

The Church Officers' Gazette

VOL. VIII

JUNE, 1921

No. 6

The Church Officers' Gazette

Issued Monthly by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park Station, Washington, D. C.

SUBSCRIPTION RATES

Yearly Subscription - - - - - \$.90
Clubs of two or more copies to one address, one year - - - - .75

EDITOR - - - - - T. E. BOWEN
ASSOCIATE EDITORS - - - - M. E. KEEN, C. V. LEACH

Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1921

July 16Midsummer Offering for Missions
October 8Offering for the Work for the Colored People
December 17Annual Offering for Missions

Special Programs

June 11Medical Day
August 13Educational Day

Regular Programs

Missionary Reading in Interest of Missions every third Sabbath each month (except December 17). First Sabbath each month, Home Missionary Service.

The Second Angel's Message

[It will add to the Bible study to have persons in the congregation prepared with slips giving texts and quotations, or books containing these, so that a ready response may be given the questions of the leader.]

HEBREWS 10: 32-34. Many rejected the first angel's message and persecuted those who accepted it.

"The churches generally did not accept the warning [the first angel's message]. Their ministers, who, as 'watchmen unto the house of Israel,' should have been the first to discern the tokens of Jesus' coming, had failed to learn the truth, either from the testimony of the prophets or from the signs of the times. As worldly hopes and ambitions filled the heart, love for God and faith in His word had grown cold; and when the advent doctrine was presented, it only aroused their prejudice and unbelief. The fact that the message was, to a great extent, preached by laymen, was urged as an argument against it. As of old, the plain testimony of God's word was met with the inquiry, 'Have any of the rulers or of the Pharisees believed?' And finding how difficult a task it was to refute the arguments drawn from the prophetic periods, many discouraged the study of the prophecies, teaching that the prophetic books were sealed, and were not to be understood. Multitudes, trusting implicitly to their pastors, refused to listen to the warning; and others, though convinced of the truth, dared not confess it, lest they should be 'put out of the synagogue.'"—*The Great Controversy*, p. 380.

Rev. 14: 8. The second angel followed, announcing the fall of Babylon.

Rev. 17: 5, 6. Babylon is the power that put to death the martyrs of Jesus.

Rev. 17: 5, 18. Babylon represents an apostate church.

Rev. 17: 5. The term "Babylon" includes mother and daughters.

"Babylon is said to be 'the mother of harlots.' By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God in order to form an unlawful alliance with the world. The message of Revelation 14, announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation, the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. At the time of their rise, these churches took a noble stand for God and the truth, and His blessing was with them. . . . But they fell by the same desire which was the curse and ruin of Israel,—the desire of imitating the practices and courting the friendship of the ungodly. 'Thou didst trust in thine own beauty, and playedst the harlot because of thy renown.'"—*Id.*, pp. 382, 383.

Gen. 11: 7, 9 (margin). Babylon means confusion.

"In Revelation 14, the first angel is followed by a second, proclaiming, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' 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. In Revelation 17, Babylon is represented as a woman,—a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church."—*Id.*, p. 381.

Rev. 14: 8. Lest any should doubt that Babylon is fallen, the words "is fallen" are repeated. Gen. 41: 32. The daughters as well as the mother are fallen.

Rev. 18: 1-5. The message is repeated with great force.

"This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14, is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth, the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the decalogue, until they are led to persecute those who hold it sacred. Christ is set at naught in the contempt placed upon His word and His people. As the teachings of Spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed, and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits, and doctrines of devils, and thus the influence of evil angels will be felt in the churches."—*Id.*, pp. 603, 604.

Rev. 18: 1. Great power attends the giving of the message.

Rev. 18: 2. It is given when the "daughter" churches have become wholly corrupt.

Rev. 18: 3. Unlawful connection with the nations is the crowning sin.

2 Cor. 11: 2; Eph. 5: 23. Christ is the head of the church. When the churches appeal to the earthly governments to

make religious laws, they are committing fornication and are unfaithful to their true husband, Christ.

"Many of the Protestant churches are following Rome's example of iniquitous connection with 'the kings of the earth'—the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term 'Babylon'—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories."—*Id.*, p. 383.

Rev. 17: 3, 6. The mother church is represented as guiding the civil power, and being drunk with the blood of martyrs.

"The woman (Babylon) of Revelation 17, is described as 'arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness: . . . and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots.' Says the prophet, 'I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.' Babylon is further declared to be 'that great city, which reigneth over the kings of the earth.' The power that for so many centuries maintained despotic sway over the monarchs of Christendom, is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared 'drunken with the blood of the saints' as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with 'the kings of the earth.' It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation."—*Id.*, p. 382.

Rev. 18: 3. This union of church and state is to be world-wide.

"The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14: 8 is yet future."—*Id.*, pp. 389, 390.

Rev. 18: 4. God calls His people out of Babylon; all who refuse receive of her plagues.

"Revelation 18 points to the time when, as the result of rejecting the threefold warning of Rev. 14: 6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that 'believed not the truth, but had pleasure in unrighteousness,' shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, 'Come out of her, My people.'"

"Of Babylon, at the time brought to view in this prophecy, it is declared, 'Her sins have reached unto heaven, and God hath remembered her iniquities.' She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His judgments, these faithful ones must be called out, that they partake not of her sins, and receive not of her plagues. Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, 'Come out of her, My people.' These an-

nouncements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth."—*Id.*, pp. 390, 604. S. N. HASKELL.

Meeting the Stranger

[In the January GAZETTE an article appeared entitled, "The Stranger at Church." At the close an invitation was made for further suggestions in helping to entertain the strangers. The article which follows is in response to this request.—ED.]

THE majority of our people are members of small churches, where every one is a neighbor or a relative. Strangers are so rare that we seldom are placed where we must meet one uninvited. Naturally most of us are timid, really and truly fearful of meeting a stranger. We shrink from even the slightest responsibility where we must take the initiative, especially where strangers are concerned. Those accustomed to traveling and to meeting strangers have nothing to fear or dread in this direction. On the contrary, our "stay at homes," or those venturing out only occasionally, regard it as quite an undertaking to be obliged to meet strangers or give introductions. Some charity, therefore, should be exercised toward the timid ones, who are by no means confined to the youth. Lack of training no doubt is responsible for much of this acute mental suffering.

A prosecuting attorney recently urged parents of his community to recognize the importance of training children in this very particular. He said that in his first college year, he was suspended from classes because he could not appear with the debating team without his knees quaking, and his having to hold onto a chair for support. His father, a minister, put him on a farm at "hard labor," hoping thereby to strengthen those knees. In September he was offered the alternative of re-entering college or continuing his labor on the farm. He said he chose the college. The faculty, however, refused to accept him unless he began where he left off—on the debating team. The first ensuing debate, our attorney was called. He rehearsed exactly ten words, then dropped on the floor unconscious. Certainly, by perseverance he overcame his fright and is now a successful lawyer. But this illustrates what some must encounter in meeting strangers or in taking part in public affairs.

As to suggestions: First, begin training the children. In large churches, each Sabbath school class could appoint a committee to receive strangers and make them feel at home. In each case the teacher should take the lead. In church services these committees, seated through the congregation, should be quick to note strangers near them, and at the proper time go and welcome them. A stated time at prayer band could be given for training children and youth in these duties, so they may "entertain strangers" in a way that leaves a warm glow in the heart, and a desire to repeat the visit. I know for a certainty that a warm reception will bring strangers into the truth. Don't forget the "smile post."

Second, in centers where we have a sanitarium it should be a part of the ethics of our nurses to cultivate a smile, and be pleasant to strangers and patients who need smiles included in their official welcome. During severe suffering or an illness depriving the patient of the association of loved ones, a smiling nurse is a balm for the soul.

Third, at camp-meetings why should not every church delegate act the part of the reception committee to make new church members and strangers feel welcome and at home? On such occasions, a sense of loneliness is the devil's cane with which he whips many a soul into discouragement.

MRS. N. M. EDWARDS.

Fulton, Mo.

"Did you ever think that, though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?"

Home Missionary Department

WORKERS' AMMUNITION — THE PRINTED PAGE

Suggestive Program for First Sabbath Home Missionary Service

(To be held June 4)

OPENING SONG: "Anywhere with Jesus," Christ in Song, No. 535.

Responsive Scripture Reading: John 15: 1-13.

Prayer.

Special Music: "Scatter the 'Signs' Wherever You Go," Home Missionary Songs, No. 25.

Report of Missionary Endeavor for the month, with display of Pulse Chart for the church.

Reading: "The Printed Page in World Evangelism."

Collection for missionary supplies.

Closing Song: "When the King Shall Claim His Own," Christ in Song, No. 864.

Benediction.

Note to Leaders

The subject for the month of June, "Workers' Ammunition—the Printed Page," should receive very careful study and attention in all our churches. There is no other phase of the work of the Layman's Missionary Movement which is more important than the distribution of the printed page in its varied forms.

In the program suggested for this month an effort is made to cover the entire field of the ministry of the printed page. Aside from the program suggested for the first Sabbath missionary service, the subject will be presented from different angles in the succeeding missionary meetings.

In conducting the first Sabbath missionary program an earnest effort should be made to acquaint the members of the church with the wonderful field of opportunity for missionary endeavor in the use of message-filled literature. Try to inspire the members of your church to greater service. Seek to develop a movement embracing the entire membership of the church, having for its objective the placing of the printed message in some form in every home within the territory of the church. Would it not be wise, at the close of the first Sabbath missionary meeting, to plan definitely for a strong, continuous campaign with our literature?

If the territory of the church has been carefully districted, the church missionary committee could plan to secure sufficient literature in some form to reach as many homes as possible during the next few months. If possible, present a definite plan of operation at the close of this meeting. It will mean much to the future work of your church.

The missionary secretary should secure catalogues and list prices of available missionary literature. Do not fail to plan for the use of foreign literature in the missionary program of the church. The Pacific Press Publishing Association, Brookfield, Ill., can furnish a price list of literature in many languages, which may be used in the missionary work of the church.

H. K. C.

The Printed Page in World Evangelism

"The gospel must first be published among all nations." Mark 13: 10. This striking prophecy, one of the last which fell from the Saviour's lips during the closing hours of His earthly ministry, refers to one of the greatest movements of modern times. It is the work of heralding the gospel message committed to this people, to the ends of the earth within the limits of one generation. There is no mistake about the time allotted to us for the accomplishment of this task, because we have His own words to the effect that "this generation shall not pass, till all these things be fulfilled." Matt. 24: 34. No greater task has ever been committed to mortal men, and at once we are forced to recognize that almost superhuman methods must be put into operation in order to accomplish the task.

Two important principles might be especially emphasized in the evangelization of the world in this generation: (1) Utilizing the entire force of the church in all the world; (2) multiplying and circulating the printed page containing the gospel message. In these two methods lies the secret of the accomplishment of the task assigned to this people in the divine commission. A symmetrical development of both methods is essential to the success of the movement.

1. *Utilizing the Entire Force of the Church.*—We are constantly reminded of the fact that "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—"Testimonies for the Church," Vol. IX, p. 117. With our comparatively small laboring force, it would be impossible for Seventh-day Adventists to reach the ends of the earth with the message in this generation. We must study plans for enlarging our laboring force by educating and training the members of the faith to be living witnesses for Christ wherever they may be. This was the secret of apostolic success in reaching the world with the message for that time. In his letter to the Colossians, Paul referred to the fact that the gospel had been "preached to every creature which is under heaven." Col. 1: 23. We are familiar with the apostolic methods of evangelism, which made it obligatory for every one who espoused the cause of Christ to proclaim it to others who were seeking for light. Gibbon, the historian, places first among the causes for the rapid spread of Christianity the fact that every Christian was a living, active representative of the message of a risen Saviour.

A wonderful lesson for our time! With many unentered fields yet to be warned, representing hundreds of millions of people, it is imperative that we renew our acquaintance with the apostolic program, and awaken and develop the latent talent in the membership of this denomination for the task in hand. It will necessitate making every believer a personal winner of souls, no matter where he may be. Without this important asset, we can never hope to finish the work in this generation.

2. *Multiplying and Circulating the Printed Page.*—This suggests the most potent factor in the order of modern inventions which can be used by the "army of Prince Immanuel" in warning the world of its impending doom. Among the many facilities provided by Providence for the furtherance of the gospel, the printed page stands supreme. The following reasons might be mentioned in support of this contention:

1. The printed page can be duplicated hundreds and thousands of times.

2. In its distribution it is not affected by changing conditions of climate or environment.

3. It can be produced and circulated for a nominal cost. Even the poorest can avail himself of this opportunity to become acquainted with the gospel.

4. It is more convincing than spoken words. Many times the living preacher or professor does not exemplify in his life the truth which he professes. The printed message never changes, and under all conditions and circumstances brings its message of warning, comfort, or cheer to its earnest reader.

"The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."—"Testimonies for the Church," Vol. IX, p. 61. In this message from the pen of the servant of God is suggested the program for the present hour. This evangelizing ministry must be given its proper place, and the printed message be placed in the hands of every one who has dedicated his life to the service of God. This will be fully realized when the Layman's Missionary Movement has reached its proper stage of development.

Ammunition for the Church Militant

The wonderful variety of literature flowing from our publishing houses in an ever-widening stream furnishes all the necessary ammunition for the church militant. In the days of the Reformation, immediately following Luther's separation from Rome, leaflets and tracts containing the message for that hour were scattered by the thousands. Within a few short weeks, the historian tells us, copies of Luther's publications had reached the utmost bounds of Europe. From the lowliest peasant to the king on his throne, all were given an equal opportunity to become familiar with

the program of the Reformation through the simple message of the printed page. The results were marvelous. Everywhere thousands espoused the cause of Luther and his associates. All Europe was astir, and the tyrannical rule of Rome was broken.

To Seventh-day Adventists has been assigned the task of finishing the work of the Reformation. Just as Luther and his coworkers found the printing press an invaluable aid in that great crisis of the Middle Ages, so today we ought to utilize the wonderful facilities which have been given us. Our literature, from the largest book to the smallest tract, is a simple weapon that should be placed in every hand, and it is important that we scatter the truth-filled pages "like the leaves of autumn." No more effective medium for gospel ministry has been provided to direct men and women to the word.

Reaching the Ends of the Earth

In order to finish the work of the gospel in all the world, the message must be carried "to every nation, and kindred, and tongue, and people." It is a stupendous task, and to the casual observer its accomplishment might seem quite dubious. And yet during recent years wonderful progress has been made, until at the present time our forty-three publishing houses are turning out message-filled literature in one hundred different languages. The Publishing House Extension Movement, recently launched, marks the opening of a new era. Its ultimate objective is the establishment of publishing centers in practically every country on the face of the globe, to supply the printed page in the languages of the people in their respective territories. As a people, we dare not fail to recognize the leadings of Providence in this movement, and are ready to bend our every effort to its accomplishment. From the fields far and near comes the cry for literature in the languages of the people. May the day soon come when this crying need shall be supplied, and the whole world be lightened with the glory of God. "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies for the Church*, Vol. VII, p. 140.

Even in the foreign fields the printed page is occupying an important place in building up churches, and bringing many souls into the light of present truth. From Rio de Janeiro, on the South American continent, comes an interesting report of gratifying results from an effort on the part of the church members, without pastoral leadership of any kind. The leader of the local church, Brother J. E. Brown, wrote concerning the work there:

"Having nothing with which to make a public effort, I resolved to organize the church for a home missionary campaign. As a result, we are selling from five thousand to seven thousand journals every month, and we hope to increase the number of sales. This work has awakened such an interest among the people that I have the addresses of about one hundred fifty persons who are asking for Bible instruction. . . . These are not people whose addresses were noted quickly in order to make a report, but they are people who are groping for the light, and are much interested. Then, too, the number is increasing rapidly every day, for each interested person finds another. And these persons are accepting the message. We have baptized seven, and are preparing for another baptismal service as soon as the candidates can be instructed. We have now a baptismal class of more than forty persons."

Experiences of this kind are being repeated in many of our churches scattered over the face of the earth. In practically every instance reports tell us that the printed page is a most prominent factor in the work. May the day hasten on apace when the message will be printed in a sufficient number of languages to meet the needs of a hungry world, and thousands of souls be won to the cause of Christ through its humble ministry.

A Greater Work

In order to reach a higher standard in this great literature ministry, it is essential that every Seventh-day Adventist church become an organized, progressive unit in missionary endeavor. Throughout the entire world field, our churches, with their multiplied membership, should plan

very definitely to place the printed message in some form in every home within the limit of their respective territory. At least four steps might be emphasized in promoting a greater work in the churches in the circulation of the printed page:

1. Awakening the church and its members to renewed activity for souls, and kindling in their hearts a burden for the lost.
2. Urging every church member to set an individual goal for souls he will endeavor to win for Christ.
3. Securing individual and church prayer lists of interested persons for whom the members will labor.
4. Recommending every member to set apart a definite time, perhaps two hours each week, to spend in the service of Christ.
5. Forming small companies for missionary correspondence and for other lines of service with missionary literature.

The import of the times demands definite action on the part of our people everywhere. The time has come for us to advance with the opening providences of God. All around us are thousands of souls longing for the message of hope and cheer which God in His mercy has given to us. Shall we not render unto Him a more perfect sacrifice, and individually resolve that, by His grace and strength, we will endeavor to accomplish more for Him in time to come? Shall we not individually determine to win at least one soul for Christ before the close of this year, and consecrate our every talent to the attainment of this objective?

H. K. CHRISTMAN.

Scatter the "Signs" Wherever You Go

ALL around you there are men and women gone astray;
Through the dark, forlorn and lost, they roam;
It's for you to show them the *Signs* that point the way,—
Jesus,—the only right Way Home!

CHORUS:

Scatter its pages everywhere,
Scatter its pages everywhere,
They will deck with many stars the crown that you shall wear;
Scatter its pages everywhere!

Do you wait while opportunities unused slip by?
You must work for souls with all your might;
Any one can warn them that the coming King is nigh —
The *Signs* will bring them hope and light!

Through the mails and at your threshold and upon the train,
Sow the seed as God the way controls;
You will surely find its fruit in heaven's garnered grain;
More *Signs* will surely win more souls!

[NOTE.—These words, taken from "Home Missionary Songs," should be sung to the music, "Brighten the Corner Where You Are." This little book of home missionary songs should be in the home of every member. Price, only 25 cents. Order through your tract society.]

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song; reading of minutes; season of prayer, remembering special cases.

Scripture Lesson: His Chosen People. Isa. 42: 1-7.

Study: Present-Day Printing Facilities and What This Means to the Work in Hand.

Testimony Study: Meeting a Present Need.

Map Study: Where the Lighthouses are Located in the World Field.

Missionary reports.

Note to Leaders

The suggestive material printed for this week presents briefly the printing facilities provided for this people, and what they mean to our world-wide work. Every Seventh-day Adventist should be acquainted with the location and work of our publishing houses. They are destined to occupy a very important place in finishing the work of God in the earth. If you have a missionary map of the world in your church, a few minutes might be spent profitably in locating our various publishing houses, as suggested in the map study.

Present-Day Printing Facilities and What This Means to the Work in Hand

THE Hoe Double Octuple Press is said to be the largest in the world. Its length is 48 feet, and height 19½ feet. It is capable of making 300 revolutions per minute, and using 18 tons, or 216 miles, of paper 3 feet wide during one short hour. Its production per hour is 300,000 eight-page folded newspapers. This will illustrate present-day printing facilities and their possibilities in quickly announcing God's last message to a lost world.

No, the above-named press is not yet directly used in giving the message, but we have many smaller presses installed, and plans are well under way for installing many others for this specific purpose.

One of our publishing houses (the Review and Herald) turned out two of our large subscription books every minute, eight hours a day, for every working day of the year just past (1920); or putting it another way, for every minute of every eight-hour working day, that office averaged 2 board-bound books, 2 paper-bound books, 5 tracts, 10 copies of the *Review*, 8 of the *Youth's Instructor*, 2 of *Liberty*, 1 of *Life and Health*, 1 of the *Sabbath School Worker*, 1 of *Educator*, 44 of *Present Truth*, or 76 pieces.

This is only one of the three large publishing houses in the homeland, to say nothing of the many smaller ones scattered over the world. Surely it does not require any great stretch of imagination to see the relation of the present-day printing facilities to the work in hand.

During 1920 our three large publishing houses in America produced and sold literature to the amount of over \$4,000,000 at retail value. It is quite probable that when all reports are compiled for the past year, our denominational sales will have passed the six-million-dollar mark. Truly these are the facilities the Lord will use in a special way in giving the loud cry of the third angel's message.

W. W. EASTMAN.

Meeting a Present Need

1. WHAT part will the publishing houses play in the loud cry?

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies for the Church*, Vol. VII, p. 140.

2. What instrumentalities has God provided for the proclamation of the gospel?

"The publishing houses, the presses, are instrumentalities in God's hand to send out to every tongue and nation the precious light of truth."—*Id.*, Vol. IV, p. 595.

3. What have our publishing houses become in the world?

"Our houses of publication have become a power in the world. A great change has taken place. With our increased facilities to make the clear light shine forth to those who are in darkness, it is not now so hard as it once was to see and accept the truth."—*Id.*, p. 593.

4. What agency is at our command at this time?

"The agency of the printing press, with its manifold facilities, is at our command. Bibles, and publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world."—*Id.*, Vol. IX, p. 122.

5. How is the world to receive the light of truth?

"The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand."—*Id.*, p. 61.

6. How should our message-filled literature be scattered?

"This is a work that should be done. The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn."—*Id.*, p. 72.

7. What methods are especially suggested in literature circulation?

"Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. Let litera-

ture be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails."—*Id.*, p. 122.

Where the Lighthouses Are Located in the World Field

United States and Canada:

Review and Herald Publishing Association, Washington, D. C.

Pacific Press Publishing Association, Mountain View, Calif.

Southern Publishing Association, Nashville, Tenn.

Canadian Watchman Press, Oshawa, Ontario.

Europe:

British Publishing House, Stanborough Park, England.

Hamburg Publishing House, Hamburg, Germany.

Latin Union Publishing House, Gland, Switzerland.

Scandinavian Publishing House, Christiania, Norway.

Stockholm Publishing House, Stockholm, Sweden.

Asia and the Orient:

Japan Publishing House, Tokio, Japan.

Philippine Publishing House, Manila, Philippine Islands.

S. D. A. Publishing House, Lucknow, India.

Signs of the Times Publishing House, Shanghai, China.

Africa:

Sentinel Publishing Company, Capetown, South Africa.

South America:

Brazil Publishing House, Brazil, South America.

Buenos Aires Publishing House, Argentina, South America.

Pacific Press Publishing House, Cristobal, C. Z.

Australia:

Avondale Press, Cooranbong, New South Wales.

Signs Publishing Company, Warburton, Victoria.

Second Week

Opening Exercises: Song; prayer; minutes; collecting individual missionary reports.

Reading: Powerful Ammunition for All Calibers.

Plans for future work.

Closing song.

Note to Leaders

Survey of Missionary Literature.—The members of the church should become acquainted with the great variety of literature available for missionary work. It covers a wide field, ranging from the largest book to the smallest tract. If possible, plan to display sample copies of various missionary publications in connection with the missionary meetings of the church. The members will thus have opportunity to familiarize themselves with the literature best suited to their individual needs.

Powerful Ammunition for all Calibers

THE Captain of our salvation says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

The printed page of truth in the hands of His consecrated soldiers is one of the Lord's chosen agencies for taking men from the ranks of the enemy and quickly finishing His warfare upon the earth. Had Paul been writing Ephesians 6 today, he probably would have spoken of powder charges and projectiles as part of the Christian's ammunition in fighting the enemy. God's ammunition, whether of large or small caliber, always accomplishes its work. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 10, 11. Provisionally Seventh-day Adventists have a large variety of ammunition, suitable for every soldier of whatsoever rank or station in life. The farmer living in the sparsely settled country can give the truth in printed form to a man living across the

continent, with as little effort as the city dweller can hand it to his next-door neighbor.

Let us take a walk through our base of supplies and see what we have for our present battles. We shall look at some of the larger projectiles first, and relate one story to show their dynamic power. Here are some of our most dependable charges. "The Great Controversy" has been known to blow up many fortifications of the arch-enemy. "Patriarchs and Prophets" is being reillustrated. It kills evolutionary theories and higher criticism, and will soon be put out in the field again. Look for the reports. "The Desire of Ages" is a masterpiece. Then over here is other powerful ammunition,—“Daniel and the Revelation,” “Our Day,” “Bible Readings,” “The Coming King,” “Christ’s Object Lessons,” and “Practical Guide.” These have defeated the enemy many times. Then we have also “Home and Health.”

Just a little experience relating to the value of “The Great Controversy.” A young soldier of the Lord was canvassing in Ohio for “The Great Controversy.” One night he stayed with a farmer. He sang with the family around the organ that evening, but did not exhibit his book until morning, when they readily gave him an order. He went on his way rejoicing. He delivered the book, and left his address, suggesting that he would be glad to answer any questions relating to its contents. Some time after, the colporteur received a letter from the farmer’s wife. She had been reading the book, and “God’s Law Immutible” was her first chapter. She was strongly convicted that she was keeping the wrong day. “Is it possible,” she wrote, “that I have been breaking God’s law all these years and didn’t know I was guilty?” The young man told her he was keeping the Sabbath, and endeavored to encourage her in her new-found light. It was not long before she and her daughter began keeping the Sabbath. The daughter spent a few years in one of our schools, and is now teaching. Yes, large books have done much effective work in the winning of souls.

In this room is other powerful ammunition, smaller in form, it is true, but scarcely less destructive to the enemy’s fortresses. You will notice there is a series of them, labeled “World’s Crisis.” The workers like to handle these shells because they are small, attractive, and easy to carry. Many times they may be used very effectively.

Here is one instance. A young man became deeply interested, and began keeping the Sabbath. A few lines relating his experience will help us to see God’s leading in the winning of souls:

“I thought I would write you, as I am interested in your works, and have read a number of your books, and find you people to be living closer to God and His word than any other denomination.

“I was working on the railroad, and in 1919 met with a sad accident. As I was walking over my train, I fell between the cars and lost both legs, one above the knee and the other below. Now the company promises me a job, but I cannot accept it and keep the Sabbath, so I have decided to study for the ministry. The company will pay for my schooling at any university or school. Have you people any schools or universities? I am of your belief, and I want to be educated in your schools, if you have any. I have only a common school education, but I am young and have a long life before me. Lots of railroad boys ask me, ‘How are you going to make it if you will not work on the seventh day?’ I tell them that if we obey God’s law and the gospel, He will not forsake us, for He tells us that He is with us ‘always, even unto the end of the world.’”

This young man was referred to one of our academies, and has now been there two years. May this experience inspire us to sell many more of these good books.

Next in the line of our missionary ammunition are our message-filled magazines, including *Life and Health*, *Watchman*, *Signs*, and *Liberty*. These magazines do a deadly work in the enemy’s strongholds, and are helping win our battles against disease and against erroneous doctrines prevalent everywhere. Many attribute their entrance into the truth to the reading of our magazines.

The periodical ammunition is going forth with machine-gun rapidity. The *Signs* is our pioneer missionary paper,

and has long been one of our most successful soul-winners. “More *Signs* more souls” tells the truth. At a convention in Toledo, Ohio, the following story was related. It was of a woman living in the Maine woods. One day this woman received a copy of the *Signs of the Times*. Immediately she recognized that it was a Seventh-day Adventist publication. With a knowing smile she said, “Some Adventist is sending me this paper, and thinks to convert me. I will not read it.” The paper came regularly each week, and she put it away with but a passing glance. After quite a number of papers had accumulated, the woman thought the ceiling of her upstairs needed papering. What should she use? Her eyes brightened as she thought of the *Signs*. She used them, and was glad they were at a more comfortable distance. This woman fell sick one day, and for a quiet place for her rest, chose the upstairs room. As she lay day after day upon her bed, looking at the low ceiling covered with *Signs*, she became interested in the titles. As her interest grew, she read more and more. Later she became a Seventh-day Adventist. This paper and *Present Truth* should occupy an important place in our missionary activities.

Whenever we speak about tracts, we recall the wonderful experience of Luther in throwing his ink bottle at the devil. Luther poured forth his tract ammunition in the Reformation of his day; and in the great reformatory movement of today, God’s people will continue to use large supplies of this kind of ammunition. A large number of people have been led to accept the third angel’s message through reading tracts. Tracts are small, but God delights in using small and simple things in touching people’s hearts. A little girl in Michigan gave out tracts in her neighborhood. As the woman in one home answered the little girl’s knock at the door, she said to the lady, “Which day do you keep, and why?” “Sunday, of course,” the woman remarked. “Well, here is a little tract. I want you to read it,” the little missionary smilingly said. The woman read, and cast her lot with God’s commandment-keeping people.

Several years ago, one of our ministers, now laboring in Ohio, was stopping at a hotel. At that time he knew practically nothing about the peculiar teachings of Adventists. Lying on the floor of the lobby was a tract, doubtless left in the room by one of our lay workers. The man picked it up and became interested. Upon learning that our people published it, he telephoned to our minister living in the town, and arranged for a visit. As the result of this and of Bible studies, the man accepted the faith and is now a valuable worker in God’s cause. The Lord bids us, “Cast thy bread upon the waters: for thou shalt find it after many days.” “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” Eccl. 11: 1, 6. Now is the time for us to do earnest work with our publications while we are permitted to do so. Let us remember that although the ammunition is excellent, yet “only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good.”—“*The Desire of Ages*,” p. 362. E. R. CORNER.

Third Week

Opening Exercises: Song; prayer; minutes; collecting individual missionary reports.

Scripture Reading: Eccl. 11: 1-6.

Seed Thought: “Cast thy bread upon the waters.”

Song: “Make Me a Blessing Today,” Christ in Song, No. 500.

Reading: Circulation of Small Literature.

Closing song.

Note to Leaders

Methods in Literature Circulation.—An effort should be made to acquaint our church members with the many methods that may be followed in circulating our literature in its varied forms. This will help them to see that there is something every one can do. Those who are busily occupied with the daily routine of domestic life may have some part in the circulation of message-filled literature. Those

who are traveling may be encouraged to dedicate a pocket for supplies of missionary literature to be placed in the hands of fellow travelers. A presentation of the various methods of service with missionary literature, will enable all to see the part they can act in using this means to enlighten those in darkness.

Circulation of Small Literature

As a denomination we are well organized to carry our message with the printed page. In no other way could a small people comprising a membership of only 150,000, reach the world with a new doctrine in one generation. This would mean personal contact and convincing argument with 10,000 persons for each one of our membership, men, women, and children, which would be practically impossible. And while the Word distinctly states that it is by the "foolishness of preaching" that the world must be warned, this preaching will have to be done "largely through the printed page," the silent minister creeping into the home and, without argument or opposition, capturing the citadel of the heart.

No other message has depended so largely on the modern printing press as has this message. Every opportunity to warn the millions should be improved; for our message is a "time" message, and will be finished on time.

Millions of our large books, placed in the homes by canvassers, are doing their share; but still there are millions of people who have never heard of the third angel's message and do not know what a Seventh-day Adventist is, nor what he believes. These are the ones to whom we wish to call your attention at this time,—Protestants and Catholics, believers and unbelievers,—every one a possible convert, every one to receive or to reject the message which is a "savor of life unto life" or of "death unto death."

How can we reach them? What can you and I do? We have our up-to-date magazines,—*Watchman, Life and Health, Liberty, Signs of the Times*. We have our small books, included in the World's Crisis Series. If every one of our people would plan to circulate one piece of literature each day, the total for the year would be 54,750,000. And even with this great activity it would take eighteen and one-fourth years to reach every inhabitant of the earth in this manner. When we think of the different nationalities that must be reached, the trying conditions under which we have to labor, and—shall I say it?—the inactivity of many of our people, the problem is a big one, and can be solved only by the mighty power of God coupled with the co-operation of every church member.

Every one can distribute tracts. They are small, and easily carried in the pocket. They are inexpensive, the prices varying from only half a cent to five cents each. They present truth in a concentrated form. People like to gather the news of the day from the large type on the front page of the daily newspaper. This is typical of a progressive age, of a people who are rushing to keep up with the advance of modern civilization. The message in a *nutshell* may reach many who would not otherwise care to investigate.

In "Testimonies for the Church," Volume IX, we are told that our literature should be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails."

If we have a message to give, then we are messengers of the King, with the message in our hearts, in our lives, and in our pockets. We must first of all live the message, and this gives us a groundwork, or backing, for its promotion.

As we go to our work and mingle with the people on the cars and in the shops, as we trade in the stores or travel across the country from place to place, let us follow the example of the Waldenses of old and drop a bit of printed message quietly into other lives. We can do this if our coat pocket or hand bag contains a careful selection of tracts that give the message.

Let us not be discouraged if we meet a cool reception from time to time. It may not always be as it appears on the surface. To illustrate, let me give you an experience

that shows that people really are interested in such literature even though they may refuse it:

One of our missionary workers was traveling from one convention to another, some time ago, and went down the car giving away tracts to his fellow travelers. He offered one to a man who refused it. He immediately offered the tract to the man sitting alone in the next seat, but he, having seen the reception given it by the man in front, followed his example and also refused it. However, the worker laid the tract in the vacant half of the seat and passed on to more willing recipients. The train stopped at a town and both men rose. The man in front put on his overcoat, and turning to leave, picked up the tract and put it in his pocket. The other man put on his coat, and not having noticed that the man in front took the tract, turned to pick it up. Thus, although both men refused the tract when offered, yet both wanted to see what it was. Curiosity may prompt some men to accept literature, and we should use all legitimate means to win souls.

The tract rack is another ready distributor of literature. One of our sisters who zealously attended to the filling of such a rack in a small depot, was surprised to find the rack emptied almost as soon as it was filled with new magazines and tracts, and wondered if some enemy were taking the papers and throwing them away. By watching she found that people came from the village and took the magazines and papers, so she knew they were being read by interested persons.

In order that our people may be able to distribute more tracts than ever before, and give the message in small compass, the publishing house has recently issued a series of tracts, ten in number, put up in assorted packages of 1,000, at the small price of \$3.50 per thousand. These small, four-page tracts contain as much as is usually printed in eight pages, or about 2,000 words to a tract. They are folded twice, so they are ready to use in correspondence, and are also handy to carry in the pocket. The price of these will enable our working people to use three tracts where they could use only one before. The name of this new series is appropriately called "Leaves of Autumn Series." The titles are as follows:

1. Inspiration of the Bible.
2. The Sure Word of Prophecy.
3. The Second Coming of Christ.
4. Signs of the Approaching End.
5. The Bible Sabbath.
6. The Law of God.
7. The Threefold Message of Revelation 14.
8. The Nature of Man.
9. The Millennium.
10. The Home of the Saved.

In order to make this low price, the publishing house has to print and fold all the ten different tracts at one time; so the package will not be broken, but an equal number of each tract will be sold in the same package.

Let us join the King's Pocket League, and enlist under the banner of "Service."

There is still another inducement in this work, and that is a real, genuine leather pocket that will hold twenty of these tracts. You would hardly know that you were carrying it in your pocket, as it is as soft as a handkerchief, easy of access, and will keep the tracts neat, clean, and uncreased. This is sold at practically its cost, 25 cents postpaid.

Reach three people with the message for one cent. Order a supply of these "Leaves of Autumn" packages and leather carrying pockets, and be ready for the opportunities that God will surely give your members to do their part in helping to finish the work in your neighborhood.

J. W. MACE.

OWING to our limited space, some excellent material furnished for the Fourth and Fifth Missionary meetings of this month is omitted. This will appear in succeeding numbers of the *Gazette*. Dealing with the great missionary problem of literature ministry, these articles will be of value in any missionary service.

Missionary Volunteer Department

Devotional Meeting for June 4

Senior and Junior

Topic: *Speaking for Our Dumb Friends.*

1. Opening Exercises.
2. Scripture Lesson: The Duty of Mercy.
3. Recitation: Let Us Be Kind.
4. Recitation: The Prize.
5. Special Song.
6. Talk: A Rebuke.
7. Story: Why the Quaker Bought a Horse.
8. Recitation: The Little Lost Pup. See *Instructor* of May 24 or 31.
9. Story: The Bluebirds. See *Instructor* of May 24 or 31.
10. Song by Juniors.
11. Symposium.
12. Close by repeating "The Creed of Humanity."

Plans and Suggestions

Aim today to have a joint meeting of Seniors and Juniors. Let the Juniors give the major portion of the program. Pray that the program may enlist the co-operation of all Missionary Volunteers not only to be kind to animals themselves, but also to try to influence others to be kind.

Opening Exercises.—Have several good songs. In your selection choose at least some songs that emphasize kindness. Follow your song service with several earnest prayers. Just before kneeling in prayer, call attention to the blackboard motto. The prayers should deal with kindness.

Talk: A Rebuke.—Let this be given by a Senior Missionary Volunteer. Help for preparing it may be obtained from "Patriarchs and Prophets," chap. 40, pars. 14-21.

Symposium: Our Friends.—Encourage all to take part briefly in the symposium. This paper gives the following short articles to be given as one to three minute talks: "Whittier's Dog," "Little Beauty," "Don't Leave Your Cat to Starve," and "The Famous Dogs of St. Bernard." When these few talks have been given, invite all to take part by contributing helpful stories of animals or personal testimonies. The story of Lincoln and the wounded bird deserves a place in this symposium. The story of "The Dog That Saved a Regiment," which you will find in the *Instructor* of Feb. 24, 1920, is excellent. Many young people and Juniors will have interesting stories of their own to tell. Somewhere in your program have a short talk on "Our Part." This may be given by the leader. It should suggest what the society or societies in your church may do to prove their friendship for the dumb animals around them. Let all pledge to be kinder to all,—man and beast.

Blackboard Motto.—

The Creed of Humanity

"I expect to pass through this world but once. Any good, therefore, that I can do, or any kindness I can show, to a fellow being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

The Duty of Mercy

[To be given by one Senior and five Juniors. All should come forward, and the exercise should be conducted as a class recitation. When quoting Bible, give references.]

TEACHER: Our lesson today is on "The Duty of Mercy." Who can tell me what mercy is?

HELEN: It is kindness, compassion, tenderness, pity.

TEACHER: Is God merciful?

JOHN: Psalms 145: 9 says, "His tender mercies are over all His works."

TEACHER: What is meant by "His tender mercies," John?

JOHN: Texts like these help me to understand what His tender mercies mean: "He giveth to the beast his food, and to the young ravens which cry." Ps. 147: 9. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" Luke 12: 6.

TEACHER: Should not our tender mercies be over all His works?

HELEN: Christ said, "Be ye therefore merciful, as your Father also is merciful" (Luke 6: 36); and Micah 6: 8 says, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

TEACHER: To whom do the animals belong?

IRENE: Psalms 50: 10, 11, says, "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine."

TEACHER: Are not animals a very large part of God's works?

CHESTER: They are. Imagine how empty the world would seem if everything that lives, except human beings, were taken out of it. And the verse which Irene just quoted proves that animals belong to God.

TEACHER: Which did God create first, the animals or man?

IRENE: God created the animals first. Genesis 1.

TEACHER: God gave man dominion over the animals. Gen. 1: 26. Does that mean that man may do just as he pleases with them?

HELEN: No; he must not hurt them, nor be cruel to them. Christ told us to be merciful like our heavenly Father, and Proverbs 12: 10 says, "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."

TEACHER: Why is it wrong to hurt animals?

CHESTER: For the same reason that it is wrong to hurt human beings. Their bodies feel pain. Animals that have many nerves, feel pain the most.

TEACHER: Do such animals notice loud, cross words?

IRENE: They are distressed by rough, angry tones, just as we are, even if they do not understand the words. Many of them, such as horses, dogs, and cats, learn to understand words.

TEACHER: Is it not our duty to know all we can about the wonderful creatures God has made?

HARRIET: Certainly; and the more we learn the more we shall admire their great skill in doing whatever is necessary to make their houses, provide their food, and take care of their little ones. What boy or girl could make a honeycomb as the bee does? and ants can do what no man can do,—keep grain in a warm, moist atmosphere underground and not have it sprout.

TEACHER: Is not want of observation of the animal world one of the causes of cruelty?

HARRIET: It is. Those who take no notice of animals are certain to be unmerciful through neglect. The Bible says, "A righteous man regardeth the life of his beast," meaning that he does not let it live without his notice and care.

TEACHER: Can animals feel grief and loneliness, and do they desire sympathy?

JOHN: Animals have been known to die of loneliness and grief. Horses and dogs and cats have these feelings. In Edinburgh a man died, and his little dog could not be persuaded to leave his grave. He guarded it for fourteen years, all the rest of his own life. He was called "Grey Friars Bobby," and in memory of his faithfulness, a lady, the Baroness Burdett Coutts, erected a fountain with a stone figure of the little dog on it, near the Grey Friars churchyard, where you may see it if you visit the place.

TEACHER: Are there many other true stories of the love and faithfulness of dogs and other animals?

HELEN: There are so many that they could not all be told. I once had a cat that shed tears just as a human being does, when he was separated from me and his home. He had become very fond of me and could not bear to be separated from me. An account has just been published of two little dogs which belonged to Professor Daniels of Brooklyn, and which were so affected by his death that they pined and died in a few days.

TEACHER: Do not birds also possess very tender feelings?

CHESTER: Yes. Mr. Angell published a story of a canary which dropped dead in its cage because it was spoken to in a sharp tone of voice. Examination has shown that many animals have places where tears can gather just as we have, and if grieved, or frightened, or in pain, they shed tears as we do.

TEACHER: What animals can you mention which are known to shed tears?

JOHN: It is well known that the deer, when hunted, sheds tears. Wounded deer have been found with their eyes swimming in tears caused by fright and pain. Dying bears have been known to shed tears freely, and even to sob as a human being does. The giraffe also sheds tears.

TEACHER: Can you mention others?

JOHN: Elks weep when wounded. Elephants in captivity have been known to shed tears constantly after an unsuccessful attempt to escape. Seals sob and cry in the saddest and most piteous manner when suffering. Apes frequently shed tears, and even dolphins have been observed to weep profusely and sigh heavily when dying.

TEACHER: What can you say about tame or domestic animals in this respect?

IRENE: Calves, when separated from their mothers, have been seen with tears streaming from their eyes, and their grief seemed to last a long time. Every one who lives in the country knows how piteously the poor cows grieve when their calves are taken from them.

TEACHER: How is it that so few people know these things about animals and think they are only made-up stories?

IRENE: Why, it is because they do not observe their ways. They do not know, or else they do not remember, that the Bible says the life of a beast is to be regarded. They are not merciful.

TEACHER: Then if we never commit any cruelty nor hurt any living thing, it is not enough?

HARRIET: No; it is not enough. We must be actively kind, keeping our eyes constantly open to see if there is suffering, and trying to prevent it.

TEACHER: Should we not be careful to find out whether the food we eat, the clothing we wear, and the amusements we go to are produced through cruelty?

HELEN: Yes, I think we should; and there is no reason for not knowing, because there is so much which can be read on the subject.

TEACHER: Does the effort to be kind to every living creature bring God's blessing?

JOHN: Surely it does. "Blessed are the merciful: for they shall obtain mercy."—*Adapted.*

Let Us Be Kind

LET us be kind;

The way is long and lonely,
And human hearts are asking for this blessing only,—
That we be kind.

We cannot know the grief that men may borrow,
We cannot see the souls storm-swept by sorrow;
But love can shine upon the way today, tomorrow —
Let us be kind.

Let us be kind;

Around the world the tears of time are falling,
And for the loved and lost these human hearts are calling —
Let us be kind.

To age and youth let gracious words be spoken,
Upon the wheel of pain so many lives are broken,
We live in vain who give no tender token —
Let us be kind.

— *Selected.*

Why the Quaker Bought a Horse

DURING one cold winter in France, the pavements became very slippery because of the frost, and did not present any hold for the horses' feet; and one of these animals, harnessed to a large cart heavily laden with wood, was utterly unable to advance a step, while the carter, a powerful fellow, was belaboring the poor brute with his heavy whip, striking him over the head with relentless ferocity. Breathless, and struggling violently, the poor horse was so exhausted by his continued and severe efforts, that, in spite of the cold, he was covered with sweat and foam. Now, throwing himself into his collar with desperate exertion, he tugged so that the stones beneath his feet threw out sparks of fire; now, far from being discouraged, he backed a few paces to take breath, and again tried, but in vain, to draw his load. Twice did he nearly fall, his knees touch-

ing the pavement; the carter raised him by the bit, leaving the mouth of the animal raw and bleeding. A third time, after a violent effort, he fell on his knees, one leg entangled beneath him; he could not recover himself, but fell on his side, where he lay trembling, bathed in sweat, and his eyes fixed on his brutal owner.

The rage of his master then knew no bounds; and after breaking his whip over the head of the horse, which, kept down by the shafts, lay groaning on the stones, he began kicking the unfortunate animal on the nostrils. The spectators of this cruel sight looked on with apathy. The fellow, finding the horse did not move, took a bundle of straw, twisted it in the form of a torch, and taking a match from his pocket, said, "I'll roast him; p'r'aps that'll make him get up."

At this moment a Quaker stopped, and pushed his way among the crowd. When he saw the carter go toward the fallen horse, with the intention of applying the blazing straw to his body, a shudder ran through his frame, and his countenance expressed the utmost compassion. Unable for a moment to endure the scene, the Quaker approached and took the carter by the arm, who turned with a menacing look, as he shook the torch.

"Friend," said the Quaker in a calm tone, showing the carter fifteen louis d'or [about \$70], which he held in his hand, "wilt thou sell me thy horse for this gold?"

"What do ye say?" inquired the carter; "will ye give me that sum for the brute?" as he trod out the light beneath his feet.

"Fifteen louis d'or," said the Quaker.

"But why should ye buy the horse?"

"That is nothing to thee. If thou sellest thy horse, thee must unload thy cart, unharness the horse, and assist him to rise."

"Is the gold good?"

"Take it to the nearest shop and inquire."

The carter soon returned, saying, "It is a bargain."

"Then unshackle the poor horse, for he is crushed by the weight of his burden."

The bystanders lent their aid to free the horse. The poor animal was bleeding in many places; and such was his terror of the carter that he trembled at his approach.

"But I cannot tell why you bought the old brute."

"I can tell thee; it was to free him from thy cruelty that I bought him," replied the Quaker.—*Eugene Sue.*

The Famous Dogs of St. Bernard

THE splendid dogs of the hospice of St. Bernard Pass, Switzerland, are known to all the world. The stories of the lives saved by these magnificent creatures, working with their brave masters of the order of St. Augustine, deserve the highest words of commendation.

The story of Barry, the great St. Bernard that saved forty persons and was killed by the forty-first, has been told many times. In memory of this great dog, a beautiful monument has been erected. It is said that the forty-first person to be rescued was a soldier who had been dug out by Barry from an immense mass of snow. Being in a state of semiconsciousness, the man believed himself attacked by the dog and killed the devoted animal with a knife.

Maria Widmer, in an article on the "Heroic Men and Dogs of Great St. Bernard," appearing in the *Baltimore Sun*, says: "It is further related how Barry once found a ten-year-old child lying in the snow, asleep from exhaustion. Barry warmed the small body with his breast, and began to lick it and shake it until the child woke up again. Then he lay down next to the youngster and induced it to sit on his back. In this position he finally carried the child to the hospice, and Barry's monument represents this touching picture.

"But the monks speak also of numerous noble deeds of their present dogs. They describe how these animals are often absent from the hospice for two or three days, bravely facing danger and exposure in order to follow up some trace they have discovered of a lost human being.

"Once," one of the monks tell us, "we hurried down the pass with three dogs, fearing that three travelers who were due at the hospice were losing their way in the approaching night and the blinding flurry of snow. The dogs were ahead of us. All of a sudden we heard them barking, and upon our arrival at the spot we found one of the dogs digging hastily in the snow. I knew that something must be buried there, and all began to dig and search. Presently we found a man. He was still alive, and we gave him wine and biscuits. But in the same moment I heard a second barking near by. I hurried away in that direction, when my dog suddenly got hold of me and threw me down into the snow. I was surprised, but after getting up I soon discovered, with the aid of my lantern, what had caused the animal to act so strangely. I stood on the very edge of a precipice, and only the sagacity of my dog saved my life."—*Selected.*

The Prize

A PRIZE was offered for noblest deed,
No matter the station, or race, or creed.

One came who was stately, and rich, and great;
"I have given my millions to church and state."

And one who had written with brilliant pen,—
And thoughts are mighty to uplift men.

Another was lovely, and sweet, and fair,
With her laughing eyes, and her golden hair.

"I have brightened my home, and my circle wide;"
And beauty and grace are the nation's pride.

One came who was ragged, and feet were bare—
A girl of the slums, with a timid air;

"I am hungry often, and faint," she said,
"But every night, when I go to bed,

"A part of my crusts I put outside
For a homeless dog, or a cat that cried.

"Tis little, I know, but God will see;
'If done for the least, ye have done it for Me.'"

The prize is won for the outcast child;
"For pure religion and undefiled."

—*Sarah K. Bolton.*

Don't Leave Your Cat to Starve

ARE you going away on a summer vacation, or to change your place of residence? Please do not leave your cat behind you. If you think she can take care of herself you are quite mistaken, for the cat is a domestic animal and needs to be cared for.

It is true that a cat clings very strongly to life, and can live for a long time in a most wretched and starving condition, but this makes it the more important that she should not be left to suffer a slow and miserable death.

She cannot possibly make herself comfortable, and in her attempt to find food and shelter she will be a source of great trouble, and often of absolute pain, to the occupants of the nearest houses. Even if you have not humanity enough to care about the suffering of the cat, do you think it kind, or even just, to inflict this trial upon your neighbor?

If you cannot take her with you, at least you can see that she is mercifully killed. The Society for the Prevention of Cruelty to Animals will send to your residence, without charge, for cats or kittens not wanted. Notify the society by telephone.

The presence of so many roving, homeless, half-starved cats in neighborhoods, besides being extremely painful to people of true humanity, is a constant menace to health. It is an accepted fact that these neglected creatures may contract diseases and carry them to the better-cared-for household pets, which, in their turn, may give the diseases to children; thus, as in many another sin, the innocent have to suffer for the guilty.

Will you not do all that you can to put a stop to this cruelty,—cruelty which is little regarded, perhaps, by you, and yet is the source of untold misery?—*Selected.*

Whittier's Dog

DURING one of the last birthday celebrations of the poet Whittier, he was visited by a celebrated oratorio singer. The lady was asked to sing, and seating herself at the piano, she began the beautiful ballad, "Robin Adair." She had hardly begun before Mr. Whittier's pet dog came into the room, and seating himself by her side, watched her as if fascinated, and listened with a delight unusual for an animal. When she had finished, he came and put his paw very gravely into her hand and licked her cheek. "Robin takes that as a tribute to himself," said Mr. Whittier. "He also is 'Robin Adair.'" The dog, hearing his own name, evidently considered that he was the hero of the song. From that moment, during the lady's visit, he was her devoted attendant. He kept by her side when she was indoors, and accompanied her when she went to walk. When she went away, he carried her satchel in his mouth to the gate, and watched her departure with every evidence of distress.—*St. Nicholas.*

Little Beauty

LAST May a family in an Eastern city took in a little stray dog. They named it "Beauty." The family consisted of father, mother, and child. About six weeks after the adoption of Beauty something went wrong one evening. The air of the house was not just right. Beauty refused to leave the room where the father, mother, and child were. Later in the night, the little dog awakened the family by tugging at the bedclothes. The mother, overcome by fumes from a defective stove, rose, and fell unconscious on the floor. Her husband, badly overcome, managed to raise a window before he fell unconscious. Beauty jumped out of the window and ran to the home of the child's grandparents a few doors away. She raised such a commotion that the family got up in the night and followed her. The father, mother, and baby were all unconscious, but were rescued in time to save their lives.—*Selected.*

Devotional Meetings for June 11

Senior Topic: "In Remembrance of Me"

1. Opening Exercises.
2. Scripture Lesson: John 13: 1-35.
3. Talk: A Servant of Servants.
4. Talk: "In Remembrance of Me."
5. Recitation: More and More.
6. Reading: "Lest We Forget."
7. Consecration Service: In Remembrance of Him.
8. Close with prayer.

Junior Topic: Heaven's Bank

1. Song Service.
2. Opening Song: "Trust and Obey."
3. Scripture Reading: 1 Kings 8: 54-61.
4. Prayer.
5. Secretary's Report.
6. Special Song.
7. Superintendent's Talk: Heaven's Bank.
8. Roll Call, members responding with Bible promises.
9. Talk: A Man Who Won a Battle by Believing.
10. Poem: A Hymn of Trust.
11. Story: Margery's Promise.
12. Close by repeating Mizpah.

Senior Notes

Purpose of the Meeting.—Your aim should be to help the young people in your society to appreciate the Lord's Supper and the ordinance of humility as they should. To participate in the Lord's Supper is one of the sacred privileges that come to us as Christians. We cannot deprive ourselves of this privilege without spiritual loss. Somehow, he who partakes of these ordinances in an earnest spirit of self-examination, finds them a doorway to closer communion with God, a light enabling one to discern more clearly between right and wrong. Their observance brings additional strength for resisting the enemy.

Opening Exercises.—Have a good song service. Sing several good, stirring songs portraying the Saviour's love

and sacrifice. Follow this with a season of earnest prayer. Then have the secretary's report.

Talk: A Servant of Servants.—See "The Desire of Ages," chap. 71.

Talk: "In Remembrance of Me."—Have this given by an earnest young Christian. Besides the article in this paper, see "The Desire of Ages," chap. 72.

Consecration Service.—It would be interesting to prepare a list of questions to distribute among the young people for answering at this time. Here are a few suggestive ones: What is the purpose of the ordinance of humility? of the Lord's Supper? How does the latter compare with the Passover? When was the Lord's Supper instituted? Why was the Lord's Supper not a blessing to Judas? Whom is the Christian to examine on such occasions? How may one obtain the greatest benefit from participating in the Lord's Supper? What should this ordinance mean to the Christian? What do I virtually say if I absent myself unnecessarily from it?

Blackboard Motto.—

"Ye are My friends, if ye do whatsoever
I command you."

Junior Notes

Scripture Reading.—Read this short passage of Scripture in concert. After reading the whole, repeat the reading of the fifty-sixth verse. Then close with the statement, "There hath not failed one word of all His good promises."

Superintendent's Talk.—Much more might be said about heaven's bank and our trust in it. It is so easy to trust things we can see and feel, and yet they are not so sure as God's word. Very often, however, children grasp the great principles of faith more readily than their older friends do. Adapt the talk to your boys and girls.

Junior Roll Call.—Announce the subject of the meeting the week before, and have the Juniors solicit the help of their parents in finding an appropriate promise with which to answer to their names.

Talk: "A Man Who Won a Battle by Believing."—Have a Junior give the story of Gideon, telling of the following points in the story:

1. The visit of the angel and God's promise to be with Gideon. Judges 6: 12-21.
2. The test. Judges 6: 36-40.
3. Cutting down the army by Gideon. Judges 7: 1-7. (Emphasize the fact that Gideon believed God would save, and he obeyed every direction implicitly.)
4. The victory. Judges 7: 16-23; 8: 28.

This talk may be given as a symposium by four Juniors, if thought best.

"In Remembrance of Me"

MUCH of pleasure or of pain is bound up in the one word "remembrance." Deeply graven upon memory's walls are the pictures representing some great happiness or some deep sorrow. Indelible are these impressions.

We seek to render more ineffable the inscriptions upon the tablets of our memory by certain memorials or by the erection of some monument. Certain battlefields of world renown are thus commemorated. Lookout Mountain, Tennessee, where was fought the far-famed "Battle Above the Clouds," is marked here and there by monuments and tablets. Upon the spot where General Warren fell in the Battle of Bunker Hill, stands a monument in his honor. Many a visitor to Niagara Falls, in passing around the Gorge, has recalled the history of events commemorated by the erection of the beautiful monument to the name of General Brock. The traveler, in approaching the city of Washington, catches a glint of the towering obelisk erected in honor of George Washington. Cities, counties, states, and nations are named in honor of men and events. Memorial days are celebrated and holidays observed in commemoration of historic events.

Recognizing the forgetfulness of human kind, the Lord has established certain memorials. The Sabbath is His great memorial of creation. There never could have been an idolater bowing down to an image of wood or stone if men had always remembered "the Sabbath day, to keep it holy."

When the children of Israel were called out of bondage and the destroying angel smote the first-born in every Egyptian home, the feast of the Passover was established. [Read Ex. 12: 25-27.]

In the New Testament church, certain ordinances and

memorials have been established. These were ordained by the Lord himself. They are baptism, the ordinance of humility, and the Lord's Supper. The last two are intimately associated, having been established by our Lord upon the same occasion, namely, at the time He celebrated the last Passover with His disciples. As they sat down to partake of the Passover, in sorrowful tones the Master spoke: [Read Luke 22: 15-20, and "The Desire of Ages," p. 652.]

At a feast it was customary for a servant to wash the feet of the guests. The necessary preparation had been made, but the hearts of the disciples were filled with jealousy and envy, and not one moved to serve the others. To teach the lesson of true humility, and as a special preparation for the institution of the sacred ordinance which was to follow, "He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." John 13: 4, 5. Not recognizing its true significance, "Peter saith unto Him: [Read John 13: 6-17.]

The one who in humility of heart and mind participates in this sacred ordinance, following in His steps, renews his baptismal vows, and prepares himself to partake of the emblem of the Great Sacrifice, which memorial follows.

"He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you." Luke 22: 19, 20.

"This do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11: 25, 26.

He hasn't come, but He's coming. Who would forget or neglect His great memorial? Who would make light of it? Who would drop a slighting remark concerning any portion of this sacred service instituted by the Lord himself? Who would willingly absent himself from that service of the church in which this great memorial is celebrated?

If you find in your heart a disinclination to attend, examine well your motive. Is not this memorial as sacred as His memorial of creation? You who feel free to absent yourself from the celebration of the ordinances of the Lord's house, would you likewise profane His Sabbath? During the period of time in which these ceremonials are in force—"till He come,"—who would discriminate and by his actions say, "This is sacred or this is important; I will observe this, but not the other"? [Read "The Desire of Ages," pages 660, 661.]

Shall not our Missionary Volunteer army form a new resolution that we will show our appreciation of the gift of heaven in the priceless sacrifice made for our redemption, by lovingly and reverently observing this memorial?

C. A. RUSSELL.

"Lest We Forget"

ONE by one the children had left the old home, and up in the village cemetery the father had been resting for almost eleven years. So on this, the morning of her sixty-fifth birthday, the mother sat all alone, thinking of bygone days, and waiting for her near-by loved ones to drop in.

Presently the postman came, with his cheery Good morning. He handed her a package and a small contribution of letters and cards. The first letter she opened began:

"DEAREST MOTHER: I'm sending this letter and a little remembrance so that they may reach you on the morning of your birthday. How I wish I could be with you then! But when you read this, remember I love you dearly, and that I shall be celebrating your birthday by thinking of you and by writing you a nice long letter. I wish I could write one as long and dear and sweet as you deserve; but"—

Something trickled down the withered cheek. Her eyes were too dim with tears of gratitude to read farther at that time. It was such a comfort to this lonely mother to know that those she loved so dearly, and to whom she had given the best of her life, really cared enough to show their appreciation. There had been a letter the day before, and another lay unopened in her lap. She knew the handwriting. Only one of her children had failed to send her

a birthday greeting. "O, if only I could hope for even a line from —!" she sighed, as she thought of the wayward child who seemed to have utterly forgotten mother and home.

Somehow today I fancy I can see the Master bending low over that mother, and over hundreds of others whose hearts are aching because of the forgetfulness and negligence of loved ones. If we could hear His words of sympathy, I wonder if He would not say: "Yes, I know just how your poor, lonely heart aches. Down in My own heart is an unsatisfied longing for those who profess to love Me to show forth their love in obedience to My request. I, too, long to be remembered by those whom I have loved more than My own life."

You and I were not present at the table the evening the Master first said, "This do in remembrance of Me." But He has sent the same gentle command down to us through His word. We celebrate the Fourth of July. We do not forget the signing of the Armistice. Each Memorial Day the whole nation turns aside to honor her sleeping heroes. All this is commendable. But what of the Master, whose gift of eternal life means infinitely more to us? Do we commemorate His great sacrifice that carries with it the promise of His return? How prone we are to forget and neglect the world's greatest hero,—our Saviour, our Brother, and our Friend,—and that, too, after He has passed on to us the request to observe the Lord's Supper together "in remembrance of Me."

We do not mean to be unappreciative of this great memorial, I am sure; but often it seems nonessential and something from which we derive no personal benefit, so we say, "Oh, today is quarterly meeting! I guess I'll stay at home." But although we may not understand why this simple ordinance can mean so much to the Christian, let us remember to do "whatsoever He saith unto" us, and some day we shall understand, for spiritual things "are spiritually discerned."

The allied nations may some day erect a memorial to commemorate the great World War and its victories. "Should such a thing come to pass," says a writer in the *Christian Endeavor World*, "it will stand unto the end of the world, the most sought and most oft-visited monument of all to which tourists to Europe will go. All the monuments of Waterloo and other great victories will become insignificant in comparison. But the greatest memorial in the world will still continue to be the one that Jesus instituted of His sacrificial death and His vital, sustaining life,—the communion of the Lord's Supper,—which the church everywhere observes 'in remembrance of Me.'"

And how thoughtful of the Master to choose this kind of memorial! There are memorial buildings scattered over all the world. However, you and I have been able to visit only a very few of the famous ones. But our Master chose a memorial with which all who love Him may become acquainted. It is not a place that we cannot reach; it is not an intellectual or spiritual goal to which we cannot attain. This memorial is within reach of all who enjoy Christian fellowship.

There is something sweetly human in the Master's request: "This do in remembrance of Me." But He longs to be remembered most of all because He knows the dangers that beset those who forget Him. "Write often, John," said the mother as she bade her boy good-by. It was not a selfish request. She knew that his letters would help to anchor him to home and home ideals, and help to safeguard him against the temptations around him. Just so the Lord's sacrificial memorial is given to draw us closer to Him. We need to observe it lest we forget the sinfulness of sin. And as we meet together, we need to examine ourselves individually, by the help of the Holy Spirit, lest we forget the dark corners in our hearts and fail to let the Master have full possession. Young friends, we need to participate in the Lord's Supper, lest we forget Him who has said, "This do in remembrance of Me."

M. E. A.

More and More

The light of the world shines brighter and brighter
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the heavenly prize.

The wealth of this world seems poorer and poorer
As farther and farther it fades from my sight;
The prize of my calling seems surer and surer
As straighter and straighter I walk in the light.

My waiting on Jesus seems dearer and dearer
As longer and longer I lean on His breast;
Without Him I'm nothing, seems clearer and clearer,
And more and more sweetly in Jesus I rest.

My joy in my Saviour is growing and growing,
As stronger and stronger I trust in His word;
My peace, like a river, is flowing and flowing
As harder and harder I lean on the Lord.

— Selected.

Heaven's Bank

WHAT is this [show a check] I have in my hand? What is it good for? Yes, it says that if I go to the National Bank I can get twenty dollars. Some one has put that much money in there for me, and the bank promises to pay me that sum of money as soon as I present the check.

There once lived a very poor man. He had scarcely enough to eat, and his children had to wear old clothes. Very often they were cold and hungry. They lived in a poor tumble-down house, with very little furniture in it. This poor man had a rich friend, and one day the rich man sent for him and said: "I have plenty of money, Mr. Brown, a great deal more than I shall ever need. And you are suffering. I am going to give you a slip of paper which you may carry to my banker and he will give you all the money you ask for."

Mr. Brown was so happy. He left the office of his rich friend with the slip of paper held tightly in his hand. He hurried home and showed it to his wife and children. "Hurrah," they all cried. "What a wonderful promise! Isn't that man good?"

And then the poor man suddenly stopped short. "We must be careful not to lose that slip of paper," he said. "I wonder where we can keep it best." "Let's sew it into the mattress," suggested the wife. And so that is what happened to the little slip of paper. Every day Mr. Brown would take hold of the mattress so he could feel the precious bit of paper rattle. And once in a while he'd take it out and show it to his wife and children. Once he even took it to the bank and got enough money to buy a little sugar, but he hurried right back with the slip and sewed it into the mattress again.

At last when a year had gone by, the rich man sent for his banker. "How much money has Mr. Brown drawn?" he asked.

"About forty-seven dollars," was the reply. A few days later Mr. Brown was sent for again.

"Why, haven't you used the slip I gave you a year ago?" he asked Mr. Brown.

"I have used it a little," replied the poor man. "And oh, I've kept it so carefully!"

"Mr. Brown," said his rich friend, "I've been watching you this year, and I've come to the conclusion that you're not worth much. You had in your hands an opportunity to give your wife and children all the comforts of life, and you've let her struggle along and wear old clothes. You've let your children go ragged and barefoot. I'm disgusted with you. I have told my banker that he is not to give you any money after this."

Poor Mr. Brown! We feel sorry for him, and yet we know he was a very foolish man. And I should be just as foolish if I didn't take this check to the bank and get my money.

Now, it is a queer fact that a great many of us are just like Mr. Brown. There is a wonderful bank in heaven, and the Creator of the universe has given us a great many promises. (Promises, you know, are God's checks.) Here

is just one: [Read Matt. 7: 7.] I wonder if we really use those promises, or if we just think how wonderful they are and don't really try to act on them. Like the poor man, Mr. Brown, we'll lose our chance to use them unless we make them our own.

What do I mean when I say we must use the promise? Perhaps I can best explain by telling you the story of a young woman. She came to know God and trust Him. She had no home, and had to work for her living; and when she began to keep the Sabbath, she lost her position. Again and again she tried to find work, but was always refused as soon as it was found out that she wished to keep the Sabbath.

Finally she had but a nickel in her purse. That evening a worker called to encourage her, and she found her just as happy and hopeful as if her purse had bulged with money. She had taken that promise which says, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass," for her own, and was using it. She trusted God to open the right way. In about half an hour a telephone call came, offering her an excellent position with her Sabbaths off. "I'm not a bit surprised," said the young woman. "I knew God would take care of me, because He promised."

There are a great many promises in the Bible for boys and girls. In a few minutes we shall have a roll call, and each boy and girl may read a promise. Let us remember that these promises are to be used. H. H.

A Hymn of Trust

(To be repeated by a Junior)

THE child leans on its parent's breast,
Leaves there its cares, and is at rest.
The bird sits singing by its nest,
And tells aloud
Its trust in God, and so is blest
'Neath every cloud.

He hath no store, he sows no seed,
Yet sings aloud, and doth not need;
By flowing streams or grassy mead
He sings to shame
Men who forget, in fear of need,
A Father's name.

The heart that trusts forever sings,
And feels as light as it had wings;
A well of peace within it springs;
Come good or ill,
Whate'er today, tomorrow, brings,
It is His will.

—*"The Shadow of the Rock."*

Margery's Promise

It wasn't a promise Margery had made, as you might think, but it was hers nevertheless. God made the promise, and Margery claimed it. And this is how it came about.

The Annex was an ugly, oblong building, a plain, flat-topped eight-room house squatted down behind the sanitarium. It didn't even have the distinction of different-sized rooms or an inside stairway. The latter just rambled up the outside, until with a rickety effort it touched the top. No one ever knew why such an old building had been allowed a mortgage on the ground, unless it was a sort of dormitory for the Chinese help of the former mansion in front. That old-fashioned dwelling had become a sanitarium, and the Annex remained, at first little used. Then as business increased, it was scrubbed and disinfected to hold the overflow of nurses. And finally, the big house being filled to overflowing, a large tent was pitched securely on the flat roof. "It would be the most healthful place for us to sleep," said the doctor-father, "almost as good as going to the mountains." And so beds were set up in the tent, and it was converted into a big nursery.

Margery hung around the sitting-room and parlor that first night. Oh, how she dreaded going up into that dark tent alone! And yet she could see no other way. The younger children had been put to bed in the house, to

await the time when father and mother could carry them to the tent. Anyway Margery was her father's oldest girl. Besides that, she was a Christian, and she knew that a true Christian does not fear. But tonight she lingered, too proud to admit that she hated to climb those dark, squeaky stairs into a lonely tent.

"How long before you'll be ready to go to bed, mother?" asked Margery, hopefully, as she caught a glimpse of her busy mother. "Why, I guess I'll be able to get away in about an hour or two, dear," was the reply. "You run along and go to sleep. We'll be there before you know it."

Margery was disappointed. She never was allowed to sit up late, and already it was long past her bedtime. She would have to face her problem alone. And then it popped into her head. It was a sentence her Sabbath school teacher had said, and somehow it just fit. "God never asks us to do anything He will not help us to do," Mrs. Kimble had said. Wasn't it right that she should go to bed and to sleep? Then, wouldn't God help her?

Margery turned to her Bible. In her dread and fear she had forgotten her usual evening reading. Tonight as she opened the sacred book, she sent up a prayer that the loving heavenly Father would give her a special message. And the great God heard her prayer. Perhaps it was because her Bible Year leaflet was stuck in by the first chapter of Joshua that it opened there, but if that is the case, God had planned it to meet Margery's need, for the first verse that met her eye was: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1: 9. Margery read it again and again. It was such a relief, and somehow the ache in her throat stopped. She didn't have to go alone, the great God of the universe would be beside her. Tears filled her eyes, and she knelt with a prayer of thanksgiving in her heart.

"Why, haven't you gone yet?" Mother met her in the hallway as Margery, a little bundle under her arm and her Bible in her hand, had started for the tent.

"No, mother, I—I just couldn't before," answered Margery, somewhat sheepishly.

"Before what, dear?" Mother was quick to notice the hesitancy.

"O mother, I couldn't bear to go up those rattly stairs until I knew God was going with me," the words poured from the unburdened heart. "See, mother." Margery had her finger on the precious promise. "See what God has said to me," she continued, and then she read the words as she had never read them before. "It's *my* promise, mother, my very own."

Then it all dawned upon mother,—the lonely roof top and the rambling stairs on a dark night. It truly was an ordeal for a girl scarcely thirteen. She was about to suggest that Margery might sleep on the couch until she could go over with her; then a look into her shining face withheld the suggestion.

As for Margery, it was a triumphant night for her. Somehow the stars were so bright that the night wasn't dark, not nearly so dark as her fear. The stairs did squeak, and once she almost looked behind to see who might be following, and then she remembered in time. God was with her, it didn't matter what was behind. The wind was blowing the tent about until the canvas cracked and the ropes strained, and yet to Margery the song of the wind, which might have struck terror into her heart an hour before, was but an expression of God's power to protect her.

An hour later when mother and father arrived with their drowsy burdens, they found Margery fast asleep. Close beside her was her Bible with her hand flung across it.

"Dear child!" murmured mother. "That was indeed *her* promise."

HARRIET HOLT.

Get ready for our South America Rally Day next month. Let us make that offering the best one yet.

Devotional Meetings for June 18

Topic: "Like Leaves of Autumn."

Senior

1. Song Service and Prayer.
 2. Secretary's Report.
 3. Reading: The Need of Earnest Effort.
 4. Talk: Into All the World.
 5. Talk: The American Apostle of Tract Distribution.
- See *Instructor* of June 7 or 14.
6. Talk: John Green's Pocket.
 7. Special Song: Pocket League Rally Song. See *Instructor* of June 7 or 14.
 8. Talk: Our Pocket League.
 9. Symposium: "I'll Be What You Want Me to Be."
 10. Close with prayer.

Junior

1. Song Service and prayer.
2. Secretary's Report.
3. Superintendent's Talk: The Story of Harlan Page.
4. Reading: John Green's Pocket.
5. Special Song: Pocket League Rally Song.
6. Talk: A Demonstration of Courtesy.
7. Talk: Things to Do.
8. Symposium: "I'll Be What You Want Me to Be."
9. Close with prayer.

Plans and Suggestions

Make today a King's Pocket League rally. Plan for it! Pray for it! Work for it! Remember, in unity there is strength. Let every officer be a second-mile worker, and do all that he feels to be his duty, and then a little more. The King's Pocket League is not a band. It does not conflict with any of the other bands in the society. The King's Pocket League is made up of minutemen, who stand for preparedness and endeavor to be ready to seize every opportunity for service. Let your slogan be, Every Missionary Volunteer a Pocket Leaguer.

Things to Do.—1. Secure a supply of Missionary Volunteer Leaflet No. 41, "The King's Pocket League," and give a copy to each member.

2. Order a sufficient number of Missionary Volunteer Pledge No. 6, "The King's Pocket League Card," to give one to each member of the society who joins the League.

3. Order through your Home Missionary secretary at least one thousand copies of *Leaves of Autumn Series*. If your society is small, you might unite with the Home Missionary Society in ordering.

4. Ascertain how many desire a leather pocket case for carrying tracts. Price, 25 cents. Order through the tract society. Have a sample of this pocket to exhibit today.

5. Study the latest Catalogue of Publications. In it you will find a price list of tracts, pamphlets, and small books. Your Home Missionary secretary should have one of these catalogues. In addition to the Missionary Volunteer leaflets listed on pages 53 and 54 of the Review and Herald Catalogue of Publications, note the following: No. 70, "Two Pictures," price 2 cents; No. 71, "Keep the Home Fires Burning," price 2 cents; No. 72, "Others May, You Cannot," price 1 cent.

6. Order a good supply of the leaflet just coming off the press, "Why I Am a Seventh-day Adventist," price 5 cents. It begins with a brief history of the movement, follows with a discussion of the fundamental doctrines which we hold, and concludes with up-to-date statistics showing the progress of the message.

Symposium.—This should be a response to the call to work. Each member, before leaving the meeting, should be equipped with a pocket of tracts and a determination to use them.

Use This Ammunition.—Powder without fire is useless. Pray for the spark of heavenly fire. Carry on systematic house-to-house work; inclose leaflets in your correspondence; keep reading racks filled; never be caught without King's Pocket League ammunition in your pocket. Pray for open doors, and step in when they are opened. Report your work, to the glory of God and for the encouragement of others.

Blackboard Motto.—

Every Missionary Volunteer a Pocket Leaguer

Special Senior Note

Reading No. 3 will be found in "Testimonies for the Church," Vol. IX, pages 43-45.

Talk No. 8 should be given by the officer who is chiefly responsible for pushing the King's Pocket League in the society. Helps for this talk may be gleaned from the note in this paper on "Things to Do," "Missionary Volunteers and Their Work," pages 274, 275, and Missionary Volunteer

Leaflet No. 41. Be sure to have everything ready for equipping new members. Then close the talk by enrolling members, remembering to furnish every Leaguer with a card properly signed and with a supply of leaflets to use.

Special Junior Notes

Superintendent's Talk: The Story of Harlan Page.—Adapt your talk from No. 5 of the Senior program, "The American Apostle of Tract Distribution."

Reading: John Green's Pocket.—Have this read by an older Junior.

Special Song: Pocket League Rally Song.—Select five or six children who sing well, to sing this in unison. Be sure they know the tune and are familiar with the words.

Talk: A Demonstration of Courtesy.—The Junior giving this talk should think out the most courteous ways to present a tract. For instance, one Junior offers to help a lady off the car, and hands her a tract. He never forgets to lift his hat. A girl should not forget to smile. A wide-awake Junior will find various opportunities to give away truth-filled literature.

Talk: "Things to Do."—This should be another brief talk from the superintendent or an older Junior, and should consist of definite plans. Follow the suggestion in the previous notes as to material to have on hand. Enlist each one as a Pocket Leaguer.

Into All the World

I LIKE to think of that time down there in Middletown, Conn., when a little company of believers went to work to publish the first paper, and with tears dedicated it to God, asking Him to bless it as they sent it out. Their faith laid hold of this blessed truth, and they began to tell it to others. Now that we have grown big and strong and have this wonderful missionary organization and this great development of facilities, I believe it is still wise for us to remember that efficiency in the whole movement depends upon our keeping in every heart the faith that these believers had back there.

A brother up in the State of Washington once told me of an experience he had. He was canvassing for "The Great Controversy," and had taken an order. As he was leaving the house, the man said to him: "I do not know that I hardly dare ask it, but would you let me go with you to the next house? I should like to hear you tell that story again." Permission was granted, and this man went with the colporteur to two of his neighbors.

I think of a colporteur, a woman, way up in the mountains in the central part of Sweden. She began delivering books, carrying them on her back. She was heavily loaded, going along the mountain paths in the interior. Coming back she ran out of food. There was no house near, and no place to get food. She had been so long tramping that she was weary and weak. She knew she needed food. She turned aside from the road, and under the trees she knelt down and prayed to God to send her food. She then went to the road and soon met a man with a sack on his back. Reaching into the sack, he said to her, "Here, do you want this?" She took the bread and thanked him, and thanked God that He had heard her prayer. She said she did not know whether it was a man or an angel, but that she did not need to know. The Lord had sent her help.

You no doubt have read the story of a brother up in Lapland, engaged in colporteur work. He was traveling in the mountains where it was very dangerous. Before he took off his shoes better to make the descent through the rocks, he stopped in a cleft in the rock and prayed that God would send an angel to help him. Carefully he made his way down the rocks, and when he came to a cottage in the village, the people asked him, "Where is the man who was with you?" He answered, "There was no one with me. I am alone." They said, "How can that be, for we were watching you as you came down through that rock and we plainly saw two men side by side on the rock." The brother then remembered his prayer that God would send an angel to protect him. Surely, the angels of God go with the workers.

Really God is in this work, and that is why it goes, and that is why it keeps going. No matter what happens, on goes the message. It develops and grows by His own

mighty power. Our publications are going "like the leaves of autumn" all over the world. Wherever you go, up and down on the way, you run across some books, papers, or magazines.

Just the other day a brother in the North Pacific Union Conference wrote in about putting our publications by the thousands on the Aleutian Islands, away up in the arctic circle, and into other regions closed nearly all the year. Last Thanksgiving Day, the government boat on which he works made the port in these islands. While the ship was being unloaded, he was out with our publications in English and Russian, leaving tracts in every home in that island, for its inhabitants to read during the long arctic night.

During the Boer War in Africa a copy of "Patriarchs and Prophets" in Dutch was found on the battlefield after an engagement. Some warrior had the treasured volume even there. Down in India a man of high caste was dying. His son asked him if he should bring a preacher. The man said, "No, you bring me that book I bought from the colporteur." That man breathed his last while his son read the last chapters of "The Great Controversy," describing the city of God. Over in Germany, a man purchased a German "Christ's Object Lessons." It was his treasure. After his death, his friends told the people that they had put that book in his coffin, laying it on his breast as he slept. Somehow there is a message in those pages that touches hearts, and they can scarcely get away from it.

Years ago, Sister Spies, the wife of Elder Spies, president of the Brazilian Union, was coming by boat from Buenos Aires to Rio de Janeiro. She met a Norwegian sea captain. The old captain was going home to die. He told her of an experience he had had that turned his heart more than ever before to the Lord. Many years before, a man in Liverpool, England, had sold him some books. He said: "They were religious books. They upset me, and I put them away. Later I felt like reading them. Again they upset me, and I threw them overboard. Some years ago I was way out in the Pacific Ocean and came to an island. I went ashore and found the people on Pitcairn Island were following the same doctrines I read about in those books. Now I am going home to die, and I keep thinking more and more of the things I read in those books." Then Sister Spies said, "I might as well tell you that I belong to those people who print those books and preach this doctrine."

So, brethren, this truth is going into all the world. The living God can bring into service every power of the universe in giving this message to the world. God has taken this simple people without learning or wisdom, and has established a system of religious propagation marvelous to the world. It is not because of the people, but because God is with this people,—a living God who will carry the truth to the world.

W. A. SPICER.

John Green's Pocket

(A Story from Fact, for Whom It May Concern)

JOHN GREEN was an honest, industrious farmer, brusque of manner, but withal kind-hearted and whole-souled, as became the zealous follower of Christ that his neighbors admitted him to be.

On this Sunday morning, as he followed his plow back and forth across the sixty-acre field bordering the country road, his thoughts were divided between the ever-present problem of making "both ends meet" and the outlook for the Christian in the bright and better state that he hoped would be ushered in at no distant date.

"Sunday morning," did I hear you say? Yes; for farmer Green was not only a believer in the soon coming of Christ, but was also a firm believer in the good old Bible doctrine of the seventh-day Sabbath, and consequently had rested from his labors the day before.

The fact of John Green's working on Sunday may not affect you who are accustomed to such things, as it did a

certain stranger who happened at this identical hour of the day to be passing along this particular road at this particular section of it. As his eyes rested upon the approaching plowman, mild astonishment was mingled with a rising indignation that any respectable man, as this farmer appeared to be, should show such disrespect for the day. In his time he had met a few men godless enough to work occasionally on Sunday, and being a strict churchgoer himself and zealous for what he believed to be right, he had always grasped the opportunity—or made it, if one was not already made—to chide them severely for their lawless conduct. Here was an opportunity to be improved. Riding up to the fence, he awaited the approach of Farmer Green.

As the latter arrived within hailing distance, the stranger called, "Hello! Don't you know this is the Sabbath day?"

"No!" came back the decided reply, as the plow tipped at the end of the furrow, "that is something I don't know." And reaching into a convenient pocket, John Green pulled out a tract, which he handed over the fence to the astonished stranger. The tract was entitled, "Sunday Not the Sabbath." Without further remark our farmer friend turned his horses' heads and resumed his plowing.

The traveler began reading, and his astonishment grew apace. Upon the return of the plow he at once asked, "Why wasn't this known before?" Without a word, John Green went down into his pocket, handed out a little tract with the caption, "Why Not Found Out Before?" and proceeded unconcernedly on another round across the field.

The stranger sat as if spellbound, slowly turning the leaves of the little document until the walking depository returned and gave him the opportunity to remark: "But didn't Christ instruct the apostles that Sunday was to be the Sabbath for Christians, and didn't they always keep that day after His resurrection and teach it all through the New Testament?"

As if the query had been anticipated, there promptly came forth from the mysterious information bureau another tract, and with the remark, "Look that over," John Green handed over the fence "The Sabbath in the New Testament," and proceeded to turn over another furrow.

Completely nonplused and bewildered by this sudden shock to his lifelong beliefs and habits of thinking, the dazed traveler read until the enigmatical plowman came again within earshot. As one after the other of his questions were so astonishingly answered, his increasing wonder took on curiosity approaching awe at the man himself. He could contain himself no longer, and in a peculiar tone of voice said, "Well, what are you, anyway? You seem to be well loaded."

"Oh," came the reply, "I'm only a busy farmer. It isn't always convenient for me to stop and answer questions or go into arguments, so I keep a few of these tracts with me. They do the work better than I can, and it saves my time."

"And you keep Saturday for Sunday?"

"No; I keep the Sabbath, the seventh day of the week, the day before Sunday."

"Of course, that's what I meant. Well, I am astonished. I must say. One of these tracts speaks of Seventh-day Adventists. I have heard of them before. Are you one of them?"

"Yes, I am glad to say."

"Why are you called 'Adventists'?"

"Because the Bible teaches that Christ will return very soon, probably in our day. This will tell you about it," and once more the handy pocket was visited, and the stranger was given a tract, "The Coming of the Lord." "Take them along with you," John Green added, "and this, too. You will find plenty there to keep you studying awhile." The last one was entitled, "Scripture References."

The stranger asked a few more questions, thanked his newly formed acquaintance, took his address, and rode away.

And I sat thinking, and this thought came: There are

other John Greens, and busy men and women everywhere; and there are now many more little tracts than the John Green of a score of years ago could obtain,—precious little messengers of truth,—and there are opportunities, hundreds of them, and hungry souls as dear to the Master as you or I. Do you catch the suggestion? Have you a pocket?

A POCKET LEAGUER.

Devotional Meeting for June 25

Topic: Signs of the End.

Every society prepares its own program today. Doubtless most societies have had committees gathering material for it. How I wish we could drop in and hear the program your society will give June 25! I trust it will be one of the best ever rendered, and I pray that every Missionary Volunteer may go home with a deeper realization of the solemn fact that the signs of the end show the Master to be very near, even at the door. We need to remind ourselves of this great event, for while the signs show clearly that the end of all things is at hand, it seems easy even for professed Christians to get so absorbed in things around them that they forget. Satan is using every conceivable device to keep us from heeding these signs, so that that day may overtake us unawares. Today look at the signs around you; but give most of your time to the sign spoken of in Matthew 24: 14. Show that the message of a "crucified, risen, and soon-coming Saviour" is going to all nations. Give special emphasis to the progress of our work in South America.

You will find one article in this paper to use in your program as you think best. The *Review and Herald* is a veritable gold mine of information on missions. So make this a program that will stir hearts to pray, to give, and perhaps to go.

"Unto All Nations"

THE scripture giving the prophetic foundation for the movement carried forward in the earth today by Seventh-day Adventists reads: "He said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10: 11. By reading the preceding verses of this chapter it will be seen that this further world-wide movement follows the proclamation of the advent message and the bitter disappointment of God's people in 1844, when they had expected to behold the Saviour coming on the cloud. This fuller message is to go to many peoples, nations, tongues, and kings. This is our commission.

This threefold judgment and commandment-keeping message is found in Revelation 14: 6-12. Its final work is recorded in Revelation 18. We find there that the earth is to be lightened with its glory. And when this is accomplished, then will have been fulfilled the prophetic declaration of Jesus on the Mount of Olives: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

No one knows when this will be. This time is unrevealed in the Scriptures, for the "end" here spoken of marks the close of the work of the gospel and the beginning of the seven last plagues. "Of that day and hour," said Christ, "knoweth no man, no, not the angels of heaven ["neither the Son," Mark 13: 32], but My Father only." Matt. 24: 36. The Father has kept in His own power the time when the gospel will be finished in all the world (Acts 1: 7) and His Son receive the kingdoms of earth as King of saints (Rev. 11: 15-17; Dan. 7: 13, 14, 27). Committed to His people of this last generation is the giving of the gospel message of the coming King to all the world. God will see to it that it is accomplished, as He has accomplished the task of enlightening the world of the approaching flood in the days of Noah.

Today this message is published in printed form in one hundred one of the various languages of earth. It has become well established on every continent,—North America, Europe, Asia, Africa, South America, and Australia. Strong division conferences, with educational and medical institutions, are operating in these various grand divisions of earth. Publishing houses are also established in these various lands. The present movement for greatly strengthening these, we believe to be in the providence of God, for

we read, "In a large degree through our publishing houses is to be accomplished the work of that other angel [Revelation 18] who comes down from heaven with great power, and who lightens the earth with his glory."—"*Testimonies for the Church*," Vol. VII, p. 140.

Today the sun never sets upon missions representing this last gospel message going into all the earth. Last year three hundred ten missionaries were sent forth into the ripened harvest field from the four missionary bases of America, Europe, Australia, and South Africa. This is nearly double the number of any previous year. Yet many are the unentered sections between our outposts.

We think of the great island of Madagascar without a representative of this last message, so far as we know; also of Greenland and the great Amazon region still waiting. Literature will soon be going into Tibet; and although troubled conditions exist in Afghanistan, plans are on foot for a medical missionary from India to enter this hitherto unentered land. From the Australian base the South Sea islands are being worked. In Fiji the interest has assumed a mass movement, whole villages coming to us and entreating that they be taught this truth. This same interest is also shown by the Indians of the Andes in northwest South America. The mission is unable to supply the teachers pleadingly asked for. A few years ago such experiences as these existed nowhere on earth. Thus an added assurance is given us that God is in this movement, and that it will triumph in all the earth.

Many are the wonderful providences attending this movement, but we have space to mention only two or three in closing. Brother G. F. Jones writes from the Solomon Islands:

"One dear old chief, who was a stubborn heathen when I first came, said, 'I want to follow Jesus.' Another old chief, whose hands had been dyed with the blood of many victims and who had often eaten human flesh, is now busy helping our mission. Witch doctors say, 'We are losing power now, for the people are turning toward the mission, and the spirits are offended and will not respond to us as they used to. Soon we shall all belong to the mission.'"

Hostile Indians near our Pomata Mission in Peru had gathered to kill the Indian teacher and burn our school-house. Suddenly a bolt of lightning fell from the sky, killing their leader. Two other attempts of this same mob to attack this teacher were frustrated. Then they decided God was against them and they would better listen to what the teacher had to tell them. A large baptismal class at that place is the result. At another mission, a paralytic Indian was healed as he came out of the water on being baptized. His faith grasped the promise and God fulfilled it.

In northern Japan a humble woman was undecided whether or not to face the severe persecution of her husband and keep the commandments. She spent one night in prayer to God for guidance. She then saw, as in a vision, a Chinese character. On looking this up in the dictionary, she found it to mean "true," "real," "genuine." This settled her concerning the Sabbath. She then fell asleep and dreamed about the "last-day church," as Seventh-day Adventists are called there. She saw another Chinese character surrounded by a bright light. On looking it up, she found it the Chinese ideograph for "gold," the "precious metal." She now suffers persecution for the truth's sake, but is one of our loyal sisters in the faith.

Thus everywhere the message of the last-day church is penetrating. And fast is the earth being lightened with its glory. Happy he who has a part in its onward progress, and a share in its triumph when Jesus lays down His mediatorial censor.

T. E. BOWEN.

Make the most of June!

How?

Let the Master have His way with you.