

The Church Officers' Gazette

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No. 6

Shall We Say to the Ministers, Go?

FOR years instruction has been coming to the church through the Spirit of prophecy, pointing out the danger of ministers' bestowing too much labor upon believers already established in the truth. Definite counsel from the Lord has been given, pointing out the weaknesses resulting from such a course of action; at the same time definite instruction has been given as to the proper course which should be pursued that would result in strength to the church members and progress to the cause of God. While the worker should remain with the new company of believers long enough to establish them thoroughly in the truths of the message, a time comes when for their best interest, and because of the great need to reach other equally precious souls in other places where nothing has been done, he must leave them to open work in some new field.

"Instead of keeping the ministers at work for the churches that already know the truth, *let the members of the churches say to these laborers [italics ours]: 'Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and, by abiding in Christ, will maintain spiritual life. We will work for souls that are about us, and we will send our prayers and our gifts to sustain the laborers in more needy and destitute fields.'*"—*Testimonies*, Vol. VI, p. 30.

What an unselfish, magnanimous spirit is sounded in our ears in this word from the Master to us! And here is some more heavenly wisdom given us:

"If nine tenths [think of it] of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater

would have been the advancement made!"—*Id.*, Vol. VII, p. 18.

We should now have had at least nine tenths of our uncompleted task done, and might have had nine tenths more of the distance covered on our way to the heavenly Canaan, had we wholly followed the counsel the Lord gave us. But to read on:

"God has withheld His blessings because His people have not worked in harmony with His directions. It *weakens* those who know the truth for our ministers to *expend on them the time and talent that should be given to the unconverted*. In many of our churches in the cities the minister preaches Sabbath after Sabbath, and Sabbath after Sabbath the church members come to the house of God with no words to tell of blessings received because of blessings imparted. . . . Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters they are to sow the seeds of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields."—*Id.*, pp. 18-20.

The New Working Plans

With such instruction as this before us, it is very heartening to find some very definite and concrete plans being developed for the enlarging of our scope of endeavor for those who are still waiting to hear the truth for these last hours, as worked out by the two large Evangelistic Councils recently held in St. Louis and Philadelphia, and later adopted by the General Conference Committee. A few statements from these resolutions thus passed may be in place here.

"Determining to follow more closely the divine pattern for planting, fostering, and maintaining Christian churches as set before us in the Bible and the Spirit of prophecy,

"We pledge ourselves and will endeavor to lead our churches to certain definite objectives in a great, all-inclusive, denomination-wide program of soul-winning evangelism, with the purpose of enlisting every church, every activity, every organization, every group, every department, every person, every talent, every gift, and every resource of this entire movement in one great evangelistic advance, praying God to use this to bring to a triumphant end His saving work among men.

"Among these objectives which we will ask our churches to join us in making effective, we are placing *first* the apostolic plan of *training churches to care for their own interests*, carrying forward their own work to a larger degree than heretofore, supplying their own needs, officering and supervising their own activities, *thus releasing the minister for ever-advancing evangelistic endeavor in new and unentered fields, while themselves becoming evangelistic agencies in their own surrounding territory.*"

This is enough of the carefully-wrought-out plan to set clearly before us what this new movement aims at. While it is understood such a decided change cannot be inaugurated hastily, it does make known in clear tones the fact that a turning point has come, and that now there is a determined denominational purpose decided upon to follow the plain instruction given us by the Lord concerning so much of the ministers' time being consumed in labor for the churches. While the plan provides "that ministerial supervision, shepherding, and visitation continue after the apostolic example, even while the minister is laboring in other fields," it does seek to turn some of that "nine tenths" of labor now

hestowed upon those who already know the truth, upon the people who have as yet shared no part of the laborers' time and effort. And who dare say that upon such a new movement as this, Heaven's choicest blessings shall not very manifestly be showered?

The Lord plainly says that He has "withheld His blessings because His people have not worked in harmony with His directions." Is it because He counts it selfishness on the part of the churches knowing the truth, thus to hold on to the workers capable of going into new fields to work for Him in these places of great need?

What shall be the response of our church officers and church members to the provisions of this new plan? Shall it be said now by church members, as the members years ago said to their ministers (for they did not expect to receive the continued labor of the ministers then), "Go work for souls that are perishing in darkness. . . . We will work for souls that are about us, and we will send our prayers and our gifts to sustain the laborers in more needy and destitute fields?"

T. E. B.

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The Ultimate Triumph of the Remnant Church

THOSE who believe in the ultimate triumph of this message cannot restrain themselves from being enthusiastic over the Layman's Missionary Movement. The Spirit of prophecy lays stress upon the importance of this department of activity in the following emphatic words:

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—"Testimonies," Vol. IX, p. 117.

Again, in another statement, we are assured as to what is to take place in the closing scenes of the proclamation of the gospel to every nation.

"All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."—*Id.*, Vol. VII, p. 33.

Furthermore, God has spoken just as definitely to this remnant church

as He spoke to the infant church in Abraham's day. To the patriarch He said: "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13:17. Later the promise was renewed and spoken with even greater emphasis to Joshua:

"Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses My servant commanded thee: turn not from it to the right hand or

Special Appointments for June

Religious Liberty Day and
Offering, June 1

Second Sabbath Missions
Offering, June 8

Sabbath School Rally Day,
June 15

Thirteenth Sabbath Offering,
June 29

to the left: . . . then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1: 3, 7, 8.

Similar visions of triumph, conditioned upon obedience to the divinely outlined program of evangelism, have been revealed to the Israel of God today. In "Testimonies," Volume IX, pages 28 and 29, there are recorded two vivid scenes presented to the servant of the Lord. Her attending angel presented before her two missionary maps of the world. One was evidently quite similar to the map we have hung so often before our congregations. There were jets of light scattered over the earth, but on closer observation it was seen that there were still great areas left in darkness. The angel explained the cause, saying, "This darkness is the result of men's following their own course." The other map, brightly shining with lights everywhere, revealed a different situation,—a marvelous triumph for the remnant church of God. On this one were seen "memorials for Him in every city and village. His truth was proclaimed throughout the world."

The "certain sound" of the trumpet is being blown by administrators, by ministers, by local church elders, and by departmental leaders the world around, summoning the members of the church to universal action. This mighty advance which will take place when men cease following "their own course" and adopt God's program for the finishing of the work, is vividly set forth:

"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. . . . On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."—"Testimonies," Vol. IX, p. 126.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . . By thousands of voices, all over the earth, the warning will be given."—"The Great Controversy," pp. 611, 612.

In the ultimate triumph of this message the remnant church will become the mightiest spiritual factor ever known in the history of Christendom. The holy Sabbath is God's memorial. And is it too much to expect that in presenting that illumined map of the world, is given the promise that eventually there shall be memorials for Him—people keeping the Sabbath—in every city and in every village throughout the world?

J. H. McEACHERN.

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EDITOR - - - - T. E. BOWEN

Associate Editors

J. A. Stevens, A. W. Peterson

Assistant Editors

Mrs. Grace D. Mace, Emma E. Howell

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J. L. McElhany, M. E. Kern, H. T. Elliott

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The Home Missionary Department

Religious Liberty Day

(Suggestive Program, Prepared by Secretaries of the Religious Liberty Department of the General Conference, for the Sabbath Service, June 1)

OPENING SONG: "Stretch Every Nerve," No. 793, in "Christ in Song."

SCRIPTURE LESSON: Psalms 124.

PRAYER.

SONG: "Sound the Battle Cry," No. 510, in "Christ in Song."

READING: "The Struggle for Freedom."

READING: "Present-Day Issues and Our Opportunities."

OFFERING FOR RELIGIOUS LIBERTY WORK.

SPECIAL PRAYER FOR "THE HOLDING OF THE WINDS" OF STRIFE.

SONG: "Faith of Our Fathers," No. 678, in "Christ in Song."

Special Instruction to Church Elders

Kindly announce Religious Liberty Day on the previous Sabbath so our

people may come prepared to give a liberal offering, and to renew their clubs and subscriptions to the *Liberty* magazine. Make a special effort to get as many as possible to take four yearly subscriptions for \$1, one for themselves and three for public officials, such as judges, lawyers, ministers, councilmen, teachers, or personal friends in the community. Single subscriptions are 25 cents on this day. A club of 50 copies to the church will cost \$12.50 per year. We hope that the regular offering for Religious Liberty Day will average \$1 per member. The offering goes to the conference to enable it to send the *Liberty* magazine to all state officials, legislators, editors, judges, mayors, councilmen, and lawyers, and to meet emergencies which may arise in the religious liberty work. If you, as elder, fail to carry out this program, the cause of religious liberty will suffer.

C. S. LONGACRE, *Gen. Sec.*,
H. H. VOTAW, M. C. TART,
Asso. Secs., Religious Lib. Dept.

temple, make still others live in continual dread. Everywhere the priests have demanded abject obedience under threat of fearful consequences. These things are known to all.

For centuries after Christ had proclaimed the principles of freedom for the individual, men were slow to believe that this freedom was for them; and their rulers, both secular and religious, seeing their power and selfishness threatened, were slow to grant any liberty to their subjects.

That which we see today in full flower in the American Declaration of Independence and the Constitution, came by slow growth. A detailed account of its rise would take volumes. It is enough to say that early gropings for liberty were seen in our ancestors on the Continent of Europe even before they were formed into nations. When their priest or prince brought a proposition to the people, they passed upon it either by raising their right hand in approval or keeping a great silence, thus reserving to the common man some power of choice.

In this, as in so many other things, however, theory and practice often differed. Strong rulers gathered around themselves men who sought preferment and advantage by sacrificing the good of the many to the caprice and whim of the rulers. Still the love of freedom was never quite smothered in the breast of the common man. In England, the Great Charter was wrung from an obstinate king by the barons, and that which was secured was to serve as a model and an inspiration in succeeding struggles for greater freedom.

In the good providence of God the discovery of the New World provided a place in which, free from the restrictions of tradition and habit, a new political order could be established and its theories put to practical application. The United States of America became the asylum of the politically oppressed of all the world.

While the struggle for political freedom was going forward, there was also being engendered a demand for

The Struggle for Freedom

BY H. H. VOTAW

In measuring the value of a commodity, different standards are applied. Sometimes a thing of no intrinsic worth will bring a fabulous sum in the market because of its rarity. For instance, every one has heard of a stamp—in itself only a very small piece of paper—selling for hundreds and even thousands of dollars because it is the only one left of a limited issue. Sometimes scarcity combines with rare workmanship to command a fortune, as in the case of a painting by an old master or a Stradivarius violin. Sometimes the demand is so nearly universal that a high price is commanded. Judged by any of these standards, liberty is priceless. Taking the world's history as a whole, real liberty has been exceedingly rare. That the individual has certain inherent, inalienable rights is a relatively new doctrine in the political world. For centuries the government was supreme, and the indi-

vidual lived only to serve his ruler.

Considering its intrinsic worth, the value of liberty cannot be overestimated. The normal person resents more deeply than any other thing the thought of subjection to or domination by another. It is impossible to develop within oneself the fine traits of character that go to make a personality worth while, unless there is an opportunity to choose the course to be followed. Character grows through the choice of the good and rejection of the evil.

The struggle for liberty has been a long and costly one. The history of all religions outside of that which was taught by the Man of Nazareth, has shown the domination of the people by the priests. Hinduism is marked by the terror inspired in the minds of the common folk by the power of the Brahmins. The fear of the medicine man and his machinations makes life a terror to some heathen tribes; voodoo rites curdle the blood of others; the demands of heathen gods that their votaries give the finest of their sons and daughters as sacrifices to the

soul liberty that would not be refused. Many material things contributed to the development of this liberty for the individual, but the heaven that caused it to rise was the word of God. When men began to print from movable types, books became numerous enough for more than the wealthy few or the fortunate ones connected with educational institutions to have them. The Reformation swept Europe. The idea of individual responsibility and freedom was recognized by more and more of the religious teachers. Protestantism contributed very definitely to the growth of freedom.

Under this system, religion becomes a man's own individual concern. The church "guides, but does not rule." "Personal access to God is the very center of the Protestant's religious outlook." The Reformation purposed to "bring back to the individual his own responsibility for himself." Men began to see that when the church starved the soul, it could no longer claim allegiance.

The religious Reformation hastened political emancipation. The Bible in the hands of the masses exalted the conception of the worth of the individual. The teachings of Christ clearly showed that in the sight of the Father, men were not measured by birth, wealth, or social position, but by character. To the inside, not the outside, was this test applied. The poor sinner could stand far above the proud Pharisee.

The door of hope was open to the poorest, the most degraded. But masters did not want their slaves freed, tyrants wanted no free men, popes could brook no Protestants, and so the issue was joined. At what cost has freedom been bought? Who can tell? Who can recite the long account of persecution, suffering, death? Who besides God can know the unsung heroes in every land who held aloft a tiny candle light of opposition to political or priestly tyranny?

Certain great names stand out. It is said that Francis of Assisi defended before a pope the right of men to bring souls to God even though they had not been licensed by the church to preach. The names of Wycliffe, Luther, Milton, John Bunyan, Watts, Wesley, George Fox, William Penn, and others who could be mentioned,

read almost like a roster of worthies recorded in the Scriptures. And we might add that "time would fail . . . to tell" of all who "out of weakness were made strong" and "waxed valiant in fight."

Even a casual reading of history reveals how dear to their hearts was the freedom they sought. Imprisonment, torture, death, were their lot, but they did not waver. It is estimated that at least 50,000,000 paid for their beliefs with their blood. Other untold millions suffered everything short of death.

Who can say what liberty of conscience is worth, in view of the price it has cost? Who dares to say it is not worth all it has cost?

Who can be so craven as to be willing to yield one bit of it through fear?

Can we not agree with Franklin, "They that give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety"?

Eternal vigilance is the price of liberty.



Present-Day Issues and Our Responsibility

BY C. S. LONGACRE

You have just heard Brother Votaw's brief sketch of the price that has been paid by our ancestors for the heritage of religious freedom which they have handed down to us. It has been a long and tedious struggle. The history of this struggle, with its centuries of religious persecution, constitutes a record of the most inspiring and heroic achievements in the annals of church history. We hope that these heroes and martyrs of the gospel have not died in vain. The great fundamental principle of freedom of conscience in religious matters, and the supremacy of the word of God above human legislation, is again being questioned by human authorities, and the battles of religious freedom will have to be fought all over again, as in the past.

The Reformers and champions of liberty in the past, in the face of persecution and death, refused to surrender truth, or to forsake the standard of religious liberty in their conflict with the enemy. If they had surrendered truth and compromised the cause of religious freedom for the sake of current expediency, the hope

of the world for a better day for their posterity would have been utterly doomed. When the Protestant Reformers were asked to submit to the emperor's decree restricting religious liberty and prohibiting all further dissemination of the word of God as expounded by the leaders of the Reformation, their unanimous decision was, "Let us reject the emperor's decree. In matters of conscience the majority has no power."

The Spirit of prophecy says: "The banner of truth and religious liberty which these Reformers held aloft, has in this last conflict been committed to us. . . . Those Reformers whose protest has given us the name Protestant felt that God had called them to give the gospel to the world, and in doing this they were ready to sacrifice their possessions, their liberty, and their lives. Are we in this last conflict of the great controversy as faithful to our trust as were the early Reformers to theirs?"—*Testimonies*, Vol. VI, pp. 402, 403.

We are facing, and will have to face, just as severe tests of loyalty as did the Waldenses and the Protestant Reformers. May we manifest the same unswerving faith and heroic devotion to truth and principle as did the Waldenses through the long struggle of more than a thousand years in defense of the great principle of freedom of conscience, and the supremacy of God's claim upon the soul when civil authorities came in conflict with the word and the law of God.

To betray the cause of God, under test and trial now, would brand us as ungrateful and unworthy of all the sacrifices made in blood and treasure by our ancestors for our benefit. They fought a good fight, but we must finish it. With God on our side, we are destined to win, even if it is the martyr's incorruptible crown. It is better to die God's free men in the cause of right, than to live as slaves for men in the cause of wrong. Every martyr in the past could have saved his life if he had been willing to compromise truth with error and right with wrong. Our supreme danger today, in facing the dangers which confront us, lies in the surrender of fundamental principles.

The enemy always approaches us on our most vulnerable side, the side where we have the weakest defenses.

His most effective weapon is compromise. The devil is perfectly willing that we should keep the commandments of God, provided we keep them as he interprets them. He is perfectly willing that we should make an earnest profession of religion, provided we profess it his way. The enemy of Christianity almost succeeded in wrecking the professed Christian church of the medieval ages upon the treacherous rock of compromise. The professed Protestant churches of modern times are being wrecked upon the same rock. The enemy of truth and righteousness will make a supreme effort to impanel the remnant church upon the same rock of compromise. Our only safety from being enticed and led astray lies in a strict adherence to fundamental principles and the supremacy of the word of God above all human devisings.

Today the enemy of truth is presenting the most subtle issues that have ever confronted us as a people. They are the most deceptive schemes of compromises with truth, and the most arrogant assumptions of human authority above divine authority, that the enemy of God has ever devised.

One of these heaven-defying schemes is the reform calendar issue which attempts to alter the weekly cycle each year, thereby nullifying God's Sabbath day, divinely ordained in the beginning and commanded to be observed throughout all generations. Already the Federal Council of the Churches of Christ in America, and the International Federation of Protestant Churches of Europe, have been induced to endorse the twelve-month, equal-quarter, blank-day calendar plan. The Protestant Episcopal and the Presbyterian denominations, at their annual executive sessions, have endorsed the same plan, and we are informed that the other denominations will follow suit shortly.

The officers of the Federal Council of Churches are now petitioning Congress to pass a resolution authorizing the President of the United States to call an international congress of representatives of all nations to consider the approval of the twelve-month, equal-quarter, blank-day calendar plan. The League of Nations is also being besieged by the reform calendar advocates to give favorable consideration at its International Quadrennial Con-

ference of 1936, to the proposed blank-day calendar scheme, and make the same effective by 1939, when Sunday again falls on the first day of January.

All this sacrifice of religious days is being advocated by business men for the sake of business convenience and pecuniary gain, and by the Modernistic churches for the sake of being modern and liberal. Thus the Sabbath is being betrayed by the modern Judases, and crucified on a cross of gold by the modern money-changers. Public expediency is the plea for this compromise between the merchants of the earth and the hierarchy. All are anxiously waiting for the final word from the Pope of Rome, who is now considering the whole question of calendar revision. Cotsworth, the author of the thirteen-month, blank-day scheme, is confident that the Pope will give his approval. If he does, all opposition to the reform calendar scheme will be doomed.

When this apostasy has been perfected, and the rival papal Sunday set up, and the gulf bridged between Protestantism and Catholicism, the time has come for the marvelous working of Satan. Then we who desire to follow the Lord and recognize the supremacy of His claim upon our allegiance, will have to face experiences that will try men's souls. We must be prepared to meet ridicule as well as hardships such as few men have had to meet in the past.

The deadly wound inflicted upon political Catholicism is being rapidly healed, since the Pope's temporal power as a king was restored by the Italian government on February 11, 1929. Everywhere this ecclesiastical power is coming to the front, and is laying claim to our political institutions to forward her own ends. She is manifesting a boldness which is astounding. That she is studiously worming her way into governmental positions of influence and power, is significant. All this is being done to gain control of the finances of the government and public facilities to forward her own cause at public expense.

Just now, the Catholic legislators are introducing bills into our State legislatures to make raids upon the public funds of the States to support their own parochial schools. In Ohio

they are making a bid to obtain an appropriation of \$5,000,000. They are confident they will get it, says Bishop Shrembs, of the Catholic diocese of Ohio, not only in Ohio, but in most of the States in the Union. Where the Catholics are in the majority in city councils and on city school boards, they are now voting public funds for the support of the parochial schools, and even authorizing the Catholic priests to give religious instruction to the pupils in the public schools on school time, and on school property, and for educational credit, and at public expense. Recently a group of Protestant ministers advanced a proposal "that Protestant, Catholic, and Jewish leaders unite in requesting Pope Pius XI to lead a crusade for a five-years' 'truce of God' such as was inaugurated by the Catholic Church in the Middle Ages." They declared "the Pope eminently fitted for such a role, because he is one of the 'world's greatest humanitarians,' as evidenced by his encyclicals." Truly, Protestants are reaching the hand across the gulf to Catholicism, and "the deadly wound" is being healed.

Our country is repudiating Protestant and republican principles of government. Our own government has made all kinds of questionable invasions into our Constitution, and overridden constitutional guaranties of human rights. Fortunately, the Federal officials of the NRA listened to reason, and eliminated the Sunday closing clauses and Sunday labor provisions from the codes, in spite of the fact that religious and labor lobbies insisted on retaining such blue law provisions in the codes. The Lord gave evidence that the angels are still "holding the winds" in check, enabling His people to finish His work in peace, rather than in times of great distress.

Nearly every State legislature now in session has Sunday observance bills pending of every hue and type, ranging from the strictest to the most liberal. The Pennsylvania legislature has thirteen such bills pending. Liquor legislation, since the repeal of the Eighteenth Amendment, has brought back Sunday laws again in those States which had previously repealed all their Sunday observance statutes.

Sunday law referendums to repeal or to retain the present Sunday laws are being held in a number of States

and in many cities and towns throughout the United States this year.

We, as a people, never faced so unique a situation as we do today. These stirring issues, which threaten our heritage of freedom, present the greatest opportunities that have ever come to us as a people to make the principles of religious liberty known to the public. These last two years, the *Liberty* magazine has dealt with these issues and sounded in clarion tones a warning of the dangers which threaten our blood-bought liberties. Yet during this time the magazine has fallen off considerably in its circulation. If every Seventh-day Adventist would rally to the support of *Liberty*, the chief exponent of the cause of religious freedom, and would send four yearly subscriptions to prominent citizens or public officials, it would make a tremendous impression upon public sentiment. Who is so poor that he cannot invest one dollar in this worthy enterprise? The Spirit of prophecy says the *Liberty* magazine "is like a trumpet giving a certain sound; and

all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them. . . . Let every worker for God comprehend the situation, and place the *Sentinel* [now *Liberty*] before our churches, explaining its contents, and urging home the facts and warnings it contains. May the Lord help all to redeem the time."—"Testimonies," Vol. V, pp. 718-720.

Is it not possible in these stirring times to enlarge the club of *Liberty* taken by your church? It is making many friends in influential circles. Let us make it possible by a liberal contribution today to send *Liberty* to every legislator, judge, mayor, councilman, justice of the peace, lawyer, editor, and every public library and college library. An average of one dollar from each church member to the Religious Liberty Fund of the conference will make this possible.

This is the way to lift up the banner of religious freedom which has been entrusted to our hands.

any Volunteer secretary furnishes a regular report to the society and also to the Missionary Volunteer secretary of the conference. The church missionary secretary must report regularly to the conference home missionary secretary, as well as to the church board; and an important feature of the first Sabbath service program is a brief report of the missionary activities of the church for the preceding month, presented by the church missionary secretary.

These reports to the church and to the conference are a valuable source of information to the church, the conference, the union conference, and the General Conference. Inasmuch as every member of the church is to be an active missionary worker, the report of the missionary secretary will reveal the progress of the church toward the fulfillment of this aim. Upon these reports the officers of the conference are able to build plans for helping where help is most needed, and the total of the reports forms the basis of a great inspiration to every believer to enlist in missionary service.

Some years ago our leaders in a certain mission field made application for an allotment of land for a mission station. Other religious organizations registered objection with the government, and both the application and the objection found their way to the home office of the government. The officials, in making investigation, found their files quite complete with reports of the work of the Seventh-day Adventist missionaries, and because of the good work revealed by these reports our application for land was granted.

The promptness and accuracy of the majority of our church missionary secretaries in furnishing reports merits our highest commendation. But we are perplexed because there are many churches that fail to report. This is a serious defect in our organized work, and we are appealing to every missionary secretary to report regularly to the conference home missionary secretary. Your report may not be large, but if you are faithful in sending in the report each month, you will find that growth will become apparent, and the information will help your home missionary secretary to help you and the other missionary officers of the church.

J. A. S.

Departmental Activities

Is Your Church a Reporting Church?

UNITY of action is an all-important feature of our world-wide work. The Spirit of prophecy emphasizes the value of harmonious action in the following words: "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—"Testimonies," Vol. IX, p. 221.

A vital feature of our work is the gathering of reports dealing with the various phases of the work we are doing. Every paid worker must report regularly to the conference, in order that the officials of the conference may plan intelligently for the future labors of the worker, and the necessary attention that needs to be given to his present efforts. Our school teachers must report, and the presidents of our colleges, junior colleges, principals of academies, and the teachers in every church school must report regularly, else our educational work

would be seriously weakened. Our publishing department requires various reports covering the different lines of work represented in our literature ministry; publishing houses report, Book and Bible Houses report, and the colporteurs report regularly the amount of their sales. Our medical work is dependent on the many medical institutions for reports of their varied activities. Every part of our organized work furnishes regular, detailed reports of incomes and expenditures of money. Only thus is it possible for the remnant church to carry the work forward efficiently in all parts of the world.

Logically, our reporting system includes reports of the various activities of our churches. The church clerk must report regularly to the conference concerning certain important items of information, as well as to the church board. The church treasurer must report regularly to the conference treasurer as well as to the church board. The deacons report to the church board. The local Mission-

Woman's Part in the Home Missionary Program

1. THE Bible records the faithful services of many women.

a. They were mothers in Israel. Judges 5:7.

b. The Hebrew maid sent an army officer to the prophet. 2 Kings 5:2.

c. Lydia welcomed Paul into her home. Acts 16:15.

d. Dorcas is a typical case. Acts 9:36.

e. Aquila and Priscilla were Paul's cooperating helpers. Rom. 16:3, 4.

f. Phoebe was a "servant of the church." Rom. 16:1, 2.

g. Paul makes mention of valued women helpers. Phil. 4:3; Rom. 16:6, 12.

2. *Standard of acceptance.* "She hath done what she could." Mark 14:8.

3. *Women can work where men cannot go.* "The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power that will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life."—*Testimonies*, Vol. IX, p. 128.

4. *Many are too willing to excuse themselves.* "Our sisters have been too willing to excuse themselves from bearing responsibility."—*Christian Service*, p. 29.

5. *Children to be helpers in missionary endeavor.* "In an effort to excuse themselves, some say, 'My home duties, my children, claim my time and my means.' Parents, your children should be your helping hand, increasing your power and ability to work for the Master. . . . They should be trained to help in various lines of unselfish service. Do not allow your children to be hindrances."—*Testimonies*, Vol. VII, p. 63.

6. a. *Persevering Women.*—"He calls for persevering women who will take their minds from self and their personal convenience, and will center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls."—*Id.*, Vol. VI, p. 118.

b. *Bible Teachers.*—"Many will be called into the field to labor from house to house, giving Bible readings." "Consecrated women should

engage in Bible work from house to house."—*Id.*, Vol. IX, pp. 172, 180, 121.

c. *Magazine Workers.*—"The sisters can work efficiently in obtaining subscribers for our periodicals, in this way bringing the light before many minds."—*Christian Service*, p. 23.

d. *Correspondents.*—"Our sisters can serve as vigilant workers in writing and drawing out the true feelings of friends who have received our papers and tracts. . . . Teaching the truth by epistolary correspondence, distributing tracts and soliciting subscribers for periodicals containing the solemn truth for this time, . . . [they] may do very much."—*Id.*, p. 28.

e. *Distribution of Literature.*—"They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith."—*Id.*, p. 29.

f. *Neighborhood Visiting.*—"My . . . sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts."—*Testimonies*, Vol. IX, p. 34.

g. *Practical Lines of Work.*—"The efficient cook, the housekeeper, the seamstress, the nurse,—the help of all is needed."—*Ministry of Healing*, p. 194.

H. F. BROWN.



The Lay Preacher

THE public presentation of the gospel is the supreme endeavor of the laity. But this fact does not lessen the importance of the many other soul-winning activities of the laity. However, the highly important character of lay preaching requires that great care be exercised in the selection and authorization of those who are thus publicly to represent the denomination. The lay preacher does not represent merely himself or the church sponsoring his work. He represents the denomination, and therefore must recognize denominational supervision over his work.

Jesus called twelve disciples, and by ordination set them apart to the sacred work of the ministry. They were to devote their time, talent, and energy to the work of the church. He also called seventy, and sent them forth as unordained workers—laymen working under His supervision. "Go

your ways," said He; "behold, I send you forth as lambs among wolves." Luke 10:3. And the seventeenth verse tells of their return to report to Him the results of their ministry. Just so in this day, those who go forth to preach, whether supported by the denomination or as self-supporting laymen, are to work under denominational supervision.

Because of this necessary and wise arrangement instituted by our Lord, care must be exercised in the selection of the layman who is to preach. Some like Ahimaaz of old, are eager to run, but have no helpful message. Again, there are others possessing talent, yet so modest that they must be urged to enter upon the work they are qualified to do. With these facts before them the delegates to the Home Missionary Secretaries' Council, held July 22-26, 1934, at Berrien Springs, Michigan, took the following action:

"We recommend, (a) That if the layman is in good and regular standing in the church, and of good reputation in the community, he may, upon the endorsement of the conference, engage in the public presentation of the truth in a hall, schoolhouse, or other meeting place."

In practical operation the plan will work as follows: A good brother (or sister) may feel called to hold meetings for the public presentation of the truth. Again, there may be an opening for a series of public meetings and no one volunteers, but there is a brother qualified to conduct the meetings. Before the effort is ever planned, the officers of the church and the one who is to conduct the meetings must seek the approval of the conference officers through the home missionary secretary. Unless the prospective lay preacher is well known to the conference, they will inquire as to (1) his spiritual experience, (2) his standing in the church, and the community, (3) his experience in church missionary work. If he is able to qualify on these important points, he may be granted permission to hold meetings.

The conference will take a prayerful interest in the work of every man and woman who receives the official endorsement, and will cooperate as far as possible to ensure the success of every effort. When a layman has given satisfactory evidence that he is qualified to carry on public work, and

has demonstrated his readiness to work under conference supervision, he may be granted a "Lay Preacher's Certificate." Such a certificate is authorized by action of the conference committee, as provided by the following action of the Home Missionary Council:

"(b) In granting certificates to these who have demonstrated their ability,

"We recommend, That, upon the recommendation of the conference home missionary secretary, the conference committee give consideration to issuing the certificate for one year in harmony with General Conference requirements."

The Lay Preacher's Certificate has been authorized by action of the General Conference Committee, and the requirements are as follows:

"1. The candidate for certificate must be sound in the faith and of good reputation in his community.

"2. He must be in good and regular standing in his church, and represent the truth in his life.

"3. He must possess a general knowledge of the doctrines of the church.

"4. He must give evidence of an earnest purpose, and demonstrate ability in soul winning through public ministry.

"5. He must be a faithful tithe payer.

"6. He must evince a willingness to labor under the counsel of the conference.

"7. He must understand that this recognition is granted on the basis of his being a self-supporting missionary, carrying on his work without remuneration or solicitation.

"8. This certificate does not authorize the holder to perform the marriage ceremony or to officiate in the ordinances of the church."

Already a large number of these self-supporting preachers have qualified for official recognition and have received the certificate. Many of them have had good success. Hundreds of people have been won to the truth. Churches have been raised up and buildings erected. And an even greater work will be done as the number of churches increases and the workers become more efficient through study and experience. Lay preachers' institutes have been conducted in a

number of conferences, and this training work will be continually carried forward. Surely we are seeing a fulfillment of the words of the Lord's servant: "There are men who will be taken from the plow, from the vineyard, from various other branches of work, and sent forth by the Lord to give this message to the world."—*"Testimonies," Vol. VII, p. 270.* Let us do what we can to help these loyal and consecrated workers to achieve a glorious success in gathering out a host of precious souls to be prepared for the Lord's appearing.

J. A. STEVENS.

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A Demonstrated Success

SINCE the Autumn Council in 1929, where the stamp of approval was placed on the church missionary service by the General Conference, this service has grown rapidly, and today it occupies a prominent place in the Sabbath services of nearly one half of our churches in the world. After seven years of growth this child has developed far beyond the experimental stage, and is a demonstrated success.

Some who have not sensed the real significance and purpose of this service have asked, "With our Sabbath service filled with so many activities, why should another fifteen minutes be crowded in to talk about missionary work?" We would reply to these questioners that this service has not been introduced into the weekly service of the church merely to occupy time, but to keep before our constituency the principles of lay evangelism, which occupy such an important place in the great drama of giving the message to the world.

Our Sabbath School Department, which under God, is a mighty agency in our denominational program, occupies one hour and fifteen minutes every Sabbath, during which time the attention of our people is turned to-

ward mission fields, and they are inspired to greater loyalty and deeper devotion to the world program of a great denomination through the lesson study, and their hearts are kept warm in the knowledge of the message through their study of the word. Our young people also are privileged to meet together, usually on the Sabbath day, when attention is given to the place our youth occupy in the great program.

The servant of the Lord tells us, "The church was organized for missionary work;" and again, "The time is short and our forces must be organized for a large work;" and "We need to meet together to receive instruction that we may be fitted to perform this work."

In harmony with the instruction from the servant of the Lord, the purpose of the fifteen-minute service is to receive experiences from the soldiers in the great army, and pass on to them new orders for another week. Nothing could bring more life and courage into a church than to listen to a recital from a humble layman of what God has accomplished through his efforts during the week in giving the message to others.

Where this service is properly introduced, where there exists a spirit of cooperation between the Sabbath school and the missionary leadership of the church, it is our experience, after nearly seven years' observation, that real blessing and new life does come into the church. Reports increase, larger quantities of literature are distributed, and now life in missionary activity is evident. We are confident that in due time the fifteen-minute missionary service will become a part of the Sabbath program of every church, resulting in the entire membership of the denomination consecrating a few moments of the Sabbath day in planning for greater advancement along missionary lines.

L. E. CHRISTMAN.

Query Corner

Questions should be addressed to Secretary, Home Missionary Department, General Conference, Takoma Park, D. C. No name will be published.

Please outline the simplest and most permanent form of missionary band organization.

The simplest and most permanent form of missionary band organization

is the class band. Briefly outlined, this organization consists of the Sabbath school classes, with a band leader appointed by the church board. It becomes a missionary band except

during the time it is engaged in Sabbath school work. Approximately half the churches of North America now follow the class-band form of missionary organization.

Do the class bands serve as the missionary working bands?

The class bands are the working bands during such general campaigns as Harvest Ingathering, Missions Extension campaign, literature sales, or any other general missionary effort. They are also the reporting units during the fifteen-minute missionary service.

What form of report blank is best for securing the individual reports of the class-band members?

The official "Home Missionary Blank No. 1-A," with space for reports during six months. Each member of the band should be given a card bearing his or her name. The cards of all the band members are kept in the Band Leader's Envelope, which is distributed to the leaders each Sabbath. From the records entered by the individual members on these cards the church missionary secretary makes up the monthly report.

Is a report blank provided for those churches that have not yet adopted the class-band form of missionary organization?

Individual weekly report blanks, known as "Home Missionary Report Blank No. 1," are furnished in pads. These are placed in the hands of the members by the church missionary secretary each Sabbath, or a supply is put in the pockets on the pews. These blanks are carefully filled out each week by the missionary workers, and placed in the basket when the offering is taken, unless other arrangements are made for their collection. But the pastor, elder, or missionary leader should give ample opportunity for collecting the reports each Sabbath.

Should the church missionary secretary send in the monthly report to the conference office if there is little to report?

The church missionary secretary should report to the conference regularly, endeavoring to secure the help of the elder and missionary leader to enlist an ever-increasing army of workers and encourage them to report each week regularly.

Missionary Leadership

Report of Missionary Activities of the Church for the Month of June

(Sample Report No. 3)

ALL through the month of June our missionary activities have kept up in a very encouraging manner, and many interesting experiences have occurred. It is at this time of the year that our conference home missionary leader sends out warnings against the "summer slump" which is so apt to work havoc in individual missionary endeavor; but that inspiring missionary sermon by Elder E. R. Potter on the first Sabbath in June surely made such a lasting impression on our minds and created such a strong desire on the part of all to be faithful in meeting our Christian obligations, that the germ of the "summer slump" has not found fertile soil in our church, and we enter upon our July missionary program with thanksgiving and courage.

Instead of decreased activities at this midsummer season, we find many new avenues of service opening up before us. Unusually heavy demands are being made on our literature racks. Now that people are traveling about the country in search of rest and pleasure, our literature depositories in depots, interurban stations, and along the public highways, attract the attention of hundreds of people who are glad to accept the invitation to help themselves to the papers, magazines, and tracts. Members of the Missionary Volunteer Society have been very faithful in keeping a number of the tract racks filled, and Brother Jones has spent much time driving his automobile over large areas to replenish the literature racks in rural sections. Other members of the church have helped by bringing used papers, such as the *Signs, Present Truth, Instructor, and Our Little Friend*, all nicely folded and in clean condition, to be used in filling up the literature racks. We can use all the literature which is brought in, and hope all church members will donate their papers to this good work and not let them be destroyed or accumulate.

Truly this is a good time for scattering the seeds of truth, and this is a work in which every one can take part. In the book entitled, "Gospel Workers," page 352, we have the following admonition: "In these days of travel, the opportunities for coming in contact with men and women of all classes, and of many nationalities, are much greater than in the days of Israel. The thoroughfares of travel have multiplied a thousandfold. God has wonderfully prepared the way. The agency of the printing press, with its manifold facilities, is at our command. Bibles, and publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world." This is true to a much greater extent at the present time than when it was written many years ago.

CHURCH MISSIONARY RECORD FOR THE MONTH OF JUNE *

	Church Missionary Society	M. V. Society	Total
No. Books, Papers, and Tracts Loaned or Given Away	500	300	800
No. Papers Mailed	400	250	650
No. Bible Readings Given	75	20	95
No. Cottage Meetings Held	15	..	15
No. Missionary Visits ..	50	30	80
No. Missionary Letters Written	100	50	150
No. Magazines Sold	40	40
No. Treatments Given to the Sick	25	..	25
No. Assisting in the Series of Evangelistic Meetings Now in Progress ..	20	30	50
No. Persons Brought to Sabbath School or Other Services	7	10	17
No. Persons Signifying Favorable Decision for Accepting Truth (H. B. S. League Correspondence)	10	..	10

Reporting

Reporting Membership	Per cent, 65
Nonreporting Members for the Month	43

Finance

Cash on Hand, May 30..	\$10.00
Amount Missionary Funds Received During Month	30.00
Owing Book and Bible House..	\$40.00
	25.00
Balance Missionary Funds on Hand at End of Month	15.00

* To be placed on blackboard before the service.

The members of the Home Bible Study League are rejoicing in the replies which have been received from the hundred follow-up letters mailed to those who have been receiving *Present Truth* through the mail for the last four months. These replies are of a most cordial and appreciative nature, and the people say they have enjoyed reading the papers and are anxious to obtain other literature. Twenty different people write that they are convinced that the papers teach the truth, and ten of these people say they have decided to observe the true Sabbath, and want to know where to find the nearest Seventh-day Adventist church.

The Home Bible Study League is a very effective soul-winning agency. Members are always welcome at the workers' meeting just preceding the prayer meeting each Wednesday night, where the papers are wrapped, addressed, and mailed, and missionary letters are written. Come and enjoy the fellowship of the League, and partake of the spiritual blessing which is found in the prayer season following.

The gauge of spiritual life and Christian activity is revealed in the attendance at the weekly prayer meeting. The author of the book entitled, "New Life in the Old Prayer Meeting," contends that "the prayer meeting needs to be more truly the exponent of the church life. There may be a vast deal of spiritual earnestness that will find expression outside the prayer meeting, but never make itself known there. But to the world, the prayer meeting is the spiritual pulse of the church, and just as there must be something wrong with gold dollars which one could not sell for fifty cents, so there must be a fault in a church with spiritual energies for other things, whose prayer meeting" lacks in attendance. Our pastor would be greatly cheered if all missionary workers were faithful in attending the Wednesday evening prayer meeting, and truly we need the power of united supplication in behalf of our missionary endeavor.

Some may be thinking that the Dorcas Society workers have an easy time in the summer, as very few people are to be found who are destitute of clothing and food supplies. But sickness is abroad at all times, and our band of relief investigators re-

ports a number of needy cases where the members of the Home Hygiene Class have been called to render aid by giving simple treatments and helping to bring about better sanitary conditions. Our Dorcas workers have followed in the wake of these home hygiene workers, carrying flowers, food supplies, and other delicacies for the sick, and holding up the Christian's hope as the sure and safe foundation in all the experiences of life.

The Missionary Volunteer members have visited many sick in homes and hospitals, and have conducted weekly song services in the Home for the Aged. But aside from the Sunshine Band work by both adults and young people, the Dorcas Society has spent two days during the month in canning strawberries, rhubarb, and other fruit, and placing the cans in the storehouse to meet the heavy demands of next winter. It was a very interesting sight to visit Sister Dun's big kitchen on Thursdays, and observe the Dorcas workers so busily engaged in this new line of summer missionary work.

But this report is already too long, and in closing I wish to present a picture of the church missionary activities during the past month (turns over blackboard on which the various items appear), for I am sure the facts will speak louder than words. Study the report carefully, and let us pray that every effort put forth will redound to the glory of God through the salvation of souls.

JOHN SEYMOUR, *Miss. Leader.*

IRENE PHILLIPS, *Miss. Sec.*

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As Others View Our Missionary Organization

(Excerpts furnished by H. F. Brown, Southwestern Union Home Missionary Secretary. Surely such statements of candid conviction from disinterested sources should serve as added stimuli in faithfully maintaining these justifiable standards.—ED.)

Gigantic Energy.—"If we consider the gigantic energy of this sect (Seventh-day Adventists), their willingness to sacrifice, and the apostolic spirit of all their lay members, then one begins to comprehend why they have such tremendous success. Their laymen apostles are trained in the most efficient manner. . . . They are tireless in their activities. They go

from house to house; they pass nobody by. All their members utilize every opportunity to make propaganda for their cause."—*Dr. Konrad Algermissen, in "Die Adventisten."*

Perfected Organization.—"Give me the numbers comprising the membership of our denomination, and the organization perfected by the Seventh-day Adventists, and I will evangelize the world in a few short years."—*A Prominent Religious Leader in a Protestant Church.*

Thoroughly Organized System.—"So far as I know, not another set of people of any sect according to their number is doing anywhere near what the Adventists are doing in the circulation of denominational literature. Millions upon millions of copies of their works, large and small, are annually scattered over the earth. They have a thoroughly organized system of working, which aims to put into active service every member of their society, from the little child to the oldest grandma. . . . It is arranged so that every one can do something, no matter how poor or ignorant he may be."—*Christian Standard, Sept. 15, 1906.*

Enviably Zeal.—"Practically every member of the Adventist organization is a missionary, and makes tremendous sacrifices for the extension of their cult. . . . If the zeal of Catholics were one tenth that of the average Adventist, the whole world would know the truth of the Catholic religion."—*Our Sunday Visitor, June 18, 1933.*

Literature Kept in Circulation.—"In almost every little railroad station in the United States you will find a rack placed there by a little religious organization known as the Seventh-day Adventists. . . . They issue a little publication known as the *Signs of the Times*. . . . When the poor deluded members of that sect finish reading this little paper at home, they turn it in to their missionary society, whose duty it is to place it at the public disposal."—*Catholic Register and Canadian Extension.*

An Object Lesson.—"The body of Christians known as the Seventh-day Adventists . . . is 100 per cent zealous. Its every member is a missionary who makes tremendous sacrifices for his faith. . . . The publications of

(Continued on page 14)

Church Missionary Services

June 1

MISSIONARY TOPIC: Religious Liberty Literature.

TEXT: "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. 22:21.

When the question arose regarding man's duty to Cæsar, the Master's answer indicated very clearly that there is a limit to the requirements of government, and after Pentecost, when the authorities commanded the disciples not to speak in the name of Jesus, their reply was short and to the point, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

A few centuries pass, and in the year 1529 we find a group of princes assembled at the Diet of Spire. To this assembly was presented the emperor's decree restricting religious liberty and prohibiting all further dissemination of the reformed doctrines. Mighty issues were at stake, and those princes who had accepted the reformed faith met together, and the unanimous decision was, "Let us reject the decree. In matters of conscience the majority has no power."

The banner of truth which these noble men held aloft has been committed to us. It is a great responsibility, and much depends upon how well we discharge that responsibility. In every part of the world there is a movement on, compelling the observance of Sunday, and many do not understand the dangers connected with this movement. "My people are destroyed for lack of knowledge," says the prophet. We have been told that the "substitution of the laws of men for the law of God, the exaltation, by mercy human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama."—*Testimonies*, Vol. VII, p. 141.

Students of prophecy have for years been watching developments, and now realize that the time is not far distant when this decree will go forth, and that we as a people should do all within our power to warn the world. Back in the days of the Reformation

men did not count the cost, but "in the face of persecution and death, the truth for that time was spread far and near. The word of God was carried to the people; all classes, high and low, rich and poor, learned and ignorant, studied it eagerly, and those who received the light became in their turn its messengers. In those days the truth was brought home to the people through the press. Luther's pen was a power, and his writings, scattered broadcast, stirred the world. The same agencies are at our command, with facilities multiplied a hundredfold. Bibles, publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to all the world. We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light!"—*Id.*, Vol. VI, p. 403.

A Sunday law would have been enacted years ago had it not been for the earnest prayers and activities of God's people. The evil day has been held off. Should not this fact inspire us to scatter religious liberty literature by the millions of pages?

June 8

MISSIONARY TOPIC: What the Camp Meeting Means to Missionary Workers.

TEXT: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

The camp meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting attention of the people and reaching all classes with the gospel invitation.

Not only is the camp meeting a place to get nearer to Jesus, but a place where one can learn more perfectly how to win souls. "Properly conducted, the camp meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the

church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others."—*Testimonies*, Vol. VI, p. 49.

In practically every conference, time is given each day during the camp meeting to the home missionary department for the purpose of instructing our people in methods of personal missionary work. This plan bears the endorsement of heaven, as indicated by the following: "In connection with our camp meetings in past years, God's servants have improved many precious opportunities for instructing our people in practical methods of presenting the saving truths of the third angel's message to their friends and acquaintances. Many have been taught how to labor as self-supporting missionaries in their home communities. Many have returned home from these annual gatherings, to labor with greater zeal and intelligence than hitherto."—*Id.*, Vol. IX, p. 81.

Camp meeting affords missionary leaders an extraordinary opportunity to set in operation plans that will build up the work in every part of the field. Not only should thorough plans be made in advance, but earnest effort must be put forth to urge all church members to attend the annual convocations of God's people, and thus share in the blessings and the greater inspiration for personal service which are bestowed.

June 15

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." Acts 15:14.

Recently a sister in one of our churches called on two of her neighbors, asking them to attend Sabbath school with her. Each made the same excuse, "Too busy to get the children ready." Our sister then offered to come and help get the children ready for Sabbath school, and the offer was accepted, resulting in both families' attending regularly; and in a short time they accepted the truth.

"Let church members, during the week, act their part faithfully, and on the Sabbath relate their experi-

ence. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others."—*"Testimonies," Vol. VII, p. 19.* Such experiences should be given by the members at this time.

June 22

MISSIONARY TOPIC: Missionary Opportunities in Summer.

TEXT: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

"God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods."—*"Testimonies," Vol. IX, p. 30.*

With the end of all things upon us, "everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see and hear calls us to our duty."—*Id., p. 25.*

The summer season brings thousands of people out of the cities into the country and to summer resorts, and our people have a wonderful privilege to reach these persons with the message. Being free from home cares, they will more readily read the literature given them. Many Seventh-day Adventists travel about during the summer months, and a good supply of tracts and leaflets should be taken along for free distribution. With the most pleasant part of the year before us, wise plans should be made in Home Bible Study League work and in the holding of cottage meetings. In fact, every line of endeavor should be intensified during the summer months, when it is so easy to get access to the people.

"Jesus would have all who profess His name become earnest workers. It is necessary that every individual member build upon the rock Christ Jesus. A storm is arising that will wrench and test the spiritual foundation of every one to the utmost. Therefore avoid the sand bed; hunt for the rock. Dig deep; lay your foundation sure. Build, oh, build for eternity! Build with tears, with heartfelt prayers. Let every one of you, from henceforth, make your life beautiful by good works. Caleb are the men most needed in these last days."—*Id., Vol. V, pp. 129, 130.*

June 29

MISSIONARY TOPIC: Conservation of Food Supplies.

TEXT: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." Isa. 58:7, 8.

Welfare work provides an avenue by which we can reach both the rich and the poor. "It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He bids us interest ourselves in every case of suffering and need that shall come to

our knowledge."—*"Testimonies," Vol. VI, p. 279.*

The instruction given shows very conclusively that in order to meet the mind of God, much painstaking effort will be required. All around us are men and women destitute of the comforts of everyday life. Many need food, clothing, and medical care. A well-organized church will have a band of workers ready to call on the rich for supplies, and also to seek out the poor and tabulate their needs; other groups of workers will collect supplies of clothing and food, and distribute these articles to the needy.

However, as good as this plan is, something more is needed. During the summer, when fruits and vegetables are abundant, every Seventh-day Adventist family can render valuable welfare service by laying in a good supply of canned, dried, and preserved food products, to be made available for the needy during the winter. When those who have means see that we are doing our best to relieve suffering, they will be glad to assist by giving of their abundance for the poor; thus the rich and the poor will be brought nearer together through Seventh-day Adventist welfare work, and will be given the opportunity to know this precious truth.

Welfare work properly carried on not only will relieve the wants of many, but "blessings, both temporal and spiritual, will accompany those who impart to the needy that which they receive from the Master."—*Id., p. 263.*

E. A. MANN.

News From Soul Winners

Prayer and Earnest Work Bring Success

"As a result of public meetings conducted by the laymen of one of our small churches in the North New South Wales Conference, a family of eight people became interested in the message, and soon all accepted the truth and became regular in attendance at the Sabbath services. The church members had prayed earnestly to find a way of providing an orchestra to help in the meetings, and this new family of Sabbathkeepers were all musical, and were able to

supply what was needed to complete a small orchestra. At the time of the conversion of the present elder of this small church, about eleven years ago, a close friend, a fellow worker in the mines, did not have the courage to step out and obey the truth. Our brother continued to pray for his friend and to urge upon him the importance of obedience, but apparently without effect. But one morning, after some years had elapsed, the miner stepped up to our brother, just before descending to the bottom of the mine for the day's work, and asked

him if he had been praying for him lately, stating that he felt impressed to give his heart to God. 'Yes,' replied our brother, 'I have never ceased to pray for you, and during the last three or four days I have been led to pray more earnestly than ever before.' 'Well, keep on praying,' said the miner, 'I shall soon be with you.' And today this man and his wife and child are walking in the way of the Lord's commandments, and he is acting as the leader of the orchestra, while his wife plays the violin. It would seem that this entire orchestra has been prayed into existence. The father of the family of eight, first referred to, has been instrumental in winning another family to accept the truth; and thus families have been won by the laymen of this little church, which now reports a membership of twenty. We rejoice to see the humble efforts of these faithful laymen so abundantly blessed by God."

Commendable Missionary Zeal

OVER in Africa a witch doctor came under the influence of the gospel light, and a wonderful transformation was wrought in his life. He went immediately in search of his brothers in the darkness, and as a layman in our ranks he has won 150 to the truth. Another African brother felt that when he gave his heart to the Lord he must do all he could to win others, and he pledged to win at least one soul for God each year. He was the means of bringing in many more than his goal every year until he died. In giving his testimony he always referred to the souls he had won as his "heart warmers."

A Lay Preacher in Borneo

MISSIONARY J. G. GJORDING sends a brief word regarding developments among the Dusun tribe in North Borneo, where the gospel has most recently found entrance. He says: "We hear that in one particular village, every person, except a very old woman, attends the service each Sabbath. And this is the result of the conversion of one man, who used to live in that village and after conversion returned to preach to his friends and neighbors. From another section of Borneo, the largest Dusun towns are calling for us to send teachers, promising to give up all

their bad habits if we will but come and preach to them about Jesus. Thus the message is spreading, through the personal efforts of converted natives. Thank God for these witnesses."

Invitations to Gospel Meetings

WORD is received to the effect that "in Soonan (Korea) the church members are very active in missionary work." Elder H. A. Oberg relates his experience, as follows: "When I visited that place, I was met at the station by one of the church members, and as we walked along the road together I found he was fairly hubbubbing over with interest in regard to their home missionary work. He told me of the church missionary organization, and of the work being done by the missionary bands. His band had secured the attendance of seven people at the church services, and he related their method of procedure as follows: One of the members of the band would call on a neighbor, and before leaving would suggest that some friends come in to sing and pray for the household. The neighbor usually consented, and Thursday evening would be proposed. At the close of the meeting on Thursday evening, some one would mention that a meeting would be held at the church the following evening, and suggest that if the master of the house would like to attend, he would call for him. Upon returning from the Friday evening meeting with the neighbor, the band member would explain that the next day would be the Sabbath, and extend an invitation to attend Sabbath school and church with him. At the close of the quarter, this missionary band had added forty new attendants at Sabbath school and church."

Faith Strengthened

PREPARATORY to beginning a public evangelistic effort in the city of London, England, a group of Seventh-day Adventist young people conducted open-air meetings for a few nights, in order to attract the attention of the people and invite them to attend the meetings in the theater. One evening this group of open-air workers was surrounded by three hundred Communists, who brought in a very unruly element,—shouting, blaspheming, and using all manner of ungodly language. The situation was most perplexing, and at the close of the

service the young people felt that surely their work had been in vain. But the Holy Spirit accompanied the message spoken in the midst of such confusion, and brought conviction to the heart of one of the leaders of the mob. This man is today a baptized member of the church, rejoicing in this blessed truth, and bearing witness in his life to the mighty power of God in changing the lives of men.

"In this life our work for God often seems to be almost fruitless. Our efforts to do good may be earnest and persevering, yet we may not be permitted to witness their results. To us the effort may seem to be lost. But the Saviour assures us that our work is noted in heaven, and that the recompense cannot fail."—*Testimonies*, Vol. VI, p. 305.

Increase in Number of "Persons Helped"

"AN increase in the number of Dorcas Societies of from twenty-three at the close of last year, to thirty-five at the close of the present year, is no doubt responsible to a large degree for the 33 per cent increase in the number of 'persons helped,' which the report for our union conference shows. The welfare work is receiving attention in some of our conferences, and a wonderful work is being done for those in need."—*Australasian Union Conference*.

Lay Evangelism in China

IN all parts of the world, the Spirit of God is resting upon laymen engaged in commercial arts and trades, and is sending them forth at their own charges to proclaim the message of truth for this time. Pastor E. L. Longway, home missionary leader in the China Division, tells of a Chinese brother in Mukden, Manchuria, who was led to a knowledge of the truth through the work of a colporteur. This Mr. Chen is very well educated, and was formerly an officer in the Chinese postal service, but is now retired on a pension. He is an earnest Bible student, and is working diligently to proclaim the truth among his people, often serving as "supply preacher" in three Mukden churches. The brethren have urged Brother Chen to take up evangelistic work as a conference worker, but his reply was that he could not do any more than he is already doing, even if he

were on a salary, and prefers to continue as he is now doing. In other parts of China there are four or five openings for evangelistic work, where groups of people have been won to the truth, and are ready to finance a chapel and contribute to the support of a worker. These are all the result of faithful witnessing by church members. In one place the people have already purchased a plot of land, with suitable buildings, and are calling for a worker to come and instruct them.

An Enthusiastic Literature Worker

SOMEWHERE on the Pacific Coast lives a man seventy-eight years of age, but a babe of seven months' experience in the message of truth for this day. He is very lame, and able to get about only with great difficulty, but neither storm, cold, nor heat can keep him away from missionary meeting. He distributes from 150 to 200 truth-filled papers each week, and recently has combined with his free literature work the sale of the *Health* magazine. He took ten copies of this magazine at first, but his success has been so marked that he is increasing the number each month. He can spend only a few hours each week in literature work. One day he went out at nine o'clock in the morning, with twenty copies of the magazine, and returned at two o'clock, all sold out. One man followed him for quite a long distance to get a copy of the magazine, and one lady asked him to be sure and not miss her when the next number was ready. The brother is as happy as a king in his experiences, and is one of the first to report in the church missionary service. Everybody is interested and wants to know what he has accomplished. Besides his work with *Health* he has many friends who look for his weekly call with *Signs of the Times*, tracts, etc. What this aged brother can do, in spite of physical handicap, many others can do.

Practical Thoughts for Christian Workers

Perseverance.—Although, to all human appearance, you may often fail in your efforts to rescue a perishing soul, don't get discouraged. Of the Christian's efforts to uplift the fallen, it may truly be said concerning the

results, "It doth not yet appear." But even if we should fail in ninety-nine cases out of a hundred, the one soul saved to live throughout eternity would be ample compensation for all the efforts we had made.

The Theory of Truth Not Enough.—The theory of truth is but an ingenious apology for the absence of its practice in the life. Theoretically, we may have a most profound understanding of truth; but we shall meet with but little success in our efforts at communicating it to others, unless the character is permeated with eternal principles to the extent that in our lives it will find expression in forbearance, gentleness, kindness, patience, Christian courtesy, and humility.

The Price of Being a Soul Saver.—The exalted privilege of being a laborer together with God for the salvation of lost humanity is not enjoyed without the payment of a price on our part. Self-denial must be practiced; the desire for ease and self-gratification must be banished; a constant warfare against selfishness and worldliness must be waged in the soul; the spirit and passions of this world must be quenched; yes, the one who would be a coworker with Christ must be willing to yield up even life itself, in order to follow in the footsteps of Him who did actually die that we might live, and became poor that we might be rich, "who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." 1 Peter 2:24.

How to Move the Hearts of Men.—The power of God must first get hold of us before we can expect to get hold of others. The divine love must first be shed abroad in our hearts before its influence will go out from our lives to others. First let your own heart and soul be stirred to its depths by the beauty of His character and the depths of His love; and then when your own soul is moved, and not until then, will you be able to move the souls of others. The Christian worker should lead the way. Do you seek to have others join you in your work for God and humanity? If so, don't say to them, "Go on," "Go to work," but leading the way yourself, invite them, "Come on." Invite them to unite their efforts with yours. Thus you will be able to inspire your

associates and fellow workers with a missionary spirit.

Expectancy in Service

THE Saviour said, "Let down your nets for a draft." There is to be expectancy in service. Ideas of drafts changed that day. "Peter, what would you call a good draft?" "Well," the old fisherman says, as he sits stitching up the holes in his nets, "after last night I think if we got a boat half full it would not be a bad haul." "Andrew, what is a draft?" And Andrew says, "I think after this water haul we've had, a haul of holes, Peter hits it pretty close." "Master, how much is a draft?" And His answer comes back over the water, "Twice as much as you are able to take care of, and then more." They filled that boat, sent for another, filled that, and then did not land all they had caught.

How much do you reckon a draft, in your life, in your church, in your mission, your field, how much are you saying? "Master, what is your reckoning of a draft here in this man's life, out here in this field of service?" And from this Galilean story there comes back anew to our hearts the Master's reply, "Twice as much as you have planned for, and then more." Expectancy is the eye of faith. Faith always has a watchtower. When Elijah went to the tip-top of Carmel to pray, he was careful to send his servant to watch the sea. Prayer is faith looking up. Expectancy is faith looking out.—*Excerpt from "Quiet Talks on Service," by S. D. Gordon.*

As Others View Our Missionary Organization

(Continued from page 10)

the Adventist Church in this country are not only quits numerous, but are very attractive, elaborately illustrated, and read religiously by every member. In our cities one meets the Adventist worker . . . with church literature on his or her arm, which is sold to the passer-by. Good use is made of the railway station bookracks, and the Adventist usually forwards his paper by mail, after he has perused it, to others. What an object lesson to Catholics."—*Our Sunday Visitor, Oct. 23, 1931.*

Missionary Volunteer Department

Officers' Notes

Are You Hitting at Nothing?

I THEREFORE so run, not as uncertainly; so fight I, not as one that beateth the air." This statement made by the apostle Paul sets before us an ideal which is worthy of the imitation of every young man and woman, that of working for definite results. Let us ask ourselves the questions, "What is my aim in life? Do I have a definite, worthy life purpose which, by the grace of God, I am daily complying with, or am I hitting at nothing in my program from day to day?"

The servant of the Lord has told us that "in a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. . . . They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention."—*"Testimonies,"* Vol. IX, p. 19.

This is God's purpose for His church, and it is His purpose for the young as well as the old. "In view of their high calling, the youth among us should not seek for amusement or live for selfish gratification. The salvation of souls is to be the motive that inspires them to action."—*"Gospel Workers,"* p. 67. As a young person, are you having a definite part in this work? If so, are you meeting with success in your efforts?

It is said that "nothing succeeds like success." There is no one element more important or more necessary to success, really genuine success, in any line of endeavor than that of definiteness. This is true in every walk of life, and it is recognized as a prerequisite quality in every man who stands for very much in the army of the world's workers. It seems to me, too, that so far as human qualifications are concerned, there is none more needed in our work today than that of definiteness.

There are many men who have been miserable failures in the Lord's work because of their lack of definiteness. Many have been dropped from the ranks of our workers, because they have been considered unprofitable workers. There are many more, no doubt, still in the work who are not meeting with the success they should, because of the fact that they are in-

definite. They preach good sermons; they talk well; they have pleasing personalities; but they have not the ability to bring people to a definite decision, to bring their sermons to a definite point, to turn their pastoral visits into definite results. To use a common expression, they "do not get down to brass tacks." Therefore, they do not have results in their work.

This does not apply to ministerial workers alone, but it touches every phase of our denominational endeavor. The need of the hour in the ministry, in our conference offices, in the publishing work, in the medical work, in school work, in the foreign mission fields, in church work, in the Missionary Volunteer Society endeavor, and, in fact, everywhere, is definite men and women to do definite work in a definite way at a definite time.

As young people's workers and society officers, we should endeavor to build this element into our own lives, and work by precept and example to endeavor to lead the youth into the same experience. Were all to do this, how different would be the results of our endeavors throughout the year!

On the first day of January, when we have the entire new year ahead of us, it is easy to make new resolutions and to determine to be more diligent in study and in preparation for service. But for one reason or another, as the weeks pass, we often become so engrossed in our different lines of endeavor that we neglect or fail to accomplish that which we set out to do at the beginning of the year. We have not been definite in our pursuits.

How many there are who begin a Reading Course or the Bible Year, but lose out by the wayside, because they lack the determination that would lead them to complete the undertaking! Both of these are worthy endeavors and call for our best thought and for earnest effort. In fact, every task that is worth undertaking is of sufficient importance to be completed. What satisfaction there is in any work well done!

We have reached the halfway mark in our society work for 1935. Would it not be well to study carefully every feature of our work at this time, to check on society goals, to gather up any loose ends; and then, through a reconsecration of life and a definiteness of purpose, to carry on to the end of a successful year in every line of endeavor?

Then let us, as young people and young people's workers, make "definiteness" our motto. Let us labor to win a definite number of souls to

Christ, to spend a definite portion of each day in prayer and Bible study, to carry always a definite conviction of heart that this is the work of God. Let us stop hitting at nothing, and rally as a man to the work that God has planned for us.

C. LESTER BOND.

Taking Part in the Society Meeting

Relate Experiences.—There is always encouragement for the timid in knowing that others also have to command all of their courage to the fore in order to achieve in certain lines. I have never been quite so frightened to say a few words in public since I heard a minister of the gospel decline an invitation to dinner just preceding an appointment when he needed to do exceptionally well. He said, "I just could not eat. During all the years I have been speaking in public I have never conquered that half hour of shaking just preceding an address. When I feel a special burden, as on this occasion, I do not eat." A great music teacher, encouraging a timid pupil, said, "You have a very sympathetic audience when you play in my presence, for I remember my own quakings when I attempt to play before fellow musicians." One who is now an earnest young people's worker recalls his first attempt to speak in a public discussion: "I made up a nice little speech in my mind, went over it two or three times, and then, rising, I grasped the back of the seat in front of me and—I haven't the least idea what I said. My knees trembled; I was scared. Also, my dignity suffered an awful shock. I knew I had made an utter failure. I didn't want to see anybody after the meeting. But I went out by myself and thought the thing through, until I determined to be the conqueror of this indescribable thing 'fear.' I have had such a joyous time in young people's work! What might life have been like if I had not persevered beyond that beginning speech?"

Prepare.—There is a vast difference between feeling that you have something to say and that you *have* to say something. Suppose a topic is assigned to you that you know nothing about; this is your opportunity. How? *Think* about it. If it is something based on facts that you could not possibly have a personal opinion on, then look up everything you can as soon as you can. Then *think* about the topic. If your topic is the kind that you should know something

No program material is given for June 29. Plan according to the needs of your society.

about, think it through for yourself before looking up other material. When you know how you feel about it, you will see far more in what you can read or learn from others on that theme. Gather more material than you expect to use in your talk. This makes a good background. It stands in good stead, too, if a thought flies away after one is on his feet; some of the other ideas may rush in to fill the vacancy. After you have assembled your materials, arrange them, and make out well-defined notes. These may be reduced after you have studied. Now *study!* Some people memorize everything they expect to say, and it is a good idea for beginners, but a bad model to follow all through life. There are occasions when it is not possible to take time for the memorizing. Memorize if you must, but *do not read.*

What Good Does It Do?—It is good for the one taking part. You know how you feel about people who have grown up without being able to express themselves coherently. They are always at a disadvantage. Public speaking helps to crystallize one's thoughts. We may feel that we know what a word means, but it is another matter when we come to define it or use it to express a definite idea.

It enlarges our service for others. A man who now lectures in the University Extension Courses attributes his ability to speak in public to his early attempts at taking part in the Baptist young people's meetings. One of our Missionary Volunteer secretaries, in discussing the values of speaking in our society meetings, recalled that when he was leader of a small society he encouraged an especially timid lad to take part. He drilled the boy in his speech and encouraged him; but in spite of all their efforts, when the time came the frightened youth uttered the first sentence of his well-prepared speech, and then stood, repeating, "And so—and so—and so," until in embarrassment he took his seat. It was a long time before they could get him to take even a small part in the society meeting again, but finally he was persuaded, and to his own amazement he found it was not as bad as the first attempt. That boy is now to manhood grown, the leading elder of a large local church. As he leads the services, he often expresses gratitude to the Missionary Volunteer Society leader who almost forced him to make his second attempt in public speaking.

Then, too, expressing ourselves publicly helps us to live better. When we contemplate what we shall say to others, it leads to a cross-examination of our own acts and motives.

"Tis the overflow of heart

That gives the life full speech."

E. E. H.

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"LEARN to magnify your harmonies and minimize your differences, where principle is not involved."

Senior M. V. Meetings

"Search the Scriptures"

(Program for June 1)

BY MAJORIE WEST MARSH

SONG SUGGESTIONS: Nos. 196, 23, 106, 73, 33, 28, 124, 174, 164, 282, in "Gospel in Song."

OPENING EXERCISES.

TALK: "At the Point of the Spade."

QUIZ: "Bible Doctrines."

PROBLEMS FOR DISCUSSION.

SYMPOSIUM: "Prophecies Fulfilled Daily."

SUMMARY, by the leader.

CLOSING EXERCISES.

Notes to Leaders

It is our hope that Missionary Volunteers may be inspired today to "search the Scriptures" more diligently, so that they may be more firmly established in their belief in the teachings of the Bible and better able to explain these truths to others.

Presentation of the Program Today.

—If your society has fostered a Study and Service League, the members of this group may present this program, emphasizing those phases which have been of special help to them. If you have not yet begun a class in Bible Doctrines in connection with the league's work, endeavor through this program today to capture the interest of your society members in the broader aspects of this work, and try to instill in their hearts a desire to learn how to present the third angel's message to those who know it not. Your members will find many opportunities to pass on their knowledge through personal contacts, the work of the literature bands, or the Christian help bands. Bible studies and cottage meetings may well follow.

Quiz: "Bible Doctrines."—These questions will serve as an indicator to your Missionary Volunteers of facts that they themselves should be able to state. How would they stand if they were graded on such questions? You may hand the various questions out to individuals before the meeting, for answer when you call for them; you may duplicate the complete set and give a copy to each one present for his own check; or you may call for extemporaneous responses during the meeting. These questions may suggest others which you may wish to include.

"Problems for Discussion."—Two weeks previous to this meeting, assign each problem to a group of persons under a leader. In the society meeting call for a statement of the problem and a discussion from the floor, guided and summarized by members of the group that gave intensive study

to that particular problem. (Following each problem you will find a key which lists source material explaining the problem.)

"Prophecies Fulfilled Daily."—Ask several members to choose from current happenings some events which are in direct fulfillment of prophecy, and explain these in the light of Bible prophecy. In this way you can show the importance of the subjects presented by means of the Study and Service League.

The Bible Doctrines class should study the manual "Senior Missionary Volunteer Studies on Bible Doctrines." Price, 15 cents each. The book "How to Give Bible Readings," prepared by the Home Missionary Department, includes helpful suggestions on how to secure appointments, how to prepare to give the studies, and how to fit oneself for an active part in giving the message to neighbors and friends. A course on how to present the message to others should be woven in with the studies on Bible Doctrines.

At the Point of the Spade

Pick and spade in Bible lands have never uncovered anything that contradicts the Scriptures. Pick and spade have been persistently at work for generations, digging to the foundations of things in Palestine, Syria, Egypt, and Asia Minor, as archeologists have spent their energies and vast sums of money in uncovering the sites of events that the Bible tells us occurred thousands of years ago. Some archeologists have gone at this work with unquestioning belief in the inspiration of the Scriptures; many others have begun their work with the belief that the Bible is subject to the mistakes and inaccuracies of any historical records. But always the result has been the same—the things disclosed by the digging, the discovering and deciphering of manuscripts or tablets or inscriptions, have always corroborated, never contradicted, the Bible.

About three years ago A. Chester Beatty, mining engineer and member of the Egypt Exploration Society, purchased in Egypt some eleven manuscript portions of the Greek Bible, eight of them from the Old Testament and three from the New. After careful study, scholars have published their findings. These manuscripts

The manual "Senior Missionary Volunteer Studies on Bible Doctrines" is 15 cents.

contain parts of ten New Testament books, the penmanship indicating that they should be dated in the third century A. D. This is an entire century earlier than the oldest Bible manuscripts we have had hitherto. One manuscript of the Old Testament from this group is from the second century A. D.

These "new" manuscripts are not on parchment, like the famous Codex Vaticanus and Codex Sinaiticus, but on papyrus, the ancestor of paper. And they are not rolled in scrolls as papyrus documents were commonly rolled, making them look like small-sized rolls of wall paper. But they are in codex, i. e., book form. This indicates that the Bible was the book which changed publication style from the unwieldy scroll to the codex or book form which we find convenient today.

Do these newly discovered manuscripts, now the oldest we have, substantiate the text of the New Testament in use today? The answer is *yes*.

A magnificent piece of engineering has been discovered in Palestine at Megiddo and Gezer, dating back nearly to the time of Joseph—the city water supply. The well was nearly two hundred fifty feet deep. The breach in the city wall made by the army of Sennacherib is plainly visible, and even the metal crest of a helmet worn by one of his soldiers has been found. Assyrian bas-reliefs of Sennacherib's army show that such helmets were worn. Nebuchadnezzar's destruction of the city more than a hundred years later is also shown.

During the past ten years the material evidence recovered at the point of the spade at the sites of the ancient Biblical cities has completely antiquated many standard works on early Babylonian history; but not one piece of material evidence has been discovered that throws doubt on any portion of the Bible. All that is found in the Book of books is certain and sure. The Bible is not man-made. Through it the voice of God speaks to His people.

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"No preventive measure can save a great religious movement from professionalism except a larger and more effective service on the part of the lay element."

Bible Doctrines

(Give scripture texts to prove.)

1. **THE Bible is the word of God.**
2. How was sin introduced into this world, and how has provision been made for the salvation of man?
3. What is the difference between faith and belief?
4. Has any one been appointed to take the place of God and Christ here on earth?
5. How long will the law of God be in effect?
6. What identifies the chosen people of God in the last days?
7. What is the mark of the beast? What is the fate of those who retain the mark of the beast?
8. While many are receiving the mark of the beast, what other work will take place?
9. What is spoken of as a sign or seal between the Lord and His people?
10. What is the proper mode of baptism?
11. Was the gift of prophecy still to be manifested in the Christian dispensation?
12. When will God's justice be fully revealed to the universe?
13. What special message will the remnant church bear?
14. What principle should determine our offerings to the work of the church?
15. What high purpose should control our habits of life?

Problems for Discussion

Problem I

GRACE ALDEN was a senior in high school. She, with several other members of her class, was chosen to take part in a secular class program which was to be given on a Friday evening. The hours for practice would also be on Friday night. Grace requested that she be released from taking part, because she felt it was not in keeping with true Sabbath worship. The principal of the high school talked with Grace and endeavored to reason with her from scientific books that we are not now keeping the original seventh day anyway—that time has been lost.

How can Grace refute his arguments?

KEY: Bible Truth Series, No. 35, "Has the Original Sabbath Been Lost?" by O. A. Johnson; price, ½ cent each, plus 5 cents for postage when less than fifty tracts are ordered. "The Story of a Lost Day," by F. D. Nichol; price, 25 cents.

Problem II

A YOUNG man went to visit a neighbor who was a Spiritualist. The neighbor knew how much the young man had loved his mother who had died only a few weeks before, and so during the evening he tried to arrange for the youth to talk with his mother. But the lad explained his disbelief in such a doctrine. He also stated that he could not think that God would take his mother to heaven to look down on him and see his need

and perplexities; for heaven is a place of happiness, and surely one could not be happy under those circumstances. He believed his mother had gone to rest until Jesus comes, and that it would be impossible for him to talk with her.

What reason did the young man have for believing that his mother was resting?

KEY: "Spiritism and the Bible," by C. B. Haynes, or "The Other Side of Death," by the same author; price, 25 cents each. "Bible Readings for the Home Circle." The Senior manual for the study of Bible Doctrines, "Senior Missionary Volunteer Studies on Bible Doctrines." A good concordance to the Bible.

Problem III

RONALD came home from Sunday school with a thoughtful brow. At the dinner table he asked, "Mother, is Jesus coming again soon?" His mother assured him that Jesus is soon to come. But Ronald pressed the question further: "Well, how is He to come? And when is He coming? Will I see Him if you do, mother?" The preacher said today that we must all be ready for Jesus when He comes—however He may come. Doesn't the preacher know how Jesus is coming back again? And can't we know?"

If Ronald's mother had believed as you do, what texts of Scripture would she have given to prove that we do know the manner in which Jesus will come again, and a great deal about it?

KEY: "Our Lord's Return," by C. B. Haynes; "Is the End Near?" by J. L. Shuler; or "Twelve Great Signs of the Return of Jesus," by C. B. Haynes. These books are in the World's Crisis Series; price, 25 cents each. "Bible Readings for the Home Circle." The Senior manual for the study of Bible Doctrines, "Senior Missionary Volunteer Studies on Bible Doctrines." A good concordance to the Bible.

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The Opposite Side of God's Scale

(Program for June 8)

BY C. LESTER BOND

SONGS: Nos. 80, 204, 223, 108, 107, 516, in "Christ in Song."

OPENING EXERCISES.

TALK: "The Opposite Side of God's Scale."

SYMPOSIUM: "Selections From the Spirit of Prophecy."

CONSECRATION SERVICE.

CLOSING EXERCISES.

The Opposite Side of God's Scale

EVER since the days of Cain and Abel there have been two classes of religionists, one endeavoring to find justification in God's sight through works and self-abasement, the other recognizing the need of a Saviour and laying hold of the provisions of the

Is the Study and Service League an active organization in your society?

plan of redemption made by the Creator.

Cain was willing to offer the fruit of the ground, but his heart refused to show repentance for sin, or faith in a Saviour, typified by offering the blood of heasts. He refused to acknowledge his need of a Redeemer. He thought that his own plan of offering to God merely the fruit of the ground was nobler and less humiliating than the offering of blood of animals, which showed dependence upon another. Thus he expressed his own weakness and sinfulness. He overlooked the fact that "all our righteousnesses are as filthy rags." Isa. 64:6.

But Abel, by faith in a future Redeemer, offered to God a more acceptable sacrifice than did Cain. His offering of the blood of animals, in harmony with God's commands, signified that he was a sinner and had sins to put away, that he was penitent, and that he believed in the efficacy of the blood of the future great offering.

The question of justification is as old as sin and has vitally concerned the human family throughout its history. One of Job's friends asked the question, "How then can man be justified with God?" Job 25:4. And since eternal life depends upon the correct answer to this question, we should find real interest in searching it out.

Paul gives a direct answer to the question in his address in the synagogue at Antioch: "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:38, 39.

"All have sinned, and come short of the glory of God." Rom. 3:23. And since "sin is the transgression of the law" and "the wages of sin is death," the law which was ordained unto life condemned the entire human family to death. Had Adam and Eve, following their transgression, been able in their own strength to obey God implicitly from then on, they could not have saved themselves. They had disobeyed, and the penalty was death. Through love and pity for fallen man the Son of God proposed to become his substitute and

surety. He would take upon Himself the penalty which otherwise would have fallen upon man because of his disobedience.

The law of God could not be changed. It could not be abolished nor yield the smallest part of its claim to meet man in his fallen state. "Man was separated from God by transgression of His express command, notwithstanding He had made known to Adam the consequences of such transgression. The sin of Adam caused a deplorable state of things. Satan would now have unlimited control over the race, unless a mightier being than was Satan before his fall, should take the field, conquer him, and ransom man.

"Christ's divine soul was exercised with infinite pity for the fallen pair. As their wretched, helpless condition came up before Him, and as He saw that by transgression of God's law they had fallen under the power and control of the prince of darkness, He proposed the only means that could be acceptable with God, that would give them another trial, and place them again on probation. Christ consented to leave His honor, His kingly authority, His glory with the Father, and humble Himself to humanity, and engage in contest with the mighty prince of darkness, in order to redeem man. Through His humiliation and poverty Christ would identify Himself with the weakness of the fallen race, and by firm obedience show that man might redeem Adam's disgraceful failure, and by humble obedience regain lost Eden.

"The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam. With the sins of the world laid upon Him, He would go over the ground where Adam stumbled. He would bear a test infinitely more severe than that which Adam failed to endure. He would overcome on man's account, and conquer the tempter, that, through His obedience, His purity of character and steadfast integrity, His righteousness might be imputed to man, that, through His name, man might overcome the foe on his own account.

"What love! What amazing condescension! The King of glory proposed to humble Himself to fallen humanity! He would place His feet in Adam's steps. He would take man's

fallen nature, and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing He would open the way for the redemption from the disgrace of Adam's failure and fall, of all those who would believe on Him."—"Redemption, or the Temptation of Christ in the Wilderness," by Mrs. E. G. White, pp. 14, 15.

Jesus became a man that He might die; but being God, His death was of infinite value. Death did not choose Him and could not, for He had not broken the law. So He chose death; and not having sin to die for, He put His righteousness in the side of God's scale opposite to our unrighteousness. In that way His death more than overbalanced all our sins. Therefore God can be just and the Justifier of all that believe in Jesus.

We are justified, then, "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:5-7.

"Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24), it is clear that no one can through his own efforts bring his life into harmony with God's law. There are, however, certain things which we must do in order for God's plan to become effective in our lives. The confession of our sins is the first step that we are to take in the plan of salvation. The acceptance, by faith, of the forgiveness is the second step. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

In this process we place ourselves fully under the grace of Christ Jesus, "whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the Justifier of him which believeth in Jesus." Rom. 3:25, 26.

Thus God justifies the ungodly, and his faith is counted to him for righteousness. Like Abraham, he grasps,

How many of your members of school age are planning—

by faith in the promises of God, the fact that his past sins are all turned to the account of Him who was made sin for us. And "now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. 3:21, 22.

David clearly understood the transfer of the righteousness of Christ to his side of the scale for the remission of all his sins. Paul said: "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:6-8.

In other words, when our sins are repented of, confessed, and forgiven, we are no longer under the condemnation of the law; for instead of our unrighteousness, the righteousness of Christ stands against our names, and we appear in God's sight as though we had never sinned. Our faith appropriates fully the provisions of the gospel and it is accounted unto us for righteousness.

The law of God is an expression of His will. It is the standard by which every life is measured. As the sinner looks into that law he is condemned, and he longs for deliverance from guilt and condemnation. He has no power or ability in himself to bring his life into harmony with the law he has transgressed. Nor is there anything about the law that can bring about the desired results. It only says, "You have transgressed, and your penalty is death." In his helplessness the sinner turns to Christ for forgiveness, and Jesus says to him, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isa. 43:25. The righteousness of Christ is then declared in his behalf. He no longer stands condemned, but now the righteousness of God in his life is manifested, being witnessed and approved by the law. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk

not after the flesh, but after the Spirit." Rom. 8:3, 4.

May we all heed the admonition of God: "Put Me in remembrance: let us plead together: declare thou, that thou mayest be justified." Isa. 43:26.

Selections From the Spirit of Prophecy

1. "None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness."—*"Steps to Christ,"* p. 57.

2. "*Righteousness Is Obedience to the Law.* The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain righteousness is through faith."—*Review and Herald, Nov. 4, 1890.*

3. "Righteousness within is testified to by righteousness without. He who is righteous within is not hardhearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Review and Herald, June 4, 1895.*

4. "Many are losing the right way, in consequence of thinking that they must climb to heaven, that they must do something to merit the favor of God. They seek to make themselves better by their own unaided efforts. This they can never accomplish. Christ has made the way by dying our sacrifice, by living our example, by becoming our great High Priest. He declares, 'I am the way, the truth, and the life.' If by any effort of our own we could advance one step toward the ladder, the words of Christ would not be true. But when we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our way, and that we are treading the true path that leads to heaven."—*Review and Herald, Nov. 4, 1890.*

5. "Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ communication has been opened between God and man. God can accept me as His child, and I can claim Him and rejoice in Him as my loving Father. We must center our

hopes of heaven upon Christ alone, because He is our substitute and surety. We have transgressed the law of God, and by the deeds of the law shall no flesh be justified. The best efforts that man in his own strength can make are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient. Christ satisfied the demands of the law in His human nature, He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in Him should not perish, but have everlasting life. Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined."—*Review and Herald, July 1, 1890.*

6. "The world's Redeemer, the only-begotten Son of God, by His perfect obedience to the law, by His life and character, redeemed that which was lost in this fall, and made it possible for man to obey that holy law of righteousness which Adam transgressed. Christ did not exchange His divinity for humanity, but combined humanity with divinity; and in humanity He lived the law in behalf of the human family. The sins of every one who will receive Christ were set to his account, and He has fully satisfied the justice of God."—*"Fundamentals of Christian Education,"* p. 429.

7. "Christ actually bore the punishment of the sins of the world, that His righteousness might be imputed to sinners, and through repentance and faith, they might become like Him in holiness of character. He says, 'I bear the guilt of that man's sins. Let Me take the punishment and the repenting sinner stand before Thee innocent.' The moment the sinner believes in Christ, he stands in the sight of God uncondemned; for the righteousness of Christ is his; Christ's perfect obedience is imputed to him."—*Ibid.*

8. "He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of His good pleasure. If a man could save himself by his own works, he might have something in himself in which to rejoice. The effort that man makes in his own strength to obtain salvation, is represented by the offering of Cain. All that man can do without Christ is polluted with selfishness and sin; but that which is wrought through faith is acceptable to God. When we seek to gain heaven through the merits of Christ, the soul makes progress. Looking unto Jesus, the Author and Finisher of our faith, we may go on from strength to strength, from victory to victory; for through Christ

—to enter a Seventh-day Adventist academy or college next fall?

the grace of God has worked out our complete salvation."—*Review and Herald, July 1, 1890.*

9. "Many who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount His promises, and then simply believe that He will fulfill His word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of His law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

"Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God.

"At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust Him as fully in the darkness as in the light.

"Satan may whisper, 'You are too great a sinner for Christ to save.' While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, 'By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ.' The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul."—*"Bible Sanctification,"* by Mrs. E. G. White, pp. 75, 76.

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No man is horn into this world whose
work
is not born with him. There is always
work,
And tools to work withal, for those who
will.

—Lowell.

✽ ✽

"TAKE a little time to do a kindly deed;
Take a little time to sow a cheerful
seed;
Take a little time to heed a brother's
need;
Take a little time some hungry soul to
feed."

Planning to Go to School

(Program for June 15)

BY ALFRED W. PETERSON

SONGS: Nos. 499, 679, 677, in "Christ in Song."

SCRIPTURE READING: 2 Timothy 1:1-9.
TALK OR READING: "Why Go to One of Our Schools?"

SYMPOSIUM: "The Mighty Educational Influences in the Christian School."

POEM: "Fitted for Service."

TALK: "Finding a Way." (Watch for this article in the *Youth's Instructor*.)

READING: "How a Girl Found Her Way to College."

TALK: "How a Boy Found His way to College."

DISCUSSION: "In What Ways Do Teachers Influence Us in Acquiring Ideals?"

Notes to Leaders

This program is merely suggestive, and perhaps young people from your church who have been attending college can present topics which would appeal more to your young people, and stir them with a desire to gain a Christian education.

At the conclusion of the program the secretary of the society should list the names and addresses of all young people who are ready for high school or college and send these names to the principal of the academy or the president of the college, respectively, in your territory.

Why Go to One of Our Schools?

(It might be well to assign the paragraphs numbered below to various individuals, each to develop his subject into a two or three minute talk.)

1. "DEAR youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard. . . Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. . . Balanced by religious principle, you may climb to any height you please. We would be glad to see you rising to the noble elevation God designs that you shall reach. Jesus loves the precious youth; and He is not pleased

to see them grow up with uncultivated, undeveloped talents. They may become strong men of firm principle, fitted to be entrusted with high responsibilities, and to this end they may lawfully strain every nerve."—*"Fundamentals of Christian Education,"* pp. 82, 83.

2. We need to be on guard against the deadening experiences and pitfalls of worldly education which would cut us off from the destiny to which God is calling us. The present utilitarian philosophy in many worldly schools is narrowing down the vision of students who attend them to the point where the students fall easy victims of the false but plausible philosophies concerning government, social relationships, economics, leisure, and religion. Christian education gives our young people a thorough grounding in sound fundamental principles and gives the vision and perspective necessary to see the meanings and implications of things and events taking place about us. Even though one is not to be a doctor, a preacher, or a teacher, he needs the ability to see through problems and to be guided in his decisions by fundamental principles. Those who may engage in the ordinary workaday activities of life, such as carrying forward a business or managing a home, need to have built into their lives great Christian principles and also need the contact with Christian students and Christian teachers.

3. In order to prepare our young people for service and for the crisis days ahead, the latter rain is to be poured out upon our schools in a marked manner just as the Holy Spirit was poured out upon the ancient schools of the prophets. If one is to share in the experience of power, he must be in the channel of power.

The Bible as an educative force is unexcelled as a means of developing rugged character and giving preparation for the crisis days ahead. "There is no branch of legitimate business for which the Bible does not afford an essential preparation. Its principles of diligence, honesty, thrift, temperance, and purity are the secret of true success."—*"Education,"* p. 135.

"Why is it that our youth, and even those of more mature years, are so easily led into temptation and sin? It is because the Bible is not studied and meditated upon as it should be. If it were made the daily study, there

Watch for the article "Finding a Way" on Your M. V. Page of the "Youth's Instructor."

would be an inward rectitude, a strength of spirit, that would resist the temptations of the enemy."—*"Counsels to Teachers,"* p. 442.

4. Our schools were founded by this movement and for this movement, and are intended to prepare workers to give the third angel's message. Medical schools are for medical students; law schools for law students; military schools for military students; and Adventist schools for Adventist students who desire to train for service in the advent movement.

Some think that the church has reached the saturation point in absorbing new workers, but note this: "Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked. . . . The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth."—*"Fundamentals of Christian Education,"* p. 488.

The Mighty Educational Influences in the Christian School

(If students from the college or academy are available, it might be well to have them work up talks on the factors mentioned below, or each topic might be assigned to one member who will develop his topic into a two-minute talk.)

WHAT are the factors which make the school a powerful influence to mold the thinking in the lives of its students?

1. *The regular chapel hour*, when some meaty, inspirational talk is given, some vital problem is discussed, or when some guest speaker, as a foreign missionary, brings a message which thrills the heart.

2. *The Friday evening vesper services*, those blessed occasions when the Holy Spirit reaches into the hearts of young people and brings to them an experience, the memory of which lingers longer than many others. Wherever college or academy students gather, they always mention Friday evening vesper service.

3. *Classwork*. That the classwork in our schools ranks with that in the best schools of the country is shown by the following facts revealed in a survey made in 1933, in which standardized tests were given to our denominational schools. The medians made by the students in the secondary schools of the world form the basis of comparison with the medians made by our own students who took the same examinations in our secondary schools.

NON-S. D. A. S. D. A.

Algebra	31	36
Geometry	30	30
American History	81	84
Biology	75	82
Chemistry	68	94
Cooking	76	92
Spanish I	90	97

4. *Dining-room contacts*, where good food is spiced with good fellowship.

5. *The dormitory*, where the art of living together is learned and where earnest study is done.

6. *Social occasions and informal gatherings*, where friendships are formed that inspire and ennoble life.

7. *The Missionary Volunteer Society*, where teamwork and missionary endeavor are learned through aggressive society work.

These influences develop attitudes which stay with us for life and which direct the way that life shall take.

Fitted for Service

Oh, turn me, mold me, mellow me for use,
Pervade my being with Thy vital force,
That this else inexpressive life of mine
May become eloquent and full of power,
Impregnated with life and strength divine.
Put the bright torch of heaven into my hand,
That I may carry it aloft,
And win the eye of weary wanderers here below,
To guide their feet into the paths of peace.

I cannot raise the dead,
Nor from the soil pluck precious dust,
Nor bid the sleeper wake,
Nor still the storm, nor bend the lightning back,
Nor muffle up the thunder.
Nor bid the chains fall from off creation's long-enfettered limbs;
But I can live a life that tells on other lives,
And makes the world less full of anguish and of pain—
A life that, like the pebble dropped upon the sea,
Sends its wide circles to a hundred shores.

May such a life be mine!
Creator of true life, Thyself the life Thou givest,
Give Thyself that Thou mayest dwell in me, and I in Thee.

—Horatius Bonar.

How Do Teachers Influence Us in Acquiring Ideals?

(This discussion should be planned for only when circumstances are such that it can be carried on profitably. The leader of the society or some mature person should direct the discussion.)

Things to think about:

1. "As is the teacher so is the school."
2. Can an unbelieving teacher teach Christian ideals and inspire faith in God? "The teacher should be himself what he wishes his students to become."—*"Counsels to Teachers,"* p. 65.

3. Our schools are designed of God to meet the *advancing wants* of advent youth as they prepare for service during the "crisis at the end." (See *"Counsels to Teachers,"* p. 87, par. 1; p. 172, par. 1; *"Christ's Object Lessons,"* p. 132, par. 3.)

How a Girl Found Her Way to College

THE following letter written by a young woman tells her experience in getting to school last year. It reveals a conviction about the need of attending our own schools, and also a great faith in God's purpose to help young people who are determined to follow His counsel:

"You asked me if I would write you a letter and tell you how I got to school by growing three quarters of an acre of potatoes. I will try to do my very best to tell you.

"For two or three years it has been my desire to attend — Junior College. Many times mother and I would talk it over and try to plan some way. We could not think of anything at all. She said I could not have any money from the crop of grain, because of the heavy debts that were left when my father died and which she had to pay.

"She knew I wanted very much to go to school; so she was impressed to plant a lot of potatoes. We did not have any good land in which to plant them, except a lot of three quarters of an acre which my younger brother and I had cleared. She decided she would get that broken for the crop of potatoes. This was broken by a neighbor with his tractor. When the land was plowed, my young brother helped me to pick up the roots, and my older brother worked the land down ready to plant. We did not have any hired help at this time, and there were just mother, my two brothers, and I to do all the work.

"The land was ready for planting the potatoes. Mother's health was not very good, my younger brother was at school all day, and my older brother had to do the spring work; so I was all alone to plant the potatoes, besides the other garden vegetables.

"All day long I worked in the hot sun planting the potatoes. Whenever the other folks had any spare time, they would help me. It did not take long to plant them. Every day when I would start to plant them I would ask the Lord if He would make them grow and yield an abundant crop. He did; and every night I would pray for the potato crop so I could go to school.

Entering the colporteur work? Write your conference field missionary secretary.

"They grew very fine, and when the fall came I had to harvest the crop of potatoes. Our root cellar soon was filled and we had eight pits outside. Out of the patch of potatoes only sixteen hills did not grow, and the crop yielded 350 bushels. I knew it was the Lord's help which made this crop grow, and my faith in Him was strengthened.

"By this time school had already opened, and I did not have a thing ready to go; so mother told me I could have half of the amount of potatoes for my own. I went right to town the next day, trying to sell potatoes. I sold \$15 worth, and so I started to school on that. Each month my folks would sell some potatoes and send the money to the college. We did not get them all sold; so I still have a small account, but with the Lord's help it will soon be paid.

"I finished the year just fine, even though I was two weeks late."

How a Boy Found His Way to College

A VAST majority of our successful workers at one time or another have had experience as evangelistic colporteurs. Elder X is a strong union conference worker. He was reared on a farm, and had to walk several miles to church school each day. When he was in the tenth grade, completing the intermediate school, he determined to go away to college. He talked this plan over with his father, who was a godly Christian with an ambition for his children's education, and the father gave his consent to the boy's plan to canvass. The boy started out, slight in stature but mighty in spirit. He took God at His word and believed that He would give him success, for he knew that God never calls a young man or woman to failure. "All His biddings are enablings."

This boy earned a scholarship for the eleventh grade that summer. His visit to each home was a benediction. As he made his way from house to house, over plowed fields, across pastures, crawling through barbed-wire fences, angels of God went before him. He not only learned to sell books (a knowledge, by the way, which has been invaluable to him in his later ministry in bringing people to decisions), but found in life, as

he saw it lived in the homes in which he visited, new meaning. Not only was he earning a scholarship, but also he was acquiring a liberal education as he went along. That young man put himself through college by canvassing summer after summer. And there are hundreds of others who have acquired a liberal education in the same way.

"The canvassing work is one of the Lord's appointed agencies for extending the knowledge of the truth for this time." "When school closes, there is opportunity for many to go out into the field as evangelistic canvassers. The faithful colporteur finds his way into many homes, where he leaves reading matter containing the truth for this time. Our students should learn how to sell our books."—*"Counsels to Teachers," pp. 547, 546.*

In these days of depression and perplexity, people are anxious for something that will help them to a solution of their spiritual problems. Our good books bring this help to them.



A Happy Friendship Continued

(Program for June 22)

BY EMMA E. HOWELL

SONG SERVICE: Memorize two or three favorites.

OPENING SONG: "Walking With Jesus."

All songs in this program are from "Gospel in Song."

PRAYER.

REPORTS, ANNOUNCEMENTS, OFFERING.

DUET: "It Pays to Serve Jesus."

LEADER'S INTRODUCTION OF THE TOPIC. (See Notes to Leaders.)

TALK: "Early Friendships." (See "The Fine Art of Living Together," by A. W. Beavon, chapter 1—a 1934 Senior Reading Course book.)

DISCUSSION: "How to Have a Happy Friendship Continue Through Life."

INDIVIDUAL NOTATIONS: "Twenty Rules for a Happy Marriage."

CLOSING SONG: "God's Way Is Best."

Notes to Leaders

We have had many programs in which we have discussed the forming of friendships; today let us consider the crowning friendship in the life of a young man and a young woman. It is the most sacred of all earthly friendships. Perhaps that is why we do not discuss it much in public, but there are things about this sacred friendship that youth can learn by wholesome discussion. The finest things can still be held in individual hearts; but these inner thoughts will

be molded and balanced by the ideals discussed in public.

Approach the topic from the angles of association and character building. These two factors rightly ordered during the plastic age of youth will mold the home life, whether one is making a home of his own or sharing the home of another. A discussion of ideals and foundations for the finest friendship of all, and ultimately marriage, if God so wills, should lead young people to put forth greater efforts to build their lives pure and strong and true; because each will want to develop in his or her own life the things that are being held as ideals for the companion-to-be.

A young people's worker lent the book "Men, Women, and God," by A. Herbert Gray, to a woman who had experienced ten years of stormy married life. As she returned the book, she said disconsolately, "Oh, why didn't you tell me to read the book twelve years ago! How much misery I might have saved myself—yes, and the man I married too. If only I had known—" Dr. Paul Popenoe, director of the Institute of Family Relations in Los Angeles, says that "if men and women would give as much of their thought to making their marriage life mutually pleasant, as they do to building up their careers, the number of divorces would be negligible. And training for marriage should begin during childhood, in the home."

I am glad that some schools now give courses along this line. A few months ago I was talking with a teacher of home economics in one of our largest Seventh-day Adventist colleges. She was resigning from her professional duties to join a fine young man in building a home in the mission field. "But what wouldn't I give to go back over my five years of teaching?" she said. "This year when I have been planning definitely for a home, I have found many different things to put into such classes as housewifery. There's so much more than the cold arts of cooking and sewing and keeping house. Those are essential, but they are not enough to make a home. And I'd urge that a similar class for young men be conducted. Call it the Homemaker's Class or whatever you will. That's what most young people look forward to, regardless of the profession they choose."

The talk "Early Friendships" will stress briefly the importance of choosing friendships among those who are to be our lifelong friends, whose ideals are our ideals, and whose religious beliefs are ours also. Take up the discussion in a sane and sensible manner, and leave the young people with a keen interest to read and think for themselves. Ignore those who may smile. Make the meeting practical and helpful. Ask God to help you, and He will.

"If you want to make a dangerous man your friend, let him do you a favor."

Books That Youth Should Read

"Love, Courtship, and Marriage," by Arthur W. Spalding.
 "So Youth May Know," by Roy E. Dickerson.
 "Ministry of Healing" (chapter entitled, "The Builders of the Home," pages 356-362), by Mrs. E. G. White.
 "Messages to Young People" (Sections XIV and XV), by Mrs. E. G. White.
 "The Lighted Way," by M. E. Kern.
 "Intimate Interests of Youth," by G. Ray Jordan.
 "Girls Should Know," by Alfreda J. Howell.
 "Men, Women, and God," by A. Herbert Gray.

Discussion Outline

(We cannot hope to find *all* of the following qualities in any one individual, but we can seek to develop the best in ourselves and look for the best in others.)

I. CHARACTER qualities: Honesty. Industry. Cleanliness. Courtesy. Loyalty. Unselfishness. Courage. Cheerfulness. An understanding sympathy.

II. Intelligence: Education equal, if possible. A desire to continue growing. Ability to earn a living. Good sense in managing financial matters.

III. Health: Good heritage. Good health habits. Freedom from contagious disease.

IV. Religion and ideals: Members of the same church. Ability to pray together. Sincerely religious, not radical. Firm trust in God. Similar recreational interests in some measure. Ideals in common as to associates and general living.

V. Common sense: Willingness to trust our fellow men. Friendliness, without thinking every one of the opposite sex is falling in love. Ability to do teamwork. Judgment to analyze a difficult situation and remove it or work around it. Happy faculty of overlooking faults in others. Insight to discern true values.

Helps for Conducting the Discussion

(The leader in a discussion must *lead*, but he should neither monopolize the time nor make the decisions. See the discussion outline. If a statement is made that is not all it should be, ask for the opinions of others. Often this spurs a youth to speak who otherwise would not have taken part in the discussion. If a problem arises that is too complicated for discussion in your group, have a list of good books at hand, and suggest that the questioner read for himself. Or, ask all to search for themselves to find the answer, and set a time when the discussion will be continued in the light of this research work. Points may be brought out that you had not thought to introduce; so the wider your preparation the better. You should have gleaned from the list of books given with this program, especially the first four. The different divisions of the topic may be introduced with a question, an illustration, or a brief statement. Here are given some general pointers.)

1. "HAPPINESS is naturally the uppermost thought in the minds of both when two young people meet and love. But there is a nobler thing than happiness, of which they should make sure. Can they help each other?

Will she make a better man, truer, larger, worth more to the community, worth more to the church, worth more to the cause of God? Will he, loving her, develop in her the finer womanhood, lift her to a higher plane, show her a broader outlook?"—*Margaret E. Sangster.*

2. "To love so well that one cannot see any lowering of a standard in one's friend without sincerely trying to hold him true, is the highest service of friendship."—*Bertha Condé.*

3. "One who recognizes his shortcomings and is doing his best to overcome them, is more helpful as a companion than the one who really does have some good qualities but who knows he's perfect in these and is snobbish toward the person he feels is not qualified in those things. He has failed to recognize values."

4. "To young men: Your treatment of women is an index to your own character. If I were asked what gift I would consider most helpful to a young man, next to faith in Christ I would put reverence for womanhood. . . . Keep your record white. Keep your heart fresh, romantic, clean, noble, for her sake."

5. "I greatly admire the Christian courage and good sense of a girl of whom I heard recently. She and her friend had become engaged. The young man came Sunday evening and she desired, as usual, to attend her church service. He expressed displeasure as he had not done before. That is, he took advantage of this new relationship to reveal his real nature. He insisted that they stay at home and enjoy each other's company. She insisted that her duty and desire was to go to the meeting. She won. 'All right,' he said, 'my day will come.' The girl was deeply grieved, but silent. When they had returned from the church, she told him that she could not risk trying to make a home with a man who had *his* attitude toward religion."

6. "Be certain that two cannot live as cheaply as one. It costs to marry. It costs a lot of independence; your money; perhaps your luxuries. Figure out beforehand if you are willing to pay the price. Go into marriage with your eyes open as wide as possible!"

7. Can you earn a living? Do you know how to budget your income and live within your budget? A stenographer whose firm failed lost her job. Stenographic positions were at a premium; so she decided to enter the realm of domestic service. Three years later, at her desk again, the young woman said that if offices were as disorganized as some of the homes where she tried to work, they would fail overnight. The best-regulated homes, she testified, were those managed by wives who had held positions requiring organizing ability prior to their marriage.

8. "I like the young woman who

told her friends that she had married a man worth a million. When her friends, who knew the young man was poor and that the pair lived frugally, asked her for an explanation, she replied nobly, 'I would rather marry a man worth a million who didn't have a cent, than a man with a million who wasn't worth a cent!'"

9. "True love is the recognition of value in another. . . . The price of true love, which lasts a lifetime and grows deeper and more understanding with the years, is unselfishness."

10. "Is petting really wrong? Petting involves emotional excitement. . . . Give your nervous system a chance to mature naturally and normally without artificial stimulation."

11. "Outdoor life of exercise, play, games, athletics, hiking, rowing, skating, and—yes, even and especially, useful manual labor. Plant a garden! Couple this with real intellectual interest in the biggest enterprise of your life—your vocation in the world. Keep your muscles stout, make your interests wholesome, cease any mental petting, anticipate the great true love that awaits you."

12. Flirting undermines future happiness. A girl who really meant no harm could not see that it was wrong to "lead a man on"—even a married man. Eventually she married a fine man. She remembered how she had flirted with her employers, and she became suspicious of his stenographer. Finally, to test them out, she wrote an anonymous letter to her husband, accusing him of being untrue to his wife. She thought this would cause him to talk with her about it and she would find out. But, fearing to hurt her feelings and knowing that he was innocent, he ignored the letter. She wrote another, and another! He did not mention the anonymous letters to her; he was worried, but he had no confession to make. By this time, however, she had imagined injustice until she was certain that it existed. She wrote more letters—threatening letters. The man, indignant at last, put the matter in the hands of a detective, who traced the letters to Mrs. — herself. Chagrined and angered at being found out, she took their little boy and fled to her girlhood home. He followed her, brought her back, and was kind to her; but she saw that the old love light had gone from his eyes. The happy home was broken. How different life might have been for that family if the wife and mother had been true to high ideals in her girlhood days!

13. "Do not think that every favor shown by a young man means that he adores you and you alone. Just be friendly. . . . This will avoid misunderstandings and embarrassments that come if one or the other imagines that every overture means future engagement. No honorable man will pay exclusive or close attention to a young woman for any length of

Assign problems for discussion at least two weeks in advance.

time unless he means serious business."

14. "If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide; and in too many cases lovesick sentimentalism takes the helm, and guides to certain ruin."—*Fundamentals of Christian Education*, p. 103.

15. Religious views. See "Messages," pp. 453, 454.

16. Read: 2 Timothy 2:20-22; 1 John 2:14; Ecclesiastes 12:1; Proverbs 31:10-31.

17. Select thoughts from "Ministry of Healing," pp. 356-362.

Twenty Rules for a Happy Marriage

(Have these rules typed or printed so that each one can be given a copy at the close of the meeting. They are for individual reading and thought, not for discussion in the group.)

1. LEARN how to keep love. "Marriage fails, love flies, and the sneer of the cynic is justified only when one, or both, is disloyal, selfish, or dishonest."

2. Love is loyalty.

3. Use common sense. "Many a soul's happiness has been crucified upon the cross of the ideal. It might have thrived if it had shrewdly accepted the actual."

4. Maintain your mutual reserves. "Don't hore and probe into each other's inmost thoughts. Let each have his own tastes, time, and money, as far as practicable."

5. Express your affection. "Don't economize on terms of endearment when you are alone with the family."

6. Don't express your disapproval or antagonism.

7. Don't make constant efforts to make yourself agreeable.

8. Don't regulate each other's actions.

9. Avoid the "intimate friend."

10. Manage to play together as often as possible. "One hour to play together will do more to bring echoes of your honeymoon than months of work will." Try to find diversions you both like. Get hold of books that interest you both. Remember, the vital thing in your love is that you shall like to be together.

11. Cultivate your common likes.

12. Get a wholesome, common sense idea of the sex question.

13. Be good. Don't preach.

14. Be equals.

15. Have faith in each other.

16. Live by yourselves.

17. Don't take things too seriously. "More hard knots can be laughed loose than can be untied."

18. Have an understanding about money matters. "The ideal way is absolute equality, perfect partnership, with all the money under the control of both."

19. Don't both get angry at the same time. (The better rule is, let neither get angry.)

20. Finally, let no trouble come between you. "You will have trouble. It is our common lot. There will be difficulties, disappointments, perplexities, disasters. But keep them out from between you. Face them together. Let it be you two against the world. So long as no hostility, or misunderstanding, or contention, or bitterness creeps in between your two hearts, you can front all the evil in life with cheerful courage."—*Dr. Frank Crane*.

Junior M. V. Meetings

Influenced

(Program for June 1)

BY GEORGE M. MATHEWS

OPENING EXERCISES.

READING: "Influence." See "Messages to Young People," pp. 417, 418, or "Christ's Object Lessons," pp. 339, 340.

OBJECT LESSON: "The Magnet."

TALK: "About Birds and Feathers."

TALK: "Our Magic Power."

DIALOGUE: "Tommy's Stand."

TALK: "The Power of Example."

CLOSING SONG.

BENEDICTION.

Notes to Superintendents

If the various numbers are given enthusiastically, this program will deeply impress the hearers with the "positive power of influence." Make certain that the one giving the introductory talk, "Lessons From the Magnet," has a magnet and some iron filings, which may be obtained from any machine shop. Choose songs that make the Christian responsible for his actions.

If more material is needed than that given, have Juniors tell Bible stories on the power of example; e. g., Daniel's example to his comrades and the king's court, Joseph's cheerfulness and faithfulness in prison.

The Magnet

(The one giving this talk should have a small horseshoe or bar magnet and some iron filings spread on a piece of white paper. As he talks he should demonstrate the effect on the filings of moving the magnet underneath the paper.)

THIS piece of metal I hold in my right hand has some sort of strange power in it. Notice what happens to the iron filings on this piece of paper when I pass this magnet underneath! The magnet has power to turn these little bits of steel about, to cause them to follow it across the paper. It can draw them to it or drive them away. It will prevent them from sliding off the paper even if it is tipped, and will actually pull them uphill. [Demonstrate.]

While we cannot see it so plainly, each of us has also been given power to influence the lives of others. Just as this magnet has power to move the filings, to change their direction, to stop them from sliding downhill, to pull them uphill, we have been given power from God—a power called in-

fluence—which can do the same for those with whom we associate.

We are also like the filings, because we are influenced, turned about, and made to follow new roads because of the lives and words of those who play, work, and study with us. Every live magnet has power to move the filings; each of us will, to a greater or less extent, change the course of the boys and girls with whom we associate.

About Birds and Feathers

THE old saying, "Birds of a feather flock together," is just as truthful when turned about thus: "Birds who flock together will soon be of the same feather." I do not know that the outside feathers will change in shape or color, but there will surely be a growing similarity in lives and loves—the inside feathers.

These inside feathers—our likes, loves, habits, etc.—make up our characters. Every associate we have helps us build our characters. Every one is a magnet and has power to change us to become more or less like himself.

The coal hauler gets black as a result of his work; so some associates blacken our characters, do us eternal damage, and may even cheat us out of eternal life and heaven, unless we are washed white by Jesus' blood and kept away from these evil ones by the greater magnetic power of Jesus, which is His wonderful love.

Saloonkeepers admit that few boys have learned to drink alone. They took the first strong drink in the presence of their companions. Practically every criminal learned his first lessons in dishonesty from his companions. How often we hear, when some one has fallen into crime or disgrace, "bad companions," "evil associates."

Remember that every one with whom you play, work, or study has power to change you, to turn you about and help you build a good character—or the other kind. How necessary that we choose our friends with care and counsel!

✻ ✻

You can never catch up with your influence.

Send your report to the conference M. V. secretary promptly.

Our Magic Power

HAVE you ever heard of a hypnotist? He claims to have magic power over the minds of others, power to cause them to obey his instruction regardless of the difficulties or dangers involved.

Each of us has magic power over the lives of others. God gives us power, like that given to the magnet, that can change the direction, up or down, of the lives of our associates. How are we using this magic power? Does the power of our *influence* turn them into the narrow road that leads up to the Holy City and eternal life? or down the broad way that leads to eternal destruction?

"Preachers, or laymen advanced in years, cannot have one half the influence upon the young that the youth, devoted to God, can have upon their associates."—*Messages*, p. 204.

Some pupils at school once made fun of a poor boy's clothes. He was so wounded by their unchristian acts that he grieved and grieved until he became ill and finally died. How cruelly his associates used this magic power God gave them! How terrible it will be in the day of judgment when they must answer for their deeds and for their use of the magic power of influence!

We should all remember that we must give an account of our use of the gifts God gives us. Whether or not we realize our influence, we should be on our guard constantly, lest we allow this power of ours to be used by Satan in furthering his kingdom.

Tommy's Stand

(School is dismissed. A number of boys and girls carrying books and hurrying homeward. Bill and Joe secretly turn aside to a quiet place. Do not have cigarettes or any substitutes in evidence during this dialogue.)

BILL: Well, at last we have a chance now, Joe. I've been so nervous waiting for my smoke. Just look how many cigar stubs I found, and here are the matches.

JOE: I've surely been having fun since you taught me how to smoke, Bill, and I found some cigar stubs for myself this time. Why, I have more than you, and some cigarettes too that I took out of Uncle Harry's pocket when he ate supper at our house last night.

BILL: Oh, look who's coming to spoil our fun! Eddie Howe!

Ed (*enters*): Hello, boys. What are you doing? We need two more boys for our ball game. Come and help us.

BILL: We will in a minute—as soon as we finish our smoke.

Ed: Why, Joe, what are you doing?

JOE: Smoking! It's lots of fun. Don't you want to join us?

Ed: No, my mother doesn't want me to smoke. She says it isn't good for a person.

BILL: Come on, Ed; you can have one of mine. Don't be a sissy.

Ed: I don't think I'd better. The folks wouldn't like it.

JOE: Oh, come on. I just started last week, and my mother doesn't know it. It's a lot of fun. I didn't know before that you are a coward.

Ed: I'm not!

BILL: Yes, you are too. You won't even take one little puff to see if you like it.

Ed: Well, I know it would be harmful, whether I liked it or not. I prefer not to be stunted.

TOM (*enters*): Hello there, fellows. What's keeping you? We need you in our ball game.

Ed: We'll be there in a minute.

TOM: Say, what's this? What are you fellows doing?

BILL: Oh, just taking a little smoke. What do you have to say?

JOE: Join us, Tom. Of course we are not going to do this all our lives, but it's fun now.

TOM: Well, Eddie Howe, I'm surprised to think you'd be here. You are not smoking, I hope.

BILL: Oh, it doesn't hurt us any, and it's fun. Don't be a sissy. Join us.

TOM: I should say not. I wouldn't smoke tobacco for the world. It's a terrible habit that will make a slave of you. I promised my mother I would never smoke.

JOE: I promised my mother too, but she doesn't know I've done it. You can't be a real he-man unless you smoke.

TOM: Nonsense. No real, red-blooded, liberty-loving he-man smokes. I wouldn't think of putting those dirty, poisonous things in my mouth. Say, Eddie, come along with me. This is no place for us.

Ed: All right.

TOM: Bill, you and Joe ought to be ashamed of yourselves, trying to get

Eddie to do this. What would the teacher say if she knew?

BILL: I suppose you'll tell her.

TOM: No, I won't; but I want you to promise never again to ask Eddie or any of the boys to smoke.

JOE: I tell you, Tom; I'm going to quit. I know it's wrong. I don't want to poison my body. I promise never to smoke again, or ask any one else to.

TOM: That's the spirit, Joe. I knew you had some character left. Now, Bill, how about you?

BILL: Well, I like to have my own way and do as I please. No one can dictate to me.

TOM: All right, then. Let's see how much you mean that. Don't let a two-inch cigar stub lead you around by the nose and make you nervous and pale.

BILL: Tom, you're right. I'll quit the whole enslaving business forever!

TOM: That's fine! Let's shake on it, and hurry on to our ball game.

The Power of Example

EDGAR A. GUEST has said in one of his interesting poems, "I'd rather see a sermon than hear one any day." It surely is true that what we *do* influences ourselves and others much more than what we *say*. Jesus said the trouble with the Pharisees was that "they say, and do not." Let us remember that of the several ways we may exert the power of our influence, none is stronger than the power of example.

If, without your knowing it, a silent moving picture were taken of everything you do—in public and alone—for a whole week, including the hours of the Sabbath, do you think it would be pleasing to Jesus and profitable to His cause to exhibit this picture at home and in foreign lands as a "Sample Christian"? Every moment of our lives is like an open book before God, and I think our friends and enemies see our "doings" and judge our sincerity more than we would like to believe. How consistent we should make our lives if we would be true examples of Christianity!

"I'd rather see a sermon than hear one any day;
I'd rather one should 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.
And the best of all the preachers are the men who live their creeds,

Order all supplies through your Book and Bible House.

For to see good put in action is what everybody needs.

"I soon can learn to do it if you'll let me see it done;
I can watch your hands in action, but your tongue too fast may run.
And the lecture you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do;
For I might misunderstand you and the high advice you give,
But there's no misunderstanding how you act and bow you live."

"And all travelers can witness that the best of guides today
Is not the one who tells them, but the one who shows the way."

OH, there is a thrill in the joy of doing good! It is the most magnificent recreation to which a man ever puts his hand or his head or his heart.—T. DeWitt Talmadge.

The Truth About My Sins

(Program for June 8)

BY LOUISE C. KLEUSER

SONG SERVICE: Nos. 64, 27, 19, 191.
"Christ in Song" is used throughout the program today.

SCRIPTURE: Luke 18:9-14.

PRAYER.

SECRETARY'S REPORT.

OFFERING AND MISSIONARY REPORTS.

SUPERINTENDENT'S REMARKS: "Why the Pharisee Was Not Justified."

TALK: "How I Am Justified Before God."

SONG: "Take Me as I Am," No. 103.
TALK: "The Monk Who Did Not Know."

APPEAL: "God's Love Calls for Our Loyalty."

SONG: "We Are on the Lord's Side," No. 369.

BENEDICTION.

Notes to Superintendents

Talk: "The Monk Who Did Not Know."—See "Martin of Mansfeld," Junior Reading Course for 1917, chapter 6, "Brother Martin." This story read well in the meeting will hold the interest. Emphasize the fact that the Bible alone points the way to Christ. Make clear that Satan tries to cover up the steps to be taken for salvation. Show how our good deeds, fastings, offerings, and a mere profession of our faith can never save us. This same truth—justification by faith—must reach the heart of each Junior today. Ask that each reverently bow his head and silently ask God to help him to accept fully Jesus and His righteousness.

Appeal: "God's Love Calls for Our Loyalty."—At the close of this talk, bring to the Juniors a challenge to stand true to their convictions and to take the message to others. Open the meeting for individual expressions of consecration and determination.

Why the Pharisee Was Not Justified

In our Scripture reading we found that there are two types of sinners. The Pharisee represents the sinner who does not know he is a sinner; the publican represents the sinner who knows that he has sinned greatly, and who claims only God's mercy. The Pharisee trusted in himself and his good deeds to give him favor with God; the publican could only throw himself on God's love. Jesus said that the publican went home justified. The sin question is a vital one for each person to settle. There are important things to know. Before Mrs. White died she was anxious that our young people might understand just what it means to be justified before God. Today we will study this subject. (Read "Messages," p. 289, par. 1.)

Blackboard Lesson

THE PHARISEE

He prayed haughtily.
Felt he was better than others.
Trusted in his good life and deeds.
Felt he was righteous.
Not justified because he was not conscious of sin.

THE PUBLICAN

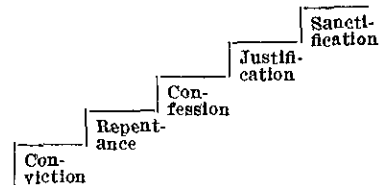
He prayed humbly.
Felt he was less worthy than others.
Trusted in God's mercy.
Knew he was a sinner.
Justified because he asked for God's mercy to forgive sins.

How I Am Justified Before God

(See "Steps to Christ," chapter 2. Prepare this talk well. Be brief and hold right to the points of the study.)

WHEN sin entered our world, a great gulf was left between it and heaven which could be spanned only by a righteous man's lifting fallen man back to God. This righteous man was Jesus. He came from heaven to bring us back to heaven. He had to live on the earth to meet man's temptations before He could restore man to the Father. The law of God demanded the life of the sinner. Jesus risked His own life and offered it to the Father as a substitute for that of the sinner. Through a life of obedience, man would eventually be given back his place in the Father's kingdom. It required on man's part that he believe in Jesus, his Substitute; on God's part, that He accept this Substitute. The plan is simple to understand, but Satan has always tried to obscure it. There are five distinct steps the sinner must take. Today we will dwell on the fourth step espe-

cially, justification, but we will refer briefly to the other four also. (Place steps on the blackboard.)



The publican was convinced that he was a sinner. He repented and confessed his sins, and in so doing he took the first three steps. He had no righteousness of his own to bring to God; but he claimed God's mercy. Without it, he knew he would die in his sins. He deserved to die, as all sinners do; but God, in His great love for sinners, had provided in Jesus a substitute. The publican claimed God's provided righteousness, and he was thus justified. God recognized him as a just man in Jesus, for He had taken the fourth step.

During one of Napoleon's many wars, a man was drafted who did not want to go. But he had a friend who offered to go in his place. His friend joined the regiment in his name and was sent off to war. He was killed in a severe battle, and they buried him on the battlefield. Some time after, the emperor wanted more men in his army, and by some mistake the first man was conscripted the second time. When they went to take him, he remonstrated.

"You cannot take me."

"Why not?"

"I am dead."

"You are not dead; you are alive and well."

"But I am dead."

"Why, man, you must be mad. Where did you die?" He mentioned the battle and the place where he was buried. "You talk like a madman," they cried; but the man stuck to his point that he had been dead and buried some months.

"Look up your records," he said, "and see if it is not so."

They looked and found that he was right. They found the man was drafted, sent to war, and killed. "Look here," they said; "you didn't die. You must have got some one to go for you. It must have been your substitute."

"I know that," he said. "He died in my stead. You cannot touch me."

"Messages to Young People" should be in every M. V. Society library.

I died in that man, and I go free. The law has no claim against me."

They would not recognize the doctrine of substitution, and the case was carried to the emperor, who said that the man was right, that he was dead and buried in the eyes of the law, and that France had no claim against him. Jesus is our Substitute.

God's Love Calls for Our Loyalty

Boys and girls are needed who have the spirit of Martin Luther. When the true way to life eternal was revealed to him, he gave himself to the work of telling the message to others. He feared neither man nor Satan. God's cause was ever uppermost in his mind. When word that his cause was in danger came to him at Wartburg Castle, where he was in hiding, he immediately risked his life to protect the truth. People predicted that it would not be safe for him to go to Worms to defend the Bible, but Luther said, "Though there were as many devils in Worms as there are tiles on the house roofs, I would still go on!"

Truth must be passed on. To sit quietly by, while Satan industriously sows the seeds of error, will never do. Our hands must be dedicated to the service of truth before we may hope to place them in the nail-pierced hands of the victorious Jesus. We cannot be merely good; we must be good for something. The world must know truth and the children of truth.

At one time when the French were invading Russia, they came to a little Russian village. All the villagers except one man—a Russian peasant—saw the army coming and made good their escape. He was a woodsman and still carried his ax in his leather belt. When the French captain saw him, he ordered him to be shot immediately. The soldiers fell in and leveled their guns. The man did not seem frightened, but looked fearlessly down the barrels. The French captain saw that, although the peasant was so suddenly confronted, he did not move a muscle. Immediately the captain ordered that the man's life should be spared. "But," he said, "we will put a mark on him."

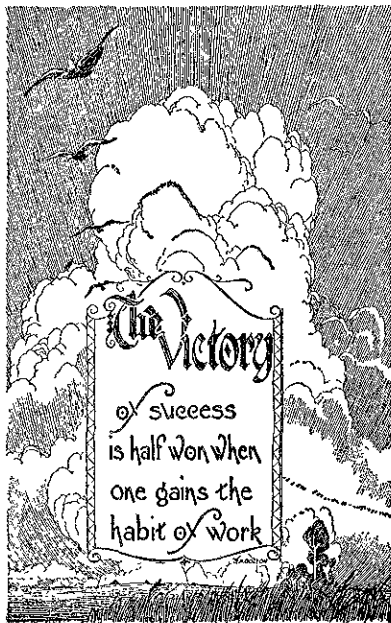
So the branding iron was brought, heated in the fire, and placed upon the poor fellow's hand. The flesh

burned and quivered, but he never made a murmur.

"What is that?" asked the brave man, after the iron was removed.

"That is the letter *N*," was the reply. "It stands for Napoleon; you belong to him now."

The poor man did not know what to do or what to say. He was a loyal-hearted Russian, and he felt deep in his heart that this was surely a test of his loyalty and patriotism. Then like a flash it dawned upon him just what to do. Placing his hand on something solid, he took his ax out of his belt, swung it high, and brought it down with such might as to sever the branded hand. "There," he said. "This may belong to Napoleon. But I am a Russian, and there is no part of me that does not belong to the czar. If I must die, I will die a Russian."



Earning Money for School

(Program for June 15)

BY A. M. RAGSDALE

SONG SUGGESTIONS: Nos. 151, 57, 110, in "Junior Song Book;" Nos. 530, 284, 576, in "Christ in Song."

SUPERINTENDENT'S TALK: "Today's Challenge to Juniors."

BIBLE STUDY.

POEM: "Sing and Smile and Pray."

READING: "Ezra Meeker."

READING: "How It Was Done."

TALK: "Our Literature."

TALK: "To Earn Money."

TALK: "Rules for Success."

POEM: "How to Win."

Today's Challenge to Juniors

A CHALLENGE from the Spirit of prophecy has come to the Juniors of the Seventh-day Adventist Church. It is found on page 174 of "Messages to Young People." "Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself."

Next fall some of us will be ready for the academy and others will return to church school. We who are young today find many things standing in the way of our gaining an education. But we need not be discouraged. We can say: Others have earned their way through school. I can work as hard as they did. I will do what I can, for I must secure an education and training for service.

Today our program will help us to make this determination and show us how to accomplish the purpose.

Bible Study

God never asks us to do anything that is impossible. He has asked us to get a Christian education; therefore He must have some instruction for us.

1. Exercise of faith. Mark 11:22.

2. Promises to the seeker. Matt.

7:7; Prov. 2:3-5.

3. Christ's grace. 2 Tim. 2:1.

4. Christ's strength. Phil. 4:13.

5. Working with might. Eccl. 9:10.

If we follow this instruction, we shall be able to do much toward earning money for a Christian education.

Ezra Meeker

THE pioneers who hewed themselves roads across the continent and made our country a glorious unit from coast to coast, considered obstacles as challenges to their courage, and they usually overcame them all. Heroes they all are, for they made America great and wide—the land of the free.

One of these groups of pioneers, headed for the Northwest, had for its leader Ezra Meeker. His courage and resourcefulness inspire us to overcome the obstacles we meet. As he was leading his band up a canyon to the Great Divide where East and West meet, he found it difficult to go forward. Fifty-nine times he had to lead the wagon caravan from one side of the canyon to the other; fifty-nine times they crossed that turbulent mountain stream before they reached the top.

"Missionary Volunteer Study and Service League," M. V. Leaflet 9; price, 1 cent each; 80 cents a hundred.

Dismay came to them as they reached the summit, for a new obstacle was before them. Just beyond them was a steep precipice, hundreds of feet high. To hew a road through the heavy timber around this cliff would take weeks of time, and their supply of provisions would not last them that long.

But Ezra Meeker would not allow himself to become discouraged. He gathered together all the chains, ropes, and pieces of harness he could find. When he had tied them all together, they lacked a good deal of reaching the bottom of the precipice. So he killed three oxen, removed their thick skins, and cut the rawhide into strips. With this combination of rope, chain, and rawhide, he lowered the wagons one by one over the side of the cliff to the valley below. The men carried the provisions and led the remaining oxen down narrow ledges of rock, and the women and children followed.

Once more they loaded their wagons and went on their triumphant way to their goal, Oregon, and the great Northwest.

It Was Done

We shall let this minister tell most of the story himself:

"About the time I was fifteen years of age, there came into my heart a strong desire to attend a Christian school and gain an education that would fit me to become a worker for Christ. This aim had ever been held before me by my mother, whose work and life and prayers were for her children. But the way did not open up that fall; so I contented myself for another year in the school near my home.

"I worked at my home considerably, but received no remuneration other than my board. As opportunity presented itself, I found work with different farmers in our vicinity, and had saved forty dollars in this way by the first of August. About this time an uncle, who knew nothing of my plans, sent me a post-office order for ten dollars, stating that it would pay my fare to Mount Vernon."

After selling a number of our books during the month of August, and after making some special arrangements to work for his board and room, he went to Mount Vernon Academy. We will

let him continue the story from the time of his arrival there.

"There was in my pocket just \$67.76. With this I started out, expecting that one year in the academy was all for which I could possibly hope. It passed quickly, and on my return home at its close there was \$1.27 still left in my pocket.

"During the closing days of the term, instruction had been given in canvassing for our larger books; and I planned that if the Lord would prosper me in the sale of books, I would return the next year. My prayers were answered. The Lord greatly blessed my efforts, and thus the way opened for another year."—*Mrs. Lillie George Blue, abbreviated.*

Sing and Smile and Pray

Sing the clouds away;
Night will turn to day.
If you sing and sing and sing,
You'll sing the clouds away.

Smile the clouds away;
Night will turn to day.
If you smile and smile and smile,
You'll smile the clouds away.

Pray the clouds away,
Pray and pray and pray;
Night will turn to day
No matter what they say.

Sing and smile and pray;
That's the only way.
If you sing and smile and pray,
You'll drive the clouds away.

—Author Unknown.

Our Literature

JUNIOR MISSIONARY VOLUNTEERS may accomplish two noble purposes in selling our literature. They may help to give the advent message to all the world, and, at the same time, they may earn money for school. Experiences in salesmanship and the art of meeting people will be part of the profit, for such experiences are valuable throughout life.

Our magazines present opportunity for profitable work. The *Watchman*, the *Signs of the Times*, our two health publications, *Life and Health* and *Health*, and the temperance numbers of the *Youth's Instructor* and *Our Little Friend* are all attractive papers and sell readily. There are two plans for their sale: the yearly subscription plan and the single copy plan. Both plans bring satisfactory profits to the Junior salesman. Ask your conference Book and Bible House secretary and the field missionary secretary about these plans. Our small books may also be sold.

Hundreds of students have helped to earn their way through school by selling our literature. If you will determine to work hard and pray often, you too can do much in this way to earn money for school.

To Earn Money

If you cannot find regular work, and if it seems best for you to do something aside from selling our literature, here are some things Juniors can do to earn money:

1. Raise vegetables and sell them.
2. Raise flowers and sell them.
3. Pick fruit and berries.
4. Take care of children.
5. Take care of lawns and flower beds.
6. Collect old magazines and newspapers to sell to paper companies.
7. Make candy and popcorn balls for sale.
8. Run errands.

Rules for Success

1. DETERMINE to be true to God as you work.
2. Work at anything that will be profitable.
3. Work hard. Earn your wages. Do more than is expected of you.
4. Always be cheerful.
5. Always be courteous.
6. Be honest. Pay your tithe promptly.
7. Practice economy. Save most of your earnings.
8. Be in earnest.
9. Keep your eye on your goal—Christian education.

How to Win

It takes a little courage,
And a little self-control,
And some grim determination,
If you want to reach a goal.

It takes a deal of striving,
And a firm and stern-set chin,
No matter what the battle,
If you're really out to win.

There's no easy path to glory;
There's no rosy road to fame;
Life, however we may view it,
Is no simple parlor game.

But its prizes call for fighting,
For endurance and for grit,
For a rugged disposition,
And a Don't-know-where-to-quit.

You must take a blow or give one;
You must risk and you must lose,
And expect that in the struggle,
You will suffer from a bruise.

But you mustn't wince or falter,
If a fight you once begin,
Be a man, and face the battle;
That's the only way to win.

—Author Unknown.

THE well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.—"Messages to Young People," p. 324.

Interesting nature projects may be carried on during the summer.

Getting Acquainted With Nature

(Program for June 22)

BY LAURA M. DROWN

SONGS: "Junior Song Book," choose any from No. 132 to No. 141; "Christ in Song," Nos. 275, 320, 330, 426, 578.

SPECIAL MUSIC: "Wondrous Work of God," No. 173 in "Jubilate."

SCRIPTURES: 1 Kings 4:29-34; Job 12:7-9; Psalms 104, 148; Proverbs 30:24-28; Song of Solomon 2:11-13, first part. (Select portions suitable to your program.)

POEMS: "A Day" and "Little Folks in the Grass."

STORIES: "The Orioles' Bath;" or interesting incidents from personal observations of nature.

TALKS: "Why Get Acquainted With Nature?" "How to Get Acquainted."

Notes to Superintendents

Decorations.—Have the Juniors bring bouquets of flowers, samples of moss, deserted birds' or hornets' nests, or any other nature collections with which the room may be decorated.

Symposium: "How to Get Acquainted With Nature."—Assign the various topics to different children, or groups of children, two weeks in advance. Ask each child, or group, to find out what he can about his subject and give a short talk, showing samples if possible. At the conclusion of the talks, urge each Junior to decide to work on a specific nature project during the summer; e. g., flower study; tree study; collections of all kinds; nature drawings; nature diary; weather record; raising a butterfly from a caterpillar; destruction of eggs of tent caterpillar or other insect pest; pan garden (with moss and small plants); aquarium; the reading of nature books; and working on the requirements for the M. V. vocational honors in nature. Perhaps each child will choose a different project, report his progress at later meetings, and exhibit his collection in the fall.

Why Get Acquainted With Nature?

(Outline)

1. NATURE helps us in many ways.

a. Trees help make and maintain pure air by giving out oxygen through their leaves; they give food, clothing, and shelter; furnish homes for birds; purify water supply; safeguard against drouth and floods.

b. Birds eat millions of insects, which if allowed to live would overcome man; eat weed seeds, rats, mice, etc.

c. Bees and butterflies aid fertilization. Without them some plants could not make seeds and would die out.

d. Fungi—mushrooms and their relatives—live on dead plant matter and "eat it up." If it were not for them, our woods would be piled many feet high with dead leaves, logs, etc.

e. Beautiful scenes to look at, music of birds, perfume of flowers, develop our esthetic sense.

2. Nature study furnishes an interesting and pleasant way to learn of God.

a. God's love provides the things of nature.

b. His power keeps the stars in place and sustains all life.

c. His wisdom has planned a wonderful balance in nature. (Any one insect, plant, or animal might overrun the earth if not held in check by enemies.)

3. Others have profited by their contacts with nature.

a. Solomon learned about nature—1 Kings 4:33, 34.

b. David—references to nature in Psalms.

c. Burroughs, Burgess, Long—modern naturalists.

4. Conclusion: Let us get acquainted with nature and it will speak to us of God.

How to Get Acquainted

1. **FLOWERS.**—Keep a list with dates, comparing year by year; press flowers; arrange bouquets. Do not pick the rare kinds. (If possible, secure lists from the conservation commissions and mention some that may and may not be picked.) Learn about flower families. You can tell to what family a flower belongs by certain characteristics. Mention a few kinds of flowers of special interest, e. g., those that catch and eat insects, and "hitchhikers," whose seeds steal a ride on your clothing.

2. **TREES.**—Make a scrapbook of leaves. Learn trees by the general shape or outline (e. g., the elm looks like a big bouquet in a vase); by bark; by flowers; by seeds or fruit. Trees are much like people: They breathe, eat, drink, grow, work, and rest. How can we help protect them?

3. **GRASSES.**—Grains, corn, sugar cane, and bamboo. All grasses have jointed stems and bladelike leaves. Their flowers are not brightly colored or odorous, because they do not need to attract insects. The wind scatters the pollen and helps the seeds to grow. If your public library has a grass book, learn the names of common kinds. "Velvet grass" is soft as velvet to touch. "Sweet vernal grass" smells sweet after it has been picked awhile.

4. **FLOWERLESS PLANTS.**—Why are ferns and mosses different from other plants? They have no blossoms. Where do they keep their seeds? They have spores instead. Fern spores are found on the backs of the fronds (leaves) or in what look like dead, curled-up fronds. Though they look dead, they hold the life of the plant. Watch for little groups of brown spores on the backs of ferns, and notice how different ones are arranged. Mosses hide their spores more carefully, sealed up in little boxes, or capsules. When they are ripe, a wee door opens on the capsules, and the spores fall out like a little cloud of dust. One kind of moss looks so much like a cushion that it is called "cushion moss." Learn the names of others. Fungi have many forms. Some of this family are like umbrellas (toadstools or mushrooms), others like shelves on tree trunks, some like ruffles on old logs, some like little red beads, some like icicles. Notice the ribs under the top of the "umbrella." They are called gills. The spores, from which new plants grow, are hidden away in the folds of the gills.

5. **BIRDS.**—You can make your home into a bird sanctuary by furnishing hirdbath, birdhouses, feeding stations in winter, and by keeping cats and dogs away. Go on bird trips. If you find a nest, walk softly, and leave no trail to show enemies where the nest is. Learn to recognize bird songs. Watch what the birds eat.

6. **INSECTS.**—They are so small they can hide effectually, and many kinds change their form completely. Caterpillars go to sleep and awake as butterflies. Learn the names of common kinds of butterflies. Watch their long black tongues uncoil when they suck up honey. Watch a dragonfly sitting on a dead twig looking for prey, or eating a mosquito he has just caught. Beautiful colors may often be seen on dragonflies' wings and bodies. Watch ants about their daily work. The large group of insects offer a wonderful field of study, and some kinds (ants and bees) are marvelously systematic in their community life.

7. **POND LIFE.**—Tadpoles: Take a few eggs or tadpoles home to watch them grow. But do not take them or any other living thing unless you know how to care for them and are

Have you gotten acquainted with nature?

situated so you can do it. Watch their legs develop and tails disappear in a few weeks or months. Then put them back in the pond. Fish: Those who live near bodies of water can learn about several kinds of fish, what they eat, how they grow, etc. Those living near the ocean find many interesting creatures, and collect shells. Some sea animals wear their bones on the outside.

8. SMALL ANIMALS.—Squirrels and chipmunks, etc. They may learn to know you and allow you to come near or to take pictures of them in their graceful poses.

9. LARGE ANIMALS.—You may have to learn about them mostly through books, unless you live near a zoo, park, or forest. Many good animal books tell us of the secrets of the woods.

(If time permits, mention stars and planets and clouds. Each cloud form has a name. Government circulars and some encyclopedias give pictures and names of kinds. Even those boys and girls who live in the city can study the sky.)

CONCLUSION.—No one boy or girl can learn about all these things, any more than one can know all the people in his city or State. But, Juniors, you can choose a few nature friends who live around your home, become better acquainted with them, and learn to call them by name; and then when you go out for a walk, you will be among friends.

A Day

In the morning the path by the river
Sent me a messenger bird—
"I'm all by myself and lonely;
Come," as I waked I heard.

I walked the path by the water,
Till a daisy spoke and said,
"I'm so tired of shining;
Why don't you pat my head?"

So I kissed and fondled the daisy,
Till the clover upon the lea
Said, "It is time for eating;
Spread your luncheon on me."

But first I went to the orchard,
And gathered the fruit that hung,
Before I answered the greensward,
Where the clovery grasses swung.

Then the rocks on the hillside called me,
And the flowers beside the way,
And I talked with the oaks and maples
Till Night was threatening Day.

Then I knelt at the foot of the sunset,
And laid thereon my prayer,
And the angels, star crowned, hurried
To carry it up the stair.

And this was the plea I put there:
Make me so pure and good
That I shall be worthy the friendship
Of river, and field, and wood.

—Lucia Belle Cook.

Little Folks in the Grass

In the grass
A thousand little people pass,
And all about myriad little eyes look
out,
For there are houses every side
Where the little folks abide,
Where the little folks take tea
On a grass blade near a tree;
Where they hold their Sabbath meetings,
Pass each other, giving greetings;
So remember when you pass
Through the grass;
Little folks are everywhere;
Walk quite softly, take great care
Lest you hurt them unaware,
Lest the giant that is YOU
Pull a house down with his shoe,
Pull a house down, roof and all,
Killing children, great and small;
So the wee eyes look at you
As you walk the meadows through;
So remember when you pass
Through the grass.

—Annette Wynne.

The Orioles' Bath

It was early in the summer that I first saw our Baltimore oriole. He was flying in and out among the apple trees, looking for a good place for his nest. But it was his wife who picked it out, after all. The apple trees did not suit her taste. They were too low and too near the house. She chose the elm by the corner of the wall, and here she built her home. She did all the planning and weaving herself, while her husband brought her the bits of fiber, string, and bark that she needed for her work.

One day when the nest was done I saw it hanging like a stocking from a limb of the elm tree. No danger of an egg's falling from that snug little cup! It was a lesson to careless Mrs. Robin, whose nest had tipped over the week before.

Before many weeks had gone by, I knew, from the sounds I heard, that the baby orioles had arrived. The little mother would not leave them long, but the proud father worked harder than ever, finding food for his lively family. He carried home all kinds of tiny insects from the trees and bushes on the lawn. How many trips he made only a bird can know.



It was a hot, dry summer. The dust lay in thick rows in the village street. The flowers drooped and faded. The green leaves looked old and gray. All the brooks were dry, and still the bright sun came up as gayly each day as if he were sure of a welcome.

Early one morning I pulled the garden hose across the lawn as usual to water my rosebushes. I turned on a gentle spray and was thinking how thirsty the flowers must be, when a slight flutter of wings made me look toward the elm tree.

There on a short branch were Mrs. Oriole and her family. One, two three, four little birds were huddled together near the trunk. Mrs. Oriole had thought of a wonderful plan. This was to give them all a bath.

It took a good deal of courage, as you may suppose. With many doubtful flutters and retreats she came nearer and nearer the fine shower of spray. I scarcely dared to breathe lest I startle that brave heart. At last the delicate sprinkle touched her wings. She stood there, ready to be off at the least movement on my part. The drops clung to her feathers and she shook them again and again in the luxury of being clean once more.

Then the next step was to be taken. Back she went to her children, and slowly, one by one, she coaxed them to enjoy the shower bath with her. They were much more daring than she had been. They hopped closer and closer to the spray, until their poor mother was afraid that they were getting too wet. So finally she sent them all back to the nest.

Every morning after that until the rain came, I gave the orioles their bath. They would hop on the low branch of a lilac bush and dance up and down in the spray till they fairly fell off in their excitement. Then their mother would scold them sharply, for their wings were too wet for them to fly and the grass was not a safe place in which to play.

They learned to have no fear of me so long as I stood still. My first step would send them all up into the tree again, though they would hop close to my feet while the bath was going on.

When the rain came at last, the little birds needed my help no longer. I missed them when I went to see my roses.—"All the Year Round."

We should finish half of the year's work by the end of June.

Our Foreign Missions

These pages provide interesting and helpful material for church elders and conference workers in promoting foreign mission work, and may be used on the second Sabbath of each month when the church offering for missions is taken.

Giving the World a Complete Gospel

IN His work while here, how did Jesus blend the healing of the soul with the restoration of the body?

"Behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before Him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when He saw their faith, He said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, He answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God." Luke 5: 18-25.

When sending forth His disciples to teach and preach, what commission did the Lord give them?

"When He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10:1, 7, 8.

Has the Master changed His method of service for His servants in the giving of His closing gospel message to the people throughout the world?

"The gospel and the medical missionary work are to advance together. The gospel is to be bound up with the principles of true health reform. Christianity is to be brought into the practical life. Earnest, thorough reformatory work is to be done. True Bible religion is an outflowing of the

love of God for fallen man. God's people are to advance in straightforward lines to impress the hearts of those who are seeking for truth, who desire to act their part aright in this intensely earnest age. We are to present the principles of health reform before the people, doing all in our power to lead men and women to see the necessity of these principles, and to practice them."—"Testimonies," Vol. VI, p. 379.

As a sample of many another land where equally successful medical missionary work is carried on, we give a word from two—Africa and India.

L. H. Christian, in speaking of Ethiopia, in Northeast Africa, writes:

"In Ethiopia we have agreed with the government to establish a nurses' training school, and a beginning has already been made. The government has helped us with grants for educational and medical work in many places. Large sums of money have been given for our medical work. The emperor has been most generous. Ras Jimmeru, Ras Kassa, and other rulers have also helped in a large-hearted manner. The funds thus given are a sacred trust, which we must administer to the upbuilding of a real substantial medical work. And these grants are given without in any way hindering us in our gospel work."

Of the Kenya Mission, S. G. Maxwell writes:

"Dr. G. A. S. Madgwick heads the large hospital, with several out-dispensaries. Men and women from three different tribes are in training. The hospital is well equipped, the latest addition being a maternity ward. The leper camp continues to flourish, and several have been returned home without any outward trace of the loathsome disease.

"It may be added that there, as well as in regions round about our hospitals in Rhodesia and Nyasaland, where hundreds of lepers and people with other maladies are so successfully treated, the very names of our faithful physicians serve as passwords to our missionaries in their gospel work."

From India, G. F. Enoch tells us how the union of gospel and medical work, even in their publishing field of service, is being prospered:

"I think ours is the only magazine published in our denomination in which we have a complete health and religious journal bound under one cover and sold for the price of one. It represents in a very practical form the ideal union of the medical and spiritual branches of our work. It works well. It is estimated that we have about 25,000 readers, 65 per cent of whom are non-Christians, and another 15 per cent or more are Catholics. And yet year after year they subscribe and resubscribe for our journal. We have the leading people of all communities and religions on our list. The credit is due to the way in which we have the two features of our work combined."

What comparison may be drawn between the task given His first disciples and that allotted us?

"Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 10:23-25; 24:14.

"The medical missionary work is God's work and bears His signature. . . . The gospel ministry is an organization for the proclamation of the truth to the sick and to the well. It combines the medical missionary work and the ministry of the word. By these combined agencies, opportunities are given to communicate light, and to present the gospel to all classes and all grades of society."—"Testimonies," Vol. VI, pp. 300, 301.

The Power of a Testimony

It was in Cordoba, Argentina, a city of 60,000 inhabitants, that Missionary W. F. Schubert held an eight-week evangelistic effort. Four times the Sabbath truth had been presented. After he had encouraged the congregation by relating experiences of how God had helped others when by faith they had walked out upon His promises, a man in the rear of the hall asked permission to speak. When his request had been granted, he said:

"You spoke about prayer about a month ago, and I was impressed with the subject. I had never prayed before. At the time I was without work. I have a family of three children. When I went home that night, I pleaded with God to give me work. I promised the Lord to be faithful to Him. The following day, after having been without work for many months, I found employment in a large business concern. One of my children had been sick for many months. I had taken him to the

hospital many times, but the doctors could not help him. As a last resource I prayed to the Lord to heal my son, and this prayer also was answered. Now my son is well. Last week when you stated that the Sabbath is the true day of rest, it seemed that it would be impossible for me to get the Sabbath free in the employment which I so recently had obtained, but again I presented this difficulty to the Lord in prayer. Then I went to the manager and explained our religious convictions to him. He gladly gave me my freedom on the Sabbath. The good Lord will help every one, even as He has helped me."

Brother Schubert then goes on to relate:

"When the man finished his story, there was scarcely a dry eye in the audience. Everywhere tears were being wiped away. Soon another man rose to his feet and told how the Lord had helped him in getting the Sabbath free two weeks before. This continued until six or seven persons had told their experiences. These testimonies, together with the story of the gentleman who told how his three special prayers had been answered, did more in favor of the truth than all the sermons I had preached on that subject.

"I invited the audience to keep the following Sabbath and to come to our Sabbath service at half past ten. We earnestly asked God to impress many souls with the importance of taking their stand for Him. The Lord heard our prayers. On that Sabbath ninety-five interested people attended our meetings. It is needless to say that we thanked God for His blessings. The Lord helping us, we hope to baptize at least fifty persons in the near future."

It Is Wonderful

WHEN we think of Mussau Island, in the St. Matthias group, near New Guinea, only a short time ago sunken in the depths of savage heathenism, able now to send missionary recruits on to help others in like conditions out into the light and liberty of God's last-day gospel message, it is truly marvelous,—a wonderful revelation of what the grace of God can accomplish on human hearts. Missionary A. G. Stewart, in writing about this, says:

"The establishment of a training school constructed almost entirely from native material, while conducting a regular school program, has greatly taxed the strength and time of the workers concerned. Yet we have a well-laid-out and neatly built school at Boilin, already turning out native workers. Several young men from this Mussau school are now in the interior of New Guinea. It is

very gratifying to see that from among a people who three years ago were degraded heathen, we are now able to recruit foreign missionaries, and send them many hundreds of miles across the ocean to risk their lives for their Saviour's sake among the newly discovered tribes on New Guinea."

These Mussau boys formed the larger part of the airplane advance guard of missionaries, as they were set down among wild tribes on the interior plateau about 120 miles inland from the coast of New Guinea recently, accompanied thither by Captain G. McLaren.

A Native Captain Won

MISSIONARY C. W. CURTIS, of Angola, West Africa, writes:

"Some time ago we took five school-boys back to their homes 500 miles north in Loanda. Their people live on the ocean and fish for a living. On Sabbath morning the father of one of the boys came to Sabbath school. He is a captain on a coast steamer. When we arose to sing, he began to tremble. The perspiration came out all over his face. Then he began to weep. We stopped and inquired if he were ill. He began to confess his sins, revealing that he had been a very wicked man. Right then and there he gave his heart to God, and a peace settled over him that brought joy to us all. This was the most sudden, yet the most genuine conversion that I have ever witnessed. And coming from a native who had had little or no contact with Christian people, I believe his conversion was genuine, and that he found peace with God."

Great Interest Manifested in Abandoned Territory

ON getting back to India from furlough, Missionary P. K. Simpson writes of the encouraging developments in the section where he was at work at the time of his departure to the homeland:

"There are many things to encourage us out here in India. First to mention is that 1934 proves to be the best year India has ever seen for baptisms and additions to our churches.

"Recently I was out with Pastor R. L. Kimble in the villages about thirty-five miles from Hapur, in the Siyanna District, where I was working before my furlough. My heart was cheered to see hundreds studying the truth. A great mass movement is developing here as the people come to us in this large unworked area whence other missions are now withdrawing for lack of means. The medical missionary tours into this region, also the circulation of free literature at the Ganges 'holy fairs' each year, has brought about this new revival. We are sending several of our best Indian

evangelists into this territory. We examined a number of converts who will be baptized soon.

"On my return from Hapur, I spent five days touring with Pastor Bryan Votaw in his district. Last Sabbath he baptized twelve, and organized a new company at Tilsirhi. We had a wonderful testimony meeting after the Lord's supper. The shy Indian women also testified with tears, and we likewise wept as we felt God's Spirit working upon all our hearts. Praise His name!"

Wanted Some One to Teach Her Heart

OUT in that Gitwe District in Belgian East Congo where Missionary R. L. Jones told of the people coming in to a general meeting by the hundreds, he tells us of urgent calls for gospel teachers that have recently come to them:

"I came back one Sabbath evening from a service in an outlying district. A delegation had been waiting for me since morning. There were about fifteen men who said they represented a large company wanting a teacher. We could give them no promise of help, and told them they would have to wait. Without my knowledge, a Missionary Volunteer went back with them and started to teach them the gospel. Soon there were 100 people calling for help, and by the time we found a teacher for them, there were more than 200 in the company.

"There are many, many calls of a like nature; but we dare not answer them now, for our little staff of workers has all it can do to shepherd the flock we now have. It is God, however, who is calling us on, and we cannot make ourselves believe that we should long delay. Surely God wants us to follow where He leads.

"I stood, the other day, looking out on a valley filled with native huts. There were more than 1,000 people there. A teacher who had been with the mission since its inception pointed out a location and said, 'We tried to put a teacher there years ago, but they drove us out.' Now those same people plead for a school.

"We asked a woman who came to us one day from a district away to the west, why she wanted a teacher. I told her that there were teachers of another denomination near her, and asked why she didn't go to them. She looked at me for a moment with trouble-filled eyes, and then said reproachfully, 'I want some one to teach my heart, and not my head.' That woman is still waiting. I know there are many at home whose hearts ache with ours because their sacrifice is not enough to answer calls like these, but sometimes I wonder if there are not some who will have to answer for the blood of these souls who are hungering and thirsting, and are yet uncared for."

MISSION BOARD.