

The Church Officers' Gazette

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Church Officers' General Instruction Department

Calendar

July

1. LESSON 23.
8. Foreign missionary service.
15. Lesson 24.
22. Home missionary service.
29. Midsummer offering.

August

5. Lesson 25.
12. Foreign missionary service.
19. Lesson 26.
26. Home missionary service.

Lessons to be Used by Church Elders

Lesson 23

HYMN.

Scripture Reading: John 15.

Prayer.

Hymn.

Cost of Discipleship:

1. Some Conditions:—
 - a. Continue in word. John 8:31.
 - b. Growth. 2 Peter 3:18.
 - c. Fruitfulness. John 15:8.
 - d. Brotherly love. John 13:35.
2. Cost:—
 - a. Forsaking all. Luke 14:33.
 - b. Family relations. Verse 26.
 - c. Worldly pleasures. 1 John 2:15, 16.
3. What we must endure:—
 - a. Chastisements. Heb. 12:6, 7.
 - b. Hatred. Matt. 10:22.
 - c. Self-denial. Matt. 16:24.
4. For what we must labor:—
 - a. Personal purity. 1 John 3:3.
 - b. Salvation of souls. Mark 1:17.
 - c. To glorify God. 1 Cor. 10:31.

Follow the study with a testimony meeting or a consecration service.

Closing Hymn.

Lesson 24

HYMN.

Prayer.

Hymn.

The forgiveness of sins:—

1. Need of forgiveness. Rom. 3:10; 1 John 1:10.
2. God forgives sin:—
 - a. The fact stated. Ex. 34:6, 7; Ps. 103:3.
 - b. The fact illustrated. David, Ps. 32:5; the woman in Simon's house, Luke 7:47, 48.
3. The meritorious ground of forgiveness. Col. 1:14.
4. Conditions on our part:—
 - a. Faith. Acts 13:38, 39.
 - b. Repentance. Acts 3:19.
 - c. Confession. 1 John 1:9.
 - d. Forsake. Prov. 28:13.

In order to enable sinners to lay hold by faith of the great fact of the forgiveness of sin, not as a thing to be obtained in the future, but *now*, the Lord seems to have exhausted the resources of language and the stores of natural imagery to set forth this great truth. As an example study the following:—

1. Casts our sins into the sea. Micah 7:19.
2. Casts our sins behind his back. Isa. 38:17.
3. Separates sin from us as far as the east is from the west. Ps. 103:12.
4. Blots out sin as a cloud. Isa. 44:22.

Having confessed to God our sins, let us lay hold by faith *today* of the blessedness of forgiveness, and express to him our joy.

G. B. THOMPSON.

Anarchy or Order, Which?

"BUT call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used." "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:32, 33, 35-37.

In these scriptures reference is made to the experience of the early Christians, and also to the experience of those waiting for Christ's second coming. By comparison a similarity is seen. The disciples met with a disappointment in their expectations; so did those waiting for the second advent of Christ. It was said of the early Christians, "The Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue." John 9:22. The believers in Christ's second advent were excluded for even daring to express their hope in Christ's near coming. See "Testimonies for the Church," Vol. I, chap. 4.

Because of reproach and persecution the early Christians were made a gazingstock. After the close of the 2300 days, Oct. 22, 1844, any one who would still avow himself a believer in the second advent was made the butt of ridicule by both professors and nonprofessors. Our younger brethren, who did not have that experience, but have later become companions of them that were so used, have but a faint idea of the sore trial of the "come outers," as those were then called who had separated themselves from the churches for the truth's sake.

George Storrs Thus Speaks

In 1844, while the second message was being proclaimed, George Storrs said of the churches, "Which of them will suffer a soul to remain among them in peace, that openly and fearlessly avows his faith in the advent at the doors? Are not the terms of remaining among them undisturbed, that you refrain from a public expression of your faith in the coming of the Lord this year, whatever your convictions may be on the subject, and however important you may feel it to be to cry, 'Fear God, and give glory to him; for the hour of his judgment is come'?"

L. D. Mansfield's Testimony

L. D. Mansfield, who was at that time laboring in Oneida County, New York, said: "I am more fully persuaded than ever before that the religious organizations of the present day constitute no small portion of that Babylon which is to be thrown down with violence, and found no more at all. . . . It seems to me, however, that in some of the organizations the resemblance of the little horn is most striking." To show the animosity of the churches against the doctrine, he spoke of a class leader in the place, who said, "If a man should come into my house and say he believed Christ would come this year, I would turn him out of doors." How like the experience of Paul and Silas while they were laboring in Thessalonica, when "the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason." Acts 17:5.

Course Pursued by Opponents

As an illustration of the course pursued by opponents in 1844, we read in the *Midnight Cry of Oct. 31, 1844*: "They were enraged that we should believe in the advent of the Lord. . . . We could only liken the conduct of the mob to

that which surrounded the house of Lot on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places the wicked manifested the same feelings; and on Sunday, the thirteenth, the advent meetings in many places were broken up by them."

Church Opposition

The course of the churches in circumscribing everything just to the tenor of their creeds, led the mass of those who had separated from them to look with disfavor on any form of organization. Even some of their teachers favored such conclusions. George Storrs said, "Take care that you do not seek to organize another church. No church can be organized by man's invention but that it becomes Babylon the moment it is organized. The Lord organized his own church by the strong band of love. Stronger than that cannot be made; and when such bands will not hold together the professed followers of Christ, they cease to be his followers, and drop off from the body as a matter of course."

Address of Caution

An address signed by William Miller, Elon Galusha, N. N. Whiting, Apollas Hale, and J. V. Himes, cautioned against "Yielding to a spirit of revenge against the churches on account of their injustice toward us, and of waging an indiscriminate warfare against all such organizations." Their advice was given a few weeks after Elder Storrs' strong plea against every form of organization. It seemed designed of the Lord to hold the people from assuming an extreme position on the subject of church order and organization.

While we can recognize the hand of the Lord in bringing out a people, by the second angel's message, free from the power of creeds, and placed in a condition where they could search for and accept his truth, this liberty was not to be permitted to run into anarchy and confusion. It was just as true then as in the days of the apostles, that such freedom did not mean license and fanaticism. Paul said to the Galatians, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Gal. 5:13.

A part of the Lord's purpose in separating his people from church creeds soon began to appear, as light on the great theme of "Life and Death," or "No Immortality out of Christ," was published in that stirring pamphlet of George Storrs', containing his "Six Sermons on Future Punishment." This shed clearer light on the coming of Christ as the only hope of future life to God's people. This truth gave joy indeed to the hearts of the believers waiting and expecting the immediate return of their king.

The Situation after Oct. 22, 1844

Of the situation after Oct. 22, 1844, Elder James White said, "After 1844 there was great confusion, and the majority were strongly opposed to any organization, holding that it was inconsistent with the perfect liberty of the gospel. The testimonies and labors of Mrs. White have always been opposed to fanaticism, and in the instruction given through her, organization in some form was early insisted upon, as necessary to prevent confusion."—*Early Writings*, note in Supplement, p. 97.

Few at the present time can appreciate the firmness that was then required to maintain her position against the prevailing anarchy.

First-day Adventists in 1844

In the month of December, 1843, I was privileged to hear the first angel's message. I witnessed to some extent the conflict between the churches and the Adventists. Having united with the latter by baptism in the spring of 1849, I have a distinct recollection of the situation among that people up to September, 1852, when I heard the third angel's message and united with the people of that faith.

During the period of three and one-half years of my connection with the First-day Adventists, I preached the advent doctrine. As a body, they were opposed to any

form of organization; no church record was kept, not even a list of members. If any person was sincere in his faith, and was baptized, his name was considered enrolled in the Lamb's book of life, it being held that that was record enough. During three years and one half I heard no mention of the need of church officers, and no ordination of any kind occurred, except that of one preacher, who in 1851 urged that according to the New Testament plan those who went forth to preach and baptize were ordained. To some of the leading ministers he mentioned and urged his ordination. They reluctantly consented to it, but instead of its being a solemn and impressive ceremony before the body of believers, the ministers waited until the congregation had left, when one of the ministers made a dry, formal prayer; there was no laying on of hands, nor any charge given.

Neither had that people any system of raising money to support their work. If any one felt disposed to give to the ministry, he gave his offering direct to the minister. If a special fancy was taken to a particular minister, he received many gifts. Another might be just as efficient, perhaps more consecrated, but if retiring in his manner and diffident about pleading his own needs, he might be left to support himself largely by the labor of his own hands.

As we look back upon that disorderly situation, and compare it with the complete order established among Seventh-day Adventists, which is so effectively sustaining and pushing on the message to the ends of the earth, it of itself is one of the most powerful evidences of the value of organization and order.

J. N. LOUGHBOROUGH.

A Skeleton Sermon

By request, the following skeleton sermon is presented more fully to amplify the system published in the February number of the CHURCH OFFICERS' GAZETTE. Let it be accepted, however, as a mere suggestion.

The sermon has, as its base, the adherence to a principle embodied in two rules of procedure, which the writer has used for years with gratifying success:—

1. Make but one point; prove but one proposition.

A glaring error in many otherwise grand Bible readings is the grouping of two or more subjects into one reading. It can be granted that many of these thus become more interesting, but their value as convincing arguments is certainly lessened. The hearers may be entertained and interested, but the meat presented is too strong for them to digest: they fail to benefit, spiritually, not being able to assimilate the great mass of spiritual food, therefore frequently remain without benefit. One truth clearly presented, and well sustained by cumulative evidence, is the kind of reading or sermon which bears fruit. As has been tersely stated, "Make but one point, and hammer it in."

2. Make all references cumulative, and where possible, let each text be of greater weight than its predecessor, and of more convincing power, so working up toward a climax.

The Sermon

The argument in this sermon is the Bible proof of a literal appearing of the Lord, and the object of his return to earth. The references printed in black letter type constitute the argument, or skeleton sermon, the remainder being mere "filling," of which just enough is presented clearly to illustrate the method. It must be borne in mind that this surplus body of references is supposed to be gathered from "memory's hall," to be introduced off-hand as it is recalled, or to be replaced at the time of delivery by other texts that suggest themselves, or to be omitted, as the exigencies of the situation may require, *the sermon proper being the skeleton, which with the speaker's comments, is supposed to be, and will prove to be, all-sufficient.*

Experience warrants me in strongly urging that sermons be always arranged in the form of a Bible reading—in questions with Bible texts for answers. Use will commend this

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Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held July 22)

OPENING SONG: "Hymns and Tunes," No 108; "Christ in Song," No. 452.

Prayer.

Offering for literature fund.

Song: "Hymns and Tunes," No. 1032; "Christ in Song," No. 778.

Bible Study: The Responsibility of the People of God.

Testimony Study: An Appeal for Missions.

Reading: The Need of God's Cause.

Prayer, that God will impress on each one what he should give at this time.

Closing Song: "Hymns and Tunes," No. 1058, or "Christ in Song," No. 863.

Benediction.

NOTE.—This is an important service, for upon it will probably depend to a large extent the amount given the following week for missions. If the pressing needs of the work, and the wonderful movings of the Spirit of God, do not arouse our people now, it would seem as if nothing could do so. Many are sacrificing to the limit, but many are far behind. It would be well for the officers to have a meeting before the service to pray earnestly that the Spirit of God will use the service to stir the hearts of the people with love for him and for the souls in darkness.

Responsibility of the People of God

1. How extensively is the gospel message to be given? Matt. 24:14.
2. How are we to give it? Matt. 28:19, 20.
3. What is the state of the heathen world? Ps. 74:20.
4. Why do they not worship the true God? Rom. 10:14.
5. Why are there no preachers? Verse 15.
6. What is the reason the preachers are not sent? Mal. 3:8.
7. In view of the nearness of the end, the immense number of people yet unwarned, and the many favorable openings for work, what ought God's people to do?
"And they came, every one whose heart stirred him up, and every one whom his spirit made willing; and they brought the Lord's offering." Ex. 35:21.

An Appeal for Missions

1. Of what is there a lack?
"All around us souls are perishing in their sins. But how few are really burdened over the matter. The world is perishing in its misery; but this hardly moves even those who claim to believe the highest and most far-reaching truth ever given to mortals. There is a lack of that love which led Christ to leave his heavenly home and take man's nature, that humanity might touch humanity, and draw humanity to divinity. There is a stupor, a paralysis, upon the people of God, which keeps them from understanding what is needed for this time.—"An Appeal for Missions," pp. 1, 2.
2. Before whom are God's people on trial?
"God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings, and the feebleness of their efforts in God's service, mark them as unfaithful stewards. If what they are doing were the best they could do, condemnation would not come upon them; but with their resources they could do much more. The world knows, and they know, that they have to a great degree lost the spirit of self-denial and cross-bearing."—*Id.*, p. 2.
3. For what does God call?
"God calls for men to give the message of warning to the world that is asleep, dead in trespasses and sins. He calls for freewill offerings from those whose hearts are in the work, who have a burden for souls, that they should not perish, but have everlasting life. Satan is playing the game of life for the souls of men. He is seeking to secure means,

that he may bind it up, so it shall not be used to advance the missionary enterprises. Shall we be ignorant of his devices? Shall we allow him to stupefy our senses, so that we shall not discern the needs of this time?"—*Id.*, p. 2.

4. What are those who are truly converted called upon to do?

"Those who are truly converted are called to do a work which requires money and consecration. The obligation which binds us to place our names on the church roll holds us responsible to work to the utmost of our ability for God. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength. Christ has brought us into church capacity, that he may engage and engross all our capabilities in devoted service for the salvation of others. Anything short of this is opposition to the work. There are only two places in the universe where we can deposit our treasures,—in God's storehouse or in Satan's; and all that is not devoted to God's service is counted on Satan's side, and goes to strengthen his cause."—*Id.*, p. 5.

5. What is the result of receiving blessings without giving them?

"God works with every true believer, and the light and blessing received are given out again in the work the believer does. As he thus gives of that which he has received, his capacity for receiving is increased. As he imparts of the heavenly gifts, he makes room for fresh currents of grace and truth to flow into the soul from the living fountain. Greater light, increased knowledge, and blessings are his. In this work, which devolves upon every church member, is the life and growth of the church. He whose life consists in ever receiving and never giving, soon loses the blessing. If truth does not flow forth from him to others, he loses his capacity to receive. We must impart the goods of heaven if we would have fresh blessings."—*Id.*, p. 6.

What special responsibility rests on God's people in regard to temporal blessings?

"This is as true of temporal as of spiritual blessings. The Lord does not propose to come to this world and lay down gold and silver to advance his work. He supplies men with resources, that they may by their gifts and offerings keep his work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest field. And if men will become channels through which God's blessing can flow to others, the Lord will keep the channel supplied. It is not returning to God his intrusted gifts that makes men poor; withholding them tends to poverty."—*Id.*, pp. 6, 7.

6. What is the cause of the lack of mission funds?

"If God's people had the love of Christ in the heart; if every church member were thoroughly imbued with the spirit of self-sacrifice; if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by his people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would, ere this, have received their welcome into the city of God."—*Id.*, p. 8.

7. What should be practiced at this time?

"Practice economy in your homes. By many, idols are cherished and worshipped. Put away your idols. Give up your selfish pleasures. Do not, I beg of you, absorb means in embellishing your houses; for it is God's money, and it will be required of you again. Parents, for Christ's sake do not use the Lord's money to please the fancies of your children. Do not teach them to seek after style and ostentation in order to obtain an influence in the world. Will this incline them to save the souls for whom Christ died? No; it will not do this. It will create in the heart envy, jealousy, evil surmising. They will be led to compete with the show and extravagance of the world, and to expend the Lord's money for that which is not essential to health and happiness."—*Id.*, pp. 9, 10.

8. How may we show our appreciation of God's great love to us?

"How much owest thou unto my Lord? Compute this you cannot. Since all that you have is his, will you withhold from him that which he claims? When he calls for it, will you selfishly grasp it as your own? Will you keep it back, and apply it to some other purpose than the salvation of souls? It is in this way that thousands of souls are lost. How can we better show that we appreciate God's sacrifice, his great donation to our world, than by sending forth gifts and offerings, with praise and thanksgiving from our lips, because of the great love wherewith he has loved us, and drawn us to himself?"—*Id.*, p. 40.

The Need of God's Cause

EVERY year that passes, the pressure of the work becomes greater and the need of larger funds more urgent. Let us review the present situation.

European Division.

The great war is still raging in Europe, and in spite of peace rumors, there seems no likelihood that it will come to a close in the near future. The longer it lasts, the poorer the people will be, and the greater will be the demands upon them.

Instead of being able to support missions in Africa, our European believers are not likely to be able to support the mission fields in Europe. They are doing their utmost, and sacrificing for God's cause to an extent that has brought in surprisingly large funds, but with the utmost they can do, their efforts are limited by the conditions in which they are living. On the other hand, even in the countries where the war is being fought, hearts are open to this message as never before, and now is the time to work for souls. As soon as the war ends or slackens, more workers must be sent to replace those who have fallen. It will take money to do this.

Asiatic Division

The Asiatic Division is opening up in a wonderful manner; but when we remember that it contains two thirds of the population of the world, we can realize a little of the immensity of the work to be done there. Wherever our work has started, it is going with amazing rapidity, reaching out all around the missions, and stirring up many interests, through the literature, in places where no workers have gone. The native workers are being richly blessed with success in winning souls.

But the field is pitifully undermanned. Every worker sees several places pressing for his attention at the same time, and they all work beyond their strength in vain efforts to compass it all. The fact that they cannot feed the bread of life to all the hungry multitude calling for it, is the hardest thing of all to them. Our people wonder sometimes why so many of our foreign missionaries break down in health, but it is no wonder they are broken down by the anxiety, and strain on every nerve, and the heartbreaking realization of their helplessness before the ever-growing openings.

Then there are the unentered provinces and districts. There are still countries untouched, such as Siam and Tibet. They cannot be entered without money, and much money. What shall be done for this waiting and most needy field?

South American Division

In the newly organized South American Division we have some organized conferences, and many mission fields. Here we see the same movings of the Spirit of God, and the same openings for the message. We are surely in the time when the Lord is doing a quick work.

In South America there is the same shortage of workers to enter the open doors. Though not so thickly populated as the Asiatic Division, there are millions yet unwarned. We now have liberty to work in fields previously closed to religious intolerance, but no one can tell how long it will be before the doors are again closed.

South Africa

In South Africa also honest-hearted people are searching after God. Our literature is bringing out whole companies. The personal efforts of our members, white and colored, are winning souls. But there are so many yet unreached! Our missions in British and German East Africa have been largely destroyed by the war, and they must later be rebuilt and reorganized. Our work is getting a good start in North Africa, but here again we find the same thing,—good openings and no one to enter. Another thing that makes it important that Africa be worked quickly is that there is a desperate race there between Christianity and Mohammedanism. The Mohammedans are pressing forward rapidly, and if we delay, our work will be ten times harder than it is now.

West Indian Union Conference and Northern Latin American Missions

From Central America and the West Indies come the same calls for help. In some of these islands our message has won many converts, but in others little has been done. Especially are the Spanish fields behind. These countries lie at our very doors, and the souls in them must be warned.

The finishing of this work rests with God's people. We have been told that had we done our duty, we might now have been in heaven. How long we remain in this world of sin and sorrow depends upon us. What are luxuries and even conveniences worth if they are keeping us from the joys of heaven? Above all, what is our money worth in comparison with what Jesus has done for us? His great heart of love broke for us. Shall we not give to the extreme of our ability for him? Next week the mid-summer offering for foreign missions is to be taken. It will give the answer to this appeal. The needs are before you, and it is for you to say by your gifts, what shall be done to follow in God's providences.

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song; season of short prayers; minutes; song.

Lesson: Work for All.
Reports of labor.
Plans for work.
Closing song.

NOTE.—The diagram should be written on the blackboard before the meeting, and some one appointed to make some helpful comments after each item has been read. This outline is quite comprehensive, and will bear study.

Second Week

Opening Exercises: Song; prayer; minutes; song.
Reports of labor.
Lesson: Our Bodies the Temple of God.
Plans for work.
Closing song.

NOTE.—God has given us health principles that are recognized to be of the highest value. They are not for us alone, but for others; and we should make the passing of this knowledge to others one of the regular features of our home missionary work. We have a good health magazine, *Life and Health*, and many health leaflets, for foundation work. Encourage the members to use these.

Third Week

Opening Exercises: Song; several short prayers; minutes; song.

Lesson: How Christ, Our Example, Worked.
Reports of labor.
Plans for work.
Closing song.

NOTE.—The lesson, in closing, calls attention to the feeding of the five thousand. Jesus said to his disciples, "Give ye them to eat." He says the same to us today, "Give ye them to eat spiritual food, that which will save them." We may not have much to give; but if we use what we have, the Lord will multiply its helpfulness. This lesson should be used to enlist more members in service.

Fourth Week

Opening Exercises: Song; prayer; minutes; Scripture exercise, Isa. 55:10, 11; song.

Lesson: One Way to Distribute Tracts.

Reports of labor.

Closing song.

NOTE.—This plan of lending tracts is an excellent one, and should be one of the regular lines of work in every church. For the Scripture exercise, have some one make a few comments on the selected verses, showing how in them we have the promise of success in our work.

Work for All

(Diagram for blackboard)

I. FOR OURSELVES, 2 Tim. 2:15.

1. *Spiritual*.—To study the Word of God; to study the Testimonies, and other books and literature on the message; to teach in Sabbath school, Missionary Volunteer and children's meetings, and other meetings.
2. *Mental*.—To study the works of God; to become acquainted with our own organized work and its history; to become acquainted with our fellowmen and the best means of winning their souls; to study missionary literature.
3. *Physical*.—To give attention to food, ventilation, exercise, rest, and clothing.

II. FOR OTHERS, Mark 13:34.

1. To canvass.
2. To give Bible readings.
3. To distribute reading matter

}	Giving.
	Lending.
	Mailing.
	Selling.
4. To visit

}	Poor, sick, stranger,
	new or weak in faith,
	and aid wayward, backslider,
	those out of Christ.
5. To correspond

}	With friends,
	With strangers.
6. To give of our means.

Our Bodies the Temple of God

FROM the following statements can be seen some of the reasons why God's people do not prosper physically and spiritually:—

Which is the more important, the prosperity of the soul or of the body?

The soul. See the last clause of 3 John 2.

What does God desire above all things?

"That thou mayest prosper and be in health, even as thy soul prospereth." Same verse.

What lesson did Christ teach in the healing of the sick?

"Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed and go unto thine house." Matt. 9:5, 6.

What general instruction applies to all classes of people and conditions in life?

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

What is repentance?

"Fruits answerable to amendment of life." Matt. 3:8, margin.

Can a filthy man be a holy man?

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

Will improper food defile the body?

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1:8.

How does God speak of those who thus defile the body?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

Has God given any instruction concerning man's diet?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Why is it that God is so particular about the body?

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

Why are God's people destroyed?

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." Hosea 4:6.

From these statements we learn that repentance and amendment of life are as necessary for physical sins as for any others.

Principles of Soul-Winning—No. 1

How Christ, Our Example, Worked

MATT. 28:18-20. How is this great commission to be carried out?

Three great truths to be learned:—

"The work of individual soul-winning is the greatest work that God permits men to do.

"It was Christ's own preferred method of work, as it is his preferred method for us today. For it is always the most effective way of working.

"It is the hardest work in the world to do, and it always will be the hardest."—"*Taking Men Alive*," p. 29.

The Saviour's example: "The work of Christ was largely made up of personal interviews. He had a faithful regard for the one-soul audience. From that one soul the intelligence received was carried to thousands."—"*Testimonies for the Church*," Vol. VI, p. 115.

Seven of the eleven disciples are recorded as won by personal labor. John 1:35-51; Matt. 9:9; Mark 1:19, 20. Andrew, Simon, Philip, Nathanael, Matthew, James, and John. Possibly the others were won in the same manner.

The Saviour's care for one. Matt. 18:12-14.

In the picture of the judgment one's eternal life or death is determined by the test of having ministered to others. Matt. 25:31-46; James 1:27.

The great need of one in the crowd attracts the attention of Christ, his sympathy and help for both physical and spiritual ailments. Mark 10:46-52.

Christ went sixty miles to help one in need. Matt. 15:21-28.

He crossed the sea to help another person. Mark 5:1-20.

He recrossed the sea to help one woman and one child. Mark 5:21-43.

He feed the multitude one by one. Mark 8:1-9.

How may we feed the multitudes around us with spiritual food?—We may take literature to them one by one.

One Way to Distribute Tracts

THE question is being asked by a good many of our church members, "How can we best distribute our tracts so as to get the people to read them?"

One of the best plans is that known as the envelope plan. It is simple, systematic, and effective. Through this means many souls have been brought to the truth, and interests have been aroused from which large results have come when tent missions completed the work.

The plan is to take an envelope containing two or three tracts, and leave it at a house, saying that it will be left for a week and then called for, when another envelope will be left. The envelopes containing the first tracts may be left at several houses, as many as the worker has time to visit. The following week the second envelopes may be distributed in the same way, the first being collected and returned to the church missionary secretary.

Another method is to leave an envelope the first week at one house. The following week this is taken up and left at another house, while the second envelope is left at the first

house. The third week three houses are visited, the fourth four, and so on, until the worker is visiting all the houses his time will permit, when he ceases to hand out his tracts to new houses, but keeps up with the old ones until his set is exhausted. By this method an extensive work can be done with one set of envelopes.

The sets of envelopes can be obtained from the conference tract society, 25 cents for one complete set, \$1 for four sets, and \$5 for twenty-five sets. The \$5 package is best for a church, as it contains over six dollars' worth of literature.

Not much need be said when the first envelope is left. Something like this may be said: "As I am interested in the movement to encourage people to give more time to Bible study, I am assisting in the free lending of leaflets dealing with interesting and helpful Bible topics. May I leave one package with you? There is no charge, and I will call for it next week, and leave you another, if you desire it."

Most people will accept the first package. If any show signs of prejudice, you can say, "If you do not care to continue to read these after you have read the first, I will discontinue bringing them to you."

If the package is still refused, leave with a pleasant smile and a few courteous words. If treated rudely, never manifest the same feeling, but always remember that you are a follower of Him who, when reviled, reviled not again.

Here is the experience of some missionary workers who have followed this plan:—

"In our missionary labor during some months we have put tracts in every house in several townships, using the same tracts over and over again. We used the envelopes made especially for that work. We studied carefully from a map the territory of the township we purposed to work in, and were careful not to miss a house or family. The first round we had very few refusals, if any. We left the packages at least a week.

Then we made a second round. Care was taken not to mix the packages taken up with those to be left. There were some packages lost, but not many, as the reading on the envelopes caused the people to expect us back after them. Some of them were soiled so as to be unfit for further use, and we had at least one package burned, but a large per cent of them were all right for use in the next township, and were distributed soon after being taken up. We found that, this way of distribution raised a strong interest in the township. The people were anxious to see what it was that was important enough to be distributed to every house. If no one was at home, we left a package in a safe place, so that the family would see it when returning. One family who failed to find the one left felt slighted, and I think borrowed a neighbor's package. So it was apparent that, aside from the reading matter itself, the manner of distribution created an interest. In many places the tracts were carefully read and discussed. Of course many persons were indifferent, and some did not read at all. One thing surprised us, and that was that in several instances persons were more interested to read after being told by us that it was Adventist literature.

"A few of the tracts we bought were read only once, some only twice, but a great portion of them have been read four or five times, or perhaps even six times, and are still ready for use. We have worked six townships and several villages. I do not know the exact number of tracts distributed, but think it must be many thousands, and we have the tracts to distribute many more. Our stock of tracts is comparatively small, having cost considerably less than \$100, and probably less than \$75.

"Five townships were worked by three young men. One township was worked by a brother, a farmer, nearly sixty years old. Two sisters worked in the villages. We have the names of probably two hundred readers. We like the envelope plan. Certainly there is no one but can distribute reading matter when the package introduces itself and tells its own message. Such work is not always pleasant; there are rebuffs connected with it; but the Lord gives a blessing.

"This work was started here by individual effort, and afterward taken up by the tract and missionary society. I have yet to hear of any one wishing to engage in this work who could not do so for lack of means or reading matter. I hope that the brethren will engage in this work in earnest, so the message may be speedily given." E. M. G.

Bible Readers' Classes

EVERY church that has a minister or Bible worker available, should have a class for learning how to give Bible readings. These conference workers will be glad to give the necessary instruction if they are invited to take charge of a class anxious to learn how to do this kind of work.

There are many churches, however, where such help is not available. Is there no way whereby they may study how to give Bible readings? We believe that a class can be organized even under such circumstances.

The best Bible student in the church should be selected to take charge of the class. Usually this will be the elder, because his office makes constant Bible study necessary; but at times there may be found in churches members, officers or otherwise, who have given and do give much study to the Scriptures, who may well be selected to act as leaders to these classes.

The class should choose a regular weekly time and place for meeting, and appoint one of its members to act as secretary, to keep a record of what the class does.

Each meeting may open with singing, and there should be a short season of earnest prayers for God's blessing on the work.

General Principles

At the first meeting a little time should be given to a study of general principles. The following questions may be appropriately considered:—

What is our object in giving Bible readings?

In order to find our way to hearts, to lead them to Christ and his truth, what must we avoid?

With what classes of subjects should we therefore begin?

How many subjects should we consider with inquirers at one meeting?

How shall we hold inquirers to the subject when they are inclined to wander from it?

The Subject

The class should draw up a list of the subjects it desires to study, in a logical order. It is generally considered that the best subject with which to start is the second coming of Christ. This is a subject of interest to all seekers after truth, is one that does not arouse prejudice, and is an important one.

This may be divided into several topics; such as, The Promise of Christ's Coming; The Manner of Christ's Coming; The Object of Christ's Coming; The Signs of Christ's Coming, in the World of Nature, in Social Life, in the Political World.

When the list of subjects has been made up, each member should be asked to look up, before the next meeting, every text he can find dealing with the first subject to be studied, and bring a list of these to the next meeting.

Second Meeting

At the second meeting, consideration should be given to the lists of texts brought in, and those selected that deal most clearly with the subject chosen for the first reading. These should be arranged in logical order, and questions framed to be answered by them. When the Bible reading has been completed, the leader should give it to the class as if it were a group of inquirers studying the subject, asking each in turn to read the verse that answers the question he asks. This will enable the members to see if the study is clear to them and conveys the thoughts they wished to bring out. Each member should take a copy of the Bible reading as finally passed by the class.

The second subject should then be chosen, and the same plan followed, and so on, week by week.

Suggestive Bible Reading on the Promise of Christ's Coming

1. Has Jesus promised that he will come again? John 14: 1-3.
2. How ancient is this doctrine of Christ's coming? Jude 14, 15.
3. At his ascension, what assurance was given of Christ's return? Acts 1:10, 11.
4. Can the exact time of his coming be known? Matt. 24: 36.
5. What may be known concerning it? Verse 32, 33.
6. As what will Christ's coming be to the world? 1 Thess. 5:1-3.
7. Will God's people be taken unawares? Verse 4.
8. What should we therefore do? Verse 6.

Using the Readings

As soon as the class has several readings carefully and prayerfully prepared, opportunities should be sought to use them. The members who distribute literature will come across persons who would like to study the Bible, so appointments can be made by them for the members of the Bible readers' class. Every such appointment should be punctually met. The salvation of a soul may be at stake, and usually is; therefore earnest prayer should precede the meeting with the interested individual. The worker may introduce the subject by saying, "We are seekers together for truth from God's Word. Let us, therefore, first kneel down and ask him to guide our study by his Holy Spirit." A short, earnest prayer should then be made.

Where several are present, the worker should have them read the texts in turn from their Bibles. He himself may be rather deliberate in finding the places, in order not to make the contrast between his familiarity with the Bible and their ignorance of it too marked, if he has reason to believe, or observes, that they are not well acquainted with it. He may find it necessary to tell them in what part of the Bible the reference will be found, but should do this in a natural, easy way, that will not embarrass them.

The reading should last from forty-five minutes to an hour, never longer. Even if the inquirers are deeply interested and desire to continue, the reading should close at the appointed time. The human mind can take in only a certain amount of knowledge at a time. When the studies are continued until the minds are fatigued, the people lose practically all they have read. While the interest is strong, let the leader close the meeting and make the appointment for the next study, stating the subject that will be taken up, then with a few words of farewell, leave at once. He should never stay and talk over other matters after giving a Bible study, as the people should be left with the impressions that the reading of God's Word have made on their minds.

Textbooks

As textbooks to help in these studies there are "Bible Readings for the Home Circle," "Helps to Bible Study," "Bible Text-Book," "Scriptural Evidences," Family Bible Teacher Leaflets.

A class conducted in this manner will develop workers who will be able to do effective Bible work, and who may later help to fill the gaps in the ranks of conference Bible workers:

E. M. G.

A Set of Helpful Books

A set of books has been put up in a neat cardboard box for sale. The books are as follows: Christian Science, Christ Our Advocate, The Lord's Day, Matthew Twenty-four, The Prophetic Gift, The Saint's Inheritance, The Spirit World, The Sure Word of Prophecy, eight in all. It will be seen that they deal with some of the leading doctrines of the message—The second coming of Christ, the sanctuary question, the gift of prophecy, the prophecies of Daniel, the Sabbath question, the reward of the righteous. Two leading present day delusions are also dealt with—Spiritualism and Christian Science. The regular retail price is 90 cents, but in these boxes the books are offered for 80 cents. To those who buy the box of books to sell, and to those who buy at camp meetings, the price is 50 cents. A large number of these books should be used by our churches.

A Skeleton Sermon

(Concluded from page 2)

method to all Bible workers, while in time it becomes a capital Bible reference library.

Bear in mind that the "argument," or skeleton, is that part of the sermon which must be memorized, and the position of each text in the argument is to be borne in mind. For these reasons it is best always to limit the skeleton texts to six at the most. Ordinarily this number will prove to be ample, when, through freedom from notes, the mind is at liberty to produce "filling" *ad libitum*.

The Promise. John 14:1-3.

How he will come. Acts 1:11.

His appearance. Ps. 50:3.

Who Attend Him. Matt 25:31.

What their office has been. Heb. 1:14.

What they are to do. Matt. 24:29-31.

What the Command. Ps. 50:5.

How accomplished. 1 Cor. 15:51, 52.

What Then Takes Place. 1 Thess. 4:16, 17.

Where the Saints are Taken. Rev. 15:2; 4:2-6.

Why taken there? Rev. 20:11, 12.

What Paul says. 1 Cor. 6:1-3.

Where the Throne is. John 7:33; Luke 23:43; 2 Cor. 12:2-4.

W. T. CHAPMAN.

Practical Lessons for the Church of Today

THE Old Testament is full of precious lessons for the church of today. The Jews failed to recognize Christ because they did not understand the Scriptures. They knew them theoretically, but did not discern the spiritual truths that were given through rites and ceremonies, through laws and statutes, and through the experience of God's people. The church of today may fail in the same way.

Elder F. C. Gilbert has written a helpful book, "Practical Lessons for the Church of Today," in which he brings out lessons from the experience of the Jews, which are helpful in present-day conditions. Bible students will enjoy the book, and will get much light on some difficult passages from it. It may be ordered through the conference tract society. Price, cloth bound, \$2.50; but it has been arranged for a time for our people to have it for \$1.50, in order that they may obtain the valuable information it contains. Now is the time to order it, while this offer holds good.

"The Other Side of Death"

EVERY one wants to know what comes after death, but most people have very vague ideas of what the future will be, and most of their ideas are incorrect.

To Seventh-day Adventists the truth regarding the future life has been revealed, and therefore they are responsible for making it known to others.

A new book has just been issued to help them do this. It is entitled "The Other Side of Death." The price is 50 cents cloth, 25 cents paper, with the same discounts as are given on the other books of this class.

This book will undoubtedly be an easy seller, and some of our people realize this, for before the first books were ready for shipment, 10,000 copies were ordered. Now is the time for our church members to flood the districts within their reach with this book. Let every church missionary secretary secure large orders for it.

Study at Home.—The Fireside Correspondence School will show you how. Agents wanted. Send for our "Nutshell" Calendar. Address C. C. Lewis, Principal, Takoma Park, D. C.

"It is only as God sees his professed people eager to be laborers together with him, that he can impart to them light and grace; for then they will make every interest secondary to the interest of his work and cause."

Missionary Volunteer Department

Programs for Week Ending July 1

Senior

1. OPENING HYMN: "Christ in Song," No. 315.
2. Review the Morning Watch texts. Three-minute talk on Judging. (For helps see the *Instructor* of June 20.)
3. Recitation: Judge Not.
4. Scripture Reading: Rev. 14:6-11.
5. Prayer.
6. Hymn: "Christ in Song," No. 598.
7. Talk by Leader: A Brief History of the Organization and Work of the Religious Liberty Association.
8. Reading: Some Religious Liberty Principles.
9. Testimony Study: Religious Liberty Work. (The answers in this study may be cut out and numbered to correspond with the questions. Pass these numbered slips to members to be read promptly as the one conducting the study asks the questions.)
10. Recitation: This is the Land.
11. Announcement by the executive committee of plans for the coming quarter. (Include in this announcement plans for working with *Liberty*. See suggestions in Leaders' Note.)
12. Closing Hymn: "Christ in Song," No. 678.

Junior

1. Morning Watch drill.
2. Scripture Reading: Esther 4:13-17.
3. Recitation: Liberty.
4. Reading: Patrick Henry's Great Speech. (If possible have this given from memory by one of the older boys.)
5. Reading: The History of Liberty Bell. (See article in *Instructor* for June 20.)
6. Talk: Importance of Religious Liberty Work. (Let this talk be given by the leader. See article under this title, and also Leaders' Note with this program. Announce your plans for work with *Liberty*.)

Leaders' Note

Seek to make this program as interesting as possible. It should produce a spiritual awakening and a desire for a deeper consecration for a speedy finishing of the work of God. Select good readers. If you are not taking a club of *Liberty*, consider the advisability of subscribing for a club at this time, either for the members to sell each quarter or to supply the city, town libraries, or reading racks with copies. The *Liberty* magazine might be placed in the hands of prominent officials and citizens. An order of fifty at a time can be obtained for four cents a copy, and a club of four or more annual subscriptions at twenty-five cents for each yearly subscription, including as many *Liberty* Extras as may be issued during the year. For the first two quarters of this year we have issued two Extras. Urge each individual to do what he can, and thus meet the will of God for this time. Special prayer should be offered for our brethren who are on trial, and for the triumph of truth, also that the Sunday and press bills now pending before Congress may be defeated.

Judge Not

"JUDGE not;" thou knowest not all things. Stay
Thy hasty, bitter word;
Err rather by indulgence; leave
All judgment to thy Lord.

"Judge not," the lowly Saviour said.
Wouldst thou his word obey?
Then have no eyes for others' faults;
Look well to thine own way.

"Judge not;" thou knowest not all things, nor
Canst ever read the heart,
Nor fathom secret anguish deep
With which some soul may smart.

"Judge not;" thou knowest not what the load
Thy brother's life may bear;
Wouldst try to help him lift it right?
Remember him in prayer.

"Judge not;" thou knowest not all; sometimes
The brightest smile conceals
A heart the while with anguish torn,
Sore pressed beneath life's ills.

—Gertrude Flather.

A Brief History of the Organization and Work of the Religious Liberty Association

ALL our young people ought to know how each branch of our departmental work came into existence. The National Religious Liberty Association was organized in Battle Creek, Mich., on the evening of July 21, 1889. The purpose of this branch of our work was set forth by the president at a meeting of the association held in the autumn of the same year. "A few men," he said, "believing in civil and religious liberty, organized for the purpose of combating anything and everything that had a tendency toward uniting church and state."

This principle of civil and religious liberty and a total separation of church and state had always been advocated by Seventh-day Adventists. But new circumstances had arisen which threatened our liberties in America, and some of our ablest ministers were chosen to meet the issue. It was felt that a religious liberty organization was necessary effectually to combat the activities of certain religious organizations having for their purpose the scheme to commit the United States to religious legislation.

In the year 1863 there was launched the National Reform Association, whose avowed purpose was "to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

The National Reform Association succeeded on May 21, 1888, in getting Senator H. W. Blair, of New Hampshire, to introduce a bill into the Fiftieth Congress, designed to secure nation-wide Sunday observance. The original title read: "A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship."

It was this proposed religious legislation which called into existence the Religious Liberty Association. It was through the activities of that association that this bill was defeated. Since then more than one hundred and forty Sunday bills have been introduced in Congress, and with the exception of several measures to close world's fairs on Sunday in States where Sunday laws were already in force, the Religious Liberty Association has succeeded, with the blessing of God, in defeating every Sunday bill yet introduced in Congress. Sometimes the Senate would pass a Sunday-observance bill, and then the House would fail to pass it; and vice versa.

Four Sunday bills have been introduced into the present session of Congress. One measure has been favorably reported out of the committee into the Senate for action. It has been called up several times in the Senate proceedings, but our friends in the Senate have so far succeeded in deferring action until other important bills pending be given consideration. Tens of thousands of petitions in opposition to these measures have been sent by our people to Congressmen, and this has had a good influence upon them, and has greatly helped in deferring immediate action. This country would have been committed to all sorts of religious legislation long before this if it had not been for the effective efforts which our people have put forth in protesting against these religious measures, and in educating the public along religious liberty lines.

C. S. LONGACRE.

Some Religious Liberty Principles

THE importance of our youth understanding religious liberty principles is fully set forth in the following statement from "Testimonies for the Church": "The principles necessary for our youth to cultivate, must be kept before them in their *daily education*, that when the *decree* shall go forth requiring all to worship the beast and his image, they may

make the *right decisions*, and have *strength* to declare, without *wavering*, their confidence in the commandments of God and the faith of Jesus, even at the very time when the law of God is made void by the religious world."—*Vol. V, p. 525.*

Our young people will have to meet the great issues and tests of our faith in the future. Are we able to give an answer "to every man"? This expression includes the ablest and most learned men. Can we convince them that Sunday laws are wrong? Here are some reasons why Sunday laws enforced by the state are wrong:—

Sunday as an enforced day of rest is a religious institution, and civil government should not compel people to observe religious institutions. A government that is constitutionally prohibited from legislating upon religious matters and uniting church and state, cannot by right legally recognize Sunday as a religious institution and compel its citizens to observe it. James Madison said, "There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."

In matters of religion and conscience the majority has no authority, so long as the individual does not interfere with the equal rights of others.

Sunday laws make criminal on one day of the week what is honorable and legitimate in itself on all other days of the week, and they enslave free men by merely enforcing a church ritual by civil law. Their whole tendency is to make men hypocrites instead of Christians.

Sunday laws are unjust in that they withhold from one class of citizens what they freely grant to another,—the right to six days' work,—simply because of a difference in religious belief. All religions should stand on the same equality before the law, and a civil government which aims to be impartial to all its citizens cannot justly penalize the religious belief and inoffensive practice of any citizen.

Sunday laws are a direct insult to the law and government of God. One government never enforces the laws of another government; for such a state of things would be usurpation. But should one government attempt to enforce its laws upon the subjects of another government, it would offer a direct insult to that government. God never sanctioned Sunday observance. It is not the sign nor memorial day of the divine government, but of a rival government. The state has no more right to enter the domain of religion and enforce the true Sabbath than it has to enforce a false Sabbath. Such a course of action would pervert the plan of redemption, and place its requirement under duress, whereas the Lord requires will-service emanating from the heart.

All religious laws legalized by the state are convenient tools for religious inquisitors to use in persecuting dissenters and nonconformists. They make demons out of those who imagine they are especially chosen to be God's avengers.

All Sunday laws are religious, unjust, partial, class legislation, un-Christian, un-American, and in direct conflict with the Constitution and its guaranties of inalienable rights to the individual citizen. C. S. LONGACRE.

Religious Liberty Work

1. WHAT awaits the people of God?

"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us."—"*Testimonies for the Church*," Vol. V, p. 711.

2. What is the crisis facing us?

"A great crisis awaits the people of God. Very soon our nation will attempt to enforce upon *all*, the observance of the first day of the week as a sacred day. In doing this, they will not scruple to compel men against the voice of their own conscience to observe the day the nation declares to be the Sabbath. In view of this, there must be, among God's commandment-keeping people, *more spirituality* and a *deeper consecration* to God, and a zeal in his work that has never yet been reached, to hold aloft the banner of God's truth."—*Review and Herald*, Dec. 11, 1888.

3. Who will rise up against God's remnant?

"The whole world is to be stirred with *enmity against Seventh-day Adventists*, because they will not yield homage to

the Papacy by honoring Sunday, the institution of this anti-christian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed."—*Id.*, Aug. 22, 1893.

4. What should we do in this crisis?

"Shall we sit with folded hands, and do *nothing* in this crisis? . . . God help us to *arouse* from the stupor that has hung over us for years! There are more souls to be saved, and a far greater work to be done in warning our world, than has yet been accomplished. . . . It seems that the *breaking loose* of the four winds is about to take place."—*Id.*, Dec. 18, 1888.

5. What is our duty toward the public?

"The *people* of our land need to be *aroused* to resist the advances of this most *dangerous foe* to civil and religious liberty."—"*Spirit of Prophecy*," Vol. IV, p. 382.

6. For what are God's people responsible?

"If they do *nothing* to disabuse the minds of the people, and through ignorance of the truth our legislatures should abjure the principles of Protestantism, and give countenance and support to the Roman fallacy, the spurious sabbath, God will *hold his people*, who have had great light, responsible for their lack of diligence and faithfulness."—*Review and Herald Extra*, Dec. 24, 1889.

7. Is this the time for silence?

"Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation. There is the prospect before us of waging a *continuous war*, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men."—*Id.*, Jan. 1, 1889.

8. What is not the will of God?

"We are not doing the will of God if we *sit in quietude*, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer; and then let us *work* in harmony with our prayers."—"*Testimonies for the Church*," Vol. V, p. 714.

9. What agency has God established to warn people?

"The *Sentinel* [now *Liberty*] has been, in God's order, one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time. . . . The *Sentinel* [now *Liberty*] is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them."—*Id.*, Vol. V, p. 718.

10. What is our duty toward *Liberty*?

"Let every worker for God comprehend the situation, and place the *Sentinel* [now *Liberty*] before our churches, explaining its contents, and urging home the facts and warnings it contains. May the Lord help all to redeem the time!"—*Id.*, Vol. V, p. 720.

This is the Land

This is the land where hate should die:
No feuds of faith, no spleen of race,
No darkly brooding fear, should try
Beneath our flag to find a place.
Lo! every people here has sent
Its sons to answer freedom's call;
Their lifeblood is the strong cement
That builds and binds the nation's wall.

This is the land where hate should die:
Though dear to me my faith and shrine,
I serve my country best when I
Respect the creeds that are not mine.
He little loves his land who'd cast
Upon his neighbor's faith a doubt,
Or cite the wrongs of ages past
From present rights to bar him out.

This is the land where hate should die:
This is the land where strife should cease,
Where foul, suspicious fear should fly
Before the light of love and peace.
Then let us purge from poisoned thought
That service to the state we give,
And so be worthy as we ought
Of this great land in which we live!
—*Denis A. McCarthy.*

AMONG our Japanese Missionary Volunteers, eighty-three are observing the Morning Watch, and thirty-seven are reading the Bible through. That is a splendid record for the Missionary Volunteers in the Sunrise Kingdom.

Liberty

THEY are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three
—James Russell Lowell.

Patrick Henry's Great Speech

(Given July 4, 1776, just before the signing of the Declaration of Independence.)

THESE words will go forth to the world when our bones are dust. To the slave in bondage they will speak hope; to the mechanic in his workshop, freedom. . . .

That parchment will speak to kings in language sad and terrible as the trumpet of the archangel. You have trampled on the rights of mankind long enough. At last, the voice of human woe has pierced the ear of God, and called his judgment down. . . .

Such is the message of the Declaration to the kings of the world. And shall we falter now? And shall we start back appalled when our free people press the very threshold of freedom? . . .

Sign! if the next moment the gibbet's rope is around your neck. Sign! if the next moment this hall rings with the echo of the falling ax. Sign! by all your hopes in life or death, as husbands, fathers—as men with our names to the parchment, or be accursed forever!! Sign! not only for yourselves, but for all ages; for that parchment will be the textbook of freedom—the Bible of the rights of man forever.

Sign! for the Declaration will go forth to American hearts like the voice of God. And its work will not be done until throughout this wide continent not a single inch of ground owns the sway of privilege of power. . . .

As God lives, my friends, I believe that to be his voice. Yes, were my soul trembling on the wing of eternity, were this hand freezing to death, were my voice choking with the last struggle, I would still, with the last gasp of that voice, implore you to remember the truth. God has given America to be free. Yes, as I sank down into the gloomy shadows of the grave, with my last gasp I would beg you to sign that parchment. In the name of the One who made you, the Saviour who redeemed you, in the name of the millions whose very breath is now hushed, as, in intense expectation, they look up to you for the awful words, YOU ARE FREE!

Importance of Religious Liberty Work

DURING the twenty-seven years that the Religious Liberty Association has been organized to educate the public in the principles of religious liberty and to prevent the United States government from enacting religious laws, the department has been able to defeat over one hundred and forty Sunday bills before Congress, and more than a thousand before the various State legislatures. This country would have drifted back to the Dark Ages before this day if it had not been for the constant vigilance of the lovers of liberty.

Seven of our brethren now have cases pending before the courts for Sunday-law violations. Some of the States have put members of the Seventh-day Adventist Church in prison and in the chain-gang for not obeying the Sunday laws, after they had rested on the Sabbath. In the near future we shall see much more persecution than we have yet seen.

There are now four Sunday bills pending before Congress, and we have to watch, work, and pray to keep them from becoming laws. The enemy is also trying to take away our freedom of speech and of the press. Three drastic press bills have been introduced in Congress, which, if enacted into law, would practically shut out of the mails most of our periodicals and many of our books. This shows what our enemies would do to us if they had the power.

Now is our time to work, while we have opportunity. The work we neglect to do in times of peace will have to be done under the most trying circumstances. All of us, from the least to the greatest, can do something to spread the third angel's message. It is a great honor to have a part in finishing God's work in the earth. The children are to act a prominent part in the closing days of this work when the ministers are prohibited from preaching or are imprisoned for preaching the straight message. Then, we are told, God will use the children to preach and explain the truth to anxious seekers after light.

But the children whom God will use must get an experience now, and must learn the principles of truth, so that they may know how to answer then. What are we doing now? What can we do now? We can place the *Liberty* magazine in the hands of those who ought to understand the principles of religious freedom. A number of children regularly sell the *Liberty* magazine, just as the boys and girls of the world are selling newspapers and the *Saturday Evening Post*. But how much more truth and light there is in the *Liberty* magazine than in the worldly magazines! Why not have the Junior Missionary Volunteer Society be a real volunteer band of soldiers of the cross in the cause of a free press, free speech, and a free conscience in religious matters; organize a *Liberty* club to disseminate religious liberty principles; and get signatures to the petitions which appear in the back part of the *Liberty* Extra? Now is the time to work.

C. S. LONGACRE.

Programs for Week Ending July 8

Senior

1. REVIEW the Morning Watch texts. Have three-minute talk on Kindness. (For helps see the *Instructor* of June 27.)
2. Recitation: Life
3. Standard of Attainment Quiz: Rev. 14: 6-12. (Three minutes.)
4. Mission Study: South American Division Conference. (The outline given below is the first of four studies on this great field. In it we should plan to take a general survey, or bird's-eye view, of South America, studying its geography, and, briefly, its early history and present condition.)
 - a. Map Study. (For this talk have the map appearing in the *Instructor* of June 20 redrawn on a large scale, or use the wall map published by the Review and Herald Publishing Association. Make use also of the article, "Our South American Missions," in the *Instructor* of June 20, and "Taking the Conceit Out of Us," in this number of the GAZETTE. Ten minutes.)
 - b. Symposium: The Republics and Capitals of South America. (See "South America: Her Republics and Capitals," in the *Instructor* of June 27. Encourage those taking part to become familiar with the location of the places mentioned, and to tell, not read, the facts given. Two-minute time limit for each speaker.)
 - c. The Need of South America. (See matter under the subhead "Her Need Calls Us," in "Our South American Missions," *Instructor*, June 20. Also, to illustrate our duty to help, see "Experiences at Sea," in the *Instructor* of April 18. Ten minutes.)
 - d. Reading: A Call from the Dark.
5. Report of Periodical Band.

Junior

1. Review Morning Watch texts.
2. Recitation: What I Can. (To be given by three Juniors.)
3. Mission Study. (The Senior program can be easily adapted to the Juniors by the leader. This program should deal especially with the geography and the need of this great field.)
4. Map Study. (Let one of the Juniors draw the map on a large scale, and give the "Map Talk" found on pages 11, 12.)
5. Talk: Our Big Brother. (To be based on "Taking the Conceit Out of Us," and given with references to the maps of South America and the United States.)
6. Recitation: Helping at Home.
7. Symposium: South American Capitals. (To be given by a number of Juniors, and based on "South America: Her Republics and Capitals," in the *Instructor* of June 27.)
8. Reports of missionary gardens and other work.

Leaders' Note

Let your society know just what your Periodical Band is doing. Call for suggestions from the society regarding needs and opportunities for work with our periodicals. Some one may know where more papers and tracts can be obtained for work without additional expense. "Gather up the fragments" of information; collect good, clean tracts and papers for use in your society.

Life

LIFE is too brief

Between the budding and the falling leaf,
Between the seedtime and the golden sheaf,
For hate and spite.

We have no time for malice and for greed;
Therefore, with love make beautiful the deed;
Fast speeds the night.

Life is too swift

Between the blossom and the white snow's drift,
Between the silence and the lark's uplift,
For bitter words.

In kindness and in gentleness our speech
Must carry messages of hope, and reach
The sweetest chords.

Life is too great

Between the infant's and the man's estate,
Between the clashing of earth's strife and fate,
For petty things.

Lo! we shall yet, who creep with cumbered feet,
Walk glorious over heaven's golden street,
Or soar on wings!

—Margaret E. Sangster.

Taking the Conceit Out of Us

THERE are in South America 7,262,000 square miles, and between forty-five and fifty million people. Its territory is virtually twice the size of all Europe. India could be contained in South America four times. Uruguay is larger than England, and as large as North Dakota. Chile is large enough to carve from it four States as large as the State of Nebraska. If you were to put the southernmost strip of Chile at Kansas City, and stretch its territory eastward, it would reach all the way to New York City, and then run out a thousand miles into the Atlantic, one third of the way to Europe!

Argentina is large enough to cover all our States east of the Mississippi, and the first tier of States west of the Mississippi. We might mention also that the fourth city in size in the whole Western Hemisphere is Buenos Aires, the capital of Argentina. It is as large as Baltimore, Boston, and Denver added together.

Brazil alone is as large as all the United States except Alaska. We could place in Brazil all the United States, excluding Alaska, and have 200,000 square miles' margin.

One of the most progressive countries of South America is Paraguay, which is large enough to take in four States of the size of Indiana.

If you will take New York and New Jersey, Pennsylvania and Delaware, add them together, and multiply their area total by six, you will have an idea of the size of Bolivia.

A little farther north is Peru, which is large enough to carve from it California and Oregon, Washington and Nevada, Idaho, Arizona, and Utah.

Then Ecuador, as big as all the New England States, New York State, and the State of New Jersey added together.

Next, Colombia, which is as large as Germany and France, Holland and Belgium, combined.

Without speaking of Guiana, consider Venezuela. Perhaps I can make its size easily comprehensible by saying that our State of Texas is so big that if the entire population of this planet were put into the State of Texas, without leaving a man, woman, or child anywhere outside of that State, that would mean only nine persons to the acre; Venezuela is as big as two States the size of Texas, and then you would have room enough to throw in Kentucky and Tennessee.

These are the vast areas that call to us, areas which in many parts have not been trodden by the foot of civilized

man. Out of the vast extent of this Latin-American field appeal to us the millions of heartbeats of the men and women who cannot possibly hear about Jesus Christ unless you carry to them within this vast expanse the message of the living Son.—Abridged from "South America: a Brief Survey," by Wm. E. Doughty.

A Call from the Dark

"If men need Christ anywhere," says Robert E. Speer, in his appeal for help for the Neglected Continent, "they need him there also, and they need him before they die. Just about two months ago, our boat tied up one night along the east bank of the Magdalena River.

"It was an old-fashioned stern-wheel river boat, burning wood, and every three or four hours we had to stop to take on fresh fuel. We were still in the lower reaches of the river, and it was possible to run by night. We had fallen asleep in the earlier part of the evening, but were awakened as the boat tied up to the shore, and the men ran out with the gang-way, and began to bring on the wood. Here and there we saw the glare of the torches on the tropical forest, and then heard the murmur of the boatmen as they carried on the great racks of fuel and piled it up against the stanchions of the lower deck.

"I fell asleep again, but suddenly was awakened by the sound of a plunging body in the water and a rush of footsteps on the lower deck and excited voices whispering, and then a half-strangled, pitiful cry, 'Oh, hombre!' literally, 'Oh, man!' but truly also, 'Oh, brother! Oh, friend!' and then a gurgling sound and a swirl of the brown waters rushing by, and all was still. After a little while the work was done, the men came aboard, the ropes were thrown off, and our boat went sobbing on its way up the stream.

"In the morning we asked the captain what had been the trouble, and he said that a Colombian private soldier who had been sleeping on the unfenced lower deck had rolled off in his sleep into the water; that nobody had seen him go; they had heard his cry, but were too late to help him, and the man was gone.

"Often on that river journey and often on the days that have passed since, it has seemed to me that I could hear that only half-conscious, strangled cry sounding in my ears, 'Oh, friend! Oh, friend!' and that it was the cry of many millions of South American peoples making earnest, if silent, appeal for the things that in Christ we have to give. 'Oh, friend!' That voice calls to you. Will it find in you the heart of a friend, to reply?"

Map Talk

(This talk is to be given by a Junior. Have the outline map of South America, showing the places mentioned below, drawn on the blackboard or a large sheet of paper. As the talk is given, each place should be pointed out on the map.)

SOUTH AMERICA is the Big Brother of the United States. Some of us do not know this Big Brother very well; but now that we have the Panama Canal, and more and more people are going to South America every year, we shall soon know him better.

South America has the longest river in the world, the Amazon; some of the highest mountains, the Andees; and the very highest lake, Titicaca, said to be "on the roof of the world," because it is so high up in the mountains.

In Peru and Bolivia are wonderful mines of gold and silver. Potosi, in Bolivia, is so rich in silver that it might well be called Silver Mountain. It is said that if all the silver that has been taken out of this mountain could be melted up and made into teaspoons, there would be so many that every person in the world could have two. Bolivia also has wonderful borax lakes, from which thousands of tons of borax are shipped to Europe every year.

In Chile nitrate and gunao, used to enrich the soil, are found in large quantities, and are shipped to other countries. Rich copper mines are also found in Chile.

Argentina is one of the great food-producing countries of

the world. Sugar cane, grapes, and a great deal of wheat are raised for export, as well as millions of sheep and cattle.

Brazil fills the world's coffee cups. It is also rich in mines of gold and silver, iron and coal. The diamond fields in Bahia, Brazil, were for many years the richest in the world.

From Para, at the mouth of the Amazon, more rubber is shipped every year than from any other place in the world. All the best rubber comes from the valley of the Amazon. When we remember that in one year the school children in New York City used *five tons* of rubber ink erasers, and think how many things rubber is used for, and how expensive it is, we can see that a great deal of money goes to Para to pay for rubber every year.

Sugar cane, cotton, and coffee are raised in the Guianas, which have very rich soil. The sugar cane is cut several times each year, and it is said that, once planted, it can be cut over and over for sixty years without replanting.

Now we come back to the top of the continent, where we began, and stop at Venezuela, which is most famous for its cocoa, but also raises millions of cattle for export.

Helping at Home

I NEED not go to great Brazil,
Or to the Argentine,
To work for Jesus. Right at home
I'll do the best I can.
I'll tell of his great love to me,
And how I love him, too;
And, better far, I'll show my love
In everything I do.

I'll be a missionary now,
And work the best I may;
For if I want to work for God,
There surely is a way.
I'll pray for those who cross the sea,
My offering I'll send,
And all that's in my power I'll do
This great, bad world to mend.

—Adapted.

What I Can

(For three Juniors)

FIRST CHILD:

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

SECOND CHILD:

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

THIRD CHILD:

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

ALL IN CONCERT:

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

—Laura A. Barter.

ALWAYS plan to have your meeting begin and close on time.

Programs for Week Ending July 15

Senior

1. REPEAT the Morning Watch texts. Five-minute talk: How Generosity Blesses the Generous. (For helps see the *Instructor* of July 4.)
2. Repeat in Concert: Rev. 14: 6-11.
3. Bible Study: The Three Angels' Messages. (The leader should take special pains to have each part of this topic presented briefly, aiming to have a very clear outline of the subject given to all present.)
4. Recitation: The Message.
5. Roll Call. (Let each member respond by stating one helpful thought gained from the Bible study.)
6. Report from the Christian Help Band.

Junior

1. Morning Watch drill. (Encourage the children to come prepared to repeat, in concert, the text for each day of the preceding week, as the leader speaks the name of the day.)
2. Repeat in Concert: Rev. 14: 6-12.
3. Quiz on the Three Angels' Messages. (A few simple questions may be asked, such as those given on page 13. It might be well for the leader to have these questions written on the board, and to announce that at the close of the memory drill he will call for answers.)
4. Recitation: Which are You?
5. Story: Eager Hearers of the Word. (To be read by three Juniors, or by the leader.)
6. Recitation: True Happiness.
7. Reports of missionary gardens and other work.

Note for the Leaders

Among other things the Christian Help Bands, Senior and Junior, could provide flowers for the pulpit each Sabbath morning, and see that they are distributed among the sick in the afternoon. "O, the good we all may do" while these bright, sunny "days are going by"! The programs for today are short. Can you not devote some time to a social and prayer service?

The Three Angels' Messages

First Message: The Judgment Hour

Second Message: Babylon is Fallen

Third Message: Warning Against Beast, Image, Mark.

Proof Texts

1. Rev. 14:6: Given to every nation, kindred, tongue, and people.
Verse 7: The hour of his judgment is come.
Dan. 8: 14: Then shall the sanctuary be cleansed.
Dan. 7:9, 10: Description of the opening of the judgment.
2. Rev. 14:8: The fall of Babylon proclaimed.
Rev. 18:1-3: Details of the fall.
Verses 4, 5: Final call to God's people.
Verses 21-24: Complete fall of modern Babylon.
3. Rev. 14:9-11: Warning against the beast.
Verse 12: Character of those who heed it.
Rev. 13:1, 2: The beast described.
Verses 5-7: The beast identified.
Verses 16, 17: The decree to compel obedience.
Verse 8: The majority obey.
Rev. 15:2-4: Triumph of the overcomers.

Notes

1. (a) "Our Lord based his preaching of the gospel upon the fulfilment of the first part of the 2300 days, or years (Mark 1:14, 15), a prophecy which determined the time of the first advent. The whole period extends to the time of the judgment, just preceding the second advent; and at its expiration a special gospel message is sent to all the world proclaiming the judgment hour at hand, and calling upon all to worship the Creator. The facts of history answer to this interpretation of the prophecy; for at this very time (1844) just such a movement arose in different parts of the world. This was the beginning of the great second advent message which is now being proclaimed throughout the world."—*"Bible Readings for the Home Circle,"* p. 252.

(b) "Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah, to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repent-

ance. . . Many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. [The experience of the advent believers prior to 1844.] And as the Spirit of God rested upon them, they helped to sound the cry, 'Fear God, and give glory to him; for the hour of his judgment is come.'"
—*"Early Writings," p. 233 (edition of 1907).*

2. (a) "The term Babylon is derived from Babel, and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion."

(b) "The message [of the first angel] which God had sent for the testing and purification of the church, revealed all too surely how great was the number who had set their affections on this world rather than upon Christ. The ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom, and turned away from the heart-searching message of truth. In refusing the warning of the first angel, they rejected the means which heaven had provided for their restoration. . . . Here was the cause of that fearful condition of worldliness, backsliding, and spiritual death which existed in the churches in 1844."—*"The Great Controversy," p. 380.* See also further evidences of a spiritual fall throughout all Christendom on pages 376, 377, and in Revelation 18.

3. (a) Sin originated through the desire of an archangel beside the throne of God to receive worship. God, in his wisdom, decreed that none, besides himself and his only begotten Son, should receive this homage. None else are capable of receiving this worship without injury; for none besides the Father and Son are endowed with creative power. To attempt to receive such homage is sin. It is around this one point that the great controversy has been waged since rebellion broke out in heaven. The crowning temptation of Jesus in the wilderness was upon this point. "All these things will I give thee," said Satan, "if thou wilt fall down and worship me." The sin of the Papacy is in assuming worship belonging to God. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

(b) The changing of the Sabbath, or the attempt to do so, is the mark of the beast against which the third angel warns. The Papacy glories in this change, holding it up as a sign of her power. Protestants, by bowing to this false decree and enforcing the keeping of this false sabbath, make an image to the beast, both of which are in like manner offensive to God, and upon which his wrath will one day fall.

The Message

THE third angel's message is going,
The lightning and steam give it flight.
Like a huge tidal wave, overflowing
The land with a great flood of light,
It has deluged the earth with its papers,
Is flooding the earth with its books,
That shine in the darkness like tapers,
And stream through the earth like the brooks.

There is nothing on earth can suppress it,
For God gives it power from above;
The humble find words to express it,
With hearts all aglow with its love.
Like a hurricane crossing the ocean,
It storms the dark centers of sin,
And sets the whole world in commotion,
Yet gives peace and sweet comfort within.

Heaven-born and world-wide in its nature,
It speeds on its mission of love,
And testifies, like its Creator,
That men must be born from above.
With victory perched on its banner,
It marches through jungles untrod,
To restore to mankind, in some manner,
The Spirit and image of God.

—William Brickey.

If you have not secured the new Reading Course books for your society library, do so now. You will soon have a splendid library if each year you add the new Reading Course books.

True Happiness

HALF the happiness in living
Comes from willing-hearted giving;
Comes from sharing all our pleasures,
From dividing all our treasures.
And the other half is loving—
First the Lord, and then all living.
So every good child should be sowing
Love seeds while life is growing;
For all happiness in living
Comes from loving and from giving.

—Selected.

Junior Quiz on the Three Angels' Messages

Who is meant by "I" in verse 6?
On what island was he? Why?
What did he see?
To how many was the "everlasting gospel" to be given?
What did the second angel cry?
What is meant by Babylon?
What followed the first and second angels?
What warning did he give?
What will the saints be careful to keep?

Eager Hearers of the Word

A MISSIONARY in Canada once looked up from his desk where he was writing, to see his room filled with Indians. They had entered so quietly that he had not heard them. He asked them whence they came.

"We came a distance of fourteen nights," they answered; for they reckoned distance by the number of nights it took to come. "We have the Great Book, which we can read, but we cannot understand."

The missionary asked them who had taught them to read, and they replied that they had never seen a missionary. They lived in the Hudson Bay region, hundreds of miles away from the nearest station, but their hunting grounds joined those of Christian Indians, and from them they had heard about the Great Book.

"They read and explained it to us," said these men, "and last winter we all learned to read, every one in our village." The missionary could hardly believe they had learned to read without a white teacher; but when he opened the Book, which they had obtained from an agent of the Hudson Bay Company, he found their words were true; they could read easily and correctly. Like the Ethiopian treasurer, they wanted a guide, and they traveled a distance of fourteen nights over snow to find one.

"Read Us This Book"

From a medical mission in India two men were sent home cured. Before they went, they begged for a copy of the Gospels, which had been read to them at the hospital. They could not read, to be sure, but they had thought of a way they could have it read to them. "When the cloth merchant comes to buy our webs," they said, "we will gather the villagers, and put the Book in his hands, and say, 'Read us this Book, then we will talk business;' and when the taxgatherer comes, we will say, 'Read us this Book, and then we will settle our taxes.'"

They received the coveted Book, and went their way. Three years later Dr. Chamberlain, who was at the head of the medical mission, came, in the course of his travels, at sunrise one morning upon the village where these two men lived. News of his coming had reached them, and he found the whole population gathered under their council tree awaiting him. His two former patients came to greet him, and to tell him that through the reading of the Book, every one in the village was ready to give up his idols if only some one would come and teach them. As they spoke, they handed him their largest idol, and said to the image, "Be off with you; we have found a better God. Jesus is now our Saviour."

Do We Love the Book?

With these Indians in the Hudson Bay region and these natives of India, contrast the millions of boys and girls in

English-speaking countries who do not have to learn to read or to get some one to read to them the Great Book, and who do not have to journey hundreds of miles over snow or wait for years for some one to come to them in order to have the Book explained, and yet who do not appreciate their opportunities, and are not eager to know the Bible, and to make its teaching the guide of their conduct.—*Selected.*

Programs for Week Ending July 22

Senior

1. REVIEW the Morning Watch texts. (Five minutes.)
2. Map Quiz: South America. (By a little forethought this quiz can be made very interesting. Numbered slips, containing brief facts concerning South America, may be passed to the members as they enter the room, each to rise when his number is called, and read from his slip the answer to the question asked. Ten minutes.)
3. Mission Study: South American Division Conference. (This is the *second* of *four* studies to be given on South America. This week we take up the Austral Union Conference, made up of Argentina, Chile, the Falkland Islands, Uruguay, and Paraguay.)
 - a. Talk: The Austral Union Conference. (For helps see the Year Book for 1916; "An Outline of Mission Fields," pp. 163, 168-170; "The Colegio Adventista del Plata During 1915," in the *Review* of January 20; "Argentine Conference and Camp Meeting," in the *Review* of January 27; and "The Work in Chile," "A Buyer of Books in Montevideo," and "From the World's Southernmost City," in this number of the GAZETTE. Ten minutes.)
 - b. Talk: Keeping the Sabbath in Prison. (See "My Experiences in the Argentine Army," in the *Instructor* of July 4 and 11. *Tell, do not read,* the story, making it brief, pointed, and helpful. Ten minutes.)
 - c. Reading: The Story of Odulia Castro and Her Bible. (See *Instructor* of February 29.)
 - d. Talk: Our Missionary Volunteer Work in Argentina. (See *Review* of February 24, p. 16. Five minutes.)
4. Recitation: The Outward Bound.
5. Report of Correspondence Band.

Junior

1. Review the Morning Watch texts. (A number of Juniors may give a little symposium on Why I am Rich. For helps, see the *Instructor* of July 11.)
2. Mission Study. (The leader of the Junior society should study carefully the suggestions given in the Senior program above, and adapt such of them as can be used to the Junior program.)
3. Recitation: Junior Missionary Volunteers. (To be given by three Juniors.)
4. Talk: Tierra del Fuego. (To be given by three Juniors, if desired.)
5. Reading: Punta Arenas.
6. Reports of work.

Leaders' Note

One society procured the names of several lonely missionaries, to whom the members of their Correspondence Band wrote cheering messages. They were greatly blessed in doing this. Your band might do the same.

In addition to the letters that are sent out with literature, get the names of a few lonely shut-ins in this country, and send them bright, comforting letters.

The program for today refers to back numbers of the *Review* and *Instructor*. These papers contain much material valuable for society programs, so it is highly important that your society librarian keep the files up to date.

The Work in Chile

A SPIRIT of work is coming among our people, and the results have been good. There were about one hundred and fifty baptisms last year, and this year the same work is being continued. The elders of the churches report various baptisms.

Several Ocorona Indians have been baptized, and others are interested. Those who have accepted the truth have done so with a real spirit of sacrifice that merits imitation.

These Indians lived originally by hunting and fishing. They did not live in villages, and had no form of government. In time of war they named the one considered the most courageous as general of the army. His will was law, and all obeyed his commands. Many stories are told of these Indians showing their bravery and their indifference to pain.

They are just as courageous to take hold of the truth when they understand it, and very valiant to defend it.

We now have seventeen organized churches, and about six hundred and fifty members. The city work is also encouraging, but there are so few workers to follow up the many interests that are being aroused! The book work has gone slowly during the past year, but we hope to see it increase soon. A few colporteurs are going into the field, but there ought to be many.

Our school at Pua is doing a good work. One young man who finished a course in the Pua school is now teaching acceptably. A young woman who is now finishing a course in the school in Argentina also completed a course at Pua. Two colporteurs who have taken two years' work in the Pua school are at work in the field; and another student, who was formerly president of the Democratic party, has already raised up a good working church in one of our cities.

F. H. WESTPHAL.

A Buyer of Books in Montevideo

UP to the present my time has been taken up with canvassing, yet I have had many interesting experiences. One of these was with a young man in Montevideo, manager of a shoe store, with whom I became acquainted through selling him a copy of "Patriarchs and Prophets." Every few months after that I sold him three or four books, until now he has every book, magazine, tract, etc., published in Spanish, besides half a dozen Bibles of all sizes and prices, and all of our books in Italian, having altogether fifty or sixty dollars' worth. He told me that many times he got up at two or three o'clock in the morning and studied "The Great Controversy" and "Practical Guide," as well as some of the other books. Many others have numbers of our books, but this is the most striking example of book buying I have yet had.

A. R. DENNIS.

The Outward Bound

FAR from the land their childhood knew,
Its circling hills, and forests old,
Fields where they plucked the violet blue,
Or sought the rainbow's pot of gold;
Far from the household's hearth, whose fires
Glow still on many a dearest face,
The earth that holds their sleeping sires
Close wrapped within its soft embrace,—

They pass the dim horizon bars,
Beyond the sea their pathway lies,
To roam beneath the unknown stars
That glitter cold in stranger skies;
To miss the dear familiar speech
That friendship spoke and worship sung,
The message that they fain would teach,
To stammer in an alien tongue.

Yet are they exiles,—those whose feet
Upon the mountains, beautiful,
Haste on their heavenly errands fleet;
Whose eager lips to ears long dull,
Glad tidings of salvation bring;
To warring nations publish peace,
Bear comfort to the sorrowing,
And oil of joy for heaviness?

Not so! No human bounds confine
The souls that own a heavenly birth,
And, through the Fatherhood divine,
Claim kinship sweet with all the earth.
Though we may miss their forms beloved,
Remembrance views them near and fair,
Nor can we feel them far removed,
Whom still we clasp in faith and prayer.

God guide them, then, where'er they go,
The outward-bound, heroic band,
And fill their sails with airs that blow
Off heaven's eternal fatherland.

—*Selected.*

DOES your nearest public library receive the *Youth's Instructor*? *Life and Health*? Does it have any of our good books?

From the World's Southernmost City

THE Lord is blessing our work in Punta Arenas, Chile. We are getting considerable literature into the hands of the people. Some have begun the observance of the Sabbath, and we are studying with a number. Our Sabbath school has a membership of twelve. Of the new converts, one is canvassing for our large books, and four of the boys are real little missionaries, going out at every opportunity to distribute and sell papers. We are mailing more than four hundred of the Present Truth Series of the *Review* every month to the shepherds in the camps of Patagonia, Tierra del Fuego, and the Falkland Islands. We expect to start a colporteur's wagon this summer for the camps, and I shall go to the Falklands with literature, to see if we can awaken an interest there.

We have had rain, mud, slush, and snow every day since the first of April. The spring winds are beginning now. These would soon dry things, were it not for showers that come every little while. Many suffer with colds, rheumatism, etc. We are of good courage, and desire an interest in your prayers.

MR. AND MRS. A. G. NELSON.

Junior Missionary Volunteers

An Acrostic

(To be given by three Juniors, each bearing a large card on which one word is printed. When the first child begins to speak, he will turn his card so those in the audience will see this word "JUNIOR," and so with each of the others.)

JUST in the place He wants me,
Until he comes again,
Nor fearful of their scorning,
I'll tell his love to men.
O, come and join our army!
Repeat the story sweet,

Make haste to bear the gospel
In love to all you meet.
Soon now the day is coming,—
Sound loud the joyful strain,—
In clouds and with his angels
Our Jesus comes to reign.
Now is our time to serve him,—
A precious time and brief,—
Reach out and give the needy
Your succor and relief.

Visit the lonely mourners,
Or send your help and cheer,
Lift when the load is heavy,
Uphold those bowed with fear.
Nor may we slight home duties
Till all are done as planned,
Each Junior reading, working,
Each in his place to stand,
Ready—and always ready—
Such is our Lord's command.

MRS. I. H. E.

Tierra del Fuego

THE island of Tierra del Fuego has a rim of mountains around the greater part of it. The mountains rise in many places almost precipitously from the water, and upon them great glaciers hang down, now and then breaking off and falling to the sea with a terrible noise.

At some places we see men washing the sands on the shore for gold. In some parts of Tierra del Fuego there are gold ledges that run far out into the sea. Here in time of storms the gold dust and nuggets are often thrown up on the beach. The miners go out as far as they can at low tide and gather up the sand, looking carefully over it for gold. Some of the gold is found in lumps as big as marrowfat peas. The precious metal, however, is difficult to get, and the men often work a long time in vain.

But let us go inland and see something of the interior of Tierra del Fuego. What a rich vegetation there is everywhere! We thought it was all snow and ice. We imagined it must be the bleakest part of the globe. It is, however, far different. It is only on the tops of the mountains that the snow remains all the year round, and the glaciers which move down their slopes are often bedded in green. The

mountain slopes for a thousand feet up from the water are covered with trees, ferns, and moss so thick that we can hardly crawl through them.

How big the trees are! Some of the beeches are as tall as an eight-story building, and six feet in thickness. There are great magnolia trees and other trees somewhat like those of our Central States. Nearly all the trees are of the evergreen variety, and both trees and grass are green here the year round.

Over the mountains there are great plains of rich grass, which in the summer are spotted with wild flowers. There are wild gooseberries and wild raspberries. Wild strawberries of large size are found in their season, and there are also wild grapes and wild celery. The sheep farmers raise cabbages, potatoes, turnips, and peas in their gardens, and the pastures are so good that the sheep quickly grow fat.

The shepherd has dogs to help him. Most of the dogs are Scotch collies, which are very intelligent. They understand their masters almost as well as if they understood language. When the shepherd makes a motion to the front, they run ahead; if he motions to the rear, they come back; and when he raises his hand in the air, they stop short. Other motions will send them to the right and left, and, in fact, as we see them driving the sheep this way and that in response to their master's orders, we think that human beings could not do better. — *Selected.*

Punta Arenas

PUNTA ARENAS is the southernmost city of the world. It is so far along on the other side of the globe that people who live near our Canadian border would have to travel a distance as great as the diameter of the earth to get to it. It is at the very end of the continent, a thousand miles nearer the south pole than Cape Town, and several thousand miles farther south than any city of Europe or Asia.

It is a lonesome city. There is no town of any size within a thousand miles of it, and its supplies are brought to it by steamers. Great stores of coal and other goods are kept in Punta Arenas, for the ships passing through the strait often stop here to lay in a new stock of coal and other things for the long voyages which they have yet to make.

We find English and German ships in the harbor, and there is a great steamer from New Zealand at anchor, with lighters beside her, and men loading and unloading freight.

We step out of our boat upon a pier, and by a short walk are in the heart of the city. What a queer place it is! It consists of scattered buildings built on the sides of the hills surrounding the harbor.

It has been cut out of the forest, and it reminds us of the frontier towns of our wooded Northwest. See the stumps in that vacant lot over there, and look at those trees on the hills at the back! Keep to the sidewalks. The streets are a mass of black mud, with here and there a puddle of water. See that team of oxen dragging its heavy cart through the mud! The wheels have sunk in to their hubs, and the eyes of the oxen almost pop out as they try to pull the cart on by the yokes tied to their horns. . . .

But what kind of people live away off here at the end of creation? We can learn from the men we see standing in knots on the corners of the streets or passing us as we go through the city. The most of them have their trousers tucked into their boots. They are roughly dressed. Many have long beards, and there are some we should not like to meet after dark.

They come from all parts of the world. They are talking together in German, Spanish, Italian, and Russian, and we often hear them speaking English and French. Here come two who are chatting in English. We hear the words "sheep" and "sheep farming." This is one of the chief sheep-raising parts of South America, and the men in high boots are shepherds who have come to Punta Arenas to purchase supplies. Some live far north in Patagonia, and others have come from the sheep farms in Tierra del Fuego, across the strait. — *Carpenter.*

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EDITH M. GRAHAM }
MATILDA ERICKSON } Editors

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It will be well to have pasteboard covers for society library files of the *Review* and *Instructor*. These are very inexpensive. Keep your files up to date. *Always up to date.*

ARE your society record books kept up in good shape? The secretary should copy in the minutes and reports of work every week if your society meets weekly. To every officer comes this command: "Whatsoever thy hand findeth to do, do it with thy might."

SUPPOSE that each officer in your society were to receive five hundred dollars for endeavoring faithfully to do his share to keep up the society work during July and August, how would he work? Would he do more for its success than he is now doing? Would you? Think hard before you answer.

Do not think it is too late to supply persons, old or young, with Morning Watch Calendars. Think what it may mean to observe the Morning Watch even for a month; and remember the Calendar costs only one nickel! Why not get at least another dozen, and try to supply all who have not yet obtained Calendars?

WE are beginning on the last half of 1916. It hardly seems possible that the first six months have slipped by so soon. The record for the first six months cannot be changed. The remaining half of the year is still ours. What shall the record in your society be? That question comes to every officer and to every member; and no one can evade answering it.

Plans for August

THE first Sabbath in August is Educational Day. An appropriate program for that occasion will be prepared by the Educational Department. August 12 and 26 the two remaining studies on South America will be given—Brazilian Union Conference Missions, and the Inca Union Mission. A study of the United States in Prophecy is planned for August 19.

Some new plans are simmering for September. Be on the lookout for them. Meanwhile keep your eyes open for helpful material and illustrations for the August programs.

Thoroughness

YOU are having a hard time with a few of your members. Some of them are slack about reporting their work, some attend very irregularly, and a few others neither attend nor do any kind of missionary work. This is discouraging. Of course there is no substitute for personal effort, in bringing the negligent back, but sometime in your public appeal to the society for faithfulness in all duties during the trying summer months, read the following paragraph to them:—

"Lack of thoroughness in our work bespeaks sin in our life. For we ought to be thorough; we ought to carry any piece of work that is intrusted to us through to the end that we are expected to reach. Not to go as far as we ought to go in so doing is a betrayal of our trust, and is the attitude which permits us to be careless in matters of what we call moral right and wrong. Hugo Munsterberg gave us something to think about when he said, in the *Atlantic Monthly*: 'Thoroughness is only another form of conscientiousness. He who early acquires the habit of inaccuracy and carelessness will never have the energy to work against evil where it is easier and more convenient to let things go as they will.' The mere psychologist, however, does not reckon with the transforming, recreating power of Christ. Even a lifelong habit of carelessness in little things, lowering and poisoning as it does our whole moral tone, can be overcome in Christ. And the more we open our lives to Christ, the more we shall hold ourselves accountable to him in all that we do for a thoroughness that must meet the test of his eyes."

What the Successful Society Leader Does

An Acrostic

WORKS hard to make his society a success.
HAS good, workable plans.
AS anxious to use plans of others as his own.
TAKES much time for secret prayer.

TAKES time to meet his executive committee often.
HE keeps in close touch with every working band.
EVERY day he prays for the society, its members, and its work.

STUDIES the GAZETTE faithfully.
URGES all members to observe the Morning Watch.
COUNCILS often with band leaders about work.
CALLS often on church elder for suggestions.
ENDEAVORS to have every member in a working band.
SEES that every officer understands his duties.
SEES that every officer does his work thoroughly.
FINDS time to do much personal work.
URGES regular attendance.
LETS the *Review* keep him posted regarding missionary advance.

SECURES Reading Course books and other necessities for society library.

OPENS and closes every meeting on time.
CORDIALLY greets every member and visitor.
INSISTS tactfully that all parts of the program be carefully prepared.
EVER keeps the Missionary Volunteer Goals before the society.
TOO busy to become discouraged.
YEARS, prays, and works for the unconverted.

LOOKS after Standard of Attainment and Reading Course interests.

EVER preserves good order—before, after, and during meeting.
ARRANGES for some one to call on each absent member each week.
DOES not forget to arrange for details.
ENCOURAGES every Bible Year member to keep up to date.
REPORTS faithfully, and urges all others to do so.

DOES many other things no one else ever dreams of.
OF course, he attends all church services faithfully.
EVER and always puts forth his best efforts.
SUCCEEDS because he works too hard to fail. M. E.

Programs for Week Ending July 29

THIS is the fifth Sabbath in the month, and the program is, in accordance with our usual custom, left for the local societies to prepare. A study on Current Missions, gleaned from recent numbers of the *Review* and other papers, may be given. It is well also to give special attention to the work being carried on by the society bands, the leader meeting with each band, giving practical help and suggestions to each.

Junior society leaders may give some time to developing the theme brought out in the Morning Watch texts for this week,—“Needs Supplied.” Special help on this topic will be found in the *Instructor* of July 18. An excellent poem for recitation by a number of Juniors, “We’ve Always Been Provided For,” is given in the *Review* of July 20.