

The Church Officers' Gazette

VOL. XX

JULY, 1933

No. 7

The Church Officers' Gazette

Issued monthly
Printed and published by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
at Takoma Park, Washington, D. C., U. S. A.

SUBSCRIPTION RATES

Yearly Subscription \$.90
Clubs of two or more copies to one address, one year75

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

Church Officers' General Instruction Department

Special Appointments for the Month of July

Home Missionary July 1
Educational—Elementary Schools Offering July 8
Midsummer Offering for Missions July 22

Dealing With the Erring

THE Saviour gave very explicit instruction on how to deal with one falling into some error, even sin, both to the one trespassed against and to the church as a whole.

Peter raised the question one day when he asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" And then the astonishing answer was given, "I say not unto thee, Until seven times: but, Until seventy times seven." Matt. 18:21, 22.

This forever settles the attitude of the one sinned against. He should exercise continually that spirit of love and merciful kindness which underlies true forgiveness toward him who has inflicted the injury or done the wrong. And herein lies the foundation principle enjoined upon the whole church in seeking to win the erring one unto repentance and restoration. Not merely "until seven times" is the repentance to be accepted and true forgiveness bestowed, but until "seventy times seven" shall repentance be welcomed and acknowledged.

It is this point of the erring one's *repenting* of his fault or sin, that presents the objective in all this instruction. If he shall *repent*, "if he shall *hear thee*," when you go to him alone, the Saviour says, "Thou hast gained thy brother;" the whole victory is attained. The difficulty lies in leading the offender to that place where in true humility he is willing to seek the forgiveness of the one injured. If the offender does not or will not come, then the one wronged is to go to him and talk it over with him alone.

"Do not suffer resentment to ripen into malice. Do not allow the wound to fester and break out in poisoned words, which taint the minds of those who hear. Do not allow bitter thoughts to continue to fill your mind and his. Go to your brother, and in humility and sincerity talk with him about the matter. Whatever the character of the offense, this does not change the plan that God has made for the settlement of misunderstandings and personal injuries. Speaking alone and in the spirit of Christ to the one who is in fault will often remove the difficulty."—*"Testimonies," Vol. VII, p. 261.*

Go to him alone. Go soon. At first the matter may be easily adjusted. Go before the rivulet becomes a turbulent stream.

The whole occasion for giving offense may rest upon a misunderstanding. Go in the humble spirit of the Master. This of itself may remove the rubbish which was the occasion of the trouble and clear away the mist enshrouding it, with the result that perfect understanding shall be brought about. Some confessions may be due from you. Be ready to offer them, "considering thyself also," the word says. Paul counted himself as not having reached perfection. Few if any of us today have attained unto it. Repentance serves to beget repentance, humility, and meekness—a like spirit in the one being approached.

"If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18:16, 17.

This faithful and continued effort at reconciliation is for the purpose of bringing the erring one to repentance. Salvation is ever bound up with true repentance and sorrow for sin on the part of the sinner. Esau could not be rescued because he found "no place of repentance." But we are told:

"If the erring one repents and submits to Christ's discipline, he is to be given another trial. . . . However aggravated may have been his offense, if he yields to the striving of the Holy Spirit, and by confessing and forsaking his sin, gives evidence of repentance, he is to be forgiven and welcomed to the fold again. His brethren are to encourage him in the right way, treating him as they would wish to be treated were they in his place, considering themselves, lest they also be tempted."—*"Testimonies," Vol. VII, p. 263.*

If, on the other hand, the wrong doer refuses the sincere efforts of the one, or the two or three others, and of the church to bring him to repentance and restoration, the last remedy must then be administered by the church—the withdrawal of the hand of fellowship.

"If he will not heed the voice of the church, if he refuses all the efforts made to reclaim him, upon the church rests the responsibility of separating him from fellowship. His name should then be stricken from the books. No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrong doer shall be removed from the church books, until the instruction given by Christ has been faithfully followed. When this instruction has been followed, the church has cleared herself before God. The evil must then be made to appear as it is, and must be removed, that it may not become more and more widespread. The health and purity of the church must be preserved, that she may stand before God unsullied, clad in the robes of Christ's righteousness."—*Id., pp. 262, 263.*

"Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."
T. E. B.

False Sympathy

It is a beautiful thing to carry a tender heart and a mind that can sympathize with the weak and weary. This the world's Redeemer did at all times. But for the willful transgressor He had only words of rebuke.

Sometimes we allow our feelings to warp our judgment. Our knowledge is very imperfect, and apart from divine guidance we are sure to step out of the way. Should friendship and feeling step in, we too often let them rule our decisions and make the wrong appear less sinful.

Peter went to sit among those who were deriding the Christ, and he went down. He lost his faith under the wrong influences in the enemy's camp. When we go and sit among those who deride or criticize the message, we also will go down.

False sympathy is an unwise thing, and it injures both the one who lends himself to it and the one for whom it is expressed. Solomon, the wisest of kings, fell into sympathy with his heathen wives, and lost his hold on God. Not one of them was ever converted by his leniency. Yet the work of God was

greatly dishonored, and his own standing lost to the people of God.

Many warnings reach us through the "Testimonies" on this point. We would do well to take heed.

"There are ever to be found those who will sympathize with those who are wrong. Satan had sympathizers in heaven, and took large numbers of the angels with him. . . . Many are the souls that have been destroyed by the unwise sympathy of their brethren; for, because their brethren sympathized with them, they thought they must indeed have been abused, and that the reprover was all wrong."—*Testimonies*, Vol. III, pp. 328, 329.

"They were sharers in the crimes of the men to whom they had given their sympathy, and with whom they associated."—*Id.*, p. 354.

"You have been unfortunate in sympathizing with the disaffected, whose course has been in opposition to the work that the Lord, through His servants, was doing. . . . The wrong men have had your sympathy."—*Id.*, Vol. IV, p. 228.

"Those who by their unwise sympathy encourage men in rebellion when their self-love is smarting beneath merited reproof, are not the friends of God."—*Id.*, p. 180.

"In almost every case where reproof is necessary, there will be some who entirely overlook the fact that the Spirit of the Lord has been grieved, and His cause reproached. These will pity those who deserved reproof, because personal feelings have been hurt. All this un sanctified sympathy places the sympathizers where they are sharers in the guilt of the one reproofed."—*Id.*, Vol. III, p. 359.

A volume might be presented on this subject, but these quotations will show to the thoughtful mind the danger that lies in voicing a false sympathy when the frown of disapproval would be more fitting for the course of error chosen.

It is right for every church member to sympathize with the erring, the weak, the discouraged, and those who are out of the way. But the feeling that would sympathize with rebellion is not of God.

After Korah, Dathan, and Abiram had been swallowed up in the earthquake because of their rebellion, the congregation murmured against Moses and Aaron. They said, "Ye have killed the people of the Lord." Num. 16:41. But that cry was only the result of a false sympathy, and it brought evil to the whole congregation, causing the death of more than 14,000 people, and had not Moses pleaded for them, all would have been destroyed.

God is still ruling among His people, and He would have them recognize His plan in guiding His people through church and conference regulations. No false sympathy should lead us to rebel against the decisions of His governing body.

R. HARE.

The Kindly Tongue

RECENTLY my attention was called to an article entitled, "A Kindly Tongue." Mention is there made of a church which organized a "League of the Kindly Tongue," adopting for its pledge, "I purpose to abstain from unkindly speech and as often as possible to speak in the spirit of Christ to strangers, friends, or kin, words of cheer, courage, or counsel."

Even as ministers and workers we are liable to the temptation of unkindly speech.

"Not until you feel that you could sacrifice your own self-dignity, and even lay down your life, in order to save an erring brother, have you cast the beam out of your own eye, so that you are prepared to help your brother. Then you can approach him, and touch his heart."—*Mount of Blessing*, p. 184.

As said Booker T. Washington, "I resolve that I will permit no man to narrow and degrade my soul by making me hate him."

"We cannot afford to live on the husks of others' faults or failings. . . . He who scatters the seeds of dissension and strife, reaps in his own soul the deadly fruits. The very act of looking for evil in others develops evil in those who look."—*Ministry of Healing*, p. 492.

Shall we not all become members of the league of the kindly tongue?

H. A. LUKENS.

Keep Sweet

"Do troubles oppress thee? Let God be thy stay.
'Tis easy to sigh, but 'tis better to pray.
Thy sunshine will come in His own blessed way;
So trustingly try to 'keep sweet.'"

Home Missionary Department

THE MISSION OF THE PRINTING PRESS IN WORLD EVANGELISM

Suggestive Program for First Sabbath Home Missionary Service

(July 1)

OPENING SONG: "The Grand Old Story of Salvation," No. 34, in "Christ in Song."

PRAYER.

MISSIONARY SECRETARY'S REPORT.

OFFERING FOR CHURCH MISSIONARY WORK.

DEVOTIONAL STUDY: "The Literature Ministry."

SONG: "Wonderful Words of Life," No. 74 in "Christ in Song."

READING: "Tallest Pulpit in the World—the Printing Press."

ENLISTING FOR A GREATER LITERATURE MINISTRY: An Appeal by the Church Missionary Secretary.

CLOSING SONG: "Silent Messengers," No. 696 in "Christ in Song."

BENEDICTION.

Note to Leaders

Literature ministry is one of the most prominent features of laymen's evangelism, and every leader and every member of the church of Christ, from the oldest to the youngest, should be intensely interested and occupied in the proclamation of the third angel's message through the printed page. The field of literature distribution is unlimited, and there is a place and a work for all. In the great army of gospel colporteurs—men and women who devote their entire time to the sale of subscription books—there is always room for fresh recruits, and no greater soul-winning work is to be found in the entire program for finishing the work of God on earth. For the church members who cannot devote their entire time to the colporteur work, there are other methods of service adapted to the time and the circumstances of each individual. For example: (1) The magazine work. (2) The Home Bible Study League work, which includes both personal house-to-house distribution and sending literature through the mails accompanied by personal correspondence. (3) The King's Pocket League—promoting widespread distribution of tracts as a daily practice. (4) Tract Racks—placed in public buildings and by the wayside, and kept filled with all varieties of missionary periodicals and tracts. (5) The Home Workers' Band—church members who devote a portion of their time regularly to the sale of small books, such as the Crisis Series, the all-message book entitled, "Our Changing World," and an attractive line of children's books.

No greater or more important work can be found, and we ask each minister and church elder to search out those in his congregation who are not already engaged in literature ministry in some form, and help them to get started in the work. It is true that the printing press is God's light carrier and vehicle of intelligence, and may appropriately be termed "the tallest pulpit in the world," but the product of the printing press can become effective in its mission only through the personal service of the gospel messengers who go forth to scatter the seed.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

Tallest Pulpit in the World—the Printing Press

By C. E. WEAKS, Associate Secretary,
General Conference Publishing Department

IN the city of Strasbourg, France, there stands a fitting monument to the memory of the man who was one of the leading architects in the construction of what is today recognized as the world's tallest pulpit—the printing press. That man's name was Gutenberg.

The monument represents Gutenberg holding in his hands a tablet bearing the inscription, "Let there be light;" and these words are truly significant, for the invention of printing has meant the dawn of a new day in the dissemination of the glorious light of the gospel. Luther well said: "Printing is the latest and greatest gift by which God enables us to advance the things of the gospel."

At the bottom of the statue are found four reliefs in bronze, one on each side of the monument, each giving silent but powerful emphasis as to the power of the press in uplifting humanity and molding public sentiment.

Relief No. 1 represents a class of children with open books before them, receiving instruction under the guidance of teachers. Where would our educational system be today were it not for the printing press?

Relief No. 2 shows a company of slaves with fettered hands extended, while teachers gather the books from the Gutenberg press, and with them break the fetters and set the captives free.

Relief No. 3 represents a multitude of heathen on their knees with their backs turned upon their idols, and receiving from the hands of the missionaries books fresh from the press.

Relief No. 4 shows a company of representatives from each of the great nations of earth, dressed in native costumes, with outstretched hands receiving books passed to them from the press.

Truly the printing press is the world's tallest pulpit, and the message proclaimed from this pulpit reaches to earth's farthest bounds. Through this great agency which God has given for the proclamation of His truth, it is possible for the gospel to be heard even in those lands that are closed to the preaching of the gospel by the living witness.

One of those so-called "closed lands" is Tibet, but the yak caravans that have come down from the heart of Tibet through the high passes of West China to Tatsienlu, the city where our mission station is located, have carried back with them in their cargoes the printed message which has come from the little mission press which Dr. J. N. Andrews set up in that far western outpost of China. Tibetans who have crossed the high Himalayas into northern India, have gladly received literature from one of our missionaries traveling in those parts, which he had brought with him from Tatsienlu to scatter among the travelers who penetrated India from Tibet.

Afghanistan's doors are closed to the living preacher, but today the voice from the world's tallest pulpit is being heard even in that dark land. Not long ago one of our colporteurs working in Bengal sold some of our literature to a Mohammedan who was just returning to his home in Afghanistan, and promised to place the literature in the hands of his people. Soon the colporteur will find entrance into Afghanistan, to water the seeds of truth already planted there and establish the work.

But this tallest gospel pulpit in all the world becomes the chief target of the enemy seeking to destroy the truth of God. In the days of Martin Luther, the monks exclaimed: "We must root out printing, or printing will root us out;" and surely in the days of the Reformation everything possible was done to destroy this God-given art. But all the wrath of the enemy served only to advance rather than hinder the gospel, for it was in the order of God that the world should receive the light of truth largely through the agency of the printing press. While hundreds of faithful colporteurs died as martyrs, their places were quickly filled by others who loyally carried on, and thus the work of the Reformation spread. The hooks and tracts coming from Luther's pen, while he was confined in the castle of Wartburg, were conveyed by willing hands to the remotest parts of Europe. The historian states: "The press was destined to make a breach in the Roman fortress. Luther had prepared a mine, the explosion of which shook the Roman edifice to its very foundation."

Our colporteurs today, in some parts of the world, are meeting the same opposition that was encountered in Luther's day, and often are made the special objects of attack on the part of the opponents of truth. In one field where we had ninety colporteurs at work, according to latest reports, eighty of these workers had been imprisoned or driven from the field by governmental edict. Nevertheless the work goes forward.

It is interesting to note the impression which is made upon the minds of our antagonists, by the literature work being carried on. The following notice appeared in public print not long ago:

"Seventh-day Adventists carry on a very clever propaganda to win converts to their faith. The most powerful lever in winning people is the kind of literature they produce. It is written in a very subtle way, creating on the part of the people a strong desire to read more of such literature, until they are fully persuaded of said doctrines. The Seventh-day Adventists are our greatest enemies, for they are undermining the belief of our church members. We don't mind their preachers so much, but it is their literature which gives us the trouble. We find it everywhere."

(Concluded on page 4)

The Literature Ministry

(Devotional study, arranged by C. J. Ritchie)

QUESTION: What does the Lord say of His gospel messengers in these last days?

ANSWER.—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:7, 8.

QUES.—How important is the work of circulating our publications?

ANS.—"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Testimonies*, Vol. IV, p. 390.

QUES.—What prophetic statement concerning our literature work was made in the year 1848?

ANS.—"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'"—*Life Sketches*, p. 125.

QUES.—How and why was our denominational publishing work established?

ANS.—"Our publishing work was established by the direction of God and under His special supervision. It was designed to accomplish a specific purpose. . . . The publications sent forth from our publishing houses are to prepare a people to meet God."—*Testimonies*, Vol. VII, pp. 133, 139.

QUES.—How does God design that the publications shall be used?

ANS.—"If our papers, tracts, and books, expressing the truth in plain Bible language, could be widely circulated, many would find that they are just what they want. But many of our brethren act as though the people were to come to them or send to our offices to obtain publications, when thousands do not know that they exist. God calls upon His people to act like living men, and not to be indolent, sluggish, and indifferent. We must carry the publications to the people, and urge them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books you offer. You cannot regard them too highly."—*Id.*, Vol. IV, p. 392.

QUES.—What is being accomplished in the world through our publications?

ANS.—"There is a great work to be done in the day of God's preparation, in devising and executing plans for the advancement of His cause. Our publications should have a wide circulation; for they are doing a great work."—*Id.*, p. 600.

QUES.—What call comes to us at this hour?

ANS.—"We have been asleep, as it were, regarding the work that may be accomplished by the circulation of well-prepared literature. Let us now, by the wise use of periodicals and books, preach the word with determined energy, that the world may understand the message that God gave to John on the Isle of Patmos. Let every human intelligence who professes the name of Christ testify, 'The end of all things is at hand; prepare to meet thy God.'"—*The Colporteur Evangelist*, page 10.

QUES.—In what specific ways are we bidden to circulate the literature?

ANS.—"Let literature be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails."—*Gospel Workers*, p. 353. "Let the leaflets and tracts, the papers and books, go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity. Sell what you can, and lend or give them away."—*Christian Service*, p. 151. "When you write to a friend you can inclose one or more [tracts] without increasing postage. When you meet persons in the cars, on the boat, or in the stage, who seem to have an ear to hear, you can hand them a tract."—*Testimonies*, Vol. I, p. 552. "The sisters can work efficiently in obtaining subscriptions for our periodicals, in this way bringing the light before many minds."—*Christian Service*, p. 151. "Let them engage in the good work of selling our books."—*The Colporteur Evangelist*, p. 40. "In every important place there should be a depository for publications."—*Testimonies*, Vol. I, p. 473.

QUES.—What encouraging assurance is given to all who engage in the distribution of literature?

ANS.—"The publication of truth is God's ordained plan, as a means of warning, comforting, reproving, exhorting, or convicting all to whose notice the silent, voiceless messengers may be brought. Angels of God have a part to act in preparing hearts to be sanctified by the truths published, that they may be prepared for the solemn scenes before them."—*Testimonies*, Vol. I, p. 590.

Tallest Pulpit in the World—the Printing Press

(Concluded from page 3)

Another opponent said: "The greatest difficulty I have is to meet the influence of their publications. It is like the lice and frogs of Egypt,—it is on every shelf and in every crack and crevice of the houses wherever I preach, and the arguments are so plausible that they invariably lead the unwary astray. There is little remedy for one who reads those books."

Let us thank God for such ringing testimonials as to the influence of our literature.

A few of the many advantages in literature evangelism may be referred to as follows:

Through this agency we can reach people in their own homes, by their own firesides, and in the quiet hour the message of truth can be thoughtfully and prayerfully considered. There are many people who will not attend a religious meeting, but who will gladly read a book in the quiet of their own homes. A few months ago I was in a city where a public evangelistic effort was being held. The night I was present, the hall was packed, about 500 people being in attendance, and the evangelist was delighted because so many had come out to hear the sermon. But this was in a city of 500,000 inhabitants, and my thoughts turned to the vast throng who were not brought within range of the evangelist's voice. This is the situation everywhere, and the colporteur is appointed to search out in the highways and byways those who will not come to the public service and who must be reached through personal contact.

The message of the printed page can be repeated over and over. It is so easy to forget what we hear, but a book or periodical may be read as often as desired, and it always tells the same story, no matter how often repeated. We are told that "the printed page is essential in rooting and grounding people in the truth;" and we know that reading and rereading over and over again does "root and ground" souls in the message. How important this is in days like this, when Satan is doing his utmost to unsettle minds and destroy souls.

Not every one can be a preacher, but all can take the books which have been written by our clearest thinkers and most forceful speakers and writers, and place them in the hands of the people where they will give the message in a forceful and effective manner. I understand that Elder Uriah Smith, the author of that wonderful book, "Thoughts on Daniel and the Revelation," was once asked, "How many sermons would you have to preach in order to cover the ground that you have covered in the book you have written?" and after careful thought, he replied, "I would be obliged to give about eighty lectures, in order to teach the truth as it is found in the book." This would mean six lectures a week for a period of three months. What a privilege is ours, to take that book, and many others, which contain so many present truth sermons, and place them in the home circle as silent preachers of God's message for the hour.

Our literature work is a line of endeavor which calls for the time and talents of all our people, and Seventh-day Adventists are known the world around because of their activities with the printed page. Some years ago a lady was studying the third angel's message with a Bible worker, and having observed that nearly every Seventh-day Adventist she had come in contact with carried a supply of literature to sell or give away, she said to the Bible worker, "There is one question I would like to ask before I am baptized, and that is, Is it really true that every one who becomes a Seventh-day Adventist must become a colporteur?" While the colporteur work is not one of the tests of church fellowship, yet it is one of the fruits which appear in every truly converted life, whether he be a full-time colporteur, or one who scatters the printed matter through the various channels of contact.

The need of the hour is for a larger use of the printed page. We are told in the writings of the Spirit of prophecy that it is "in a large degree through our publishing houses" that the work of the angel who comes down with great power and lightens the earth with his glory, is to be accomplished. But our presses and our publishing houses are effective only as the believers in the advent message are faithful in placing the literature in the hands of the people. God is willing to

bestow His blessing upon every one who will enter wholeheartedly into this literature ministry, which yields such abundant results.

We need many more regular colporteurs,—men and women who will enter the field and devote all their time and strength to the work of placing our books in the homes of the people. God is calling for such workers. We read:

"A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers."—*The Colporteur Evangelist*, p. 26.

My brother, my sister, are you one of those who was at one time enjoying the privileges and blessings of the colporteur ministry and whom God is now calling back to the work? Or are you among those whom He is calling to volunteer for service now for the first time?

We need magazine workers. This is a magazine-reading age. Many of our people, and particularly our sisters, could do a great work by entering our towns and cities with the *Watchman*, *Signs of the Times*, *Life and Health*, or other of our magazines. Some years ago one of our sisters, who was a widow, and very poor in this world's goods, felt impressed that she ought to engage in some definite work for God. She began by investing five cents in tracts. These tracts she sold, and the money received was again invested in literature. Soon her capital increased so that she was able to order a few magazines, and from month to month the size of her order grew until she had a standing order with one of our publishing houses for 1,600 magazines a month. The example of this sister should lead to many more such successful workers.

Not only do we have our books and magazines, but many pamphlets, periodicals, and tracts, which furnish gospel ammunition for every pair of hands. Our literature, we are told, is to fall on the world like the leaves of autumn; and this means that our presses should be running night and day, to provide the literature warning the world of the soon coming of our Saviour. This calls for personal service on the part of every believer in the message, to help scatter the literature as fast as it comes from the presses.

Pointing down to our time, the Scripture reads: "The Lord gave the word: great was the army of those that published it." Ps. 68:11. It is indeed a great honor to be enlisted in the army of those who publish abroad the word which the Lord has given for this day and generation. The call for volunteers is sounding through the land. All who have not enlisted should do so. There is a place and a special work for every one within the ranks of this great literature army; the Captain of our salvation is with us, leading on to victory; and soon the work will be finished, and all who have been faithful in service will share in the great reward.

A Tribute to Seventh-day Adventist Literature Workers

MR. HENRY M. PORTER, a wealthy philanthropist of Denver, Colorado, and author of the book entitled, "Christianity and Science Versus Paganism and Idolatry," refers to the work of Seventh-day Adventists in the following manner:

"Seventh-day Adventists have established a chain of publishing houses that belts the globe. These plants—fifty-eight in number—are located at strategic points throughout the earth, so that the various language areas can be reached most advantageously. At the present time they are issuing their literature in approximately 145 languages and dialects, and their goal is ultimately to have every man studying the gospel message in his own tongue.

"Seventh-day Adventists distribute most of their book literature from door to door. More than 2,700 colporteurs every day traverse the highways and byways of the world, taking the printed page from home to home. These missionary salesmen sail along the waters of the Amazon into the interior vastness of Brazil; on muleback they go among the valleys of the high Andes; afoot they trudge the lonely jungle trails of Burma and Java; astride a bicycle they pedal from village to village

on the wide African veldt; by wheelbarrow they wend their way among the rice fields of China; on sleigh they visit the far-flung farms of Canada by winter; up and down the streets of the teeming metropolises of the world, everywhere and every time, with no heat too hot, no cold too frigid, no mountain too high, no stream too deep, do these dauntless and consecrated literature ambassadors of Christ go in the blessed ministry of the printed page.

"And what is the fruitage of their labor of love? Thousands in all parts of the world are every year learning for the first time of the love of Jesus Christ and the beauty of Christianity as a religious system."

Testimonials to the Value of the Printing Press

DR. L. R. SCARBOROUGH, evangelist, professor, and author, says:

"The printing press is one of God's mightiest agencies in human uplift. 'The pen is mightier than the sword.' Many Christian workers have not yet rightly valued and utilized the power of the printed page. In civilized lands now its power is next to omnipresence. The mails search out the corners in every land, and go laden with light and power. Every line of enlightened activity pays tribute to the printer. His art is indispensable to hope-carrying life. The preaching of the gospel is indispensable, and cannot be done away with without irreparable loss to the world's salvation. Teaching and the teacher are necessities of life to the cause of righteousness and intelligence. The preacher and teacher alike are dependent on the printer and his art.

"The triumphs of printing fill the world in many lines, but the chief crown of the printer is his service in sending out God's word. The Bible in the hands of the common people has done more for civilization and man's redemption than probably any other human agency. The brain of man owes its best renaissance to the accomplishments of the printing press. The heart of man can never pay its dues to the blessing of the 'leaves of life' sent out from the printer's hands. If the printing press were destroyed and no substitute found, one generation would send mankind back to aboriginal darkness. This is strong, but not too strong. The printing press is God's light carrier and vehicle of intelligence."—*"With Christ After the Lost,"* p. 120.

Dr. J. R. Mott, in his book entitled, "The Evangelization of the World," states:

"The printing press has greatly multiplied the power of the church to disseminate Christian truth. One of the marvels of the success of the church in the first generation is that so much was accomplished without printed books. In those days few individuals owned a copy of the Scriptures. The Old Testament writings could be found rarely outside the synagogue. The method of spreading a knowledge of the word of God was almost exclusively by oral instruction. The apostolic writings came into existence comparatively late, and their circulation progressed slowly. For centuries after the time of the early Christians, to own a Bible was the privilege of princes, churches, and monasteries.' It required years to write out a complete Bible. Even sixty years ago printing was done on hand presses, and only from one to two hundred impressions could be made in an hour. The invention of the linotype, the results of which Gladstone predicted would be 'equally extensive and beneficent to mankind,' enables one operator to produce severalfold as much composed matter as any regular typesetter. . . . At the beginning of the nineteenth century, Bibles were very expensive, and consequently very scarce. Carey's first Bengali Bible sold at about \$20. A Bengali Bible can now be purchased for a few cents. The price lists of the various Bible Societies show that in hundreds of languages the New Testament can be obtained for a mere pittance. No mechanical or serious financial difficulty, therefore, stands in the way of giving the Bible at once to every family under heaven."

A New Book for Missionary Workers

A NEW book on personal work, entitled "Fishers of Men," may now be obtained for 50 cents, through Book and Bible Houses. Missionary leaders will find a fund of valuable information and experience in this book.



Experiences in Literature Ministry

In the Early Days.—In the year 1881 a Russian Seventh-day Adventist brother living in Milltown, South Dakota, became greatly burdened to return to his native land, that he might make known to his countrymen the message of truth which had come to him. No one regarded this brother as a suitable missionary to send abroad, but the Lord can use a very weak instrument to do a great work. By persistent effort, the man secured sufficient money to take him nearly to the Crimea, and in order to procure funds for the rest of the journey he sold his boots for cash, and went on, carrying with him his precious bundle of tracts containing the good news of the third angel's message.

Immediately he began his work of handing out the tracts. An impediment in his speech hindered him from talking freely, so as he handed out the tract he would say, "I cannot read this very well; will you please read it to me?" Many of those who consented to read the tract to him became interested in what they read, and asked to keep the tract. It was in this very simple way that literature was scattered throughout the German colonies in the Crimea.

Was anything accomplished by such endeavor? Yes, indeed. Years after this true missionary had died, the leaders of our organized work entered the territory, and on all sides they heard the story of a good old man who came from America and scattered the printed page. A group of thirteen Sabbath keepers were found, living up to all the light they had, and standing as a living monument to the prayerful efforts of this humble pioneer in literature ministry. God has promised that His word of truth shall not be void or unfruitful, "but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11. The sower of the gospel seed may not see the fruitage of his labor, but he may safely trust in the promise, and await the glad harvest day.

On the U. S. Gunboat.—Elder Leo Odom, at present engaged in evangelistic work in Spain, relates his experience in learning of the truth, as follows: "While serving on one of Uncle Sam's gunboats, anchored in Oriental waters, I was stationed to guard the ship's ladder to see that no Chinese came on board. I stepped away from the top of the ladder for a moment, and when I returned I found a roll of Seventh-day Adventist literature lying on the deck. I observed that it contained religious papers of some sort, and rushed about the boat to find out who had left them, but no one knew anything about it, and I have never learned who the distributor was. I decided to sort out the papers, passing out duplicate papers to the crew, and keeping a full set for myself.

"For a long time I had been longing for something different than the reading matter available on the ship, and as I read these papers my hungry soul was satisfied. As soon as I reached port where I could make inquiry, I got in touch with Seventh-day Adventist missionaries, and learned many things about their work and message. The missionary advised me to enter an Adventist college when I returned to America, and I did so. When I left the school, I entered the colporteur work, and later was sent to Porto Rico as field secretary. It was a great privilege to me to be engaged in the literature ministry, for it was through this ministry that the truth reached me and changed my whole life."

Just how that package of papers came to be placed on that boat and almost at the feet of an honest searcher for truth, no one but the person involved knows, but the result goes on and on. This is just another instance of how the Lord watches over the printed messages and places them in the right hands.

The Church Missionary Service

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

Suggestive Missionary Service Programs

July 1

MISSIONARY TOPIC: Literature in Public Libraries.

TEXT: Matthew 13:31, 32.

SUGGESTIONS: It is estimated that there are 4,111 public libraries in the United States, and there ought to be at least 4,111 paid subscriptions for one or more of our truth-filled magazines constantly kept intact. These public reading centers are frequented by thousands daily, and offer an excellent opportunity to place the message of truth before vast reading audiences. One of the missionary responsibilities of every church is to see that the public library is furnished with a year's subscription for one or more of our truth-filled magazines. Let us not pass by this open door of direct contact with the studious-minded, up-to-date readers in every community. All that is required is the small subscription price for the *Watchman*, *Life and Health*, *Signs of the Times*, or *Liberty*, and the placing of the order with the publisher, and then all through the year our good magazines will occupy a prominent place on the public library reading tables.

July 8

MISSIONARY TOPIC: Bible Work by the Laity.

TEXT: Ephesians 4:11, 12.

SUGGESTIONS: How many have never given over one Bible study? We believe that comparatively few hands will appear in response to this inquiry, for there has been a great awakening among God's people, and hundreds of our church members are beginning to sense in a new and solemn way the meaning of the times in which we are living and what God requires of each and every one who believes the truth for this time. Bible training classes in every church enable the lay members to receive practical instruction in the preparation and giving of Bible studies, and experienced workers lead the members of the classes into the field of practical demonstration. Cottage meetings and Bible studies are being held each week by thousands of lay members, and a rich harvest of souls is the result.

Surely it is an inspiration to be among that company which the servant of the Lord saw in vision, and concerning which she wrote as follows: "In visions of the night representations passed before me of a great reformatory movement among God's people. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God."—"*Testimonies*," Vol. IX, p. 126.

If there are any church members anywhere who have not yet joined this company of "hundreds and thousands . . . seen visiting families and opening before them the word of God," this is the time to enlist recruits. If you desire help in organizing a class of instruction, or in giving instruction, confer with your conference home missionary secretary for the most immediate and most practical counsel and advice.

July 15

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: 1 Corinthians 3:9.

SUGGESTIONS: The third Sabbath in each month is reserved for the personal experiences of Christian workers. All should have something to relate, and although not all can testify in one meeting, the time should be allotted to different ones at each service. Actual experience is the key to enthusiasm and success in service, and that which has been accomplished or begun by the local church members is of greatest interest. If it becomes desirable to refer to the experiences of other missionary workers, the items on page 5 will serve a good purpose.

July 22

MISSIONARY TOPIC: Report From the Home Bible Study League.

TEXT: 2 Corinthians 5:14, 15.

SUGGESTIONS: Wherever there is a Home Bible Study League operating in the church, an interesting report will be available at this time. Encourage the members of the league to tell what they are doing, and let the church missionary secretary give a summary for the first six months of the year. By way of encouragement we refer in this connection to a recent report by Brother H. D. Middleton, who is a live wire in the Home Bible Study League work as carried on in the Lacombe (Alberta) church. He writes as follows:

"During the year 1932 the church used 13,000 pieces of missionary literature and made direct contact with more than 600 people. We find that nearly all these people pass the papers on to others after they have read them, which means that many additional people receive the warning message. Eleven persons are keeping the Sabbath as a result of reading the good papers that have been sent out during the year. We are following up the literature, in many cases, with Bible studies by mail. The literature prepares the way for the ministers to hold series of meetings. We now have two places where the interest awakened is making a strong call for a minister to come and begin an evangelistic effort. I believe the only way whereby the work will be finished is by all taking hold of it. I often wonder how we can hope to get into the kingdom if we are not trying to bring in others."

We rejoice with Brother Middleton in the good work which has been accomplished by this Home Bible Study League, and we share with him the anxiety as to what will be the result if we do not try to bring to others a knowledge of the truth. The Home Bible Study League is a very practical method of soul winning, and every church member should be an active worker. Send for the leaflet known as No. 15 of the Home Missionary Series, which will furnish full information.

July 29

MISSIONARY TOPIC: Sermons of Daily Life.

TEXT: Matthew 5:16.

SUGGESTIONS: "Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity. . . . The truth for this time is to appear in its power in the lives of those who believe it, and is to be imparted to the world. . . . The new life, which makes men and women Christlike, is to be lived."—"*Testimonies*," Vol. IX, pp. 21-23.

As an example of how the life may speak even louder than words, the following incident is to the point:

"The preacher closed his sermon with an earnest and eloquent gospel appeal. Among the score or more who responded was a woman of wealth and social distinction. She asked permission to speak a word to the audience, and this is what she said: 'I want you to know just why I came forward tonight. It was not because of any word spoken by the preacher. I stand here because of the influence of a little woman who sits before me. Her fingers are rough with toil, the hard work of many years has stooped her low; she is just a poor, obscure washwoman, who has served in my home for many years. I have never known her to become impatient, speak an unkind word, or do a dishonorable deed. I know of countless acts of unselfish love that adorn her life. Shamefacedly let me say that I have openly sneered at her faith and laughed at her fidelity to God. Yet when my little girl was taken away, it was this woman who caused me to look beyond the grave and shed my first tear of hope. The sweet magnetism of her life has led me to Christ. I covet the thing that has made her life so beautiful.' At the request of the preacher, the little woman was led forward, her eyes all streaming with glad tears; and as the preacher said, 'Friends, let me introduce to you the real preacher of the evening,' the audience arose in silent, though not tearless, respect."

The sermons of daily life are of primary importance, for there are thousands of people who can understand the language of deeds better than words.

"I'd rather see a sermon than hear one any day;
I'd rather one would walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but example's always clear.
The best of all the preachers are the men who live their creeds;
For to see good put in action is what everybody needs."

—Selected.

THE MISSIONARY VOLUNTEER SOCIETY

Officers' Page

July Topic: Great People With Great Purposes

Points on the Month's Topic

THE weekly topics for this month bring a definite responsibility to the young people of the Seventh-day Adventist denomination. When the topic is announced for the week to follow, set them to thinking about their own relation to that particular phase of life and service. Make room in the meeting for practical expression or discussion of the results of their thinking. Make suggestions such as these:

1. What effect will my loyalty and patriotic spirit have upon my everyday associates? upon those in authority?

2. Many people think Seventh-day Adventists are only a small sect, limited to a few localities. Do I know that it is a world-wide movement? Encourage the reading of our own papers—read and know! Am I willing to sacrifice and suffer for my faith as do many in other lands?

3. Do not stop with the Christian heroes pointed out in the third program for the month. Suggest books to read. Who knows what heroes, what martyrs for Christianity, may be among the youth in your own Missionary Volunteer Society. Help them to understand that the brave and heroic thing is to stand for the right. "Death before dishonor or the transgression of God's law, should be the motto of every Christian."—*"Testimonies," Vol. V, p. 147.*

4. These are times when we need to know how to get up and go on, no matter how many times our efforts meet with failure. That is true greatness! It will be an encouragement to your young people in after life if they keep a notebook of "encouragements." This could contain jottings on success in spite of failures, answers to prayers, and God's daily unsolicited blessings.

E. E. H.

A Glimpse of August

Topic for Month: "Saved to Serve"

SENIOR

- August 5. Subpoenaed to Witness.
- August 12. The Rule of the "Golden Rule."
- August 19. When a Friend Fails You.
- August 26. Preach What You Practice. (Including Sabbath)

JUNIOR

- August 5. Subpoenaed to Witness.
- August 12. Does the Golden Rule Work?
- August 19. When a Friend Fails You.
- August 26. Why Have a Sabbath?

Dialogue: Responding to the Call

SCENE: Five Volunteers, seated, discussing the serious conditions in the mission field, and the urgent need for more workers.

FIRST VOLUNTEER (looking up from reading a letter): We just must raise our \$17,000 for Africa this year! The situation in the Congo Union Mission is serious. The work in that union is growing faster than the workers know how to keep up with it. Some of the workers are carrying heavier burdens than they should carry, and these burdens are growing heavier all the time. If relief does not come to them, they cannot hold the work together.

SECOND VOLUNTEER: You are right. We must do all we can to help [sighs], but I don't see where the money is coming from. We have so many to help right here in our own community. There is little crippled Tim, and Grandma Peters, and—

THIRD VOLUNTEER (interrupts): Yes, but they're like our own home folks. We must do something for others besides our own. And Tim will be one of the first to give his 5 cents a week. He always finds a way.

FOURTH VOLUNTEER (who has been reading the letter with the First Volunteer): Why, we haven't worked as our missionaries do. Just listen. Elder H. Monnier, who is head of the Rwankeri Mission Station in Africa, writes to Elder C. W. Bozarth, the superintendent of the Congo Union Mission: "The crushing weight of rapidly increasing work compels me to write to you to plead with the brethren at the division to consider most seriously the need of another worker here at Rwankeri."

SECOND VOLUNTEER: Where's Rwankeri? [All turn to map.] Why that's part of our Missionary Volunteer territory. What else does he say? [Moves nearer Fourth Volunteer and tries to read from letter.]

FOURTH VOLUNTEER (continues): He says: "We have to face a situation that brings considerable anxiety together with its joys. The people look up to us for the truth. The

fields are ripe to harvest, but we are unable to care for them. As you know, we have entered whole-heartedly into the evangelistic effort this year, though we feared the responsibilities that were to be added to those we had already to carry. We have gained close to 1,000 new converts so far this year. Some of these come from the borders of the Kivu district [Second Volunteer springs to the map]; others from the south. It is impossible to leave them alone. The enemy has been infuriated by our success, and to say the least, those new centers demand much of my time.

"I look forward to the time when it will be possible to make use of our own native forces to cope with the situation. However, it is necessary to remember that we are unprepared for the large demands that come to us. Thousands of souls plead for the gospel, and we must turn them away. We can neither take them in, nor can we help them with evangelists and teachers to give them the bread of life. Our young people need training. It is essential."

SECOND VOLUNTEER (interrupts): Here's Kivu,—that's in our territory also. [Wipes his brow and sits down as though deeply burdened.]

FOURTH VOLUNTEER (continues to read and all interrupt at intervals with gasps, "Oh, he can't do all that," "We must help," etc.): "Besides school work that takes my time from 6 A. M. to noon, I must look after the work in general, shepherding the best I can my large flock of over 2,000. Then I have to do translation work. I must preach, and instruct those that share the responsibilities with me. I must do office work and keep in touch with the government. I must keep the station in shape. In saying all this, I do not mean to complain, but simply cannot hold on any longer. Elder Bozarth, I feel deeply the need of spending more time on my knees as my responsibilities increase, but I find I am losing ground through being submerged with regular duties. I most urgently plead with the brethren to help me. Do not let the tremendous work facing this field be spoiled for lack of sympathy. Maybe somewhere else a worker could be spared, but as to this field, the one we call for to take over the school work is needed at once.

"I realize that we are living in hard times—money is short and there is faint hope of increasing our forces. I would keep from sending this S O S if I could help myself."

THIRD VOLUNTEER: What a shame more workers cannot be sent over to help Elder Monnier. His responsibilities are indeed far too many for one man to carry. We must pray earnestly for the work and worker in this far-away field.

SECOND VOLUNTEER: Yes, we must pray, but we must work, too, in order to send money for helpers over there.

FOURTH VOLUNTEER: Listen to this. Brother Monnier says: "Urgent calls for help come from the Ramera district. [Locate on map.] As our boys visit families over there, they repeatedly come back with the same urgent call."

The Missionary Volunteers are visiting families, and teachers and preachers are needed. Remember how we wanted a minister to bind off that schoolhouse effort we ministerial students held. And these young people don't have the education and training we had.

SECOND VOLUNTEER: I have here a letter from Elder Bozarth, superintendent of the Congo Mission; and he says: "I had spent six months at Ramera in 1920 before the Belgian Mission took the place over, and ever since we have had a good number of young people coming from that district. Several of our Christians here are from over there. Now they plead for a teacher and a place where they can meet together. Quite a large number of Christians from the Belgian Church know about the truth we preach and want to join us. A number of them who had, started to keep the Sabbath, but the European missionary there acted very much like a government official and stopped them by force."

ALL VOLUNTEERS: Oh, we must not lose them!

SECOND VOLUNTEER (continues reading): "Now it seems as though changes have taken place, and those people plead that we do not leave them all by themselves, but that we send some one to instruct them more fully, and that we get for them a place where they can get some kind of building."

FIFTH VOLUNTEER: Oh, that we had the money with which to send more teachers to this needy field!

FOURTH VOLUNTEER (reading Elder Monnier's letter): Five Hundred!

FIRST VOLUNTEER: Five hundred what? I wish I could give \$500.

FOURTH VOLUNTEER: Why, it's Elder Monnier's letter. See here. He says: "I have sent Petero over to the Bugoye territory to see in regard to the awakening reports from over there. I understand that large crowds of people meet together to hear

(Concluded on page 12)

Have you presented all the material possible on the M. V. Mission Enterprise?

Senior Missionary Volunteer Meetings

Patriotic Characters

(Program for Week Ending July 1)

BY HEBER H. VOTAW

NOTES TO SENIOR LEADERS: Be sure that the Seniors understand the true meaning of patriotism today. Help them to apply it practically in their own lives. Note the practical suggestions for everyday living, which are given in the note to Junior leaders, and adapt the principles to the Seniors.

Poem: "Patriots," p. 12.

Songs: Nos. 115, 112, 95, 151, 235, in "Gospel in Song."

Talk: Romans 13:7

THERE is an abundance of Scriptural exhortation and commandment to the Christian to render loyal, patriotic obedience to civil government. The Pharisees sought on one occasion to entangle Christ in His talk, and make it appear that He taught opposition to earthly governments. They asked Him: "Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not?" Perceiving their purpose, He replied, "Show Me the tribute money." When a Roman penny was brought, He said, "Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:17-21.

A good Christian must be a good citizen. The commands to render unto Cæsar the things which are Cæsar's, and unto God the things which belong unto Him, were both spoken by the same divine Master. The Bible teaches that while our first duty is to God, our second is toward our fellow men. Governments are but organizations of men for the purpose of mutual protection and benefit.

The great apostle Paul, in writing to the church at Rome, emphasized the obligation toward civil rulers which every one should recognize. (Read Rom. 13:7.) There is a certain respect that is due offices of trust and responsibility; and though, because of the frailties of humanity, such positions may sometimes be held by unworthy men, the Christian should exercise great care lest in opposing those who are unworthy, he appear to hold in small esteem the office itself. Bitter, even cruel and unjust, criticism is often heaped upon hard-working public officials. How much better it would be if prayers should be made "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:2.

A fine tact and courtesy, inspired no doubt by Paul's recognition of the honor that is due to men in positions of authority, is shown in the recital of his appearance before various civil rulers, when the Jews sought to have him condemned by the Roman power. Paul is before the governor. He has been accused of seeking to stir up strife and sedition, and is called a "pestilent fellow,"—one who sought to profane the temple. When the governor beckoned unto him to speak, Paul said, "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself." Acts 24:10. Decision in the case was deferred. Later Felix heard Paul again, and was so impressed that he trembled. Finally, unwilling to decide Paul's case, Felix left him to his successor, Festus. Festus, in turn, talked to King Agrippa about him. The latter expressed a desire to hear the man for himself. Paul's defense before the king is a masterpiece. (Read Acts 26:1-23.) So persuasive was Paul that Agrippa finally said, "Almost thou persuadest me to be a Christian." (Read all of chapters 23 to 26 in the preparation of the program.)

That Paul appreciated his privileges as a citizen, as well as his duties, is clear. Once when the Jews had caused a tumult and he had been arrested, the chief of the Roman captains ordered him to be scourged, but Paul inquired, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" Acts 22:25. This so frightened the chief captain that he said

to Paul, "With a great sum obtained I this freedom." Paul said, "But I was free born." Denying that he was one who stirred up strife, he declared, with apparent justifiable pride, that he was "a citizen of no mean city." Acts 21:39.

There is a legitimate pride of country. There is a place for sincere gratification when one's native land becomes known as an asylum for the oppressed of other lands; when unselfishness prompts the leaders to give themselves without reserve for the general good; when honesty, sobriety, and industry characterize the people; when opportunities offer hope to all, and citizens recognize their obligations toward their state. But if one is fortunate enough to live in an especially favored land, it is a cause for gratitude to God. It should never be taken as a justification for overweening pride or boasting or for despising those of other nations.

Talk: Real Patriots

(Further material may be found in such Reading Course books as "Lives That Lift," "Heroines of Service," "Stories of Grit," "Hands Around the World," and "The Book of Missionary Heroes.")

Too often honor and homage have been given only to the military leader. There is something about the success of armies in brilliant engagements, or the skill in strategy of a hard-fought campaign, which captures the imagination. The uniform of the fighting man, the pomp of military parades, the subordination of the individual to the group as a whole, put a glamour upon military pursuits that is lost in the important but more prosaic paths of peace.

It would be impossible to think of the United States of America without thinking of Washington, known as the Father of His Country. His success at arms, achieved with a small number of untrained troops, poorly equipped, leads to his ranking as a great general; but no courage which he manifested in the field required more firmness of character than a number of the momentous decisions which he made in launching the country upon a successful life. When others had forgotten the cost of America's freedom and sought to make him supreme ruler, he refused the honor, and established a precedent which has not been broken. His work as presiding officer of the convention which framed the Constitution, led men to give up selfish considerations for the common good. That he recognized the right of every man to enjoy religious liberty, is evidenced by this quotation from a letter which he wrote: "I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution."

Another who never served on the field of battle for his country, but who nevertheless occupies a unique position among its historical figures, is James Madison. But for his writings and his activities, many of the rights which we now enjoy would probably not have been secured to us. He prepared and introduced the first ten amendments to the Constitution, because he felt that the original articles of this famous document had not provided sufficient guaranties for civil and religious freedom.

If we turn from America, the lessons we may learn are similar to those taught by the men of our own country. Who can think of France without thinking of Napoleon and his marshals; but who dare to say that these brought more luster to the name of France than did Pasteur, who spent his life in the endeavor to banish disease and reduce suffering?

Who can think of Italy without recalling the military exploits and sacrifices of Garibaldi to unite all the provinces of Italy under one head? But whether his name will be remembered longer than that of Marconi, the electrician and inventor of a system of wireless telegraphy, is extremely doubtful. In 1907 Marconi established transatlantic wireless telegraph service for public use between England and America.

England's history would not be complete without mention of Wellington and Nelson. Neither can we think of it without the great statesman Gladstone; or William Pitt, the first Earl of Chatham, and the "Great Commoner."

Turning to German history, the gigantic figure of the statesman Bismarck, who brought into being the German Empire, looms before us. He was known as the "Iron Chancellor," and he was a remarkable figure; but who can say that all of his triumphs will cause his name to be remembered longer than that of Röntgen, the discoverer of the X-ray? This scientific worker's accomplishments have wrought benefits excelled by the deeds of no military hero.

In Statuary Hall in the Capitol building in Washington, each of the forty-eight States is permitted to place statues of two of her outstanding sons. California's contribution is unique. She has not placed there any of the men who aided in freeing her from Mexico, nor has she honored the one who discovered the gold that led to the rush of 1849. Rather she has chosen two clergymen,—one a Catholic priest and one a Protestant minister—as having done the most for the general good of the State. They have been chosen as patriots of the

How many of the "Helpful Books for Your Society," listed on page 7 of the June GAZETTE, do you have?

highest type because of their unselfish service for their fellow men.

Patriotism may have many manifestations, but it can never be coupled with thoughts of self. It is a stranger to such thoughts. The first lesson the Christian learns is to forget self in the service of others, so it should be easy for the servant of Christ to be a good citizen and a real patriot.

Lord, Give Me a Place

LORD, give me a place in the world's great fight,
The fight for the good and the true;
A place where the wrong outrivals the right,
And there's a soldier's work to do.

Help me to grapple some monster wrong
That baffles the good and true,
With a white-hot heart, and a tireless song,
And a far hope ever in view.

Hold fast my gaze to that gleaming height,
Lest, urged by reproach or applause,
I battle more from lust of fight
Than love of a Christlike cause.

And when with earth and its strife I'm through,
Let me leave it a safer place,
With a clearer field for the good and true,
And the kingdom of love and grace.

—Author Unknown.

Makers of the Flag

FRANKLIN K. LANE, born in Prince Edward Island, Canada, became a citizen of the United States, and was chosen by President Wilson to be the Secretary of the Interior. One morning on his way into his office he fancied the flag spoke to him, addressing him, "Good morning, Mr. Flag Maker."

Secretary Lane modestly disclaimed the right to such a title, and the flag assured him that not only he but all who did their work well belonged to the royal order of flag makers, making references to the President, to the members of Congress, to secretaries of departments, and not stopping there, included the farmer, the miner, the teacher, the mother in the home, and even the boys and girls. To this Mr. Lane replied, "But these people were only working!"

The flag replied, with a shout:

"The work that we do is the making of the flag.

"I am not the flag; not at all. I am but its shadow.

"I am whatever you make me, nothing more.

"I am your belief in yourself, your dream of what a people may become.

"I live a changing life, a life of moods and passions, of heartbreaks and tired muscles.

"Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly.

"Sometimes I droop, for then purpose has gone from me, and cynically I play the coward.

"Sometimes I am loud, garish, and full of that ego that blasts judgment.

"But always, I am all that you hope to be, and have the courage to try for.

"I am song and fear, struggle and panic, and emboding hope.

"I am the day's work of the weakest man, and the largest dream of the most daring.

"I am the Constitution and the courts, statutes and the statute makers, soldier and dreadnaught, drayman and street sweep, cook, counselor, and clerk.

"I am the battle of yesterday, and the mistake of tomorrow.

"I am the mystery of men who do without knowing why.

"I am the clutch of an idea, and the reasoned purpose of resolution.

"I am no more than what you believe me to be, and I am all that you believe I can be.

"I am what you make me, nothing more.

"I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation; . . . bright with cheer, brilliant with courage, firm with faith, because you have made me so out of your hearts. For you are the makers of the flag, and it is well that you glory in the making."

Seventh-day Adventists in Other Lands

(Program for Week Ending July 8)

BY EMMA E. HOWELL

NOTES TO SENIOR LEADERS: "Mr. Rasmussen, you are an Adventist, aren't you?" was the question a church school boy put to Brother Steen Rasmussen, Missionary Volunteer secretary of the Southern European Division. "Yes," replied Brother Rasmussen. "Are you an Adventist?" "Yes," said the little fellow, "I am an Adventist, but I am not baptized yet."

"Do you know what it means to be an Adventist?" asked Brother Rasmussen. "Yes," came the quick reply, and his face beamed, "an Adventist is one who believes that Jesus is coming again soon, and who loves the appearing of the Lord, and who prepares for His coming." The little lad's definition was a good one. We are glad that there are loyal Seventh-day Adventists in every land and clime today, and many of them belong with the great characters that are our special study for this month. We shall understand this better after listening to some of the stories of how they are tested and tried, but remain loyal Seventh-day Adventists in lands where religious freedom is prohibited by law, by custom, by family ties.

Scripture Reading: 1 Timothy 4:12-16 and 2 Timothy 2:2, 3.

Pray today for Seventh-day Adventists in general who are struggling to hold up the standard in their own home countries, or in the land where they are laboring for Christ. Then, pray specifically for yourselves, that you may have strong characters, and that your faith may endure until Jesus comes.

Songs: Nos. 115, 221, 225, 241, 253, 292, in "Gospel in Song."

Story: "Breaking Caste in Fiji," see p. 13.

Symposium or Drill: "What It Means to Be a Seventh-day Adventist in Some Lands." If the young people taking part wear the dress of the country each represents, and tell the story in the first person, it will be more interesting. Select five or seven short stories from the *Review and Herald*, such as appear frequently by W. A. Spicer, that illustrate such points as these: 1. Christians not permitted to worship as their conscience dictates. 2. Religious services not permitted to be held. 3. Children required to attend public school six days a week, including Sabbath. 4. Cheerfulness, gratitude, and loyalty amid persecutions by government or home.

Dialogue: "Responding to the Call." See Officers' Page.

Talk: "Breaking Away From the Clan." See *Youth's Instructor* of April 18, 1933.

Talk: The Water of Life in India

IN India, no customs are observed with more care than those connected with the use of water. In the cities, in the villages, at the railway stations, and wherever people live, are seen at least three kinds of water. The difference is not in the taste nor in the degree of cleanliness, but in the mind of the user.

Every Hindu temple has its sacred well, the water to be used only by the Brahman or high-caste worshipers. The Hindu may wash his feet and his clothing in the water of the well without destroying the purity of the water. It will still be good for drinking purposes. But let a Christian, a Mohammedan, or even a low-caste Hindu use water from the well, and it is immediately polluted. Cases have been known where an entire village has become depopulated because of some sacred well's being theoretically polluted. The Mohammedans also build their own wells and keep them exclusively for their own use. These also are carefully guarded against any one who may not be a worshiper of Allah. Then there are public or municipal wells where any one who chooses may come. These wells are patronized by those of the lower class, or out-castes. Christians are usually obliged to use the public wells, although occasionally friendly Mohammedans permit respectable Christians to use their wells, it being considered favorable that we acknowledge one God.

Recently, one of our Indian village preachers encountered opposition from some who were displeased to see the interest in Christianity growing in their village. They determined to find some accusation against the Christian minister. As in the case of Daniel, they could find no real charge against him, so they made a false complaint. They warned the brother to stop using the well from which he had been drawing water. In explanation, he said that the well was public, and that as a citizen of the place he had a right to use the public well. They refused to admit that it was a public well, saying that it was Mohammedan property and that he was polluting it. The opposition became so strong that it became necessary for a district police officer to be called to investigate the case. On the day in which the officer (not a Christian) arrived, the angry villagers appeared in mob form to demand that the Christian be driven out of the village. When the water question was investigated, the officer informed the gathering that the well which our brother had been using was public, and that as a citizen he had the right to claim the protection of the law.

Then the mob became infuriated, and one man said boldly to the officer, "You may permit this Christian legally to use the well, but some morning his dead body will be found outside the village boundary." The police officer immediately

Make a scrapbook of short mission stories from the REVIEW and INSTRUCTOR.

wrote down this man's name, and informed him that if at any time trouble came to our worker, the police would know whom to blame for the trouble. The village then became more quiet.

At this point the Indian preacher himself thought it was time to speak, and his words are worth remembering. He told the angry gathering, "You men may be able to take my life. People have died for their faith in the past, and others are ready to do it now; but please don't make the mistake of supposing that by killing a man or two you can stop the spreading of Christianity."

After a few more words from the police, the crowd dispersed and the men returned home. The interest in the village is strong enough to require that a minister and teacher continue our work there, and up to the present time no harm has been attempted. The work there is continuing, and we hope that many will leave their useless customs and forms of worship and come to the living water, to drink from which is to thirst no more.

E. W. POHLMAN.

Story: Saved From the Bolo

OUR young people, both in the homeland and in far-off mission lands, are giving demonstration of their loyal endurance under persecution and hardship, and are proving themselves good soldiers of the heavenly kingdom.

In my visit to the Far East I have learned of a young girl who, when she first found the Saviour and rejoiced in the advent message, was so cruelly beaten by those in her own home that she will ever bear the scars on her body. In the face of the most terrible threats, this girl went forward in baptism. When the members of her family learned that she had been baptized as a Christian, they determined to kill her, and while some held her fast, others went in search of the bolo (a long knife) with which to cut her throat. But the bolo could not be found; neighbors were attracted by the disturbance, and they came to the rescue. This young woman is now receiving training at one of our sanitariums, and has dedicated her life to service as a missionary nurse.

Not every young person is tested as severely as this young woman was, but all are being tested in one way or another. May every young man and woman who reads these lines strive earnestly to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

J. A. STEVENS.

Heroes of Christianity

(Program for Week Ending July 15)

BY C. LESTER BOND

NOTES TO SENIOR LEADERS: In making arrangements for this program, assign the life of Paul, Peter, and John as some of the Christian heroes to be discussed during the meeting. Consult the index to "The Acts of the Apostles" for pages of comments on heroic and inspiring incidents in their lives.

Later Christian Heroes: Savonarola, Whitefield, Moody, Müller, etc. Consult such books as "Deeper Experiences of Famous Christians," by Lawson; "The Hand That Intervenes" and "Youthful Witnesses," by Spicer; "The Great Controversy," by White. If you do not have some of these books, encyclopedias and your public library will supplement this information.

Vary the program by dividing the society members, perhaps the boys against the girls, and asking each division to report the most interesting and remarkable experiences in the lives of their chosen heroes or heroines of Christianity. Total scores for each side.

Talk: John Wesley

JOHN WESLEY lived so long, he touched life at so many points, and there has been left for us such a mountainous heap of material concerning his career, that it is difficult to give a brief sketch of his life. His life virtually spanned a century. During at least half of that time he was the most active, and historians are now coming to believe that he was the most significant, figure in the life of his nation. To a degree beyond that of any of his contemporaries, he went everywhere and knew everybody. He wrote incessantly. He made it his habit to rise at four every morning, and from his college days he trained himself never to waste a minute throughout the day. Whether he was staying in some inn or

traveling along the post roads in his specially built carriage, he turned to writing. He kept a daily journal that remains our best source for an understanding of eighteenth-century England. In addition, he kept a voluminous secret diary in shorthand. He wrote more than two hundred books and pamphlets; he edited enough others so that his name stands as editor or author of more than 450 separate publications.

With pride of race John Wesley might have coupled, had he been so minded, pride of cultural attainment. He was a scholar, and the son of scholars. His father was a friend of Pope and Dryden and Swift; John was a friend of Samuel Johnson and Benjamin Franklin, and of practically all the members of the circles that moved around them. He was in residence for years as a teacher at Oxford. He was proficient in six languages; his conversation and correspondence with his brother Charles was habitually carried on in Latin. The truth is that John Wesley was as poised, as well trained, as well bred a man as his day produced. And he placed the marks of that personal inheritance and cultural interest deeply on his work.

But under the compulsion of his consuming religious passion, he learned to live, with perfect comfort, in the rudest farmhouses, the humblest cottages, or sleeping under hedges. The older he grew, the more uneasy he became concerning the spiritual outlook for the rich and comfortable, and the more at home with the poor and friendless. And because he so perfectly adapted himself to the conditions of England's common people, it became possible for him to accomplish such marked results in his work.

One fact about John Wesley is sure to impress the most superficial student of his career. He was one of the bravest men who ever lived. In the early years of his work, Wesley's passage about Britain went on to an almost constant accompaniment of riots. Bishops and important leaders of the state church thundered against him from the pulpits; too often the mobs felt that they were therefore given the license to attack the religious innovator. Yet John Wesley never flinched. He never used a weapon, never lifted his hand in self-defense. But the bearing of his head and the flash of his eyes were defense enough.

Wesley was a man who would not quibble at God's command. He endeavored to follow God loyally, himself, and expected absolute obedience to God in the lives of his followers.

Talk: John Bunyan

WHEN one thinks of Bunyan's background, the marvel of his universality appears. His father was a tinker, a craft that Bunyan himself called "the meanest and most despised of all the families of the land."

The Bunyans had been tinkers for generations; they expected to go right on being tinkers. Indeed, they did so. For not only did John Bunyan succeed his father in the mending of pots and kettles, but John Bunyan's son, despite the fame that came to his father, took over the business in due course, and lived and died a tinker in Bedford.

At a little gathering of earnest Christians, John learned for the first time of Jesus' love for sinners, and for the first time realized how wicked he himself was. Looking on from the outside, we might not have thought John so very bad; but looking at Jesus' sinlessness and then into his own sinful heart, John called himself the vilest of sinners. For a long time it seemed to him that God could not forgive him. How happy he was when he realized that the blood of Jesus Christ cleanses from all sin.

Immediately after his conversion, the young tinker joined the Baptist church in Bedford. There he soon showed such remarkable power that the congregation insisted on his assuming the duties of preacher. He preached for five years—soldering pans in the daytime, saving souls at night. Then, in 1660, the Puritan régime having been brought to an end, Bunyan was arrested as a dissenting preacher. The technical charge against him was that he had "devilishly and pertinaciously abstained from coming to church (that is, of course, to the Established Church) to hear divine service, and was a common upholder of unlawful meetings and conventicles to the great disturbance and distraction of the good subjects of the kingdom, contrary to the laws of our Sovereign Lord, the King."

Have you given a Temperance Program in your society? in your community house?

He was held in jail for six years. Upon release he immediately began to preach again, as he had warned his judges that he would, and was clapped back into jail for another six-year term. After his release following another six months' imprisonment, in 1672, he was allowed to preach when and where he chose. From then until his death in 1688 he roamed England, the acknowledged leader of the Baptists. His greatest book, "Pilgrim's Progress," was written during that final six months' term in Bedford jail. A second part was added four years before Bunyan's death. But the greater part of his writing was done in prison.

Bunyan was always a man of the common people. He never overlooked a chance to remind his hearers, and himself, that he was a tinker. Even when the days of his power came, when he was one of the honored men of England, he held himself steadily as a friend and companion of the poor. He was born in poverty; he lived in poverty; he died in poverty. He kept his preaching and his writing on the level of the uneducated. Yet, with all his humility, John Bunyan had a sturdy independence that never deserted him. And with it all, it must be recognized that the driving power behind the man's life was his insatiable passion for souls.

Success—After Failure

(Program for Week Ending July 22)

BY EMMA E. HOWELL

NOTES TO SENIOR LEADERS: All this month we have been studying great characters; that is, characters whom we know as great. "But," asks one, "why don't we hear more about people who work bravely and loyally, but who do it in a small sphere, or whose efforts are not recognized?" Why? Because we do not know them. Records on earth are kept of only the few who from a historical or scientific standpoint achieved. If we could read the heavenly records, who really would be accounted greatest? Doubtless some of these outstanding characters in history and science would be among them, but there would be other names that we do not know, and some of these might be the most successful in the eyes of Him who reads the hearts and motives of men.

Our topic today might be paraphrased, "True Success, in Spite of Failure." Conditions in the present-day world warrant such a study. Hundreds of fine young men and women are apparently failing. Is it worth while to keep one's head up and go on? Make this meeting ring with real encouragement. If we fail, we must think the thing through sanely, decide wherein we can improve our efforts, make sure we are on the right track—and then stick! We cannot afford to be up one day and down the next. Scientists tell us that pigeons can fly for hours at a time without wearying, but if they are made to rise from the ground and fly five or six times in quick succession, they will refuse to rise again, but remain panting on the ground. Once in the air they can keep on for hours, but it requires the most energy to get up. Let us not waste energy trying to achieve the world's standards. Jesus did not possess a single standard by which the world measures success. He had no money; He owned no houses; He had not "where to lay His head"—yet Jesus is the true standard for a successful life.

Symposium: "How Some Proved Great," p. 15.

Blackboard Quotation: "When God opens the way for the accomplishment of a certain work, and gives assurance of success, the chosen instrumentality must do all in his power to bring about the promised result. In proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given."—"Prophets and Kings," p. 263.

Talk: We Count Them Happy

(The close of this talk may be turned into a Bible study.)

(READ James 5:11.)

A young man was taken by a friend, an army officer, to visit one of the United States training camps for soldiers. It was an extremely hot summer afternoon. The daily papers had been reporting numbers of prostrations from the heat wave. To his surprise, the soldiers were lined up in the hot sun, and required to stand there for an hour. One after another succumbed under the test. The young man was indignant. He offered a protest, but the officer said, "If those men had been taking the daily training they should and living up to the regulations of the army, they would have no difficulty in standing this test. This shows up those who are not privately obeying orders."

How are you varying your Missionary Volunteer meetings during the summer months?

No Christian can review his life, with a conscience made tender by the Holy Spirit, without acknowledging that there have been breakdowns that have left the heart sore; breakdowns which indicated that spiritual declension had preceded them, which revealed the fact that the soul had not been privately obeying orders. The result was "the lowering of our highest, the dulling of our clearest, the coarsening of our finest," and when we have been put on parade under test we have failed, miserably failed. Then discouragement crept in, a grave danger beset our spiritual lives. We ceased to be vigilant; a spiritual and moral weariness settled over us; there came a gradual lowering of our ideals, until we found ourselves once again in the ranks, which once we scorned, of the nominal Christian, and we have excused ourselves by saying, "Why should we go on being faithful? Is it worth while? God seems indifferent to my efforts. I have tried to please Him and failed. His demands seem unreasonable."

Thus we seek to soothe our conscience by making God responsible for our mistakes and failures; but over against this craven attitude of soul stand the great truths of the word of God, revealing Him as the Faithful One, who has made ample provision for all our needs, even our need to endure, "steadfast, unmovable, always abounding in the work of the Lord."

It seems a consensus of opinion that never have days existed when it was so difficult for Christians to endure, as in these days in which we live. The very atmosphere seems surcharged with moral declension, with cynicism, with materialism.

Says a Christian writer: "Trust and test are two words inseparably connected in the vocabulary of the saint and servant of God. No sooner is a blessing bestowed than the bandits of Satan try to snatch it away, or at least mar its value, lessen its working power, or silence it altogether. Whether we claim spiritual or temporal blessing, or any petition, great or small, we shall find the foe challenging our claim. But we should not be dismayed; rather count it as a compliment from our Lord that He counts us worthy of such trials."

There are some things that we are warned every believer must endure. Peter speaks of them as " manifold temptations." Temptation here is the equivalent to trial, and these seasons of testings are an occasion for rejoicing. James 1:12.

The Bible tells us some things that hinder endurance. (Read Job 11:14, 15.)

Doubtless we all realize that harbored sin will lessen our resistance. Too often have we heard the story of an Achan in the camp to be ignorant that sin brings defeat, but there is a grave problem about sin. There is a deceitfulness about sin. The psalmist had to pray. Psalms 19:20.

Another cause that weakens our resistance is that our conversation is not such as becomes the gospel of Christ. Much is said in the Bible in condemnation of evil speaking. "Evil speaking is the fruit of pride; for it is a lofty opinion of oneself that leads to thinking and speaking ill of others. Often (unconscious perhaps) the thought is that by putting others down, we exalt by comparison ourselves. Hence if we carry in our minds a just estimate of ourselves, that is to say, are truly humble, then we shall have no disposition to say any evil thing of another."

Then we are told quite clearly that we are in a conflict with an adversary. (Read 1 Peter 5:8.)

What is the secret of endurance? Moses discovered it. (Read Heb. 11:27.) We cannot meet the heavy demands upon us if we are leaning on the arm of flesh. Our eyes must be ever on the Lord. Too often we try to endure out of our own resources. We cannot long maintain strength of any kind by ourselves.

(Read Isaiah 40:29; Psalms 27:14; Lamentations 3:26; Psalms 62:5; Romans 8:37; 1 Corinthians 15:58; Galatians 6:9; Revelation 3:11.)—Abbreviated from the Sunday School Times.

Character Sketches: How They Succeeded!

HUXLEY, the great scientist, failed in his medical examination in college. But he said, "Never mind. What is the next thing to be done?" and went ahead, and tried again. When, later, he looked back upon his early defeat, he said, "It does not matter how many tumbles you have in life, so long as you do not get dirty when you fall." It is only the people who have to stop and be washed who must lose the race.

A young man ran for the legislature of Illinois and was badly swamped. He next entered business, failed, and spent several years paying up the debts of a worthless partner. He was in love with a beautiful young woman, to whom he became engaged—she died. Entering politics again, he attempted to get a nomination for Congress, and was badly defeated. He tried to get an appointment to the United States Land Office, but failed. He became a candidate for the United States Senate, and was defeated. Then he became a candidate for the Vice-Presidency and was once more defeated. One failure after another—bad failures—great setbacks. Then he became one of the greatest men of America—Abraham Lincoln.

In 1757 there wandered over England a clean, alert young German lad of nineteen, William Herschel by name. He obtained a position as church organist, took music pupils, and composed music. Between times he studied Greek and Italian, and read much in scientific works, especially on astronomy. The study of the construction of the heavens soon became his unalterable purpose in life. In those days telescope mirrors had to be ground by hand. William Herschel was forty years old before he had succeeded in outfitting himself for the research work he wanted to do. At the age of forty-three his name was on everybody's tongue by reason of his discovery of the planet Uranus. As a practical astronomer, William Herschel remains today without a peer.

Louis Pasteur was not extremely brilliant by nature, but he surpassed all the rest of his class again and again because of his determination to master a subject. When he began to practice medicine, six out of every ten persons who underwent an operation died of blood poisoning. Pasteur's experiments led him to believe that germs came from the air or from unclean instruments that the surgeons had used, and that if wounds were dressed with clean bandages, much suffering and many lives could be saved. Finally his discovery was accepted, and hundreds of thousands of lives have since been saved. He worked for four years combating a disease of silkworms in France, invented a serum to cure hydrophobia, and found a cure for a disease that attacked cattle.

Truly, one cannot grow great just by being moderately busy. One must have an object, a lodestar, ahead, and swing toward it constantly.

For Those Who Fail

"ALL honor to him who shall win the prize,"

The world has cried for a thousand years;
But to him who tries and who fails and dies,
I give great honor and glory and tears.

O great is the hero who wins a name,
But greater many and many a time
Some pale-faced fellow who dies in shame,
And lets God finish the task sublime.

And great is the man with a sword undrawn,
And good is the man who refrains from wine;
But the man who fails and yet fights on,
Lo, he is the twin-born brother of mine!

—Joaquin Miller.

Responding to the Call

(Concluded from page 7)

the word of God from the Missionary Volunteer boys. Petero spoke to a congregation of 300 people at one place. There are about 500 inquirers who have come out of the effort of the Missionary Volunteers in that district since July, and we had nothing there before."

THIRD VOLUNTEER: And we thought five was a good number to get in our schoolhouse effort.

FOURTH VOLUNTEER (continues reading): "Everywhere over there the people are asking for teachers to tell them the truth. This situation demands immediate attention. I cannot leave work of such proportions in the hands of youthful Missionary Volunteer workers."

SECOND VOLUNTEER (commenting on letter): But in the face of all this, Brother Bozarth says the workers are not in any way discouraged, but are all full of courage and are putting forth every effort to further the work. He says all the workers are one hundred per cent back of the African Division and General Conference in this evangelistic program, but they do feel that they must have some more help from somewhere.

THIRD VOLUNTEER: Volunteers, I think we should get one hundred per cent back of our Missionary Volunteer enterprise for Africa this year, and see that every penny of this money is raised.

ALL: Indeed we shall!

SECOND VOLUNTEER: Let's put it up to our Missionary Volunteer Society right away stronger than ever. We wouldn't think of letting a man here try to carry a load like Brother Monnier has.

FIRST VOLUNTEER (figuring): Why, five cents a week means only \$2.60 for missions during the whole year. That isn't much in a year!

ALL: Of course we can do it. And we will!

BERNICE CASEY.

Junior Missionary Volunteer Meetings

Loyalty to Country

(Program for Week Ending July 1)

BY MARJORIE WEST MARSH

NOTES TO JUNIOR SUPERINTENDENTS: Discuss patriotism and loyalty to country with the Juniors. Base your remarks on the talk, "Romans 13:7," p. 8.

Among the ruins of Pompeii they found the body of the Roman sentry at the city gate, where he had been placed by his captain, his hands still grasping his weapon. There, while the heavens threatened, the earth shook, the floods of cinders and ashes overwhelmed him, he had stood by his post; and there, after a thousand years, he was found. Seldom are we called to show our loyalty to our country in this manner. Patriotism is defined as "devotion to the welfare of one's country." The patriotism we need is that which prompts daily fidelity to private duty and public right. And such rights and duties begin even in childhood. Teach the Juniors not to be troubled if they do not have a chance to show their loyalty in some spectacular way. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but, with grasses. Be sure there are enough of the little virtues in the life. Small duties of patriotism forbid leaving banana peels, paper, and litter in the school yard, in public parks or streets, or around home. They prohibit the breaking of shrubbery or railings, to guard public or private property; the writing or carving of letters on seats, walls, and public places. They cause us to think of others and to try to be more helpful and kind to them, radiating cheer, giving aid to those in real want, being friendly with foreign-speaking people who need friendship, and so demonstrating in a practical way that we are devoted to the welfare of our country. One can also show patriotism by showing respect for that which represents his country,—the country's flag, the country's ruler. The person who exercises his liberty to do anything that interferes with another's liberty is not a good citizen. Never should we allow our love for our own countrymen to shut out the larger love for our fellow men.

Songs: Nos. 51, 49, 37, 32, in "Junior Song Book."

Story: "The Story of Esther," pp. 159-179, in "Stories of the Kings," by Mrs. I. H. Evans. (This is also given in the large edition of "Easy Steps in the Bible Story," pp. 403-418.)

Reading: "Makers of the Flag," p. 9.

Symposium: "Real Patriots." Since patriotism is shown not only in wartime, discuss some of the loyal and patriotic people who have done much for the good of their country. See the talk by this title in the Senior Program, p. 8. You will also find material in such Reading Course books as, "Stories of Grit," "Hands Around the World," "Heroines of Service," "Lives That Lift," and "The Book of Missionary Heroes."

Patriots

God send us men whose aim 'twill be,
Not to defend some ancient creed,
But to live out the laws of right
In every thought and word and deed.

God send us men alert and quick
Christ's lofty teachings to translate,
Until the laws of right become
The laws and habits of the State.

God send us men of steadfast will,
Patient, courageous, strong, and true,
With vision clear and mind equipped
His will to learn, His work to do.

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the safeguards of the State.
—E. J. Gillman, in "Junior Worship."

Talk: The New Kind of Hero

We used to suppose that heroes were to be found only in the ranks of armies. Heroes were persons who led troops of soldiers, or wore armor, or did brave deeds in war. When the word "hero" was mentioned, one thought of Caesar, or Napoleon, or some other great captain or general. Until seven hundred years ago only one person in history had ever been named "great" who was not a soldier, Albert the Great. He was called "great" because he knew more than anybody else

Guide the young people in their reading during these vacation days.

and because he could teach better than any other teacher. Now, nearly everybody realizes that the greatest heroes in the world are not men who fight in battles and who kill other men in war. They are quiet heroes who do noble deeds, and who are brave in other ways, especially in saving life.

A great flood threatened to submerge a whole town. The telephone operator stayed at her post bravely, telephoning to every one to flee to the hills to safety, while the waters rose, and her own chances of escaping death grew smaller and smaller. She was a heroine, though she wore no armor and fired no gun. She was loyal to her town people.

A colored boy ran his car up and down the elevator-shaft in a burning building at the risk of his own life, in order to save those who were imprisoned by the flames in an upper story. He was a hero, though he never had a uniform or carried a flag.

Dare to be true and brave and loyal at all times.—*Adapted.*

Seventh-day Adventists in Other Lands

(Program for Week Ending July 8)

BY MARJORIE WEST MARSH

NOTES TO JUNIOR SUPERINTENDENTS: Introduce today's topic with "The Story of a Little Captive Maid," found in "Stories of the Kings," by Mrs. I. H. Evans, pp. 109-115 (formerly in "Easy Steps in the Bible Story," pp. 365-370). Surely she was a little foreign missionary.

Scripture Reading: Acts 1:8.

Songs: Nos. 80, 36, 60, 66, in "Junior Song Book."

Symposium: "Around the World in Fifteen Minutes." Select short mission stories from our church papers and assign them to the Juniors to tell. Prepare a map of the world, and fasten a tiny electric light bulb on each country to be represented by a Junior. As the Junior tells his story he screws in the bulb and lights it. Or each Junior may paste on the place about which he is talking a sticker of a lighted candle, a star, or a picture of Christ. The world-wide nature of our cause will thus be visualized.

Dialogue: "Responding to the Call." See the Officers' Page.

Talk: "The Water of Life in India," p. 9.

Story: "Saved From the Bolo," p. 10.

Story: Breaking Caste in Fiji

We had a school of eighty Indian boys in Fiji, but we were left without a qualified Indian Christian to help us teach it. We were compelled to engage a young matriculate of the Punjab University who was a Sikh. He proved to be most faithful in his work, and eventually conducted worship with the boys, sang our Christian hymns and prayed, but beyond this he would not go.

When Brother Masters returned to the school, consequently relieving the situation, the young man came to me and said, "Now, Mr. Burns, I must go. I am not a Christian and I do not have the courage to break with my caste. I admire the Christian religion and I love you, but I feel I must go, I dare not stay longer."

"Bakshish," I said, for that was his name, "I will not hold you in this place among all your friends of Suva. Go, if you want to go, but I am going with you. We will go into the jungle together and open a school for the jungle people." I felt that I must hold on to Bakshish, so we went together. We opened the school in the jungle, and forty children attended. They came to Sabbath school, and brought their parents and big brothers, and Bakshish taught them. I would sometimes slip away for a few days and he would carry on alone, teaching them to be Christians, although not one himself.

A year passed by, and still I waited and prayed, but Bakshish was still the same. One Sunday morning I felt that I could wait no longer for his decision, and again appealed to him to take his stand. But, alas, he declared he lacked the courage. "You cannot understand," he would say, "what it means to break with my caste; my people will hate me and despise me. But some day I will be brave enough, and then I will tell you. Pray for me." And we prayed together. I understood then something of the anguish of the blind man, healed by Christ, who was cast out of the temple.

Summer is an excellent time to carry on missionary band work.

Another six weeks had passed when one beautiful morning we studied the subject of baptism and its significance. "Oh," he said, "I want that new life." "You can have it," I said, "if you believe." "I believe," he replied. "Then, Bakshish, I will baptize you this morning."

We took with us Ram Sunda, the Hindu teacher of a large Hindu school. He was Bakshish's friend and beheld it all. We strolled down the beautiful beach, and there, all alone as the waves rolled in, I baptized Bakshish.

For three or four months everything went along beautifully. We had been on the Appeal campaign in Lambasa, and Bakshish had spent a few days in Suva. The morning came for him to leave for his school, and I went down to the boat to bid him farewell. Bakshish certainly arrived as arranged, but without his turban, coat, or luggage.

At a glance I could see something was wrong. His lips trembled, and his face twitched as he stammered out, "Padre Sahib, I've given it all up. I never was a Christian at heart, and was only baptized to please you, and I never can be one." His face was pallid; "Oh, I feel ill, let me go, let me go."

"Bakshish," I said, "I dare not hold you against your wish; you are free."

We parted. You can imagine my feelings. I never felt more wretched, except perhaps when in India I heard my father had passed away.

That night I saw Bakshish standing alone in the darkness of a Suva street. He looked lonely. I approached and asked him how he was feeling. "Better," he replied. "Would you care to come and have a chat tomorrow morning?" I asked. "Yes, I would."

He arrived on time. I opened the Bible and read a few verses. To my astonishment he commenced to weep. "Bakshish, Bakshish, tell me all," I whispered.

"Since I have been in Suva," he explained in broken utterances, "all my old Hindu friends have come to me and said that I have disgraced them by becoming a Christian. Some of the Punjabis have threatened me. One wealthy man offered to set me up in business if I would leave the mission. I refused at first, but they insisted. 'But how can I leave the Padre Sahib who has been so kind?' I asked. 'Go and tell him that you never were a Christian, and that you fooled him, and he will become so angry that he will kick you out. Then you won't find it hard.' This I did," he continued, "but you did not become angry or kick me, but your face looked so sad that it has haunted me all night. I could not sleep. When they had all gone last night I confided my troubles to another friend, and he said, 'Go back, and explain it all to the Padre Sahib. I am not a Christian, but I do know that no one will ever love you as the Christians do. They are true; and you can trust them.'"

And with tears rolling down his cheeks he said, "I will serve you until I die. Never fear; I will never waver again."

Since that time Bakshish has been most faithful. He has brought several into the message, among whom is Ram Sunda, whom I baptized a few weeks ago. N. C. BURNS.

True to God in Spite of Opposition

(Program for Week Ending July 15)

BY C. LESTER BOND

NOTES TO JUNIOR SUPERINTENDENTS: We are here giving two brief biographies, one of Robert Moffat, and one of William Carey, with the thought in mind of emphasizing especially the fact that these men stood true to God in spite of strong opposition. This program would not be complete without bringing in some of the characters of our own denominational history. Select the names of two or three of our workers. The book "Pioneer Stories" will furnish especially helpful information.

The week previous ask each of the Juniors to choose his favorite Christian hero, prepare to tell why he chose that person, and illustrate by a story the heroic traits of character he admires and would like to emulate. Let the Juniors consult such books as, "The Book of Missionary Heroes," by Mathews; "The Hand That Intervenes," "Providences of the Great War," and "Youthful Witnesses," by Spicer; "Heroines of Service," by Parkman; "Lives That Lift," by Paddock.

Talk: Robert Moffat

THE year the London Society was organized, 1795, one of its greatest missionaries was born,—Robert Moffat.

"I wish to ask one favor of you before we part," said his mother, as at sixteen, and unconverted, he was leaving his childhood home.

"Mother," he said, as he saw the tears rolling down her cheeks, "ask what you will, and I will do it!"

"I only ask that you will read a chapter from your Bible every morning, and another one every evening."

"I parted from my beloved mother, now long gone," he says, "but I never forgot my promise to my mother."

On September 30, 1816, Robert Moffat, John Williams, and seven others were set apart to mission fields. Landing at Cape Town early in 1817, Moffat studied Dutch, which enabled him to preach in that language. As he passed to his field a wealthy boer entertained him. The farmers warned him against a chief, who had been the terror of the country, and upon whose head was a price of one thousand rix-dollars. "You are so young," said one motherly woman, as tears filled her eyes, "and going to be a prey to that monster!" One predicted that this chief, Afrikaner, would use him as a mark to be shot at; another that he would take his skin for a drum; a third that he would use his skull for a drinking cup.

The gospel was not an unheard-of-thing to Afrikaner, however. Afrikaner plundered the mission, and one of his followers burned the buildings. Yet he retained some respect for the English, and had received instruction from Mr. Ebner who was still at his kraal when Moffat arrived. But Moffat was soon left alone, in the midst of the savages, with a robber and murderer as their leader. Afrikaner took kindly to Moffat, however; and the gentle, manly ways of the missionary, and the teaching of the Book won him to Christ.

Early in 1819 Moffat proposed that Afrikaner accompany him to Cape Town. "I thought you loved me," said the chief. "Do you know that I am an outlaw, and that one thousand rix-dollars have been offered for this poor head?" Then to the missionary's persuasion, he said, "I shall deliberate, and commit my way unto the Lord."

It was a serious question how those who had suffered from his depredations would regard him when they saw him in their power. But Afrikaner decided to go. On the way they passed the house of the farmer who had shown Moffat kindness. Walking toward the house the missionary met the farmer, and introduced himself.

"Moffat!" exclaimed the astonished man. "We heard you were long since murdered by Afrikaner."

Moffat broke the news gently that Afrikaner was a good man. "Well, if what you say be true respecting that man, I have only one wish, and that is, to see him before I die—though he killed my own uncle."

"This, then, is Afrikaner," said Moffat, as they walked toward the chief.

"Are you Afrikaner?"

The chief removed his hat, and bowing politely said, "I am."

This remarkable man, whose transformation of character is another of the miracles of missions, adhered to his profession to the end. To his assembled people he said at life's close: "We are not what we were, savages, but men professing to be taught according to the gospel. My former life is stained with blood, but Jesus Christ has pardoned me."

The work went slowly with Mr. Moffat, but an awakening came after ten years of toil. Marked changes took place. Schools were established, a chapel was built, and a printing plant installed. Mr. Moffat translated the Bible and "Pilgrim's Progress" into the language of the natives. The manuscript of the former was sent to England and six thousand copies were printed. In speaking of the work of translating the New Testament, Mr. Moffat said, "I felt it to be an awful responsibility to translate the Book of God;" and when, after nearly thirty years spent upon the work he had completed the last verse, he says, "My feelings found vent by my falling upon my knees and thanking God for His grace and goodness in giving me strength to accomplish my task."

Truly, Mr. Moffat was a genuine Christian hero, and his example one which every Junior should strive to follow.

Talk: William Carey

WILLIAM CAREY was born in Paulerspury, England, in 1761. His father was a weaver. In those days children were apprenticed out, that is, hired out to some one to learn a trade, and they generally lived with the one for whom they worked. Carey was apprenticed to a shoemaker, because of a malady which made it impossible for him to work in the fields.

William Carey was a studious boy and was determined never to give up anything on which his mind was set till he had arrived at a clear knowledge and sense of the subject. He was not allured or diverted from it. He was firm in his purpose and steady in his endeavor to improve. Of his reading he said, "I chose to read books of science, history, voyages, and travel more than any others. Novels and plays always disgusted me." He took a great delight in nature—insects, birds, plants, and flowers. And as a boy he learned gardening so well from an uncle, that in later years, while a missionary in India, he became one of the most eminent horticulturists.

When he was eighteen years old he gave his heart to Christ and was baptized in the river Nen. Allowing business considerations instead of religious principle to guide him, Carey was united in unhappy wedlock before he was twenty years old. Mrs. Carey never took a very great interest in her husband's religion, but it is said to his high honor that he always treated her with noble tenderness. While working as an apprentice he read of Cook's voyage around the world. Then after becoming a Christian the work of carrying the gospel message to all of these distant lands came to be a burden that rested more heavily upon him. He entered the ministry as a very young man, and on one occasion was attending a ministers' meeting and was asked by an older minister by the name of Ryland, to present a subject for their discussion. Mr. Carey asked whether the command to go teach all nations was not obligatory on all succeeding ministers to the end of the world as it had been upon the apostles. Mr. Ryland evidently was not much concerned regarding the heathen, for he said to Mr. Carey, "Young man, sit down. If God is pleased to convert the heathen, He will do it without your help or mine. You are a most miserable enthusiast." Carey was very much mortified and abashed, but the load was in no wise lifted from his heart, and he kept on emphasizing this point at every opportunity. Then came a conference at Kettering, a few miles away. Here he challenged the ministers to give a reason for not obeying the divine command to give the gospel to a lost world. He preached from the text Isaiah 54:2, 3, and his challenge was, "Expect great things from God. Attempt great things for God." As a result of that conference the first foreign mission society of modern times was founded. Shortly after, Mr. Carey and another young man by the name of Thomas were appointed as missionaries, and in June of that same year they sailed for India.

A recent historian of missions sums up the results of Mr. Carey's work in the first third of the nineteenth century in the following words:

"The first complete or partial translation of the Bible printed in forty languages or dialects of India, China, Central Asia, and other neighboring lands, at a cost of eighty thousand one hundred and forty-three pounds; the first prose work and vernacular newspaper in Bengali, the language of seventy million human beings; the first printing press on an organized scale, paper mill, and steam engine seen in India; the first Christian primary school in north India; the first efforts to educate native girls and women; the first college to train native ministers and Christianize native Hindus; the first Hindu Protestant convert; the first medical mission, of which that convert was, to some extent, the fruit; the establishment and maintenance of at least thirty separate large mission stations; the first botanic garden and society for the improvement of agriculture and horticulture in India; the first translation into English of the great Sanskrit epics. Fifty years after Carey's death the Protestant native churches of India numbered half a million souls, and they are increasing at the rate of eighty-six per cent every decade. And all this was, under God, due to the consecrated zeal of a single man. Are we not justified in ranking him among the greatest in the history of Christianity?"

Let there be no summer slump in the mission offerings for Ruanda, Urundi, and the Central Congo Missions.

I Would Be Great

(Program for Week Ending July 22)

BY MARJORIE WEST MARSII

NOTES TO JUNIOR SUPERINTENDENTS: The theme for the month, "Great People With Great Purposes," has been developed by showing the qualities of greatness possessed by people who have been loyal to their country in various ways; by young folks in other lands who have overcome temptations and trials for the sake of a great purpose; by church heroes throughout all ages. These studies have doubtless inspired the Juniors to become truly great. We are furnishing a number of illustrations which will help the Juniors to see that they, too, may be great. If there should be in your community some one whose life is familiar to all, and who has become highly esteemed through self-sacrificing personal service, have a story told about that person.

Many people have a mistaken idea that greatness consists in being able to stand around and boss other people, so far as possible slipping out of doing any work. All will remember the story of the little corporal and George Washington. Greatness must have a sure foundation. If you are putting up a mud hut, or erecting a log cabin, or a tent, the foundation matters little; but a building of stone or brick, or a skyscraper, must have a good foundation. The higher you plan to go, the deeper you must dig.

Teach the Juniors to apply these test questions to the incidents given today: What quality of character is shown? How would this quality make one great? How would it help in our lives?

Scripture: Mark 10:35-45, "Jesus' Rule for Greatness."

Memory Gem (follow by repeating the Lord's prayer):

"No service in itself is small;
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

"Then hold my hand, most precious God,
Guide all my goings still;
And let it be my life's one aim,
To know and do Thy will."

Songs: Nos. 76, 64, 58, 29, 53, in "Junior Song Book."

Character Sketches: "How They Succeeded!" pp. 11, 12.

Story: Corrinne's Character

MOLLY sighed and leaned back heavily. "Well, of course, I wouldn't even try to compare myself with Corrinne Brant. She's just perfect, that's all. If she sews, or sings, or bakes, or plays, no matter what she does, it's the same thing. I didn't know there could be so much perfection rolled up into one person."

"She's a wonderful girl," said Anne slowly. "I've wondered what her secret is."

"What do you boys think of her?" asked Molly.

"Sterling silver," said Fred crisply.

"But that doesn't give us any idea of what makes her the way she is, you know."

"I haven't the slightest idea," acknowledged Fred. "I know she's genuine; no fancy airs, or anything like that."

Grandmother Lee turned and nodded her silvery head slowly.

"I wasn't invited into this conversation, but I'm going to join in, if you don't mind. I think I can tell you Corrinne's secret. I remember something she said here one day. Ruth Moore asked her why she took so much pains putting the lining in her hat when no one would ever notice it. 'I don't suppose any one would notice it,' Corrinne said, 'but I've formed the habit of doing everything just as if some one were watching me.'"

Molly's cheeks turned rosy. "Oh, my, and I do just the opposite, I guess! Anyway, hers is a better plan; I can see that," she admitted.

"Somebody said, 'Character is what you are in the dark,'" quoted Fred, "and I guess that's what makes Corrinne what she is."

"I suppose that's the answer all right," said Anne, "and I think I shall memorize that quotation."—*Girls' World*.

Story: A Great Man

WHEN Ralph entered the new school, he was attracted by two boys. He made many friends, but these two stood out from the others.

It was a happy day when Gene Adams invited him to din-

ner. Gene was one of the most charming fellows Ralph had ever met, always well dressed and always having a good deal of money.

Gene took Ralph to a fine house in the most exclusive section of the city. Dinner was served in a paneled dining room by two servants, but the boys began the meal alone. They were almost through before Mr. Adams appeared. Like Gene, he possessed a very definite charm.

He greeted Ralph cordially and apologized for being late. "I had some business over on the other side of town," he explained. "Coming back I was driving about sixty-five when a motor cycle cop stopped me. He must not have known who I was. I called up a couple of my friends. Next week he'll be out of a job."

"Good work, dad," said Gene admiringly. "That's great!"

But the meal was spoiled for Ralph. He could see nothing admirable in having a man lose his job for doing his duty.

The other boy to whom Ralph was attracted was George Evans. George was a leader in the school. He was not only the outstanding athletic star, but near the top in his studies.

One afternoon Ralph walked out to George's home beyond the edge of the city. It was a small farm and the buildings were old, but they were very neat and clean. A man dressed in worn clothes was working near the house. He limped from an old injury and his hands were rough from toil, but his face lighted when he saw George, and his handshake was friendly.

"Any friend of my son is my friend," he said simply.

Ralph was amazed at Mr. Evans' knowledge of the school life. He was interested in the courses George was taking, and encouraged him to do his best. It was easy to see that this man was devoting his whole life that his boy might have an education. There was a real bond of love and respect between the father and the son.

"My father never had a chance for much education," George told Ralph as he was leaving, "but he is a great man."

Ralph nodded. "He sure is, and you're a mighty lucky fellow!"—*Gil Rogers*.

Symposium: How Some Proved Great

ONE of Edison's first inventions was of no practical value. It failed. Then and there he resolved that he would never invent anything that was not useful to humanity. In that resolve Edison found the beginning of greatness and went on steadily to success.

Alexander Graham Bell was working on a device to help the deaf and dumb to communicate better when he came upon the idea of the telephone. In his desire to serve his fellow men he found greatness.

When Jane Addams was a very little girl, her father took her to the city, where she saw many people living in small, dirty rooms. She said, "When I grow up I'm going to live in a big house right here in the city and take care of these poor people." Now Jane Addams is known everywhere as the founder of Hull House, a great settlement house in Chicago, where the poor are cared for, the sick treated, and children and parents taught how to take care of themselves.

Anna was just a little girl in a wagonload of furniture going to her new home in the West. She had great dreams about this new home, but when she reached it, she found it to be just a log cabin, one hundred miles from the train, forty miles from a post office, and six miles from a neighbor. The family was disappointed and discontented, but Anna, though only twelve, said, "We are here, and we have to stay. I will conquer in the fight." So she set to work making the cabin more livable. She was very happy when a school opened just three miles away. She had to rise early to finish the work at home, but she did it. Not long after, the teacher told her she had taught her all she knew, and Anna would have to leave school. By this time Anna desired to become a preacher. Her family were not pleased with the idea. One day they told her that if she would give it up, she might go to college. She appreciated their offer, though she could not accept, but resolved to go to college, and also be a minister. She went to Boston and worked her way through school amid bitter circumstances. Then she went through a seminary and then through a medical school. One day there came a call for a woman to lead in the drive for temperance. Dr. Anna Howard Shaw again said, "I will," and she did.

Henry Fawcett was accidentally blinded by a shot from his father's gun while hunting. "I made up my mind ten minutes after the accident," he said later in life, "to stick to my purpose in spite of my blindness." He worked his way through Cambridge, and was later made postmaster-general of England, and gave to England the first parcel post. His calamity was a challenge to success.

OUR FOREIGN MISSIONS

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

Doors Thrown Wide Open

A SHORT time ago it was only on the strength of God's prophetic word that it could be hoped this last note of the everlasting gospel would be proclaimed in every nation, and that some countries long closed would welcome messengers bearing the third angel's message. From out of Colombia, South America, Superintendent H. E. Baasch sends this word:

"From a place called Moreno comes the following letter calling for a worker. It was signed by twenty-six persons. They say: 'We are convinced that many who are in darkness will see the light. . . . We want you to know that in these regions the gospel may be proclaimed without fear of any kind. The ground is ready; what it needs is a good sower.' The letter also says that there are about twelve townships ready to receive the gospel. One town offers the school building, if we will only provide the teacher. In another letter the following call is made: 'There is a district about two leagues from this town where they want to build a church with their own means, without the intervention of any civil or ecclesiastical authority, so that when a minister comes he will have a place to preach the word.'

"Recently Brother Westphal and I visited a little mountain town in Tolima. Our colporteurs have had to suffer persecution there in times past, and were all but driven out of town. We learned that one soul in that place was keeping the Sabbath, so we went to visit him, and found that he had interested a small group who are faithfully holding Sabbath school every Sabbath. We also visited the mayor and the other officials, and found that they were ready to listen to us. We were given the use of the council chamber, and held a service there, preaching on the fulfillment of prophecy. More than 200 attended this service, including the mayor and all the officials of the town. They expressed themselves as very much pleased, and invited us to return soon, offering us their hall at any time.

"God is pouring out His Spirit upon His servants and His handmaids, and they are willing to serve under the leadership of God's appointed channels. Colombia will be all ablaze with the third angel's message, and thousands will yet be gathered in from the fields where the enemy has kept souls in bondage for centuries."

Had Already Been Canvassed

IT was over in Canada. The missionary's name is not disclosed, but that he was a faithful worker for God there can be no doubt. The story sent in by one of our field colporteurs is as follows:

"This brother is the elder of one of our churches. He came to a house, introduced himself, and was asked in. As he stepped inside, the lady looked at his trousers, then at his coat and vest, his collar and tie, and then she looked him straight in the face. Not a word did she say. Brother ——— tried to talk, but not a word would she say. Finally, she said to him, 'Mr. ———, I suppose you think I am crazy; but I will tell you why I have looked you over this way. I saw you a few nights ago in a dream. Your clothes were all the same in my dream as they are today, even to the band on your hat.'

"The brother went on showing his book, but she stopped him and said, 'Now you don't need to describe your book, as you showed it to me the other night in my dream. It is the same book I saw. I have talked it over with my husband, and we have decided that if any such man came along with a book, and dressed as you were in my dream, we would surely get it, for we believe it is God that prepared us by a dream.'"

How the Tackle Rope Was Made to Hold

IT was down on Old Providence Island, West Indies, during that terrible hurricane that did so much damage to the towns on Cuba's north coast. Missionary R. T. Newball tells the story:

"A miracle has been wrought here on this island during the recent hurricane. The 'Klondyke,' a boat of about sixty tons, came into the harbor of Smooth Water Bay during the night of November 5. The captain put out two anchors and went ashore. Soon after noon the next day the large iron cable with the heavier anchor snapped, and the ship began to drag the small anchor. There was no other cable on board but a tackle rope, which was quickly brought ashore and fastened to a tree. Not much was expected from this small rope. All human hope for the rescue of the 'Klondyke' was gone. The 'Klondyke' is owned by a company of believers in the Seventh-day Adventist faith, some of whom are already baptized. The captain is in the baptismal class. During a season of prayer one brother prayed that if it was not God's will to check the storm, He would somehow save the 'Klondyke.' Night fell and the storm

increased; but dawn found the 'Klondyke' in the same spot. I have heard different ones say, 'It is a miracle!' and I believe it."

A New Mission in the Congo

A LETTER from Missionary C. W. Curtis, out of the Belgian Congo, Africa, tells of the planting of another signal light station for God, where light is so greatly needed:

"We have opened a new mission at Bikobo Hill, which lies between the Lualaba River and Lake Tanganyika. It is about forty-five miles east of Kongolo, where our Chikamba Mission is located, and eighteen miles to the southwest. This is also in a very wild country. The Bahamba people have been very slow to submit to government control. Yet the work is beginning to take root in that section, and Brother and Sister R. P. Robinson, who are there, have made a good beginning. Recently they came very near losing their little son, who had an uncontrollable attack of nosebleed. The doctor claims it was due to anemia, caused by malaria. It may mean that some change will have to be made. And these changes are so hard to make, especially where one has been long in the country and knows the language and the ways of the people.

"We are all of good courage, and are steadily making advances. And while there is a tremendous work yet to be done in the Belgian Congo section of the world's mission fields, we believe that God will 'finish His work' here as elsewhere, 'and cut it short in righteousness.'"

Another Entire Church Won

"As the result of the meetings we held here in Belcm last year, a city of 200,000, we have a nice little group of believers," writes Missionary L. B. Halliwell, located at this place in Brazil, South America. "Our greatest interests, however, are springing up along these great rivers and in the smaller towns. Just yesterday I received a telegram without even our address, but with only the words, 'Mission, Belem.' It was from a man asking for a worker to hold meetings up the Tapajos River not far from where Henry Ford is working. On farther up the same river, in what they call 'Fordlandia,' we have two colporteurs working. A letter now comes ordering a number of song books and 'Bible Readings' for a whole Protestant church that has come over to us and is keeping the Sabbath. Wherever our literature enters, we soon find people calling for help."

Through Prayer Delivered

J. A. DE CAENAL, superintendent of our Haitien Mission, relates some recent remarkable deliverances of devil-possessed persons through the earnest prayers of our people. It should be remembered that in Haiti voodooism is to be encountered, with its open devil-worshiping practices, said to include human sacrifices and cannibalism in some of its secret rites:

"One Sabbath during communion service we asked all who were troubled by the devil [not church communicants, we understand] to come forward, and we would have special prayer for them. Ten came to the front. After having shown to the many visitors not of our faith all the superstitious things these people had given us, we offered a fervent prayer for their complete deliverance.

"Most of them during the prayer were weeping silently and pleading for victory. But Satan took possession of four of these poor souls, and began to shake and torture them during the time prayer was offered. Two or three church officers were kneeling around these possessed souls, and had to hold them so they would not get up and create a disturbance. After prayer all felt relieved, and those whom the devil had attacked publicly have since found peace in Jesus.

"It is known all through the island that only Adventists have power with God to deliver from these evil spirits. Often God uses the most humble members of a church group to deliver dozens of people from this terrible bondage. No one can understand the suffering and agony of these poor souls unless he has witnessed the battle for deliverance.

"Often during baptismal ceremonies, the enemy tries to disturb the service by taking possession of some of his former servants who are to be baptized. They are shaken all over, they roll their eyes furiously, froth at the mouth, scream, and gesticulate. But while the devil is endeavoring to give a demonstration of his power, we have felt on such occasions that God clothes us with power from on high. As these poor souls come forth from the watery grave, all the symptoms of devil possession are gone, and their faces shine with a heavenly peace and joy. This is what God is doing for many hundreds in this country.

"People who accept the message and are freed from the power of evil angels are generally seized again by demon possession if they give up the third angel's message, and join other professed Christian bodies. In most cases they return quickly to our church, and testify that there is nothing else but the advent message that can give freedom and happiness, and they become zealous advocates of this message."

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