.

"The late William Booth enjoyed in a large measure the help of the Holy Spirit. Concerning the secret of his success, the Rev. J. Wilbur Chapman says:—

"When I was in London, I received word that if I was at the Salvation Army headquarters at ten o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the Continent in a very few minutes. When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and victories, I said, "General Booth, tell me what has been the secret of your success all the way through." He hesitated a moment, and then I saw the tears come into his eyes and steal down his cheeks; then he said: "I will tell you the secret. God has had all there was of me."—*Id.*, page 200.

"Concerning the result of this complete surrender in the life of Whitefield we are told that 'from the very first sermon of Whitefield, when fifteen were driven to an agony of conviction, to the last, this was the uniform result of his ministry. John Newton records of him that in a single week he received no less than a thousand letters from those distressed in conscience under his preaching.'"—*Id.*, pages 191, 192.

The Holy Spirit Selects Men:—

Peter. Acts 10: 19, 20.

Barnabas and Saul. Acts 13: 2, 4.

The Holy Spirit Indicates the Place to Work:—

Philip. Acts 8: 26-29.

Paul and Silas. Acts 16: 6-9.

Some years ago Elder Armitage entered a new portion of Africa, and he prayed that God would send them some honest soul. A raw savage entered their mission. He said that in a dream he had seen the people and their huts, and a voice said, "They have God's truth." Today that native is one of our best workers.

"One of those now deeply interested and studying the Word is a heathen druggist, who lives not far from Amoy. He is a man of good reputation, and fairly well off. He has long known about Christianity, has read much in the Bible, and also other Christian literature. He has a number of friends who are Christians. These have often tried to get him to attend church with them, but he always refused to do so; for, said he, 'The Bible says the seventh day is the Sabbath, and you are keeping the first day of the week.'

"One day, however, he heard of a denomination of Christians who keep the seventh day as the Sabbath. He was so interested that he wrote to one of our Chinese evangelists at Amoy, Elder Keh, asking us to come to see him. Brother Keh had several days' visit with him, and the man is apparently giving evidence of conversion, and is planning to keep the Sabbath. There are others in that region who are interested with him."—*W. C. Hankins, Kulangsu, Amoy.*

"One of our natives, coming to meeting one Sabbath, met another native. The stranger asked him where he was going.

"I am going to meeting," was the reply.

"What!" asked the stranger, "going to meeting on Saturday? Tomorrow is meeting day."

"No," replied our brother, "today is the true meeting day. It is God's holy Sabbath. "The seventh day is the Sabbath of the Lord thy God."

"He then proceeded to give the stranger a Bible reading on the Sabbath question, after which the stranger went on his way to a place one hundred and twenty-five miles away. That was four years ago. Just a few weeks ago that same stranger came to the mission and told me of this meeting with our native brother above referred to. He said: 'For three years I fought those words, but now I have been keeping God's holy Sabbath for a year. There is no mistake, the seventh day is God's holy day.'"—*R. G. Ryan (Maranatha Mission, Cape Colony), in Review and Herald, Oct. 9, 1913.*

"ALLOWING each letter (not chapter, or verse, or word, but each letter) of the Bible to represent a Chinaman, it would take one hundred and ten Bibles to represent them all."