

no mention is made of His being our priest or high priest. Paul emphatically states that during this time of His earthly ministry, or while the first tabernacle services were in progress, He could not have served as priest. "It is evident," he writes, "that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Heb. 7:14. It was not, therefore, until after His resurrection that Christ Jesus the Lord could be made a High Priest by His Father, and that, too, by special appointment, wholly apart from the priesthood heritage.

"Those priests [born of Aaron's lineage] were made without an oath; but this [Man Christ Jesus] with an oath by Him that said unto Him, The Lord swore and will not repent, Thou art a Priest forever after the order of Melchisedec." Verse 21.

Again, it was not until after His resurrection that Jesus had anything to offer by way of an atonement.

"For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself." "But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once [for the first time] into the holy place [this tabernacle on high not made with hands], having obtained eternal redemption for us." Heb. 7:26, 27; 9:11, 12.

And to this agrees the Spirit of prophecy:

"Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory [John 17:4, 5, 24] which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that He had as priest and king [true to the type of priesthood upon which He had entered; for Melchisedec was both king of Salem and priest of the Most High God], received all authority in heaven and on earth, and was the Anointed One over His people."—*The Acts of the Apostles*, pp. 33, 39.

Where Jesus Began His Priestly Ministry

In which apartment in that heavenly sanctuary did Christ, on that day when the Holy Spirit was bestowed upon the church below, true to the earthly sanctuary type, begin His ministration?

The beloved disciple John tells us where he saw his Lord and Saviour that Sabbath day on Patmos (some sixty years after Christ's ascension), as in holy vision the Lord appeared to him to reveal the things given in the book of Revelation:

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, . . . and I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man," Rev. 1:10-13.

He then goes on to describe the Son of God, Jesus Himself, this new High Priest made our High Priest after the order of Melchisedec. Read verses 13-18, ending with these words, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death," clearly identifying Jesus Himself as ministering in the first apartment in the heavenly sanctuary, where were the table of showbread, the golden altar of incense, and the golden candlestick.

A Select Foundation Stone

The light revealed to Seventh-day Adventists—the truth concerning God's holy Sabbath had just begun to shine upon their pathway, explaining why Jesus had not come to earth on October 22, 1844, as they had so fondly expected—brought great joy to the hearts of God's faithful waiting ones. As they studied the earthly sanctuary service, learning the meaning of the cleansing-from-sin services performed there, and especially on that last day of their year, they saw clearly what

(Concluded on page 16)

Home Missionary Department

HOW JESUS WON MEN

Suggestive Program for First Sabbath Home Missionary Service

(June 3)

OPENING SONG: "Revive Us Again," No. 316 in "Christ in Song."

PRAYER.

REPORT OF CHURCH MISSIONARY SECRETARY.

OFFERING. (For Local Missionary Work.)

SONG: "Rescue the Perishing," No. 479 in "Christ in Song."

BIBLE STUDY: "Christ's Example in Personal Soul Winning."

SPECIAL SONG: "Win One Every Day," No. 241 in "Gospel in Song" (or Preferred Selection).

READING: "Our Great Example in Service."

TESTIMONIES: Two or three in the audience tell brief experiences of how they won a friend, a neighbor, or loved one to Christ.

CLOSING SONG: "Winning Precious Souls," No. 536 in "Christ in Song."

BENEDICTION.

Note to Leaders

The program for today is designed to help your church to obtain a still clearer vision of the importance of personal work. As you present the Bible Study, "Christ's Example in Personal Soul Winning," your congregation will see the effective methods of soul winning that Jesus has given. True, we are living in different times down here in the twentieth century, and we have added facilities to meet the changed conditions. The early Christians had no printed Bible; we have the whole Bible from which to give Bible readings. They had no literature; we have tracts and books to hand to the people. They had Dorcas Societies for helping the poor; so should we. They brought relief to the sick; so can we if we study and apply the instruction which God has given us regarding medical missionary work.

Our own hearts have been moved with compassion for souls while we have been preparing this program. We have thought of your church with the scores and hundreds round about in the community who will be lost, eternally lost, unless a supreme effort is made to win them to Christ. May the Holy Spirit with its tender influence rest richly upon you as you make an appeal to awaken your membership to a greater burden to win souls.

J. H. MCEACHERN, Home Missionary Secretary, Far Eastern Division.

Our Great Example in Service

J. H. MCEACHERN

THE Scriptures testify the eloquence of Jesus. "Never man spake like this man." His public addresses were powerful, yet in order to bring souls to a definite decision He recognized personal work for individuals as being most effective. "His work was largely made up of personal interviews. He had a faithful regard for the one-soul audience."—*Christ's Object Lessons*, p. 229.

In the book, "Recruiting for Christ," the author, John T. Stone, refers to our Great Example in soul winning, as follows:

"Although Christ talked with the multitudes and preached repentance and forgiveness of sins, still He gave Himself largely to dealing with individuals. He appealed to men as men. He frequently disregarded the multitude, and left them to talk with the individuals. The throng about Him was disregarded when He spoke to an onlooker who had climbed a tree. He stopped by a well side to converse with a fallen woman. He made the hearts of men burn within them as He talked with them in the roadway, giving His best self to personal interview. He selected His apostles one by one, or two by two,—Matthew, Philip, Nathanael, James and John, Peter and Andrew. He addressed Saul of Tarsus as an individual on that Damascus road. He called Philip by name, and sent him into the desert, simply emphasizing by his errand the great importance of personal work, for in that desert he was called upon to talk with an individual, and that Ethiopian eunuch a stranger."

It is written of the early disciples: "Therefore they that were scattered abroad went everywhere preaching the word." Acts 8:4.

The meaning of the term "preaching" has evidently been misapplied ever since the undue exaltation of ecclesiasticism by the Roman Catholic Church. We have been led always to associate preaching with the multitudes, an audience listening to a public address. This was not the case in the days of the apostolic church. Those who were "scattered abroad" and "went everywhere preaching," were laymen doing personal work.

Philip was sent into the desert to give a Bible study, not to a multitude, but to the lone Ethiopian. He was not seated in a church, nor in an evangelistic tent, but in his chariot. The record states, "Then Philip . . . began at the same scripture, and preached unto him Jesus." Acts 8:35.

Again we read of Aquila and Priscilla, who evidently were lay Bible workers. Ever watchful of opportunities to win souls, they invited the mighty Apollos to their home and brought this eloquent man fully into the truth. "Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Acts 18:26.

Thus did the early disciples follow the methods of their Lord in personal soul winning. The apostles publicly addressed the multitudes, but their evangelistic efforts were supplemented by thousands of laymen—humble believers who, having found the light, went "everywhere preaching the word." There is to be a repetition of this mighty work in the last days, under the outpouring of the Holy Spirit in the time of the latter rain.

The end is near, and the return of our Lord will not be long delayed. Soon probation will close, and the opportunity to win souls will be forever past. That which we do to gather our loved ones, our neighbors and friends, into the ark of safety must be done quickly. There is no time to lose. Death may claim any one of them without a moment's notice.

What a privilege we enjoy to be assembled here in sweet communion with one another and with God this Sabbath day. In our own hearts there is the assurance that all our past sins have been forgiven and that our names are in the book of life. It is the privilege of every Christian to be joyful in the Lord, for "blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Ps. 32:1, 2.

But, my brother, my sister, while joy fills our hearts as we think of all Jesus has done for us in bringing us into this blessed truth, let us ask ourselves a few pertinent questions:

1. Is my heart touched with sympathy toward the thousands of men and women, boys and girls, all about me in the city and in the country who know not God?

2. Have I earnestly tried to enlighten them with the truth?

3. Have I gone from door to door as far in every direction as my strength would carry me, and placed a tract or a magazine in every home?

4. Have I tried to smile my way into the hearts of my neighbors, and then offered to give Bible studies to those who seem interested?

5. Have I invited them to attend Sabbath school or prayer meeting with me?

6. Have I inquired after any who may be sick or in distress in my community, and have I gone to visit them and comfort them?

7. Have we as a church tried to be real friends to the boys and girls on the streets? Have we invited a little group of those neglected children to our homes and joined with them in some innocent play, or taken them with us to Sabbath school?

These may seem like rather searching questions, but we need to ask them of ourselves often, lest we forget. If Christ were here in person today, would He not ask these very questions? He is moved with pity toward the multitudes that are in darkness. And has He not commanded His church to do the same work in its assigned territory that He did when He trod the streets of Jerusalem and ministered kindness and salvation to the towns and villages of old Judea?

In talking over plans with His Father concerning the work of His followers just before He went back to heaven, Jesus said, "As Thou hast sent Me into the world, even so have I also sent them into the world." John 17:18. Addressing His

disciples, He said, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father." So, dear brethren, Jesus has included us in His great program. He has made no other plan than that His followers shall carry on the same work that He did.

It is a wonderful privilege to be saved, and it is a terrible thing for a soul to be lost. My brother, my sister, do we sense the seriousness of this as fully as we should? If yonder houses were on fire and you knew the family were all asleep and unconscious of their danger, what would you do? Could anything restrain you from rushing to the scene to awaken them? You would even jeopardize your own life to rescue them, wouldn't you? We should be even more in earnest about saving souls from the fire that is soon to come upon the whole earth.

There are some in every community who have heard the truth. They have read our literature. They have watched the lives of Seventh-day Adventists. They are saying in their hearts, "If I ever do become a Christian, I shall be a Seventh-day Adventist." What these dear souls now need is the personal touch of a loving arm thrown around them. Invite them to kneel down and pray with you. Weep with them tenderly and plead with them to surrender their hearts to Jesus. Do not let them wither and perish at the very door of the kingdom, while they are waiting for the personal word and the help of your loving arm to enter in. The constant prayer of our hearts should be,

"Stir me, O stir me, Lord! Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best-beloved One,
E'en to the dreadful cross, that I might live;
Stir me to give myself so back to Thee
That Thou canst give Thyself again through me.

"Stir me, O stir me, Lord! For I can see
Thy glorious triumph day begin to break;
The dawn already gilds the eastern sky!
O church of Christ, awake! awake!
O stir us, Lord, as heralds of that day!
The night is past, our King is on His way."

—Selected.

Christ's Example in Personal Soul Winning

1. IN whose steps is the Christian admonished to walk? 1 Peter 2:21.

2. What attitude of mind are the followers of Christ to possess? Phil. 2:5.

3. How did Jesus regard the multitude of unsaved people? Mark 6:34.

4. What was Christ's mission to this world? Matt. 18:11.

5. In what manner did He meet the requirements of His mission? Acts 10:38.

6. How did Jesus regard the one-soul audience?

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

7. What notable examples of Christ's method of dealing with the individual are left on record for our admonition:

a. The woman at Jacob's well. John 4:21.

b. As a guest of Zacchaeus, the publican. Luke 19:5.

c. Interview with the young ruler. Mark 10:21.

8. Did Jesus devote any of His time to the interests of the children? Mark 10:16.

9. What similarity exists between the mission of Christ and that of His followers? John 17:18; 1 John 4:1 (last part).

10. What is the result of failure on our part? Eze. 3:17, 18.

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been intrusted the last warning for a perishing world. . . . So far as his opportunities extend, every one who has received the light of truth is under the same responsibility as was the prophet of Israel to whom came the word, 'Son of man, I have set thee a watchman unto the house of Israel.' . . . Eze. 33:7-9."—"Testimonies," Vol. IX, p. 19.

"THE army of unemployed in the Christian church has long been a serious problem. The Lord says: 'Go work today in My vineyard.'"

The Church Missionary Service

PRAYER	2 minutes
REPORTS	4 minutes
PRESENTATION OF TOPIC	8 minutes
CLOSING	1 minute

Suggestive Missionary Service Programs

June 3

MISSIONARY TOPIC: Symptoms of the "Summer Slump."

TEXT: Galatians 6:9.

SUGGESTIONS: "Symptoms of the summer slump! What does that mean?" asks one. "Is some new disease rampant, attended by symptoms which guide to a safe diagnosis?" At- tended by symptoms which guide to a safe diagnosis? Yes, it is well known that a serious situation becomes apparent in the spiritual experience of many people along about the middle of the year, for with the approach of warm weather there is a tendency to relax, both physically and spiritually, and consequently there is a "slump" in all lines of missionary activity. It is important to guard against the symptoms, and to dispel them by the tonic of prayer and earnest watchfulness.

Martin Luther, in one of his sermons, referred to the peril of "sleeping sickness" in Christian life, in the following manner: "The devil held a great anniversary, at which his emis- saries were convened to report the results of their several mis- sions. 'I let loose the wild beasts of the desert,' said one, 'on a caravan of Christians, and their bones are now bleaching on the sands.' 'What of that?' said the devil. 'Their souls were all saved.' 'I drove the east wind,' said another, 'against a ship freighted with Christians, and they were all drowned.' 'What of that?' said the devil. 'Their souls were all saved.' 'For ten years I tried to get a single Christian asleep,' said a third, 'and I succeeded, and left him so.' Then the devil shouted," continues Luther, "and the night stars of destruction sang for joy."

The Christian is engaged in a warfare from which there is no release. "He works at all hours, and is never off duty. As he has opportunity, he does good. Everywhere, at all times and in all places, he finds opportunity to work for God. He carries fragrance with him wherever he goes."—"Testimonies," Vol. IX, p. 45.

The summer months afford opportunity for personal mis- sionary work which is not found at any other time of the year. In the summer afternoons or evenings, especially in the cities, scores and hundreds of people are found in the parks, groves, and other places of public resort. Carry the printed page with you as you mingle with the people in the great out- of-doors, and scatter these pages wherever you go. Watch for opportunity to enter into conversation with any who may be inclined to be friendly, and seize the opportunity to inquire concerning the welfare of the soul. Many at this time of year leave home and business environment for a change of scenes in which to rest and recuperate, and this results in many new contacts and broadened fields of personal service. Happy in- deed is the man or woman who turns his vacation into the channel of personal evangelism and knows the joy of winning souls. Let none excuse himself from personal service for his Master by saying, "The weather is too warm," or, "I am too tired," but let all put on the whole armor of God, and go forth into the highways and byways in search of jewels of the kingdom. There is a lesson to be learned from the potter's answer to his visitor, who observing him standing on one foot and treading the wheel with the other, sympathetically re- marked, "The leg you use must grow very tired!" But the potter replied, "No, it's the leg that does nothing that gets tired." Just so it is the people who do the most in the Lord's work who are the least tired.

June 10

MISSIONARY TOPIC: Dorcas Society Report.

TEXT: Mark 14:8 (first part).

SUGGESTIONS: In every church where there is a live Dorcas Society, the few minutes allotted for report will be more than filled, for never were the Dorcas Societies in our denomination doing more work, or of a more varied nature, than now. It is

truly marvelous what is being accomplished by these noble women whose volunteer service means so much to the poor and needy in the church and community. If there are any churches where the Dorcas Society has not yet been established, it will be well to give this matter prompt attention. Write to the General Conference Home Missionary Department, at Takoma Park, Washington, D. C., for the Dorcas leaflet and pledge, also for the Dorcas Letter, which is sent out each quarter to leaders of Dorcas Societies. Confer with your conference home missionary secretary as to how to organize, and get this good work started on the right basis.

While it is desired that reports from your own Dorcas workers shall be given at this time, it gives us pleasure to introduce the busy workers in the Dorcas Society in La Crescenta, California, and also call attention to a few of the many very encouraging reports from Dorcas Societies in differ- ent churches.

Mrs. W. E. Perrin, secretary of the Dorcas Society in the Winnipeg (Canada) church, writes: "We have four branches of our society. The Dorcas Auxiliary—an organization of the junior ladies—meets one night each week. The Sunshine Band is kept very busy seeking out the needy, and finding those who can help by giving clothing, while the Dorcas Society proper puts the clothing in readiness for distribution. We also have a branch over on the West Side which is very active, and they bring their reports to the main society. We have an entertain- ment committee, composed of four sisters, appointed every four weeks, whose duty it is to welcome and entertain any strangers who may attend our Sabbath services in the church. Last fall, the brethren in the church gave their time, and the Dorcas Society members provided the meals, which made it possible for our church to be redecorated. Many meals have been given to the needy poor, also articles of clothing, and hundreds of missionary visits have been made, treatments given, and literature distributed. In order to meet expenses, we make and sell cushions covered with oilcloth and decorated with painted flowers, also door stops and aprons; we also conduct food sales. I have always loved the story of Dorcas, and some years ago it was my privilege to visit Jaffa (or Joppa). It was interesting to find that the people there are familiar with the story of Dorcas, and they point out the tomb in which they say Dorcas is buried."

Mrs. D. D. Fitch sends a report from the Dorcas Society in the Glendale (California) church, as follows: "We are enjoying the Dorcas Letter each quarter, and consider it a very timely means of encouragement for the humble workers in this line of work. It is surely a step in the right direction for our leaders to recognize that the Dorcas work is worthy of com- monation. There has seemed to exist a general feeling that the Dorcas work was something for old ladies, who could do nothing but a little mending and darning; but in these days, when there are so many open doors for this kind of relief work, all our sisters get great enjoyment and blessing by engaging in it. Our activities have been along various lines. When our new church was built, we had several rummage sales, also sales for food and fancywork, which brought in about \$500. Our principal work is making quilts. We do not make fancy quilts, but warm, substantial ones, which we always give away to those who need them."

From the State of Indiana comes a report concerning an isolated sister who is operating a "Dorcas Shop." A vacant building on the main street of the town was placed at her disposal, and here the people of the community bring vege- tables, clothing, dishes, etc., which are furnished to the worthy poor. The daily paper in the town published a very compli- mentary article concerning this Seventh-day Adventist Dorcas Shop.

Let the good work continue in every church throughout the world. A royal welcome awaits the Dorcas workers at the Master's coming, for He will say, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

June 17

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: Proverbs 11:30: "He that is wise winneth souls." (R. V.)

SUGGESTIONS: A little child gazed in wonder at the beautiful

colored glass windows in the church, and was told that the pictures so artistically arranged, represented the Saviour and His disciples, and other good people who were known as saints. At one time the child was asked to give a definition of a saint, and her answer was, "A person who lets the light come through." There is a solemn truth in this innocent remark. The children of God are the channels through which the divine light of love and mercy is revealed, and their lives are to be beautiful and attractive, that all who behold may be drawn to the One who is altogether lovely, and led to accept of His robe of righteousness to cover their sins.

Let the testimonies of personal experience and of praise bring honor and glory to the name of our God in this Sabbath service.

June 24

MISSIONARY TOPIC: The Society of Missionary Men.

TEXT: 1 Samuel 10:26.

SUGGESTIONS: We believe the time has come for the development of a men's organization in our churches that will develop the social phase of life in accordance with spiritual standards. An organization of this kind, for the purpose of encouraging laymen to take a more decided part in evangelistic work, would, under the blessing of God, bring great added strength to the church.

There is a special work for the successful business man who has cast in his lot with God's people. There are other laymen whose talents for leadership in various lines of commercial activity are greatly needed for the advancement of the third angel's message. It might be said, to the glory of the church, if we were alert to discover usefulness, that here is one place where "nobody is good for nothing." There is something for every one to do, and it takes intelligent thought on the part of the leaders in the church to help each member find his place.

The Society of Missionary Men, operating in definiteness of purpose and in holiness of motive, forms a unit in the Christian forces which has long been lacking, but the need of which has been clearly pointed out in the following statements: "What the church needs in these days of peril, is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. Sanctified, self-sacrificing men are needed,—men who will not shun trial and responsibility; men who are brave and true; men in whose hearts Christ is formed 'the hope of glory,' and who, with lips touched with holy fire, will 'preach the word.' For want of such workers the cause of God languishes."—*"The Acts of the Apostles," p. 507.*

God is today calling men from the common walks of life as verily as He called the twelve when He was on earth. The last days of earth's history are swiftly passing, and upon the hearts of the members of the remnant church is laid the responsibility of finishing the work the Saviour began. There are thousands of men in our churches who are standing idle, as far as helping to proclaim the message of God for this hour is concerned. It is the purpose of the Society of Missionary Men to enlist every brother in active service, assigning each to a definite place in the battle line. We trust that definite steps will be taken to organize a Society of Missionary Men in every church.

Special Announcement

THERE is just coming from the press a new book on personal soul-winning work, which is filled with suggestions and experiences of a most practical and helpful nature. The manuscript has been prepared by the General Conference Home Missionary Department, and the volume is highly recommended as a handbook of information for every church leader and missionary worker. The book contains 150 pages, bound in paper, and the price is only 75 cents. Orders should be placed with Book and Bible Houses. Order at once, and keep this book near at hand for ready reference. It will be of untold value to you in soul-winning endeavor.

GENERAL CONFERENCE HOME MISSIONARY DEPT.



Among the Mexicans

HAROLD C. BROWN

As I go about my duties among the Mexican people in and around San Diego, California, and Tia Juana, Mexico, I see great need for a more co-operative missionary endeavor in behalf of this class of people. Perhaps a few recent experiences in connection with my work will be of interest and help to strengthen the hands of the limited number of workers who are devoting their entire time to the needy thousands of Mexicans and other foreign-speaking people living within our borders.

A few months ago a Mexican employee of a large manufacturing concern in Tia Juana, Mexico, was struck by an automobile and his leg was broken. After being cared for temporarily at the local hospital, the man was brought to our Paradise Valley Sanitarium for further medical aid, and here he came in contact with one of the nurses who understands Spanish, and who took occasion to place our Spanish literature in the hands of the patient, and also to talk with him regarding the Bible and Christianity. This pleased the Mexican, and he had many questions to ask. Being raised a Catholic, he was entirely unacquainted with the Bible, and he took great delight in Bible study. After a stay of several weeks at the sanitarium, his entire attitude was changed, and he was convinced that the Mexican people should be taught the truths found in the word of God, which they had never heard in their own church. When he went home he explained the situation to his wife, and together they decided to organize a small Sabbath school and teach the people the Bible. This they did, and my wife and I visited them often, and held a Bible study with them every week for nearly a year. They have now accepted the entire message of truth, and the wife has been baptized. The husband is delaying baptism until he can arrange his business affairs. Although he fears that the keeping of the Sabbath will mean the loss of his position with the company, which will indeed mean a sacrifice in these hard times, yet he has fully decided that, come what may, he will be true to the Lord.

For many months we have been at a loss to know how to provide a leader for our church in Tia Juana. But the Lord has been leading our people across the border to engage in literature work among the Mexican people, and through this means the Lord has given us a man who, as I can truthfully say, is developing into a modern Luther. About two years ago some of our church members in National City (California) began literature work in Tia Juana, and came in contact with this man, who was then a member of a church of another faith. The sister who was distributing the literature could not read or speak the Spanish language, but she could show forth the love of Jesus in her heart and make it known by her kindly interest in this man's wife. At first the Spanish woman was very shy, and would not even accept a tract, but soon she became convinced that her American visitor was not a dangerous person, but a genuine friend. The pastor in charge of our Mexican work visited this family frequently, and although the man and his wife seemed to be quite set in their own way of thinking, yet God's Spirit worked upon their hearts, and in due time God's plan for them was worked out. God has ways and means of calling people out of Babylon that we do not know of.

Not long ago, when we arrived at the little Sabbath school which had become fully established in Tia Juana, who should I meet but this man and his wife. After the service he began to tell his story, and even during the lesson study he kept emphasizing the importance of keeping all the commandments of God. He said that as they were studying the Sunday school lesson, which happened to be on the subject of the ten com-

mandments, he became fully convinced of the Sabbath truth, and decided that he would unite with the people who kept the true Sabbath, and help to prepare the hearts of the people for the coming of Jesus. But this was not all. As a deacon and a teacher in the church to which he belonged, he began teaching his views to the members. This aroused the pastor of the church, and led our brother to sever his connection with the church and to unite with the Seventh-day Adventists. His wife and children still attended his former church, and his next struggle was to convince them of the truth. My wife and I visited them regularly, giving Bible studies on the different phases of the truth, but the wife did not want to break away from her church and her pastor.

One day the pastor of the church found his former deacon, who is now our Brother Aguirre, in the home of one of his members engaged in a Bible study, and he became so angry that he ordered him to leave the house. Brother Aguirre explained to the pastor that he was teaching the word of God, for which there could be no just criticism on the part of a true minister of God; but the pastor's rage became so furious that he threatened to cause the arrest of all the Adventists and have them put in jail.

A few Sabbaths after this experience, in the midst of our Sabbath school, two police officers entered the room and demanded that we hand them our Bibles. Fairly snatching the books from our hands, they commanded all of us to get into the police ambulance and come to the police station. There were twenty-two adults attending the Sabbath school at that time, and about as many children. They would not take the children, but after they had filled up the police ambulance they demanded the rest of us to get into our own cars and come along with them. When we reached the station, without any preliminaries all the men were placed in one of the cells of the famous Tia Juana jail, while the women were kept by themselves in the police station, awaiting further orders. On this particular Sabbath, my wife and I had brought Mrs. Aguirre with us to the service, and she was among the women at this time.

I shall not attempt to describe the terrible things we saw and heard while locked up with the worst crooks and drunkards of the land. We were told that there is a law against any religious gathering on Mexican soil unless permission is granted, and we were fined \$145 gold, or fifteen days in jail. We were unable to pay the fine, but the Lord gave us courage to submit to the half month jail sentence. But almost immediately the doctors and our people at the Paradise Valley Sanitarium heard of our arrest, and while we prayed, they worked most earnestly for our release. Through government officers who were favorable to our sanitarium work, our brethren were enabled to present a petition to the governor asking for our pardon and release, and at nine o'clock in the evening, on the fourth day of our imprisonment, the governor wired from his palace in Mexicali to "pardon and release all Adventists."

We can speak from experience when we say that there are few happier moments in a man's life than those in which he is made free from imprisonment; and we are glad to say that all our brethren and sisters remained true to the faith and to principle, and those who were wavering, made a definite decision for truth, among whom is Sister Aguirre. We could not have found a better man to serve as the leader of our church in that city than Brother Aguirre. He works for the government, and is well known in the community, and he has a wide influence in his former church. We plan to hold a series of meetings, and the prospects are that many people will accept the truth.

It surely pays to do missionary work for these foreigners, and our need for more literature in the Spanish language is very great.

An Energetic Literature Worker

A SISTER in the Oakland (California) church has entered a very wide field of literature service. She has personally mailed 55,000 papers to the inmates of penitentiaries, reform schools, Indian settlements, in all parts of the world; also to the inhabitants of the islands of the sea. These periodicals have consisted of *Signs, Present Truth*, and *Our Little Friend*, which she has

collected after they have been read by our own people, and has personally paid out more than \$100 postage. She has in hand thousands of names of people to whom she has not yet been able to mail literature. If this one sister can accomplish so much, surely every church could do a great deal more. May Heaven's rich blessing attend this faithful literature worker, and her example be emulated by many.

It Pays to Be Alert for Opportunities

THE testimony of a woman who has recently been baptized and united with the church, is not only interesting but full of suggestion as to the possibility of finding very unexpected opportunities for winning souls, and the importance of making the most of every such opportunity. The incident is related as follows:

"I accepted the truth through reading literature, which came to me in a very strange way. In the spring of 1924 my daughter was picking strawberries, and she put into a box a slip of paper containing her name and address. We were then living in the State of Arkansas, and this box of strawberries was purchased by a Seventh-day Adventist sister in the State of Iowa. When the slip of paper came to light, bearing the name and address, this sister did not throw it in the waste basket, as perhaps many would have done, but she recognized an opportunity to make contact with some soul through our good literature. I read the literature which was sent to my daughter, and it led me to see that I was keeping the wrong day for the Sabbath. I became more and more interested in studying the Bible, and sent for more literature dealing with subjects brought to my attention. Before the summer was over I had become fully convinced of the truth, and in a short time I was baptized by the president of the conference, although I had never heard an Adventist sermon. I had been a user of tobacco and coffee, but, thank the Lord, I have given up all such habits. I shall never regret that name's being put in the strawberry box. I still keep up correspondence with the sister in Iowa who was so faithful in following up the unexpected and very unusual missionary opportunity."

The Many Ifs in Our Vocabulary

"If only I lived in —, I could do so much more," wrote a friend who was anxious to accomplish for the cause of God what she thought quite impossible in her own home State. This remark, made doubtless in sincerity, reminds us of the many ifs that have a place in the vocabulary of hundreds whose good intentions are of the same type.

"If only I had *wealth*, I am sure I would use it to advance the work of medical missionaries," said a friend whose word was considered as good as his bond. At that time he was earning just a living wage. Years rolled on, and the time came when he possessed a large income, but his feelings had changed. His heart was closed to the cry of the poor, he lived for self, and was less happy and less useful than when he ate the bread of poverty and toil. He was "weighed in the balance and found wanting."

"If only I had *more time*, I am sure I would do more for the needy in this city," said a lady whose home duties were many and trying. A period came when *time* hung heavy on her hands, but she felt no interest in laboring for the needy and the suffering.

"If only I had a *smaller family*, and could find a spot free from interruptions, and a reliable person to look after my little ones, then I would pray more for the interests of the church, study my Bible more, and be better prepared to do missionary work," said a sister who believed she should be doing larger things. A period came when the facilities she had desired were within her reach, but the spirit of prayer and desire for Bible study were wanting, and she spent less time in church work than when busy with her growing family.

These simple examples merely show how unwise it is to defer present duty and privilege. How little we know what we would do in other circumstances, and how important it is to live our best in the present by doing with our might what our hands find to do, knowing that "it is accepted according to that a man hath, and not according to that he hath not."

ERNEST LLOYD.

THE MISSIONARY VOLUNTEER SOCIETY

Officers' Page

June Topic: Let's Travel

Interrogation Points on the Month's Topic

1. If you could have your choice, where would you like to travel? If you cannot travel to the place you would like, what will be your attitude toward the trips you can take?
2. What are you doing about the Missionary journeys that we should make to Africa this year to help the Missionary Volunteers who have begun such a splendid work in Ruanda, Urundi, and the Central Congo Mission? Have you given *your* five cents a week each, Senior members? Have *you* given one cent for each week of this year, Juniors? Did you give that amount to take your trip to Africa? Or is that the entire amount you have given for all purposes in the society? Think—how much of the year is already gone? What do you suppose the Missionary Volunteers of Africa will think if we, the young people of North America, fail them? But most of all, does Jesus know that we are doing our level best?
3. What do you consider a vacation? What will be the best kind of vacation for you this summer, based on your regular line of work, what you can afford, and how fair it will be to the rest of the family?
4. How can we get the very most out of any line of "travel" that we may do this year? For all time?
5. Are all of our "travels" taking us daily one step nearer to our heavenly home? E. E. H.

The Missionary Volunteers We Are Assisting in Africa

(Story continued from May, quoting from Brother Monnier's letter.)

"A **SUBCHIEF** over there (on the Congo border) recently dismissed a Sabbath service which our Missionary Volunteer worker was holding. He beat the children and sent the people home. However, the interest has continued and the people still come. I have had to send over Petero, our church elder here, to take charge. I also sent one of our teachers and will have to send another one soon. If you were here you could not help but give way to their appeals. They have about 700 people meeting each Sabbath to worship the true God, and there are over 350 of them in the baptismal class. I feel sure we will have a larger number yet, before long, and the people come from far to hear about the truth.

"We have already registered over one thousand converts for this North Ruanda field, and their number keeps increasing very rapidly. We are living in the time of the latter rain. We have never experienced such an awakening before; we give the Lord all the praise. He has made use of our Missionary Volunteers to bring it about. Does not this show what the church can do when it gets to work as the Lord has commanded? Of course we cannot leave it all in the hands of the Missionary Volunteers, but they are indeed a great help to us. Without them we could never do one tenth of what we do, and you know, Brother Robison, that this activity is the best thing in the world to keep the church faithful."

Brother Monnier is working in a thickly populated country which has been for years under the dominance of the Roman Catholics. However, the third angel's message is arousing that country as probably no other part of the division is being aroused, and the people are hungry for the truth. They have been held in darkness these many years, and I am sure you will be glad to note the excellent work that the Missionary Volunteers are doing in bringing the light of truth to these people.

Brother R. L. Jones, the director of the Gitwe Mission, writes of a similar work going on in South Ruanda. He says that their Missionary Volunteer workers have aroused the whole countryside, and that before the end of the year (1932) we will have at least 1,000 converts around Gitwe. When I was there for their camp meetings, the people came in to the mission by the thousands to attend the meetings. The camp meetings this year in Central Africa were the largest I have ever attended in Africa. We had 3,500 at Gitwe and about 4,000 at Rwankeri.

J. I. ROBISON, *M. V. Secretary,*
Southern African Division.

Bands in the Missionary Volunteer Society

"FIVE of you shall chase a hundred, and a hundred of you shall put ten thousand to flight." In these words the Lord reveals the potency of organization, showing how the efficiency of Israel's army would be increased 500 per cent by united effort. What organization accomplished for the Lord's people back there, will be accomplished for modern Israel. Through the Spirit of prophecy we have been told, "In our churches let companies be formed for service. . . . The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—*"Testimonies," Vol. VII, pp. 21, 22.*

Advantages of the Band Idea

1. The division of responsibility increases the efficiency. Proper organization always produces a maximum of result for the minimum of effort. Through lack of organization many a good cause has been defeated and a bad cause has triumphed.
2. Band organization means encouragement and success, where perhaps otherwise failure would be the result. "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up." Eccl. 4:9, 10.
3. There is power in united prayer. "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20.
4. It hastens the finishing of the work and the coming of the Lord. "Time is short, and our forces must be organized to do a larger work."—*"Testimonies," Vol. IX, p. 27.*

Methods of Banding

"Bands may be arranged in two ways. In one, several members are assigned to one leader, and he is held responsible for setting them all to work in any line of work for which they may be suited. In this plan, the leader is given a definite piece of territory, which he and his band members are expected to work with our literature and in other ways, so as to give the warning to all the people living there.

"In the other plan, each leader of a band represents a line of work, and all undertaking that work belong to his band, and are directed in their work by him. He is not given a definite territory, but works the entire church territory for his line of work, and the other leaders do the same. They counsel together in order to work in harmony with one another.

"Both these plans have good points, and the one should be selected that best suits the circumstances of the church. The leaders should be chosen from the most experienced, capable, and active missionary workers in the society."

Duties of Band Leaders

1. Become thoroughly acquainted with the best methods of work, by both study and practice.
2. Plan for the work of the band so that each member shall be encouraged to engage in some definite and systematic line of work for the Master.
3. Be prepared to work with any member of the band who may need special help and encouragement.
4. Meet the members of his band for a short time each Sabbath, or at some suitable time, for prayer and counsel concerning their work.
5. See that each member of the band fills out an individual report blank each week, and hands it to the band leader.
6. Give careful study to the circumstances and adaptability of each individual member of the band, in order to be prepared to suggest such lines of work as will prove most suitable and congenial to each one.

Once a month the Missionary Volunteer leader should call the band leaders together and hold a meeting with them, when each leader should report the progress of his band. Special consideration should be given to members who have not undertaken any work. If after repeated efforts a band leader finds it impossible to get some member to work, the M. V. leader should see what he can do with the individual. This work needs to be conducted with much tact and good judgment. It is impossible to force people to work, and if it were possible, such work would not be acceptable to the Lord. Yet it is most important that every member should be enlisted in service, for "no one will ever enter heaven who is not a laborer together with God."

S. V. STRATFORD, *M. V. Secretary,*
Australasian Division.

Helpful Books for Your Society

"Missionary Volunteers and Their Work" (Senior Manual)	\$7.75
"Junior Manual for Missionary Volunteer Workers".....Paper	.35
.....Cloth	.65
"Junior Handbook for Missionary Volunteers"25
"Junior Song Book"35
"Joyful Songs for Boys and Girls"35
"Messages to Young People"	Paper 1.25
.....Cloth	2.00
"Social Plans for Missionary Volunteers"75
"Choice Poems"50
"The Bible Year"	Paper .25
.....Cloth	.60

Articles on our Mission Enterprise will appear in the "Youth's Instructor" from time to time.

Improving the Society's Music and Prayers

It has been said that prayer is the very essence of worship. Young people's leaders must often begin where parents should have started twelve or thirteen years before, namely, to help young people to understand that they live in a friendly world, that the heart of God is most wonderfully kind, and that the deep desires of the soul may be confidently expressed to Him with whom the young may have a joyful fellowship. Prayer will thus come to mean listening and watching for God as much as it means speaking to Him. Many Christians of the young people's groups are embarrassed when asked to pray in public, and so we are suggesting that perhaps some of this embarrassment could be overcome with prayer hymns.

Many of our greatest hymns are fervent prayers. So, too, with great musical compositions. A committee of young people might undertake a study of hymns, listing those which have outstanding prayer values, such as joyful praise, deep penitence, quiet waiting before God.

Let us consider "O Master, let me walk with Thee." What formal prayer excels the worth of this beautiful hymn? When such use is to be made of hymns, the leader in a very few carefully chosen words should secure the prayerful interest of the group. As a variation the hymn may be read in unison instead of being sung. Vocal solos, duets, and quartets are sometimes effective in inducing personal prayer.

If you ask some one to take part in your program of music, tell him the subject of your evening's discussion. Do not just say, "Will you play something or sing Sunday night?"

We are suggesting as another prayer hymn one written by the beloved Fanny J. Crosby. Get your hymn book and read the words of "Pass me not." The story is told of an earnest Christian pastor with anxiety for a young man of his congregation who was causing much disturbance. Meeting him one day, the pastor urged the young man to give himself for Christ and the church. The young man promised, and, true to his promise, several weeks later came to a meeting. During the meeting he asked that this beautiful hymn, "Pass me not," be sung. At the conclusion of the singing he stood up and told the story of his conversion. One evening, as the boat on which he was working passed another boat, he heard a group singing, "While on others Thou art calling, do not pass me by." He wondered what would happen if the Lord should pass him by. Then and there he knelt in prayer, and dedicated his life to our Master.

Let us use this as a prayer hymn in our meetings for one month, and urge every one to learn it.—*Abbreviated from Harold Ething.*

Temperance

ON November 7, 1932, the metropolitan temperance forces gathered in the Assembly Hall, Margaret Street, to celebrate a century of progress and achievement. All the young people's societies pledged to fight King Alcohol were invited to participate, and those who responded made the demonstration both entertaining and educational. Each society was asked to send at least two representatives, one to present a thank offering and the other to carry a banner. Six M. V. Societies took part.

One of the first items was a queen-crowning ceremony by the "Band of Hope," a very picturesque display. Soon after this the "Governor and Lady Game" arrived, and "Sir Philip," in the course of a happy little speech enumerated the advantages of temperance, and plainly declared his sympathy with its aims. Later in the evening "His Excellency" received the offerings from the various societies, about one third of these being our M. V. Societies.

The final scene was "An Army With Banners," in which all the representatives were massed on the platform with banners flying, presenting a pretty and imposing spectacle.

The six Missionary Volunteer banners made a showy appearance, particularly the conference M. V. standard, which occupied a prominent position. One official congratulated us on our fine banner, while another commented that Seventh-day Adventist youth were well represented.

In thus publicly supporting the temperance movement, our Missionary Volunteers have advertised their work, and we believe great good will accrue from this contact.—*From the "South N. S. W. Volunteer," Australia.*

A Glimpse of July

Topic for Month: Great People With Great Purposes

SENIOR

- July 1: Patriotic Characters.
- July 8: Seventh-day Adventists in Other Lands.
- July 15: Heroes of Christianity (Wesley, Luther).
- July 22: Success After Failure.
- July 29: Open.

JUNIOR

- July 1: Loyalty to Country.
- July 8: Seventh-day Adventists in Other Lands.
- July 15: True to God in Spite of Opposition (church heroes).
- July 22: I Would Be Great.
- July 29: Open.

Weekly Mission Offering Goals per Member: Senior, 5 cents; Junior, 1 cent.

Senior Missionary Volunteer Meetings

In the Land of Our Mission Project

(Program for Week Ending June 3)

BY MARJORIE WEST MARSH

NOTES TO SENIOR LEADERS: June beckons us to come and see the world in all its beauty—so, let's travel! Vacation time has come for some. Others need a change. But all of us would take delight in traveling to the region in which we are intensely interested as a Missionary Volunteer Society,—Ruanda, Urundi, and the Central Congo Mission fields. If only we could all actually visit the mission stations, and see the black faces shine with the light of gospel truth! But since we cannot really go, let us visit the stations by proxy.

One day a boy of another denomination said to his mother, "I am going down to the church tonight to hear the missionary from Africa, for when he was here before, I gave him five cents, and I want to know what he has done with it." That boy had made an investment, though small, in the missionary enterprise, and he was interested in the returns. Of course this is one reason for our special interest in this particular territory at this particular time. Where our hearts are, there will be our treasure; and where our treasures are, there will be our hearts. Is your society giving its share? The end of June should mean that we have passed the halfway mark.

Scripture Lesson: John 4:35; Matthew 9:38; 2 Corinthians 9:7; Mark 16:15.

Talks: "Here and There in Africa." These articles by Elder M. E. Kern, which appear in the *Youth's Instructor*, beginning April 25, have been written especially for our Missionary Volunteers, who are eagerly supporting the work in Ruanda, Urundi, and the Central Congo Missions this year.

Map: Obtain a large map of Africa, or draw a large map of the section including our mission project territory, as shown in the cut on page 7 of the *March Gazette*. Locate the points of interest, perhaps adding other landmarks which will be mentioned. Trace during the talks the trip on which Elder Kern takes us today. He has written so realistically of his own trip, that I am sure we will all feel we are traveling with him.

Mission Goal Device: Have you prepared a device that helps in reaching your objective and letting your society know how it stands in comparison with the goal for the mission project? If you have not, this month of travel will furnish an excellent theme. Modern modes of travel, such as the airplane, the liner, the automobile, and the train, may be used; or primitive methods, such as are employed in the mission field to which we are sending our offerings—oxcart, carrier, chair, river boat—may prove best. Or a combination of various methods which might really be used in transportation to these stations may seem desirable. Even Senior young people are intensely interested in devices which show the progress made, if there is enough action and concreteness in them. Carry the device through the remainder of the year.

Poems: "A Lesson in Arithmetic," p. 16, and "The Other Angel," p. 62, in "Choice Poems."

Mission Hymn

(Tune: "America," and "God Save the King.")

God of the universe,
Who knowest all the curse
That sin has wrought,
May light come from Thy throne,
And power from Thee alone,
To break the hearts of stone
Thy love has bought!

Look, Lord, with pitying eye
On those who're doomed to die
In heathen lands.
Send us to point the way,
Turn them from gods of clay
To Him—the Light, the Way.
Love, break their hands!

Let not our love of ease
Seek only self to please,
But seek the lost.
May others' needs be ours
To help with all our powers,
Ere the last storm cloud lowers;
Nor count the cost!

—*Author Unknown.*

The Lands of the Reformation

(Program for Weeks Ending June 10)

BY MARJORIE WEST MARSH

NOTES TO SENIOR LEADERS: Locate on a map of Europe, the countries wherein the Reformation took place. (See the talks in this program.) The speakers today should discuss the customs and conditions of the people, and also geographical facts about the countries mentioned, so that your members will have a vivid impression of the times.

Poems: "Not Feeling, but Faith," p. 53; "The Test," p. 99, in "Choice Poems."

Songs: Nos. 46, 289, 293, 276, 277, 270, in "Gospel in Song;" No. 681 (Luther's Hymn) in "Christ in Song."

Symposium: "Traveling With the Reformers." (Choose three or four for your meeting today.) Sketches of the life and work of the Reformers may be found in "The Great Controversy," as follows: *England:* John Wycliffe, pp. 79-96 (see also "Origin and Progress of Seventh-day Adventists," pp. 34-37). *Bohemia:* Huss and Jerome, pp. 97-119. *Switzerland:* Zwingli, pp. 171-184. *France:* John Calvin, pp. 211-236. *Scotland:* John Knox (see GAZETTE, p. 13). *Germany:* Martin Luther, chapters 7, 8, and 10 (see also "Origin and Progress of Seventh-day Adventists," pp. 38-49). Consult encyclopedias if you desire further material.

Talk: The Religious Background

THE Christians of apostolic times were not at all inclined to pander to worldly interests, or to yield one jot of the system of truth committed to them. They regarded their life upon earth as a pilgrimage; all their thoughts and desires were heavenward, and their crowning ambition was to reign with Christ above. Later Christians lost sight of these pure, unworldly aims and high spiritual ambitions, and came to look on the church chiefly in its external aspect. They coveted power and influence in the world, and were willing to purchase them at the loss of purity and holiness. They saw that by yielding some points they could gain the adherence of large numbers of the most influential people, and they yielded the points.

The spirit of compromise first revealed itself in corrupting the doctrines of the Christian church. They gradually underwent a process of elaboration intended to make them more acceptable to the philosophically inclined among the new converts.

The fundamental conception of salvation by faith gave way by degrees to the old erroneous idea that man could be saved by his own good works. By doing a certain amount of praying, fasting, and almsgiving, he would be entitled to a place in heaven; what he did more than this would be regarded as works of supererogation, that is, works that went beyond the divine requirements.

The belief in this doctrine of supererogatory works led in time to the notion that these works were the property of the church, and could by her be dispensed for the benefit of such of her children as stood in need of them. Still later it came to be considered proper for the church to dispense such favors to any one she pleased, and for a monetary consideration. Thus was gradually built up, as a superstructure on this foundation of salvation by works, the whole system of indulgences, that fruitful source of so many and monstrous evils in the medieval church.

The Reformation of the sixteenth century was a movement of large dimensions, including a number of more or less diverse elements; but it was at heart a reaffirming of the fundamental truths of Christianity, primarily the doctrine of righteousness by faith.

The Reformation, moreover, was not only a restatement of the fundamental Christian doctrines, but it was a restatement of those doctrines based on the teaching of Scripture. Moved by the new impulse, men turned away from the Fathers, the councils, the church, and the pope, and acknowledged adherence alone to the Inspired Word.—*Abbreviated from "Origin and Progress of Seventh-day Adventists," by M. E. Olsen.*

Talk: Europe on the Eve of the Reformation

(This material may be presented by several people if you desire.)

"THE power of the Church of Rome at the time of the Reformation was very great. For a thousand years it had been

uniting politically with the governments of Europe, had been building itself into the life of the people, with the pope, called the Bishop of Rome, in supreme authority over every temporal ruler. Its wealth was enormous, its intellectual and social influence a powerful force. Few questioned its divine authority. It was, in short, a strongly organized international institution; indeed, one more stable than any of the existing governments. The kingdoms of Western Europe were at that time very unstable, with their shifting boundaries, their incessant wars, and their deep-rooted class antagonisms.

"Feudalism was dying out. The relations between the rulers and their princes, and between the princes and their vassals, had weakened. No real control was exerted by the king of any country over the heads of the separate provinces under him. Each prince or overlord was the real ruler of his state; but for purposes of defense against foreign invasion and aggression, and in self-defense against the peasant classes, who were in all countries bitterly hostile to the aristocracy, king and nobles tended constantly to unite.

"The condition of the poor was very pitiable. Foreign wars had reduced them to bitter want. They were victims of every abuse, and were plundered by the higher classes of society. Then came the revival of learning, which brought into being another distinct class, the scholars. Up to the period called the Renaissance, education and access to books had been the exclusive privileges of the aristocracy and the church. But after that time, they became the heritage of increasingly large numbers of men. Universities and schools sprang up everywhere, and the towns were thronged with students. It was from the ranks of these students that the leaders of the common people were drawn,—Wycliffe in England, Huss in Bohemia, Erasmus in Holland, and Zwingli and Calvin in Switzerland,—men who stirred and inspired the people with their religious teachings. In them the people found champions who had no personal ambition and no material gain in view. In addition, the scholars of all countries tended to gather in the different university towns, and there to interchange ideas and to carry the culture and beliefs of others back to their own countries. The Reformation owed much of its success to the rapidity with which Luther's ideas and teachings were thus spread abroad.

"Erasmus had noted the abuses of power and privilege which had arisen in the church, and had by his writings attempted some reform. Luther, when he nailed his protest on the church door in Wittenberg, in 1517, was attempting to do the same thing. He protested against specific evils. His act was a challenge to a debate; it was one of the established customs among the students and scholars of university towns. Probably no one was more surprised than he when his articles which had been written in Latin, were translated into German and were printed and circulated throughout Germany.

"The situation in Germany at this time, about 1520, was very favorable to Luther's cause. The nobles and rulers in general resented the pope's claim to the right to interfere in the internal affairs of their country. And, what was perhaps most unsatisfactory of all, a ruler, confronted with an empty treasury and the necessity of a foreign war, had before him the spectacle of the enormous wealth of the church, exempt from taxation."—*Abbreviated from "The World Book."*

Providence was preparing the people and the nations for the reform which should take place. The particular form of government in Germany, a confederation, favored the propagation of new ideas. The peculiar character of the German people seemed especially favorable to a religious reformation. Ancient manners still survived. In Germany was found uprightness, fidelity, industry, a religious disposition, and a great longing for deliverance from the slavery she had endured.

In Switzerland the way had also been prepared for the truth. Principles of courage, independence, and liberty were manifested by the people of the cities, who opposed the power of the clergy. The inhabitants of the mountains, however, had not yet received knowledge. Why should they change that faith under which they had expelled the Austrian, and which had consecrated by altars all the scenes of their triumphs? Their priests were the only source of their knowledge. Their worship and their festivals relieved the monotony of their quiet life. They remained steadfast against all religious innovations.

Have you tried some device to aid in raising funds for the mission goal?

Spain possessed a religiously disposed population; however, her thirst for wealth left no room for nobler thoughts. A powerful clergy, having scaffolds and treasures at its disposal, ruled in the peninsula.

Few countries seemed better disposed for the reception of the new ideas than France. Men of the most opposite characters, and whose influence had been most extensive over the French nation, were favorable to the Reformation. The university of Paris had not feared to oppose the church. The people, quick, intelligent, and with generous emotions, were as accessible to the truth as any other. However, after having been almost reformed, France found herself turned by her ruler into other paths.

The Netherlands was one of the most flourishing countries. Its people were industrious, enlightened, courageous, and enthusiastic in the cause of their independence and privileges. Two very distinct parties composed its population. The more wealthy southern portion gave way. They did not wish long struggles about questions of faith; such struggles would be detrimental to their manufacturing and commerce. The northern provinces, however, were more eager and determined to keep the gospel and the faith, though they might lose everything else. They preserved not only freedom and their faith, but gained independence and a nationality.

England had great learning at this time. Numbers of artists, merchants, and artisans, coming from the mainland, brought in the new religious ideas. Their capricious king might some day favor the Reformation!

Scotland was at this time distracted by factions—a boy king, ambitious nobles, and an influential clergy.

Norway, Sweden, and Denmark were united. By their very energy these people were perhaps better disposed than the nations of the south to receive the gospel. In 1523 Sweden broke away from the union, her king favoring the Reformation. Later Norway and Denmark denied the authority of the Roman Catholic religion.

Poland was well prepared for a reform, because of the Bohemian and Moravian Christians. This country became an asylum for persecuted Christians.

Thus we see the conditions and the providential preparations of the people and the nations of Europe for the great Reformation.

Great Truths

GREAT truths are dearly bought. The common truth,

Such as men give and take from day to day,
Comes in the common walks of easy life,
Blown by the careless wind across our way.

Great truths are greatly won, not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard-buffeting with adverse wind and stream.

Not in the general mart, mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Not mid the blaze of regal diadems;

But in the day of conflict, fear, and grief,
When the strong hand of God, put forth in might,
Plows up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit in hard hour
Of weakness, solitude, perchance of pain,
Truth springs, like harvest, from the well-plowed field,
And the soul feels it has not wept in vain.

—Horatius Bonar.

The Singing World

(Program for Week Ending June 17)

BY H. B. HANNUM

NOTES TO SENIOR LEADERS: The object of this program is to emphasize the fact that the musical part of a religious service is a part of the worship of God. It is not merely for entertainment, though it should be pleasing. "Give of your best to the Master." The music we present in any religious service should always be given in a most reverent and thoughtful manner. We dare not do otherwise when we approach God.

Vary your song services. Note the suggestions on music and prayers on page 8.

Suggest at the beginning of the song service that the songs be sung in the spirit of worship. If we keep in mind the thought that our hymns and instrumental numbers are acts of worship, the problem of what kind of hymns to sing and what kind of music to play will be easier to solve. Religious music is that which awakens in the listener the emotions and attitudes of worship. All of the music should also help to create unity in the program.

Songs: "Christ in Song," Nos. 345, 335, 331, 268, 312, 261.

Scripture Reading: Psalms 98 or 100.

Chalk Sketch: "The Promised Land." Have a quartet sing "Watchman, Tell Me," No. 734 in "Christ in Song," while an artist sketches on the blackboard the picture as seen by the watchman, from the first rays of dawn to the full glory of the Holy City, with the pilgrims wending their way to the fair land.

Talk: Our Attitude Toward Song

We should sing with the spirit and understanding. 1 Cor. 14:15; Col. 3:16, 17. "The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song,—thanksgiving, and the voice of melody."—"Messages," p. 291. "Singing is as much an act of worship as is prayer."—*Id.*, p. 292.

We should study the contents of the hymn book and memorize many of the great hymns. In choosing music for religious services we might ask ourselves the following questions: Does this hymn lead Godward? Does it inspire the spirit of reverence? Will this instrumental number lead the listeners to glorify God or the performer? Is there a real message in this hymn, or does it appeal mainly to the feelings through its rhythm or melody?

Music is not a "filler" to cover up the noise of conversation, nor is it merely entertainment. It is for the spiritual edification of the worshiper.

We should praise God daily for the gift of music He has given us. One writer has said that "music is God's best gift to man, the only art of heaven given to earth, the only art of earth that we take to heaven." The beauty of many of the hymns may suggest to us the glory that awaits the redeemed in praising God in heaven through song.

We should improve what talent we have in music to the glory of God. Let us never make music an idol, nor should we use this gift to exalt self. (See page 293 of "Messages.") Let us always be willing and glad to give this talent to the Lord. "Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs."—"Messages," p. 293.

Talk: How Song Has Helped

THIS talk is based on the chapter in "Education" entitled, "Poetry and Song." The Old Testament records a number of instances where song has brought the atmosphere of heaven in touch with the earth. The following outline is only suggestive of what might be included in the talk: Music at creation, Job 38:7; music at the Red Sea, Ex. 15:1-21; Jehoshaphat's victory through song, 2 Chron. 20:1-30; David's songs, Psalms 3 and 51 (and many others); songs of Jesus, "Education," p. 166, and "The Desire of Ages," p. 73; Paul and Silas, Acts 16:25; in the last days, "Education," pp. 166, 167.

Personal experiences might be related of how song has helped in your spiritual life, or in the lives of others. If possible try to make an application of this topic to the members of your own society. Song has helped others; it can help you and each member in your society.

Talk: Hymns That Have Endured

(The songs mentioned may be found in "Christ in Song.")

IN the hymnal of today are found examples of hymns which were written in England, America, Germany, Palestine, and many other lands. These hymns have come down to us through the centuries.

The book of Psalms in the Bible is the oldest and best hymn book. It has never been surpassed. Examples: Psalms 23, 46, and 100.

Luther was responsible for the revival of hymn singing in Germany during the time of the Reformation. It is said that the Lutherans made more converts through their singing than through their preaching. The first hymn book of Luther was published in 1524. Luther called to his aid musicians of ability who helped him write melodies, which were known as chorals and which proved very popular with the people. The best known example of this type is, "A Mighty Fortress Is Our

God." It should be sung very slowly, but with vigor and enthusiasm,—a hard combination for many audiences. (Try it, and see how majestic and thrilling it is.)

The Wesleyan reformation in England was carried forward also on wings of song, for Charles Wesley contributed not a little to the power of this movement through his hymns. One of his beautiful hymns is "Love Divine, All Love Excelling." (Read the stanzas in unison, and enjoy the spiritual message of the hymn.)

A young man of twenty-two, in ill health and feeling somewhat discouraged and lonely in the big city of New York, experienced the nearness of Christ which inspired him to write, "My Faith Looks Up to Thee." Ray Palmer had no thought of writing this for publication; he wrote it out of a heart experience, and finished in tears. This is a young people's hymn of faith. (Sing it softly, but with confidence.)

The second advent of Christ is a majestic and grand theme for a hymn. "Watch, Ye Saints," is a song of solemnity and dignity when sung much more slowly than customary. Singing slowly does not mean dragging; keep alert and enter into the meaning of the words, and the singing will not be lifeless.

We are a missionary people, and a great missionary hymn, written by a man who was a missionary in India, is, "From Greenland's Icy Mountains." This hymn of Bishop Heber may be sung very effectively moderately fast.

These are only a few of the many treasures that may be found in the hymn book.

Talks: Music at Home and Abroad

(Consult your public library for books containing other stories of the influence of certain hymns on individual lives.)

"Other Refuge Have I None"

AN air raid of the enemy threatened the destruction of a munitions factory "somewhere in England" where thousands of women were working. A very tense feeling prevailed, for it was realized that the worst might happen at any moment. Nerves began to break a little, while sobs and screams were being heard. Then some one in a far corner began to sing very softly:

"Jesus, lover of my soul,
Let me to Thy bosom fly."

The others quickly joined in the song until all were singing softly. The danger passed, and the women were unharmed. One can imagine the courage of that group of women rising as they prayerfully sang the words of the second stanza, especially. What a priceless possession—these hymns which soothe, calm, and sustain!

Christian Africa Sings

George Grenfell was a missionary explorer on the Congo in Africa from 1875 to 1906. He tells how, in plying up one of the branches of the Congo River in his boat, he heard from around the bend in the river a great chorus of voices beautifully singing, "All Hail the Power of Jesus' Name!" When he rounded the bend, there was a great crowd of natives, heralding his coming by the use of the beautiful Christian hymn—natives who before had been savages, morose, fearing, fighting. Surely Africa is singing because Christ has found a place in the hearts of His people there!

A Song in South America

One Friday afternoon Missionary Montalvo was sitting at his door. The week had been a busy one, and now, having everything done, he was waiting for the Sabbath. He reviewed some of the happenings of the week, and remembered some new colonists had come to live in the community; his closest neighbor had appeared very much discouraged after having had some hard experiences. Our missionary had gone through similar experiences and remembered how discouraged he had been during the time. Then after the gospel message came to him everything had changed. Just then the missionary wife appeared for sundown worship. Together they sang the beautiful hymn, "There Is Power in the Blood." Their discouraged neighbor, sitting in front of his own home, heard, "Would you be free from your burden of sin, . . . there's power in the blood." He resolved to go where the singing was. He became acquainted with his neighbor, the missionary, heard the story of the cross, its results, and soon became a sincere believer. Now he is telling the story to many others.

Winning the Murderers of India

One day E. P. Scott, a missionary to India, met on a village street a strange-looking individual who was a member of a tribe of murderous mountaineers who lived far in the interior, where the gospel had never been heard. Mr. Scott felt that he should take the gospel to this tribe, so he went, in spite of the protests of his friends. After some days of travel he

found himself suddenly confronted by a band of these wild men, who quickly pointed their spears at his heart. He hurriedly took his violin, which was one of the few things he had taken with him, and closing his eyes, began to play and sing, "All Hail the Power of Jesus' Name!" The natives were first curious, then interested, then charmed, and soon he had them singing. For two and a half years he stayed with them, bringing a saving knowledge of Jesus Christ.

MARJORIE WEST MARSH.

A Vacation Plus an Education

(Program for Week Ending June 24)

BY J. A. TUCKER

NOTES TO SENIOR LEADERS: In the room where the gold is handled in the Philadelphia mint, there is a latticework of wood on the floor. At stated times, this latticework and the carpet are taken up and burned, and the gold obtained from the carpet and the wood amounts to thousands of dollars. Yet these thousands of dollars are gathered by one tiny grain of gold dropping at a time. Time is golden. During the summer months, especially, much time may be wasted or richly improved.

The purpose of this program is to help our young people plan their summer's vacation, with the idea of spending their time profitably as well as having a vacation from their regular duties. The vacation offers opportunities to earn and save money for next year's education. This was discussed in our programs on Christian Education (May GAZETTE). Remember that education is not necessarily booklore. It may be learning to get on with what we have; learning lessons of cheerfulness, courage, and trust; getting the most out of whatever we do; discovering nature's wonders; getting acquainted with our family and neighbors; doing Christian help work; studying some of those things we have always wanted to study. There is really an endless list of productive summer avocations, and not one of us but may be better fitted for life's duties after a well-planned summer's vacation.

A vacation should contain periods of extra rest, but these need not necessarily be in the form of sleep. A change of work is often a rest. For instance, the young person who has been away at school all year may not realize it, but the very thing that will fit him for returning to school may be the physical labor he will have at home. If possible, he in turn, should give the home folks a chance for a change, and reading and doing some of the same sort of things he has been doing through the school year.

We are all eager to make our lives as useful as possible. To do this we must be versatile. Every one should have a number of avocations, if possible, so that his life may be broadened, and if he is thrown out of work in his special line, he can turn, temporarily at least, to some other vocation. You will notice that today many of the young men who are working are not doing what they first chose to do. They were fortunate to have another vocation to which they could turn. Learn to do a few things well, rather than to scatter your interests over too many, though a practical knowledge of a great many will stand in good stead. In these times, in some places, it is almost impossible to find any employment during the summer. If one cannot do anything else, he can adopt some hobby. See the Junior Program, "What Do You Do in Your Free Time?" p. 14, for suggestions along this line. Stress especially the suggestions in the Junior Handbook, pp. 87-115. There is nothing more detrimental to the mind than absolute idleness. Do something. Form self-improvement groups, reading circles, singing groups, missionary bands. Join practical nursing or health courses.

Even the person who is in ill health, and has to spend the summer months recuperating, may learn lessons of trust and confidence. He can memorize texts of Scripture or choice quotations. He can exercise thought and cheerfulness for the sake of those who care for him. The mind need not be idle even though the body must.

Poems: "The World Is Waiting for You," p. 113, in "Choice Poems." "God Give Us Men," by J. G. Holland.

Discussion: "Budgeting Our Time." Place on the black-board the actual budget for a week's time of an individual. Show the number of hours of leisure time and the way he has actually spent it. After the discussion of the topic today, your members will have a better idea of how it should be spent, and you can then form a model budget, which should be placed alongside the other. They will find that by being careful of the minutes, they will have much more leisure time. Elihu Burritt acquired the mastery of eighteen languages and twenty-two dialects, not by rare genius, but by improving such fragments of time as he could while pursuing his work as blacksmith.

Suggestions from your group may be called for after the talks which are here given have been presented. They will then have ideas as to what your society may do as a society, or what they may do as individuals in order to receive the greatest benefits from the summer's vacation.

Let there be no summer slump in the social gatherings of your society.

Talk I: How I Intend to Spend My Vacation

TRAINING students for service is the purpose of school, so when our last day has been spent in the classroom, we should be ready to put into practice the things that we have learned. There are so many things to be done, both far and near, that no one should have trouble in finding a place to work that would give him an experience that he needs, and make him a help to others.

One of the highest calls that comes to the Seventh-day Adventist youth of our day is that of the canvassing work; and if we plan, why not plan for something high? I plan to canvass. What could give one more courage, joy, hope, and peace than seeing his fellow men turned from darkness to light as a result of his efforts? This is the purpose of the canvassing work, and the results, though not all known now, will be made plain hereafter.

A STUDENT COLPORTEUR.

Talk II: How I Intend to Spend My Vacation

VACATION is usually considered a time when a person is relieved of all responsibilities, to seek pleasures of his own. To the Christian it can be made the most pleasant and useful of all times, for he seeks to help others, and in doing this he receives a rich blessing.

I intend that my vacation shall be one that will bring no cause of regret when the summer is over. In whatever line of work I engage, I want to be faithful in attending religious services, particularly those services that are so often neglected by some in the summer. I want to help in every way I can to make the Sabbath school and Young People's Society a success. This can be done by faithful attendance and cheerfully doing the things one is asked to do.

If missionary bands have been organized during the winter months to relieve suffering and want and to bring sunshine and happiness to those who are less fortunate, I want to help carry on the good work during vacation. If, for any reason, this work has been neglected, perhaps I can encourage its reorganization. Such work brings happiness, not only to others, but also to us.

A part of my vacation will probably be spent at home. Realizing the fact that these dear ones have been carrying heavy burdens, I want to do my part to lighten them. In all that I do I want to remember that true pleasure and happiness are found in helping others.

A CHURCH SCHOOL-TEACHER.

Talk III: How I Intend to Spend My Vacation

READ "Christ's Object Lessons," page 342, paragraph 1.

Webster's New International Dictionary defines a vacation as a period of leisure or rest. The body must be kept in repair. So I intend to set my body house in better order during the summer months, smoothing down by longer periods of rest nerves which fly up too easily, and strengthening flabby muscles with outdoor work and exercise. Then I shall be better prepared to perform my duties effectively when my vacation is ended.

Still I must not forget that other members of the family have carried extra burdens during the school year. I shall try to lighten their burdens and make it possible for them to take some much-needed rest.

Because I believe God would be pleased with a report of time spent in improving my mind, I intend to read a number of good books and papers; but above all I want to become better acquainted with my Bible.

I must not limit myself to self-improvement and home duties. In looking for something worth while to do, I am directed to work for those who are nearest ("Testimonies," Vol. VI, p. 427), and to work with my might. Eccl. 9:10. I know that God gives daily opportunities to speak the words of life to needy souls, and these opportunities must not be rejected, for they may never offer themselves again.

The Missionary Volunteer Society of which I am a member furnishes through its various bands a number of opportunities to do missionary work, and I intend to be an active member of the society. I believe that if I make an honest effort to fulfill the Missionary Volunteer Pledge, my vacation will not be wasted.

A COLLEGE STUDENT.

Junior Missionary Volunteer Meetings

In the Land of Our Mission Project

(Program for Week Ending June 3)

BY MARJORIE WEST MARSH

NOTES TO JUNIOR SUPERINTENDENTS: Vacation time may mean some real traveling for some of the Juniors; others may spend the time at home. But let us as a Missionary Volunteer Society take all of them today, by proxy, to the land of our mission project! Use the talks and map study referred to in the Notes to Senior Leaders, p. 8.

Scripture: Psalm 121, "The Traveler's Psalm."

Poem: "Suppose," p. 104, in "Choice Poems."

Songs: Choose from Nos. 68-85 in "Junior Song Book."

Our Mission Goal: With the end of this month, we reach the halfway mark of the year. In checking the receipts for the mission project, have you raised half of your goal?

The Little Gift

(To be recited by a small Junior just before the offering.)

I HAD a slender gift;
It was so small
It hardly seemed to be
Worth while at all,

Until I read the tale
Of how a lad
Once gave the Lord, in faith,
What store he had!

That simple food he gave
Richly increased
Beneath the Saviour's touch
Into a feast.

Who, pondering on these things,
Can hope to measure
The power of God to make
Small gifts bear treasure?

—Eleanor Halbrook Zimmerman.

Exercise: The Call of the Hour

(In presenting this exercise to be given by twelve Juniors, have a striking clock on the table so that each speaker may cause the clock to strike before he begins his stanza. If a clock is not available, make a large clock face with movable hands, which may be turned by each speaker. If you think the interest may be sustained, have only six stanzas repeated today. We are just halfway through the year. Then each succeeding month let a stanza be given and the clock struck; or at the close of the year have the remaining six given. In some societies this may be used in such a way that the Juniors will look forward to the day when it is to be given.)

HARK! 'tis the morning hour,
And God's great clock strikes *one*;
He bids us go and work for Him
From dawn till set of sun.

'Tis Jesus' voice that calls us,
For now His clock strikes *two*;
"O children, hasten, follow Me,
There's earnest work to do."

He calls in lane and highway,
And as the clock strikes *three*
He points to ripening fields, and says,
"Go, idler, work for Me."

The busy workers hasten,
The great clock rings out *four*,
And they must gather in the sheaves
Before the day is o'er.

The hours are quickly passing,
For lo! the clock strikes *five*:
The work is great, the laborers few,
But onward still they strive.

The hour of *six* is sounding,
The Master calls for men;
"Go, reap My fields, what'er is right
I will repay again."

The clock is striking *seven*;
The toil grows heavy now,
Yet pause not, weary, fainting one,
To cool thy heated brow.

Begin to plan your own society program for the open week of July 29.

But half the field is garnered,
And lo! the clock strikes *eight!*
O workers! let us gather fast,
The hour is growing late.

Again the Master calleth
While chimes the hour of *nine*,
In tender, pleading tones He asks,
"Who'll bind these sheaves of Mine?"

The homeward call is sounding;
The solemn clock strikes *ten*,
And Jesus says, "I quickly come,"
How shall we meet Him then?

The clock rings out *eleven*,
Hark! 'tis the last, sweet call:
"Why stand ye idle? Go ye, too,
And glean ere night shall fall."

'Tis *twelve*—the last, last hour,
The great clock strikes again;
The night is here, our work is done,
And God proclaims, "Amen."

—Author Unknown.

Why I'd Like to Travel In—!

(Program for Week Ending June 10)

BY BERTHA WALTON FEARING

NOTES TO JUNIOR SUPERINTENDENTS: Tell the Juniors the week previous that this week they will go on an imaginary voyage. Then this week have a map of Europe drawn on the blackboard, drawing faintly over this the outline of a ship. This is a voyage to the lands of the Reformation. Many of your Juniors will already know something of the Reformation, but arouse a greater interest in that period and those lands through this imaginary trip. Tell the Juniors why you'd like to travel there yourself, and help them to point out in their talks the interesting features that would lead them and others to visit these scenes. This will help to make the Reformation more real to them. You may act as guide, yourself, or appoint certain Juniors to conduct the trip through each country.

Sketch for the Juniors the background of the times of the Reformation. For material, see the talks "The Religious Background," p. 9, and "Europe on the Eve of the Reformation," pp. 9, 10. Parts of the latter may be assigned to the Juniors.

Symposium: "Traveling With the Reformers," p. 9.

Flag Drill: In an encyclopedia or dictionary you may find pictures of the flags of the different nations. Have the Juniors paint or draw with crayon on heavy paper copies of the flags of the countries discussed in this program. These may be tacked on short poles—according to the size of the flags. A very pretty flag drill may then be worked out, each Junior wearing a band or badge showing what country his flag represents.

If it is not convenient to have this in the form of a drill, the persons giving the talks might carry the flag of the country they represent, or the room might be decorated with flags for the occasion. Interesting facts and stories may be found in the "World Book" or in any good encyclopedia under the word "flags."

Story or Dialogue: "Mary Jones and Her Bible." Ask a Junior to give a five or ten minute synopsis of this story, taking it from this year's Junior Reading Course book, "The Story of Mary Jones and Her Bible." Or this might be made more interesting if given in dialogue form—giving scenes from chapters in the book—high lights of the story. In introducing this, impress on the minds of the listeners that the incidents connected with this story did not happen during the Reformation, but that this is typical of how difficult it was to obtain a Bible to read or study in those times. Be sure that the Juniors understand this so that they will not gain the impression that this is really a Reformation story.

Talk: John Knox, the Scotch Reformer

The most distinguished figure in the history of the Scottish Reformation is that of John Knox. Neither the place nor the date of his birth is settled beyond dispute, but most historians favor Giffordgate, a suburb of Haddington, near Edinburgh, as the place, and 1513 as the year. Very little is known of his ancestral lineage, but his father, William Knox, was of fair, though not distinguished, descent.

Knox received his early education in Haddington, and later studied at the University of Glasgow, although there is no evidence that he was graduated from this institution. Prior to 1540 he was ordained to the priesthood, but employed himself in private tutoring. He first publicly professed the Protestant faith about the end of 1545. The immediate instrument of his actual conversion was the learned and amiable George

Wishart, an ardent preacher of the new faith, who, after a period of banishment, returned to his native country, where in 1546 he perished at the stake.

Knox followed Wishart everywhere and constituted himself his bodyguard, and this close association led to the firm resolve to dedicate his life to the promulgation of the true principles of Christianity. Soon after the death of Wishart, Knox was called to the Protestant ministry at St. Andrews. In 1547, while he was residing in the castle of St. Andrews, which was a place of refuge for many Protestants, an army of papists assisted by the French fleet, captured the castle and its inmates, and for nineteen months Knox was confined as a slave on board the French galleys. The hardships to which he was subjected during this time resulted in injury to his health. On his release he learned that he could be of little use in his beloved Scotland, owing to the existing state of the country, so for nearly ten years he devoted himself to ministerial labors in connection with the Reformed Church in England and on the Continent.

In 1559 Knox returned to Scotland. The time was a critical one. During his absence the seeds of the Reformation had yielded abundant fruit, the members of the Reform Party had become more numerous, and the party was more aggressive and better organized. Mary Queen of Scots was wielding mighty power throughout the country, in her determination to crush Protestantism.

Knox at once became the leader of the Reformers, preaching against idolatry with the greatest boldness. The power of God attended his message, and the result was the purging of the Catholic churches and the destruction of monasteries. Later on, the doctrine, worship, and government of the Roman Catholic Church in Scotland were overthrown, and Protestantism became the established national religion.

John Knox was frequently called into the presence of the queen, who was bitterly opposed to his cause, and most hostile in her attitude toward him. History records the circumstances attending five personal interviews between Queen Mary and John Knox, and it is apparent that the queen was no supple opponent, and that the attitude of John Knox was ever unyielding, and that the spiritual power attending his life was strongly convicting. The queen at one time said she feared the prayers of John Knox more than she did the bayonets of the enemy. Those were days in which momentous issues were at stake, requiring a courageous, plain-spoken prophet of reform, and not a smooth-tongued courtier, catering to the queen's demands.

In his later years, Knox was ever a tower of strength in the rapidly growing Reformed Church, and he died as he lived—full of faith. There is still preserved in Edinburgh the little house in which John Knox died, November 24, 1572, at the age of fifty-nine years. The place is known as "John Knox's House," and is visited by thousands who revere the name of this noble servant of God.

The two master qualities of Knox were faith and courage. His days were spent in preaching, and his nights in writing letters. His voice like a great trumpet rang through the land, inspiring the lukewarm with zeal and the timid with courage. With his heart of love filled with holy zeal, he cried out, "Give me Scotland, or I die," and the world well knows how God answered his prayers. Well might Seventh-day Adventist youth emulate his example in carrying forward the great work of reform committed to us in our day and generation.

E. F. HACKMAN.

Song Story: A Reformation Hymn

THE forty-sixth psalm inspired Luther to write his best-known hymn, "A Mighty Fortress." According to one commentator it was written probably in 1521, and soon became the favorite of the people. "It was one of the watchwords of the Reformation, cheering armies to conflict, and sustaining believers in the hours of fiery trial." This hymn was a great comfort to the Protestant people, and soon became the national hymn of Germany, Luther's enemies in the Roman Catholic Church declaring that all the German people were singing themselves into Luther's doctrines, and that his hymns persuaded more people than all his writings and sermons. Of the thirty-six hymns which Luther wrote, none were as well loved as "A

Urge your members to attend camp meeting this summer.

Mighty Fortress." It is typical of the music of the Reformation period.

(After this story has been told, sing this famous hymn, No. 681 in "Christ in Song," asking the Juniors to think especially of the meaning of the words. Question them as to why they think it was such a help and comfort to the people during the Reformation.)

Luther's Battle Cry

WHEN Luther answered, "Here I stand,"
He knew he stood on holy ground,
The ground that brooke no compromise
With falsehood wheresoever found.
Though men exclaimed, "Recant! Deny!"
"Tis written!" was his battle cry.

"I cannot," so he boldly said,
"Do otherwise." And undeterred
His conscience bade his tongue confess
The truth of God's inerrant word.
Though men declared that he should die,
"Tis written!" was his battle cry.

"So help me, God!" There lay the strength
That rocked an empire, rocked the world,
And made the gospel banner wave
In all its glory wide unfurled.
"Amen!" he said; "Amen!" we say:
Lord, crown Thy word with victory!

—W. M. Czamanske.

The Singing World

(Program for Week Ending June 17)

BY H. B. HANNUM

NOTES TO JUNIOR SUPERINTENDENTS: Emphasize the thought that song "is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. . . . The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another."—*Education*, pp. 167, 168.

This program might well be turned into an informal study of the hymn book. "Christ in Song" is suggested for use.

Scriptures: Psalms 95, 96, 98, 100.

Talk: "How Song Has Helped," see Senior Program, p. 10.

Talks: "Music at Home and Abroad," see p. 11.

Talk: "How Can Songs Mean More to Me?" Write this question on the blackboard before the meeting begins; ask the members of the society to think along this line during the meeting, and be ready to offer a suggestion in this discussion. Suggestions for this part of the program may be found in the talk, "Our Attitude Toward Song," under the Senior Program, p. 10. Help the society members to realize the value of the great hymns of the church.

Symposium: Some Famous Hymn Writers

(The material here given may be supplemented by your public library. After each writer is presented, sing, read in unison, or have the person presenting the topic read a favorite hymn suggested by the talk. The songs referred to may be found in "Christ in Song.")

ISAAC WATTS: Watts is often called the "Father of English Hymnody" because he was one of the first great hymn writers whose hymns are still admired and sung. He was born at Southampton, England, in 1674. He was a gifted child and a diligent student in school. In religion he differed from the views of the Established Church, holding firmly to the views of the Nonconformists. One Sunday young Watts found fault with the hymns which were being used in the church of which his father was pastor. Some one said, "Young man, give us something better." This was a challenge to Watts which resulted in the steady stream of hymns which poured from his pen for years.

The hymns of Watts are dignified, sincere, reverent, and suggestive of the majesty of God. Notice these characteristics as you read over some of his hymns, such as "When I Survey the Wondrous Cross," "Our Help in Ages Past," "Am I a Soldier of the Cross?" and "Before Jehovah's Throne."

CHARLES WESLEY: One of the greatest writers of hymns of all time is Charles Wesley, the brother of the great preacher,

John Wesley. In fact, Charles was just as effective a preacher as John through the many beautiful hymns he wrote. Wesley's theme was the love of God, and he delighted in picturing the Saviour's love and His Kingship. He was born in 1707 in Epworth, England, received his education at Oxford, and became a minister in the Church of England.

During his long ministry he wrote six thousand five hundred hymns, many of which are still in use. Perhaps the best known are "Hark! the Herald Angels Sing," "Jesus, Lover of My Soul," "Love Divine, All Love Excelling," and "Oh, for a Heart to Praise My God!"

Henry Ward Beecher said: "I would rather have written that hymn of Wesley's, 'Jesus, Lover of My Soul,' than to have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it. That hymn will go on singing until the last trump brings forth the angel hand; and then, I think, it will mount up on some lip to the very presence of God."

RAY PALMER: Palmer is regarded by many as the greatest hymn writer that America has produced, and his hymn "My Faith Looks Up to Thee," as the greatest hymn of American origin. At least, it is a hymn of the first rank. Palmer was born at Little Compton, Rhode Island, in 1808, and was graduated from Yale in 1830. He served as pastor of several churches. When he was only twenty-two years old he wrote "My Faith Looks Up to Thee." He says of this, "I gave form to what I felt by writing, with little effort, these stanzas. I recollect I wrote them with very tender emotion, and ended the last line with tears. I composed them with a deep consciousness of my own needs, without the slightest thought of writing for another eye, and least of all of writing a hymn for Christian worship."

With little thought he placed the manuscript away in his pocket memorandum book, where it remained for a year or more, until one day Dr. Lowell Mason met him on the streets of Boston and asked him if he did not have something to contribute to a new hymn book which he and Rev. Thomas Hastings were soon to issue. He produced this hymn from his pocket notebook and made a copy of it for Dr. Mason, who went to his room and immediately wrote for it the now familiar tune called "Olivet." A few days later Dr. Mason met the author and said, "Mr. Palmer, you may live many years and do many good things, but I think you will be best known to posterity as the author of "My Faith Looks Up to Thee."

This hymn has been translated into many different languages, and is a favorite throughout the world. The first stanza is a prayer for conversion and consecration; the second is a prayer for perseverance, zeal, and love in Christian service; the third is a prayer for sustaining grace and divine guidance.

SABINE BARING-GOULD: "Now the Day Is Over," and "Onward, Christian Soldiers," are the two best-known hymns of Baring-Gould. After his education at Cambridge, Baring-Gould became a minister in the Church of England. This is how he came to write "Onward, Christian Soldiers:" "One Whitmonday, it was arranged that our school should join forces with a neighboring village. I wanted the children to sing when marching from one village to another, but couldn't think of anything quite suitable; so I sat up at night, resolved that I would write something myself. 'Onward, Christian Soldiers,' was the result."

What Do You Do in Your Free Time?

(Program for Week Ending June 24)

BY BERNICE CASEY

NOTES TO JUNIOR SUPERINTENDENTS: Every person should have a hobby. If all one's time is given to one thing, he is sure to become narrow in his interests. Hobbies might be directly related to a person's regular work or in opposition to it—something that will rest him from his regular line of work. If all work is indoors, he will want to do something outdoors in his free time. Point out to the Juniors that a vacation spent in doing something worth while is just as much fun as time that is idled away, without accomplishing anything that will be of value. Hobbies can have several values. First, the fun that can be gotten out of them, the creative power that can be put into them, the physical value that can be derived

Are your members becoming well acquainted with the missions in Ruanda and Urundi?

from outdoor hobbies, and the religious value that can come in the creation of anything that is beautiful or useful. The friendship hobby is a good one to be taken up by a person who is inclined to live apart from others. Making friends is an art.

Scripture Lesson: 1 Samuel 16:23; 17:40.

Scripture Roll Call: Ask the Juniors to bring to meeting texts that give the hobbies of boys and girls in Bible times.

Quotations: "If time be of all things the most precious, wasting time must be the greatest prodigality, since lost time is never found again."—*Benjamin Franklin.*

"Leisure is time for doing something useful."

Symposium or Dialogue: "My Hobby." Have five or six Juniors tell how they would carry out a certain hobby. For suggestions see the Junior Handbook, pp. 87-115. Have them name several: Bird Study, Flower and Fern Study, Music, Needlecraft, Carpentry. If they can produce models of things already made, so much the better. This can also be given in dialogue form by having the Juniors seated and one come in with something he has made, saying, "I am going to follow this as a hobby," or, "One of my neighbors wants one of these, and I am going to make it for her as a friendly act;" then have him tell how he made it. Hobbies the boys and girls learn may be the very things they will need to know in their work in the mission field.

Songs: "Junior Song Book," Nos. 7, 84, 32.

Superintendent's Talk: The Value of Spare Moments

THE story is told of two men who worked at the same trade in a large factory. Each had an hour off for noon and each used it in accomplishing a definite purpose. One of these two mechanics used his daily leisure hour in working out his invention of a machine for sawing a block of wood in almost any desired shape. When he completed his invention, he sold the patent for a fortune.

The other man spent an hour each day during the most of a year in teaching a little dog to stand on his hind feet and dance a jig. At last accounts he was working ten hours a day at the same trade and at his old wages, finding fault with the fate that made his fellow workman rich while leaving him poor. Spare moments may bring benefits to the mind as well as the purse, if applied to that which, in the end, will be useful.

Talk: Riding a Hobby

THE dictionary says of a hobby that "it is something which occupies one's attention unduly, or to the weariness of others." Either one or both of these definitions may be true; especially if the hobby in question is ridden too hard or too far afield. My idea of hobbyhorse riding is that it should engage a person's interest during spare time and in disquieting moods. What is hobby riding for most of us may be a business with some. Stamp collecting, for instance, is pursued by quite a few people as a means of livelihood; but to most of us it is done for fun and whatever educational profit we may gain thereby.

Leisure Time.—All of us have time that bears heavily on our hands. My children often say to me, "Daddy, we haven't anything to do." Filling in such moments when we haven't anything especially to do, or when the mind and nerves are tired at doing the required duties which bring us in a living, is where a good hobby rides to our rescue. With the working day shrinking to as few as five to six hours, the need of one sort of hobby or another is apparent. There would be less discontent, less fretting, less worrying, fewer unhappy homes, fewer suicides, and fewer of a lot of wicked things, if people were trained in riding a hobby along some pleasant bridle path.

Everybody Has a Hobby.—Miss Erna D. Bunke sent a questionnaire to one hundred prominent business and professional men and women asking for their favorite hobbies. On the basis of 97 replies out of the 100 letters sent out Miss Bunke contributed an article on "My Hobby Is Hobbies" to the *Survey*. Among other things she wrote: "Nearly everybody had more than one hobby, and even those who started out with, 'I'm sorry to say I have no hobby,' ended up by mentioning two or three very definite hobbies." She adds this bit of wit at the end of one of her paragraphs, "Hobbies are as unaccountable as their riders." . . . If you actually are hobbyless, I'd advise that you adopt or create one. . . .

Profit of Hobby Riding.—This is the chief concern in the study of our topic. What profiteth a man to ride a hobby? David was certainly benefited by his ability in the use of the harp, otherwise a javelin might have pierced his mid-section at the hands of the angry Saul. Music was one of David's favorite hobbies. The hurling of stones with the aid of a

slings was another. He learned to play a harp and to throw stones while occupied in tending his father's sheep.

I'm not assuming that the mere possession of some hobby will definitely result in saving the life of any one of us, but I am positive that it will mean greater happiness and contentment for all of us, and even add to our years. When a doctor prescribes sunshine and air to a patient, he as much as says for him to go jump on the back of a hiking hobby.—*Luther League Review.*

Story: Masterpiece From Fragments

SOME years ago a great artist in mosaics lived and worked in Italy. His skill was wonderful. With bits of glass and stone he could produce the most striking patterns that were valued at thousands of dollars. In his workshop was a poor boy, Govinni, whose business it was to clean up the floor and tidy up after the day's work was done.

One day Govinni came to his master and timidly asked, "Please, Master, may I have for my own the bits of glass you throw upon the floor?"

"Why, yes, my boy," replied the artist. "They are good for nothing."

One day the master entered a storeroom seldom used, and in looking around, came upon a piece of work carefully hidden behind the rubbish. At that moment Govinni entered the door. He stopped short on seeing his master.

"What is this?" cried the artist.

"Please, Master," replied Govinni, "it's only my poor work! You know you said I might have the broken bits of glass you threw away."

This boy with an artist soul had gathered up the fragments, and patiently and lovingly he had wrought them into a wonderful work of art.—*Selected.*

Story: The Gossip Quilt

"WHAT a beautiful quilt!" exclaimed Aunt Julia. She was watching Bonny make her bed, and the quilt had attracted her attention.

"It is a pretty pattern, isn't it?" said Bonny.

"It surely is. Who made it?"

"I did."

"You!" Aunt Julia smiled inersdulously. "I didn't know that girls did such things nowadays."

Bonny laughed. "Well, this is a special kind of quilt. This is a gossip quilt. You know how it is when you hear something about some one; it's just natural to tell your friends. It isn't anything bad, but often it's something that they'd rather not have told. It's a bad habit, carrying tales, and I decided I was going to break myself of it. So I started this quilt, and evsry time I heard something about some one that I felt I shouldn't repeat, I just came up here and pieced a quilt-hloek instead of running to the phene or over to a friend's house to tell the news."

"And you are glad now that you didn't tell those things?" asked Aunt Julia.

"Glad! I should say I am. Just think of the time I would have wasted. Here I have a beautiful quilt to shew for my time; otherwise I wouldn't have had anything but the knowledge that I might have repeated things that had hurt others. And it's not only that you're hurting others; you are also hurting yourself by wasting your time."—*N. C. Tracy.*

My Aim

To grow a little wiser day by day,
To school my mind and body to obey,
To keep my inner life both clean and strong,
To free my life from guile, my head from wrong,
To shut the door on hate and scorn and pride,
To open up to love the windows wide,
To meet with cheerful heart what comes to me,
To turn life's discords into harmony,
To share some weary worker's heavy load,
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone;
To help those whom I meet along life's way,
This would I pray, dear Lord, from day to day,
For then I know my life will ever flow
In peace until it be God's will I go.

—*Author Unknown.*

OUR FOREIGN MISSIONS

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

From Out of Battakland

FOR years our missionaries were not permitted to work in Battakland, Sumatra. Missionary G. A. Wood, in a recent letter, tells of added territory now being opened to us:

"About the time your letter arrived, I received a permit to carry on our work in all Tapanoei. This embraces Toba, Angkola, Mandeling, and the Mas Islands. How good God is to us! We came to a section of Toba, where we have had a company of fifteen baptized believers since last June, chiefly the result of the work of one of our brethren who was formerly a student at Sipogoe (English) school. His father and mother and his wife are of the number baptized. I began that evening a series of public meetings. The humble home is not large enough to accommodate all who come. New Year's Day we had a feast in commemoration of the liberty recently granted, so that this message may be proclaimed where it has so long been debarred.

"We cannot increase our paid laborers, but we are aiming to lay responsibilities upon reliable members, who are capable of carrying forward the good work in their neighborhoods. In this way we shall try to occupy as much territory as possible. I am glad to see our members anxious to lift in this way. God will surely bless them, and reward them with souls for their hire."

The Report They Brought Back

HERE is the report two boys brought to Missionary S. M. Konigmacher after a visit along the Portuguese border in Barotseland, Africa. They were gone so long that alarm was felt for their safety:

"They crossed thirteen rivers, following along a larger one. They held services in ninety-four villages, in most of which no teacher before had been seen. They brought back two ngombos [witch doctor baskets] and five pipes, and lighted four fires [the burning of heathen gods]. They reported finding some people who used neither tobacco nor beer. The reason they were so late was, they waited in the villages until the people came from their work, then they held services with them. This means nearly a thousand villages visited this year."

"The Foundation of God Standeth Sure"

(Concluded from page 2)

was meant by Daniel's words, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." They knew the only sanctuary then standing was in heaven, and so all their disappointment sorrows were wiped away, and they were able once more to plant their feet solidly upon the Scriptural foundation of a "Thus saith the Lord," understanding what actually *did* take place upon that disappointment day. Thus equipped with sound Bible proof explaining their disappointment, not only were they able to silence their opponents, who heaped derision and scorn upon them as deluded fanatics, but with holy joy they saw that it was God who had led them out thus far. And the light of their experience thus set up by God at this the *beginning* of the third angel's message movement, is truly to brighten the advent pathway until it meets the glory streaming out from the gates of the heavenly city at the journey's end.

No wonder Satan attempts to cast out his smoke screen to distort and mystify the plain yet wonderful Bible truths concerning Jesus' ministry in the heavenly sanctuary. But be not deceived. The sanctuary truth is made by God one of the very foundation stones in His third angel's sealing message movement, and it still stands sure. Men may direct their attacks against it, as war has been waged against God's Sabbath truth; but they shall not prevail. In so doing, such only confederate with that adversary set forth as "the accuser of our brethren." Rev. 12:10. Those joining in such efforts to confuse and mislead others, not only do not serve God, but instead "displease God." Like other apostasies, this effort shall come to naught. Even if those thus confederating against God's truth should appear clothed in angel robes, beware of them. "Ye shall know them by their fruits." They may

Opening a New Mission in Papua

IN the English section of New Guinea, now known as Papua, a new general mission headquarters is being opened about twelve miles east from Port Moresby. For years our training school has been at a place called Bisiatabu, near Port Moresby, not a very good location, but now a better site has been found. Missionary W. N. Lock will tell us about it:

"Seven years ago Mea Peruka came to Bisiatabu from a village on the coast called Tubuselei, some twelve miles east of Port Moresby. He soon made known the fact that he had some land near the coast that he wanted to give to the mission, so that we could open a mission in his district. We made application for some land, but did not succeed in purchasing it, owing chiefly to arrangements made by other mission bodies with the government. Believing that in the Lord's own good time He would open the way for us if this is where we should locate, and feeling impressed to try again, we made application a year ago for this same land. About six months ago we received word from the government that our application had been granted.

"It seemed fitting that Mea should go with us to open this station, in that this had been his burden since he came to us. So about two months ago we took Mea with three other boys to make a start on our new mission site. When the people first came down to the coast, they sat on the sand and said it was like sitting on a mat, so they called it 'sand-mat.' *Miri* is the word for sand, and *geda* the word for mat. So this new station situated one and a half miles from the shore is known as the Mirigeda Mission.

"A little description of the place will be of interest. After a pretty walk from the seashore along the Mirigeda Creek, we come to a hill, known as Nagina. On this hill is where we are building our houses. On climbing to the top of this hill, which is about 130 feet above the river, or about 200 feet above sea level, we are able to get a very fine view of the landscape, including the ocean. Looking north, commencing at the foot of the hill, is a fine flat of about 100 acres of very fertile soil. Here is where we are busy making our mission gardens, to provide food for our students as soon as we are ready to commence school. Looking east, we see a beautiful valley backed by high mountain ranges. Looking west, the eye meets a large lagoon, which appears to be evergreen and restful to the eye. Then south one views the green winding creek down to the ocean, where islands out from the shore meet the eye. Altogether the outlook is very pleasant, and with plenty of hard work the place will become an excellent mission site, and we hope a very profitable one in finding and training souls for the kingdom of God."

MISSION BOARD.

profess to be bugling out an important *Gathering Call** to the true followers of Christ to come out of the remnant church to join them. But "be not deceived." The credentials of divine leadership cannot be found among them. God's three-angel-message movement will end victoriously. And with it will be found a commandment-keeping company of united, delivered ones upon the sea of glass, when the conflict with the adversary inspiring all apostasies, shall forever be ended.

"The church, soon to enter upon her most severe conflict, will be the object most dear to God upon earth. The confederacy of evil will be stirred with power from beneath, and Satan will cast all the reproach possible upon the chosen ones whom he cannot deceive and delude with his satanic inventions and falsehoods. But exalted 'to be a Prince and a Saviour, to give repentance to Israel, and remission of sins,' will Christ, our representative and head, close His heart, or withdraw His hand, or falsify His promise?—No; never, never. God has a church, a chosen people; and could all see as I have seen, how closely Christ identifies Himself with His people, no such message would be heard as the one that denounces the church as Babylon [from which Christ's true ones must be called out]. God has a people who are laborers together with Him, and they have gone straight forward, having His glory in view." "When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square [of their own], and turn the weapons of warfare against the church militant, *be afraid of them*. They do not bear the divine credentials. God has not given them any such burden of labor. . . . How is it that men can be so deceived as to imagine that the loud cry consists in calling the people of God out from the fellowship of a church that is enjoying a season of refreshing? O, may these deceived souls come into the current, and receive the blessing, and be endued with power from on high."—"Testimonies to Ministers," pp. 20, 22, 23.

T. E. B.

*A paper by this name issued monthly from Riverside, California, and mailed promiscuously to Seventh-day Adventists, even though not ordered. Its many arrogant and false charges and its challenges may well be compared with a work anciently carried on by the enemies of God's people while the Jerusalem walls were in building, and the reasons for not replying thereto, as found in Nehemiah 6:1-10.