

The Church Officers' Gazette

VOL. 23 MAY, 1936 No. 5

Rendering Most Helpful Service to Our Churches

THE organization of churches is a divine plan. Obviously it was never intended that individuals accepting the gospel and entering into a Christian experience were to stand alone and follow an independent course. The church was intended to be a means of grace by which its members could benefit from living, laboring, and worshipping together. This close association is more significant than we may realize, or than we have thought.

A careful study of the history of the church and of the instruction given concerning the purpose of the church, leads to the conclusion that these organized bodies of believers were to have a definite objective in trying to give the message of salvation to others. They were to minister rather than to be ministered unto. They were not to settle down to the idea of serving themselves and having appointed pastors whose main responsibility would be to minister unto them. We have no instruction to indicate that this kind of self-ministry was ever intended to be a part of the plan of God in connection with His church on earth.

The history of the church reveals the fact that to quite a large extent the idea has prevailed that each church should have a minister or pastor. Certain texts of Scripture are taken to indicate that a main part of the work of a minister is to feed the flock and hover over those who are already Christians. A more careful study of this matter will reveal the fact that it is intended of God that every believer is to become a soul winner. It is the very nature of the Christian life to pass on to others the

blessings that have been received and the light that has been made known. While it is true that there is a ministry to be bestowed upon those receiving the message of salvation to help to encourage and establish them, it evidently was never intended that a main part of the work of a gospel minister should be to hover over churches and minister to those who are already believers.

Ministering Mainly to Those Already Believers

In the early development of our own work we seldom thought of having pastors placed over our churches. The main thought was for every believer to become an agency for carrying the message on to others. As time has passed, however, we have departed more or less from that original plan. We talk much about pastors now. Our present plan is to place men over our larger churches where they are continually subjected to the danger of having their time largely consumed in ministering unto these churches. Added to that is our plan of districting our conferences. Nearly every leading conference now is so organized as to have every one of its churches provided for, in a measure, by a district superintendent. I do not object to the plan of providing ministerial help for our large churches, or help for all of our churches by this district plan. The point that I am concerned about is the danger of our ministering mainly to those who are already believers. If we are failing to plan and organize and inspire our people into effective service for others, such a ministry may prove to be a harm rather than a help.

There is a requirement for our giving very earnest and careful study to what the Lord has seen fit to reveal to us concerning this thing. I wish to give here a few brief paragraphs taken from the Spirit of prophecy, that have a bearing upon this important question. From "Testimonies to Ministers and Gospel Workers," pages 231-233, I quote:

"Our ministers should now be working for the saving of the lost. The weeks spent in gatherings to fit men for work might better, far better, be spent in going to the highways and hedges with the proclamation, 'Come, for all things are now ready.' . . .

"This hovering about churches to keep them propped up, makes them more dependent on human effort. They learn to lean on the experience of their fellow men, and do not make God their dependence and their efficiency. It is time that cities and villages everywhere were hearing the solemn note of warning, 'Behold, He cometh with clouds; and every eye shall see Him.' Get ready, that you may be found of Him in peace. . . .

"The time you devote to imparting constantly to those who understand the message of warning, will not give one tithe of the strength which they would receive in taking hold of the work to communicate life to save perishing souls. Angels are waiting to bless the consecrated workers.

"The parable of the lost sheep should be a lesson to every soul who has been rescued from the snare of Satan. We are not to hover over the ninety and nine, but to go forth to save the lost, hunting them up in the wilderness of the large cities and towns. In this work the laborers will be led to feel their weakness, and they will flee to the stronghold. The divine presence will be with them to give strength and courage and faith and hope. The truehearted workers will be laborers together with God. . . .

"This is no time for the messengers of God to stop to prop up those who

know the truth, and who have every advantage. Let them go on to lift the standard and give the warning, 'Behold, the Bridegroom cometh; go ye out to meet Him.'"

A Well-Balanced Program Needed

In our work we shall find it necessary to be well balanced. We cannot take the position that sermons are unimportant, and that we can be indifferent with reference to the messages to be brought to our churches by our ministers. It would be an extreme position to say that our churches are to be left entirely alone with no ministerial help. But is it not a fact that we have been inclined toward the other extreme, and that we are giving too much time to our churches? Are we not preaching too many sermons which may in themselves be good, but which are not intended primarily to inspire the members of our churches to active and earnest ministry? It has oftentimes seemed to me that our people are becoming pretty well committed to the idea that So-and-so is our pastor, and that having a pastor is an essential or necessary thing for the prosperity of a church. I read this statement from the Spirit of prophecy:

"We have a superabundance of sermons, but we need to learn to receive the word. All the help from abroad cannot supply this deficiency. The home missionary work must be entered into by home missionaries. God is not pleased with the selfish devisings to give so many advantages to those who know the truth, who had opportunities to understand far more of the truth than they practice. Thousands upon thousands are in ignorance, perishing out of Christ. Yet money and time and labor are devoted to the class who are ever learning, yet never able to come to the experimental knowledge of the truth, because they will not practice the truth."—*Id.*, p. 346.

My understanding of it is that the main purpose of our ministers wherever they labor with the churches is to organize and inspire all of the believers to become active workers. I look forward to the time when nearly our entire membership will be engaged in definite missionary endeavor. It was never intended of God that the burden of this work should be carried only by paid preachers. There is work that can be done by all church members, and when our churches are thus organized and engaged in missionary endeavor, we shall not only see great advancement

in the warning message in our villages and cities, but we shall see far greater strength in all our churches. The results of such activity will be far more beneficial to the members of our churches than any kind of ministry that it is possible for appointed pastors to accomplish.

E. K. SLADE.

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Use of the Church

A MISSIONARY, while on furlough here in the States, writes:

"While touring around attending camp meetings and visiting among churches, I came across a situation in one of our city churches where some of the brethren objected to conducting their Sabbath school in the

Special Appointments for May

Home Missionary Day,
May 2

Missions Extension Day and
Offering, May 9

Elementary Schools Offer-
ing, May 30

main auditorium of the church. The Sabbath school was conducted under very trying circumstances in one of the adjoining rooms, not large enough to meet its needs, and located where the noise of the street made the situation still more difficult. Is there any regulation against conducting the Sabbath school in the main church auditorium?"

We know of no such prohibiting regulation. Nor can we conceive of any basis for the objection to using the church auditorium for the conduct of the Sabbath school. What is the Sabbath school but the church gathered in the study of God's word?

True, it might seem to some that there is considerable confusion taking place, with several classes grouped in different sections of the church, each busied in its own study of the lesson for the day. But this also would be true were the school crowded into some side room for the Sabbath school session. And it must be remembered that any side room connected with the auditorium was set apart for use in the service of God, at the time the church was dedicated, just as was the auditorium, and that it too is a part

of God's house, His place of worship. What better use could be made of God's house than for the careful, earnest study of His word, its precious truths thus being brought to bear personally upon the hearts of its members in the Sabbath school services? We can but believe Heaven looks down approvingly upon such a scene taking place in earthly sanctuaries dedicated to the worship and service of God.

It was the trafficking in a business way for personal gain, the buying and selling of cattle and sheep and doves to be used in sacrificial offerings, that brought the stern rebuke and condemnation of Jesus upon those thus employed, as that whip of small cords was apparently used in driving these traffickers from even the outer courts of the temple—that earthly sanctuary which Jesus said was to be called "My house . . . of prayer." Can one envision His doing so, had these people been gathered even within the temple itself, engaged, as quietly as possible, in the study of the scrolls of the prophets?

Let us be careful to preserve that quiet and worshipful decorum that should be maintained while gathered within God's house in all church services, for this is only proper and right in manifesting our reverence for God. At the same time let us seek to avoid any extreme positions which would lead to the conclusion that the conducting of the Sabbath school in the main auditorium of the church would desecrate the place dedicated to the worship of God.

T. E. B.

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The Home Missionary Department



Bugle Calls to Literature Ministry

IT is particularly important that our people rally to the support of our periodical work. This is a magazine-reading age, and our periodical literature is to play a large part in the finishing of the work. The times call to the rank and file of our people to arise as one man to the task of quickly spreading the glad tidings of Christ's soon coming. To a large degree the work of swelling the 'loud cry' must be accomplished through the medium of the literature ministry. A wide sale of single copies of our missionary periodicals by an awakened and active church membership would accomplish much in the saving of souls."—C. H. Watson.

THE question of the circulation of our literature is one of the most vital questions that can engage the attention of the denomination. It is impossible for us to overestimate the importance of this department of our work. A few years ago I was in Germany, in the city of Wittenburg, where Martin Luther carried on much of his work. I visited the university where he was one of the professors, and saw the place where he worked. But the place that interested me more than that was the room where the literature of the Reformation was displayed. I was much surprised to find the great variety of literature used at the time of the Reformation. I could understand, as I looked at that literature, what it had done for the work of the Reformation; and there came to me a new sense of gratitude for the literature that is being published today by this movement. That God has so wonderfully helped us with our literature work, is one of the miracles of modern times."—J. L. McElhany.

THE publishing work is the strongest agency that we have in winning souls to Christ, aside from the ministry. If we could cheek up, we would find the circulation of our literature, next to the ministry, the strongest factor we have in increasing our membership and bringing souls to Christ."—I. H. Evans.

MY heart is stirred over the situation. I do not know of a single line of work where the signal blessing and leading of God, the power of the Holy Spirit, and the protection of angels, have been more clearly seen than in the experiences of our colporteurs and literature workers as they have gone from door to door. It is largely through the literature that the loud cry of the message is to be proclaimed. God is leading on in our literature work, and the importance of personal service in literature distribution should be laid upon the hearts of all our people."—O. Montgomery.

THE Spirit of prophecy is a wonderful maker of phrases. It speaks so often in word pictures that we cannot forget. Picturing the spread

of the truth-filled pages over all the lands, the Spirit of prophecy says: "The press is in need of men to use it to the best advantage, that the truth may be given wings to speed it to every nation, and tongue, and people."—*Gospel Workers*, pp. 505, 506. What a picture of the truth winging its way over all the lands! May God greatly increase these aviation squadrons in all our fields. The time has come for the wings of our publishing work to spread for swifter, stronger, farther flight. Thank God for the force that can give wings to the books of truth. Set the wings, O men of the printed page! Spread them for the flight that shall never tire and never cease till every people, at home and abroad, shall have the message in their own tongue."—W. A. Spicer.

Home Missionary Service

Scattering the Printed Page

(Missionary Service, Sabbath, May 2)

Suggestive Program

OPENING SONG: "Saved to Serve," No. 474 in "Christ in Song."

SCRIPTURE LESSON: Matthew 20:1-17.

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

SONG: "What Shall the Harvest Be?" No. 56 in "Christ in Song."

READING: "Bugle Calls to Literature Ministry."

READING: "God's Plan for the Printed Page."

SPECIAL MUSIC (Solo or Duet): "Like the Leaves of Autumn" (see page 4).

READING: "Personal Work With the Printed Page."

READING: "Why?"

TALK: Encompassing Our Local Field of Literature Ministry. (Talk by Church Missionary Leader.)

OFFERING FOR CHURCH MISSIONARY WORK.

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

Note to Leaders

The secret of success and lasting effect of this general church service lies in the Spirit-indited appeal of the pastor and church missionary secretary for united and intensified serv-

ice in scattering the printed page. There is no theme which presents such definite individual responsibility to the church members as that of the literature ministry, and this service is the time for every Seventh-day Adventist to ask himself, "What can I do to proclaim the third angel's message?" and to answer it in the light of the instruction recorded through the Spirit of prophecy as follows:

"Christ came to this world to give this message to His servant to give to the churches. It is to be proclaimed to every nation, kindred, tongue, and people. How are we to give it? The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time." "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Christian Service*, p. 145.

The program outline presented above is only suggestive. A fund of very valuable material is furnished through the pages of this issue of the GAZETTE, and it is especially requested that pastors and leaders carefully survey the entire field of missionary literature, and plan for the presentation of the subject in a way to reach most effectively the hearts of the members.

GEN. CONF. HOME MISS. DEPT.

God's Plan for the Printed Page

W. P. ELLIOTT

Manager, Review and Herald Pub. Assn.

THE infinite mind of God was at work! He was forming a plan for terminating a 6,000-year effort for the salvation of lost mankind. "He will finish the work," said the apostle, "and cut it short in righteousness: . . . a short work will the Lord make upon the earth." Rom. 9:28. It is reasonable to suppose that with His limitless powers and resources God might have undertaken to finish the work for mankind in any way He chose. This last great movement might have begun, for example, in a great youth's movement or, perhaps, by hundreds or thousands of preachers throughout the country breaking out simultaneously in a presentation of the last great message.

But, this evidently was not God's choice; for, with all wisdom and knowledge and with all power in heaven and earth at His command, He chose to begin with a small group of men and women little known and with little equipment and few resources to undertake the task. Upon them He laid the burden! Upon them He poured out His Holy Spirit! Through its ministration, He directed their hearts and minds in a constantly enlarging vision of the task and of the message to be given. With unerring guidance, He said, "You must begin to print." And it was made clear that although the beginning would be small, the work was to grow and increase until the printed pages sent forth would "be like streams of light" encircling the world. (See "Life Sketches," p. 125.)

Thus, with a masterly stroke, God drew a great fundamental line in His blueprint for the finishing of His work. So definitely did He establish His intention in this regard, that He declared openly, through the messages of the Spirit of prophecy, that as long as probation should last, the work of this faithful colporteur, or messenger of the printed page, would not cease. In fact, it seems His design that the importance of literature to the movement will constantly increase as the message swells into the "loud cry." Speaking of the powerful assistance to be rendered by the angel of Revelation 18, which is to

"come down from heaven, having great power;" and will lighten "the earth . . . with His glory," the Spirit of the Lord declared that in a large measure the work of this angel is to be accomplished through our publishing work.

That the pioneers of the movement clearly understood the importance of this fundamental line in God's great blueprint is evidenced by such words as the following from James White:

"In my relations to this cause I have been longest and most closely connected with the publishing work. Three times have I fallen, stricken with paralysis, through my devotion to this branch of the cause. Now that God has given me renewed physical and mental strength, I feel that I can serve His cause as I have never been able to serve it before. I must see the publishing work prosper. It is interwoven with my very existence. If I forget the interests of this work, let my right hand forget her cunning."—"Life Sketches," pp. 248, 249.

The power of literature among men is unquestioned. The part that it has played in the advance of all classes of knowledge and understanding is undisputed. It is indispensable to the success of any great undertaking today. The radio wields great influence, but it is significant to note that at the close of nearly every presentation is some such remark as, "Now we have a little booklet," or, "You may get this address in print," or, "Send for your copy" of this or that. Literature is the channel

through which all the activities and plans and aspirations of men are carried from mind to mind and from heart to heart.

How farseeing, how wise was the great God in guiding this people to become the great printers of gospel literature which we are today! The *International Review of Missions*, printed in Edinburgh, Scotland, says, "Of the denominations, the Seventh-day Adventists are making the largest use of the press as a means for propagating their own views of truth. They have established their own printing works and have at present a larger output than any other denomination." Mr. Gale, a leading Presbyterian minister in Korea, made the following editorial statements in his periodical: "Wisely and well have Seventh-day Adventists seen beyond the more limited horizon that bounds most of us and have put their emphasis on giving their messages in printed form. I propose that we take off our hats to Seventh-day Adventists and make a deep bow. They have had more sense and vision in regard to missionary work than the rest of us." Much more might be presented here from the sayings of others who marvel at the rapid advance of the advent message. Because of our publishing activity, they ascribe to us wisdom, foresight, understanding which they regret has not been evidenced in their own organizations.

How well we know that our success is not due to any great wisdom or understanding on our part! It was the all-wise God who declared that He was about to make a short work throughout the earth. It was His unerring wisdom that literally thrust the printing press into the hands of this people in the beginning of this movement. It is He who has guided in the rapid development of this feature of His work, and to Him is due all the credit and honor and glory.

We are living in a day of great uncertainty and despair! The *New York Times* recently printed the following editorial statement: "Seldom can the world have been in such a condition of troubled uncertainty as today. Everywhere we see individuals and rulers in doubt what to think, what to say, what to do." We know that the truth of God is the one thing that stands fast and immovable. Of its doctrines, its professions,

"Like the Leaves of Autumn"

(Tune: "Let the Lower Lights Be Burning," No. 480 in "Christ in Song")

GENTLY fall the leaves of autumn,
O'er the hills and meadows bare,
Weaving Nature's gorgeous carpet,
With her wondrous colors rare.

CHORUS:

Like the leaves of autumn falling,
Slowly, surely, one by one,
So the leaves of life we'll scatter,
Till the Master's work is done.

Everywhere are people waiting,
Longing, wishing, sick at heart,
Leaves of life are full of healing,
Precious pages—do your part.

Wondrous pages, all life-giving,
Full of promises so rare,
Full of love and full of blessing,
Are you ready for your share?

Take the leaves of life and scatter
Faithfully from door to door;
Many sheaves you thus will gather,
Sheaves to live forevermore.

—Kathrina Blossom Wilcox.

and its promises, not one has ever failed. It alone can bring peace and hope and confidence to fearful hearts. Yet, it has never been God's plan to advance His cause by force of its verities. It is His plan that it shall be advanced by the lives and labors of His disciples. He declares, "Ye are the light of the world," "Ye shall be witnesses unto Me." The work of God will be finished by a mighty manifestation of His power in the lives of his faithful children. The victory of the advent movement will be the victory of Christ in the daily living of its membership. Every church will be a living missionary society, and every faithful member will be aflame with the love of Christ to convert His fellow men.

How marvelously God's plans fit together! All are to bear witness; yet all cannot preach, all cannot sing nor hold cottage meetings, all cannot go to mission lands afar. But all can scatter the printed page. Thus, God has provided for His children to advance His cause with power. He has guided and empowered them in establishing great publishing houses. He has placed in their hands the most potent influence on earth today and has added the assurance of His special blessing. There can be no question about His design in all this. Over and over He has urged his followers to scatter literature. He declares, "Precious light will be given in the publications you scatter through the towns and cities. Your humble prayers, your unselfish activity, will be blessed of God, and the truth as it is in Jesus will come to those who need it. The words that Christ spoke to men while He was in the world, He will speak again through His humble, faithful followers. Through them He will give to men the bread of life and the waters of salvation. Brethren, take up this work in humility of heart. The simplicity of true godliness will cause you to be respected and will lead men and women to seek the source of your power. Believe, and you will receive the things you ask for."—*Counsels on Health*, p. 436.

Through His guidance, literature has been provided for every circumstance. There are books and periodicals to sell at prices that meet every purse. For those who wish to give freely, there is an almost unlimited

assortment of periodicals and attractive tracts. A few pennies will provide a comprehensive variety of literature.

How many times a soul has been turned to Christ through a single tract! Brethren, sisters, if you have only a few cents to sacrifice for God, do not let them lie idle. Invest them now in tracts and periodicals and place them in the hands of judgment-bound creatures. These will be appreciated as others have evidently been appreciated. Read the following letters recently received from persons to whom *Present Truth* has been given: "Gentlemen: Some kind soul put us on your mailing list. It is the only religious magazine that we receive, and we certainly devour every word, as we now live in a vicinity that has no Protestant church." Another wrote, "Your little paper was thrown on my front lawn by some one not known. I am proud of it and enjoy reading it very much. Thanks to the Lord's worker that came my way. I am herewith enclosing 65 cents in postage for which please send me your paper, the *Present Truth*, and your book, 'Signs of Christ's Coming.' I want to read them and show them to friends. Please put me on your mailing list at once."

One of our colporteurs canvassing for "Bible Readings" recently met a lady who, after giving her order for the full leather binding, said, "Just last week I was praying that the Lord would send some one to help me understand the Bible, and surely the good Lord has sent you here in answer to my request." There are many blessings and joys in Christian fellowship and in church activities, but I believe I state an indisputable fact when I say that there is no joy in Christianity equal to the joy of going on an errand for God. Literature messengers are happy!

There is, perhaps, no reason for dwelling longer on the great value of the printed page and the power of God which accompanies it. What is needed now more than anything else is united action. Shall we not rise to do this work which God so wisely planned for His last great appeal to mankind? We urge every member of the church to take up this work to scatter the printed page to the very limit of his possibilities.

Personal Work With the Printed Page

BY GEORGE BUTLER

Home Missionary Secretary, Ohio Conference

THROUGH the Bible and the Spirit of prophecy we are instructed as to the value of the printed page, as follows: "The Lord gave the word: great was the company of those that published it." Ps. 68:11. "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work."—*Colporteur Evangelist*, p. 80. In a special sense these statements mean more today than ever before. Our facilities are greater and better and the army of distributors is larger and stronger.

Literature in general is becoming more effective, and is reaching increasing thousands annually with brief, pointed messages that mold public opinion. Without the press, the world would be in darkness. Commerce, communication, religion, and all phases of business seek the human mind through the eye, via the printed page. It is developed to such a pitch today that it almost speaks its message. It carries an appeal that cannot be ignored without loss to all who evade it.

In our own work the value of the printed page cannot be overestimated. Daily we are reaping on a larger scale, results of a hundred million dollars' worth of printed matter, that has been scattered in all lands for eighty years or more. In recent years, a more careful check has been made on distribution and follow-up, and experience shows that better results are obtained through personal work in placing the literature. In other words, it pays for the distributor and reader to become acquainted.

The home missionary department of the Ohio Conference has specialized in the systematic distribution of our literature, and has developed a more efficient system of securing results. During the last five years the majority of our churches have engaged in a year-round systematic literature effort through Home Bible Study League methods. The members select a given number of families, calling

upon them regularly for eighteen consecutive weeks, leaving in each home a connected series of studies, and explaining how and where similar literature may be obtained. The interest manifested on the part of the public has been most encouraging. Hundreds of written and thousands of oral requests have been registered, and large quantities of our magazines and books, large and small, have been sold as a result.

The volume of this kind of work carried on, has increased year by year; during 1935 more literature was used than during any previous year. The personal contact made in distribution and follow-up work creates a sympathetic audience, and opens scores of doors for cottage meetings. This situation impresses our members with the necessity of being able to present the message of truth, and the organization of Bible Training Classes naturally follows. It is the law of supply and demand. Literature distribution opens the door for all other avenues of service, and lays the foundation for new members, new churches, and increased income for missions.

In the harvest of more than 1,000 souls in Ohio during the past four years, the work of laymen in the distribution of literature has been a strong factor. The plan has been to make use of literature as a means of reaching the people in their homes, and to follow a systematic method whereby the same distributor calls on the same readers weekly over a period of months. In one city this systematic method opened fifty homes for Bible study, and the church members responded to the calls, with the result that many new members have been added. One church composed of thirty-five members is now holding seven separate meetings each week, with about eighty interested persons attending. In several other places a similar work is being carried on with proportionate results. A church of fifteen members distributed 920 copies of *Present Truth* weekly, over a long period of time. A permanent interest developed, making it necessary for the conference to send a worker to care for the situation. The result now apparent is a new church of forty-two members, standing in a county where formerly we had no church representation. At present, one Ohio church is systematically distributing one thou-

sand pieces of literature to as many homes each week, the aim being to prepare the soil for the evangelist who is planning with them for an effort immediately to follow the literature work. At the time of the last week's delivery of literature, the same distributors will present to their readers a neat, attractive invitation to come and hear the evangelist speak on the subjects they have been reading about. This is personal work with the printed page, establishing confidence in the minds of hundreds of readers who are impressed with the faithfulness of the regular, weekly distributor, who is so interested in their souls' welfare as to devote time each week to bringing them the printed message. We have only begun to touch the possibilities in this program. Better days and bigger things lie before us in our literature ministry.

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Why?

WHY is it that today we are receiving from people of the world so many inquiries for our literature? This is a question which persists in our minds as we go about the daily duties connected with the Book Department of the Review and Herald Publishing Association and compare the number of inquiries and requests for literature of the present time with those during the last thirty or forty years.

Why, within a period of a few days, have we received a dozen or more inquiries pertaining to the book, "Bible Readings for the Home Circle," such as the following?

"I have been interested in a book belonging to my aunt, which is called 'Bible Readings for the Home Circle.' I would like to know if the book can still be obtained. If so, please let me know at once and quote price."

"I have a copy of your book, 'Bible Readings for the Home Circle,' which I purchased from an agent in 1919. So many people have asked me about the book, and expressed their desire to obtain a copy, that I take this opportunity to inquire if it is possible for me to obtain copies for my friends."

Why are influential people so favorably impressed as to write as follows?

"I bought one of your books entitled, 'Prophecy Speaks,' and it is

just what I have been praying for. I would not take anything for it. I would like to obtain the additional reading material you speak of in the back of the book, and I would like to get additional copies of the book, to place in the hands of my friends and also in the public library."

"I happened by some fortuitous circumstances to fall into possession of one of your books entitled, 'Prophecy Speaks,' which I have enjoyed very greatly. I noticed on the back of the book that you offer to send other literature of a like nature, if desired. This is my request that you send such literature to me. I wonder if you happen to have any one in your office who has the time and patience to tell me what verses 5 and 6 of the 19th chapter of Isaiah refer to, and whether or not there has as yet been any fulfillment of them."

Why did a mutilated copy of "Steps to Christ," picked up in the hills of West Virginia, call forth this inquiry:



Scatter Seed

In the furrows of thy life
Scatter seed!
Small may be thy spirit-field,
But a goodly crop 'twill yield;
Sow the kindly word and deed—
Scatter seed!

Sun and shower aid thee now;
Scatter seed!
Who can tell where grain may grow?
Winds are blowing to and fro;
Doing good thy simple creed,
Scatter seed!

Up! the morning flies away—
Scatter seed!
Hand of thine must never tire,
Heart must keep its pure desire
While thy brothers faint and bleed
Scatter seed!

Though thy work would seem to fail,
Scatter seed!
Some may fall on stony ground;
Flower and blade are often found
In the clefts we little heed,
Scatter seed!

Springtime always dawns for thee;
Scatter seed!
Ope thy spirit's golden store
Stretch thy furrows more and more,
God will give thee all thy need,
Scatter seed!

—Selected.

"I picked up in the road a portion of a book entitled 'Steps to Christ.' It is so torn that I can get but little out of it, but please inform me if you can supply the book."

Why do we receive hundreds of letters from clergymen and religious leaders of all denominations asking for the "Morning Watch" calendar, some ordering as many as a thousand copies at a time, for use in their young people's societies? And how do we account for the fact that this little calendar makes friends and calls forth such commendation as the following?

"When I was visiting a friend, she showed me a booklet known as 'The Morning Watch,' which I consider the nicest thing of the kind I have ever seen. If you still publish this booklet, please send me a supply C.O.D."

Why is it that the beautiful picture entitled, "Christ Our Righteousness," which so impressively portrays the Saviour and the law of God, accomplishes such results as reported in a recent letter from a colporteur, from which we quote as follows?

"I felt impressed to call at a certain home with the picture, 'Christ Our Righteousness.' The lady purchased the picture and seemed pleased to get it. Later I called again, and found the lady studying the fourth commandment as it stood out on the picture. She asked me to explain to her which was the seventh day, and I told her I had a book that would make the matter very plain, and gave a canvass for 'Bible Readings for the Home Circle.' She gave me an order for the book, and urged me to bring it as soon as I could. I delivered the book the next week, and was impressed by the deep interest manifested. In a very short time this woman began to keep the Sabbath, and is now rejoicing in the message of truth. The picture opened the way for the book which contained the instruction sought for."

Why, we ask, are we receiving, every week, every day, and in almost every mail, so many more such inquiries and words of appreciation for our truth-filled literature, than during past years? There is but one satisfactory answer, and that is that we are in the time when God is pouring out His Spirit upon His people, and is arousing the minds of honesthearted people everywhere to search for truth. On every side we find people who are

worried, perplexed, and seeking a sure foundation for their feet. Our books and periodicals and tracts contain the message of hope for these times, and the people recognize that Seventh-day Adventists have light and truth.

Now is the time to scatter the printed page as never before, and if we sow the seed, God will care for the harvest. We are reminded of the following statement in the Spirit of prophecy: "It is true that some who buy the books will lay them on the shelf, or place them on the parlor table, and seldom look at them. Still

God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in these books God sends to troubled hearts peace and hope and rest."—*"Testimonies," Vol. VI, pp. 313, 314.*

Inquiring souls are all about us. They are like diamonds, hidden beneath the surface, and it is our business, as stewards of truth, to search for the honest in heart, and gather them in to be numbered among the jewels of the kingdom. May God help us to do our part.

W. B. WALTERS.

Missionary Leadership

How to Finance a Literature Campaign

PROBABLY none of us have everything that heart could wish, so we are apt to spend our money for that which appeals most forcibly to our natural desire, or to our best judgment at any specified time. For this reason, it is necessary that a church be made aware of the imperative need of literature in order to encourage the members to give freely to pay for it. This may be done by showing from the Bible and the Spirit of prophecy the value of our literature in winning people to the truth. Experiences of persons being won through the printed page illustrate these principles, and appeal to the hearts of all to supply the need.

After the interest has been aroused, the time is ripe to organize the church for a literature campaign, and to get as many as possible to volunteer to go regularly to an assigned territory for a certain number of weeks, on condition that the literature be furnished. Appropriate literature and the amount required should be recommended, and the cost computed. How to secure the necessary funds is the next logical step, and the church has by this time committed itself to such an extent that it seldom backs down on the proposition.

It is usually wise to have the matter referred to the church board for final decision, or personal contribu-

tions may be given at once. If there are funds for such work in the treasury, these may be voted for the purpose either by the church board, or by the church as a whole. The First Sabbath offering should be used for such work, and if there is enough on hand, the problem is solved. If the funds are insufficient, then an appeal to the congregation usually brings the desired results. The leader often says, "I will give a dollar; how many others will give a dollar? Such an appeal seldom fails. Those who cannot give a dollar, will give smaller amounts until the fund is raised. Sometimes it becomes necessary to name a committee for personal solicitation in order to complete the total needed. Churches that do the most regular work with our literature are most responsive in paying for it.

F. A. DEFAMORE,
Home Missionary Sec.,
Upper Columbia Conf.

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A Literature Dialogue

(As overheard between a conference home missionary secretary and a church officer)

"GOOD MORNING, Brother Officer!"

"Well, if it isn't Elder Jones. How are you, Elder?"

"Fine, thank you. I have dropped in to have a little chat with you on a very important matter. As you know, our conference has for several years persistently and consistently pursued

a definite course in soul-winning policy, and excellent results have been apparent."

"Yes, I have watched the plan develop with a great deal of interest, and it made me very happy to be informed that during the last four years six new churches have been raised up in as many dark counties, three other churches in different places, and twenty-eight public efforts held, which altogether have brought a thousand new members into the churches of our conference. It is wonderfully encouraging to hear these notes of progress."

"When we follow God's plan, we are bound to see good results; and God's plan is for all who know the truth to be busy making it known to others. That is accomplished by going where 'others' are, and as we go we deliver the gospel message for this day and hour in printed form. God's Spirit waters the seed thus sown and brings forth the fruit."

"How true that is, Elder Jones. Often we have seen that very thing accomplished right here in our community. We often find that people whom we least hope for are the ones who most readily accept the truth and greatly rejoice in it. I believe that we in our church can and ought to be doing more personal missionary work."

"I agree with you, brother. We can accomplish more by meeting more people. Last year we used 175,000 copies of *Present Truth*, and called on six thousand families every week, following up this personal visitation by conducting Bible studies and cottage meetings, and also by a generous use of the *Signs of the Times*. For a long time we used over 1,600 copies of the *Signs* each week. It is this systematic literature work that has brought such encouraging gains in membership throughout the conference. What was done last year, and in previous years, should be doubled this present year of 1936; for we are one year nearer the close of probation, and there is but a moment of time left in which to rescue perishing souls. This is the day set apart in all our churches to consider wise plans for a greater literature ministry. There is no theme presented during all the year which is more important or more far reaching than this. It is a matter which involves every

member of the church in the matter of personal responsibility. On every side there are people anxiously looking for light to guide them out of the bewildering circumstances which surround them, and our literature covers every inquiry and supplies every need. We are told that 'papers and books are the Lord's means of keeping the message for this time continually before the people' (*Manual for Canvassers*, p. 8); but in order to make this 'means' effective, it must be carried by Spirit-filled messengers and placed where it will accomplish its work. 'There are many, who, because of prejudice, will never know the truth unless it is brought to their homes' (*Testimonies*, Vol. VI, p. 314).

"Now, Brother Officer, much depends on you in making this general missionary service of May 2 a success in your church. What are your plans?"

"Well, Elder Jones, I have been thinking about what our church ought to do in scattering the printed page more effectually, and our church board has agreed to the proposal that

we increase our clubs of missionary literature so as to be able to visit every home in the city, in a regular systematic manner, distributing *Present Truth*, the *Signs*, magazines, or tracts as may seem best. I am sure that our church members will rally to the call to do their part in this army of literature workers, and you may surely count on me as an enthusiastic friend and supporter of the literature work."

"Thank you for this assurance, brother. I felt sure that you were among our faithful church leaders who have a clear vision of the possibilities for soul winning in our books and periodicals. If you will arouse the church members and organize them for definitely assigned service, and see that the right kind of literature is made available for their use, you will see wonderful results in a short time, and a new life of joy will come to your church members, individually and collectively, as they go forward in the Master's service. I shall watch developments in the Carroll church with deepest interest. Good-by, and God bless you!"

Departmental Activities

Making Use of Accumulated Literature

Not long ago a colporteur said to me: "I wish I had a supply of our literature to give away. I cannot afford to buy all that I need. Many people cannot afford to buy a book, and when I do not have any free literature I am forced to leave them without anything setting forth points of present truth." I assured the colporteur that I would see that he was supplied with sufficient literature to meet his requirements day by day. Then I wrote to several of our people telling them I was collecting literature for our colporteurs to use, and asking them to send me all the copies of our periodicals, tracts, and small books which they had allowed to accumulate. By return mail, package after package came to my desk, and I took the literature to the colporteur's home. He was very happy to get it. One year later he told me this experience:

"Away up in the mountains, miles from a railroad or highway, I met a poor soul who was longing to know just what God would have her do. She owned a Bible, but did not understand it, and was too poor to buy one of our books. After receiving such a good assortment of our literature, I remembered this poor soul. I picked out first all the copies of *Present Truth*. After she had read those, I sent her all the *Signs*—two each week—then a few copies of the *Review and Herald*, along with a *Youth's Instructor* each week. The woman finally moved to one of our large cities, where she had opportunity to listen to one of our ministers give a series of sermons. After she was baptized, she learned that the literature she had received while away up in the mountains was gathered from the Seventh-day Adventist homes and given to a colporteur, who, in turn, sent it on to her. As soon as she

could locate the colporteur who worked in that territory, she wrote to him concerning her experience in finding the truth, and stated that her husband and four children are now members of the church. She feels sure that her first knowledge of the truth and the desire to know more about it came about through that accumulated literature which had been gathered out of the homes and had found its way to her away up in the high mountains."

The home missionary secretary in each conference always knows of many places where accumulated literature can be used to good advantage. I have a definite place in the office in which to place all the accumulated literature obtainable, and always have a supply on hand, not only for our colporteurs, but for our laymen who feel a real burden to send out the printed page. About once a quarter one of our sisters calls at my office for literature I have gathered up. This she sends to all parts of the world, gathering the names and addresses out of the *Review*. A sister corresponds with her from one of our isolated families where she is sending some of this accumulated literature. Here is a portion of one letter:

"From Cat Island the brother writes that the papers are doing a wonderful work there. At Governor Harbor a young man writes for more papers, saying a good interest is aroused through the papers we are sending them. A new family has just joined the little company of new believers from reading these papers. When one family is as valuable as God tells us, then we have much to rejoice over."

The leader of the literature band in every church should make it a part of his work to visit the home of every church member and arrange for collecting literature as it accumulates, and see that it is passed on through the proper channels. "Let literature be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mail."—*"Gospel Workers,"* p. 353. If we give diligent heed to this admonition we shall be led to go in search of accumulated literature, and keep it in circulation.

L. A. REYNOLDS,

Home Miss. Sec., Oregon Conf.

Branch Sabbath and Sunday Schools

My interest in branch Sabbath schools and Sunday schools dates back to the year 1910, when my mother was conducting a Sunday school two miles from our home in northern Minnesota.

There were only two Seventh-day Adventist families in the community; and inasmuch as the neighbors were not inclined to attend the Sabbath school, mother decided to cooperate and lead out in organizing and carrying forward a Sunday school. The interest in Bible study was excellent. The conference sent a young minister to hold a series of meetings in the town hall in that rural community. As a result of these meetings, about fifteen were baptized and a new church was built. Practically every one who was baptized had been attending the Sunday school which was being carried on. Three of those baptized at that time are now Seventh-day Adventist workers.

A number of years ago, while working in Iowa, I was asked by the president of the conference to hold a baptismal service at Fort Dodge. There were eight adults baptized that day. On the way home from the river, where we held the baptism, I asked the church elder how it was that these people came into the truth. He told me that he was a barber, and inasmuch as he could not work on Sunday, he had been driving to a near-by town every Sunday for about five months and had been holding Bible studies, which in reality meant conducting a branch Sunday school. As a result of this, these eight candidates had become prepared for baptism. I then recalled how this church elder had come into the truth just a few years before.

Some of our faithful Harvest Ingathering workers had been in the small town of Tera, going from house to house in the Harvest Ingathering work. At one home the lady said that she could not give anything to the Harvest Ingathering work, but had a great burden for organizing a Sunday school in that small railroad town. This was just the opening our solicitor was waiting for. She suggested that she would be glad to come out and help her organize a Sunday school. This was done immediately. An order was placed with the con-

ference for a supply of Sabbath School Quarterlies, *Youth's Instructors*, and *Little Friends*. This lady who stated that she was interested in organizing a Sunday school was of the Catholic faith, yet she was placed as superintendent of the Sunday school. Not many weeks passed until a question came up as to something she had learned in the Sunday school lesson. Some of our members mentioned that they would be glad to come over and give Bible studies in the home. It was not long until this lady became a Seventh-day Adventist. The husband told me that he used to be sitting out in a boxcar playing poker, while our Bible worker was giving his wife studies in the home. His wife was such an earnest Seventh-day Adventist that soon he became interested and joined the Seventh-day Adventist church, too. On one occasion when I visited this church, this man was the church elder and his wife the Sabbath school superintendent. Now in turn this man had conducted these Bible studies, bringing in these eight new people whom I had been called to baptize. This is simply God's plan,—that just as we were brought into the truth, we are expected to go out and bring others into the truth.

In the Kentucky-Tennessee Conference we have had some excellent experiences during the last few years in organizing branch Sabbath schools. At Lawrenceburg, Tennessee, two years ago, the members of the church organized two branch Sabbath schools. One was held in the city of Lawrenceburg, and the other out in the country. As a result of this faithful work, recently Elder V. A. La Grone baptized ten new members. At Buechel, Kentucky, near Louisville, our members have organized a branch Sabbath school, and the attendance has grown until it has now reached a membership of about thirty-five.

We can be assured that we are following the instruction of the Lord through the Spirit of prophecy when we do this work. "Testimonies on Sabbath School Work," page 74, says: "The Lord desires that those who are engaged in the Sabbath school work should be missionaries, able to go forth to the towns and villages that surround the church, and give the light of life to those who sit in darkness."

The object of the Sabbath school is to win and save souls for the kingdom. The object of the entire church is the same. The object of every member should be the saving of souls for God's kingdom. The Sabbath school is a great stabilizer for new members. The quicker we can get people into the Sabbath school and get them in the habit of studying their lesson every day and being regular in attendance, the sooner they will become seasoned Seventh-day Adventists.

Every church ought to conduct one or more branch Sabbath or Sunday schools. Even though only children attend at first, God will use them to lead the adults into the church. Every church should lay definite plans for the organizing of these branch Sabbath schools immediately. This can be one of the most fruitful avenues of endeavor of the whole church.

V. G. ANDERSON,

President Kentucky-Tennessee Conf.



Tracts by the Million

THERE is no phase of literature activity which so urgently calls for a revival as that of tract distribution, and none will bring greater results. Thousands of people testify to the saving influence of a tract in their individual experience. The captain of a freighter picked up a tract lying on the deck of his boat, and read it; as a result, this captain was led to a full knowledge of the truth, and became a power for God in the mission fields. A tract rescued from the mud of a Korean city ultimately brought a company of people to the acceptance of the message. A tract dropped into the dinner pail of a workman, resulted in bringing him and his family to the light of truth. Tucked away in the attic of a home for over forty years, a tract came to light at the opportune time to attract attention of a seeker for truth, and brought new hope and the joy of the third angel's message to the finder.

The special advantages of tract distribution may be enumerated as follows:

1. Because of their definiteness, variety, low price, and convenient size, tracts afford work for every member of the church.
2. Tract work may be carried on during the ordinary routine of daily life. With a few tracts ready at

hand, in the pocket or door rack, one is prepared to pass out a message suited to the occasion.

3. It offers a simple method with which young members may begin to engage in personal work for souls. After one has given a tract, it is easier to enter into conversation.

4. The aged and infirm may engage in tract work. It is a ministry in which an old member may nobly close his service for the Lord.

5. A tract can usually accompany a letter without extra postage. Your tract is delivered to friend or relative free by the Government.

6. People will read religious literature that is attractive, terse, incisive—something that a wayfaring man can read as he runs, and running is characteristic of the times. The tract fits the situation admirably.

Suggestions for success in tract distribution are offered as follows:

1. *Be courteous.* The tract that is given in a truly courteous manner will have far more attention than the one given in a take-it-or-leave-it fashion. Those to whom we offer tracts will read us, even if the tract be cast away.

2. *Be tactful.* "Pray for the grace of tact." It is a saving grace in tract distribution. If tracts are to be wisely and tactfully distributed, it is presupposed that the workers will take pains to read beforehand what is given away.

3. *Be patient.* In the giving of a little tract, remember you are proclaiming the good news just as assuredly as if you were standing in the pulpit. We are witnessing for Christ, and cannot allow a little rebuff or cynical remark to ruffle us.

4. *Be prayerful.* Let no tract be given away that is not first of all prayed over.

5. *Be confident of blessing.* It is the living seed that is being scattered, and therefore we may look for a harvest.

Tract Assortments

Tracts are both inexpensive and effective, and should be scattered by the million. The publishers furnish a large assortment, covering all phases of present truth interwoven with soul-winning appeal. Note the following general listing, and write to Book and Bible Houses for further information and supplies:

Bible Truth Series: 61 numbers. Sample package, 25 cents postpaid; church package, 1,000 tracts, assorted numbers, \$4 postpaid.

Hope of the World Series: 20 numbers. Sample package, 25 cents.

Present Day Series: 10 numbers.

Prophetic Series: 10 numbers.

Our Day Series: 20 numbers. Assorted package, 500 tracts, 60 cents.

Family Bible Teacher: 26 numbers. Sample package, 15 cents.

Good News: 39 numbers. Sample package, 25 cents. Imprinted editions furnished.

Health Leaflets: Assorted package, 12 numbers, 25 cents.

Leaves of Autumn: 10 numbers.

Tract Containers

1. *The King's Pocket League Carrying Pocket.* A neat leather pocket, holds a generous assortment of tracts, and can be slipped inside the coat pocket or inside the shopping bag. A missionary worker's necessity at all times. Price, 25 cents.

2. *Home Tract Rack.* A new device,—convenient, attractive, indispensable,—to be fastened behind the door, or in any handy location, and kept filled with tracts ready to hand out to the daily callers. Every Seventh-day Adventist home should be supplied with this Tract Rack.

3. *Metal Literature Rack.* A substantial and attractive container for all missionary literature, with special pockets for tracts, to hang in depots, bus stations, and other public places. Price, \$1.50.

An Appropriate Petition

From every Seventh-day Adventist church should ascend the daily petition, "O Lord, send a revival,"—a revival of energetic tract distribution, accompanied by the individual plea,—*"and let it begin in me."*



Magazines and Books for Public Libraries

HAVE you visited your Public Library recently? If so, you have probably observed the large number of patrons in the Reading Room. More than once, while doing a little scouting in various cities, I have found every seat in the Reading Room occupied. In one rather small city the librarian reported that 12,000 people had visited the library during the past year.

But, the question arises, what do these thousands of visitors at our public libraries all over the country find to read? Do they have access to the truth contained in our magazines and books? Sad to say, in the majority of instances, they find only the chaff in current literature, because we are not sufficiently interested to sup-

ply the wheat. In the average public library will be found a vast quantity of books of fiction, myths, fairy tales, etc., with possibly a small sprinkling of our denominational magazines. Very seldom, however, do we find any of our books or papers. It certainly is a pity that the denomination with the most important message for the time, and the finest literature, is so seldom represented, when it is possible to provide a year's subscription for any of our missionary periodicals for a very small expenditure of money.

It would, of course, be very pleasing to Satan to have us pass by this great opportunity for enlightenment of the reading public, for then he can continue to sow the seeds of error without opposition. But surely it is high time for Seventh-day Adventists to pursue a different course in relation to keeping the light of truth burning in the centers where people of all classes congregate to read the current literature of the day afforded through so many channels and touching so many lines of information and research.

That our magazines are appreciated by those who visit the Reading Rooms in public libraries is demonstrated by the fact that the binders show signs of hard use and often require mending. Some of our larger books were placed in one library where the librarian reported that there had been a very large number of calls for these books during the year. "Ministry of Healing," placed in one of the Y. M. C. A. libraries, is read and appreciated by many. The librarian of one of our universities expressed his delight with a copy of "The Desire of Ages," and promised to recommend the book to students looking for religious literature of real merit. Another university librarian called our attention to the fact that the *Liberty* magazine had not been coming to the library for some time, and was greatly missed. Many very appreciative letters have been received from officers of the CCC camps, due to the fact that two copies of the *Signs of the Times* were furnished for the reading tables in each of fifty-five camps.

We are thankful for what little has been done in the way of scattering the printed page in public places, but we are convinced that far more should be

done in the future. Let us see to it that many more of our silent, but effective preachers of truth are placed in the public libraries during 1936, and pray that God will make them a great blessing to many hearts. We are instructed to "never lose sight of the fact that the message you are bearing is a world-wide message. It is to be given to all cities, to all villages. . . . Wherever you can gain access, hold forth the word of God. Sow beside all waters."—"Testimonies," Vol. VII, p. 36.

F. BOHNER, *Home Miss. Sec.,*
Southern New England Conf.



New Literature in German Language

A LONG step forward in the field of missionary literature for German-speaking people has recently been taken by the International Branch of the Pacific Press Publishing Association, located at Brookfield, Illinois. They announce a series of twenty tracts in the German language, to be known as the "Hope of the World" series, which will sell for one cent a copy, subject to usual trade discount. The sample in our hands is a very attractive piece of literature, well printed and illustrated, the form being somewhat on the order of the English *Present Truth*, only smaller. The titles of the series are listed and amplified as follows:

1. These Eventful Years (General World Survey)
2. Our Troubled World (Signs in Financial, Social, and Religious World)
3. World Peace or Armageddon (World Peace and War Outlook)
4. What Forms of Government Next? (Daniel 2)

5. History's Coming Climax (Second Advent)

6. A Thousand Years From Now (The Millennium)

7. Summoned to the Judgment Bar (2300 Days and the Judgment)

8. When Man Finds His God (Conversion and Christian Life)

9. Modern Man and His Morals (The Law)

10. The Sabbath Christ Made (The Christian Sabbath)

11. The Sabbath Man Made (The Counterfeit Sabbath)

12. Ancient Nations in Panorama (Daniel 7)

13. Mystery and Miracle of Life (Man's Nature)

14. Spiritism—A Hoax or Genuine (Spiritism)

15. How Will God Punish Sinners? (Punishment of Wicked)

16. Temperance (Health and Temperance)

17. The Christian and His Money (Tithing)

18. The Gateway to New Life (Baptism)

19. Protestantism on Trial (The Threefold Message)

20. The World to Come (New Earth)

A supply of this literature should be found in every Seventh-day Adventist church for ready access by the church members. Members of the King's Pocket League should revise their slogan, making it twofold as follows: *An English and a German Tract Distributed Every Day*. There is no better way of reaching the thousands of German people in North America with the message of present truth than by scattering these "Hope of the World Series" as copiously as "the leaves of autumn."

Church Missionary Services

May 2

MISSIONARY TOPIC: Andrew's Method in Soul Winning.

TEXT: John 1:40, 41.

SUGGESTIONS: It is evident from our text that Andrew had come in contact with the wellspring of life, and was so refreshed that his desire

to have others share its blessing caused him to seek his brother Peter, and point him to the Christ whom he believed to be the Messiah. That plan of personal witnessing has always been effective, yet many are negligent in discharging their responsibility. We are admonished to faithfulness in

working for others, in the following manner, by the servant of the Lord: "There can be no growth or fruitfulness in the life that is centered in self. If you have accepted Christ as a personal Saviour, you are to forget yourself, and try to help others. Talk of the love of Christ, tell of His goodness. Do every duty that presents itself. Carry the burden of souls upon your heart, and by every means in your power seek to save the lost. As you receive the Spirit of Christ,—the spirit of unselfish love and labor for others,—you will grow and bring forth fruit. The graces of the Spirit will ripen in your character."—*"Christ's Object Lessons," pp. 67, 68.*

One evening as a brother was engaged in prayer at the time of evening worship, the burden of his heart was that the Lord would give him a richer experience; and a deep conviction came over him that if he were to receive the desire of his heart, he must go out and labor to win others to Christ. Not having the education or training he considered essential, he tried to excuse himself by thinking he should leave such a work to those better qualified. But the next morning when again in prayer he asked for a richer experience, the conviction was clear and definite that if he were to receive the blessing asked for, he must be willing to work for others. That evening after his day's work, he took a copy of "Bible Readings" and started for a neighbor's house; but he had not gone far until the thought of his inability to conduct a Bible study caused him to turn back toward home. So heavily was his heart burdened for souls, however, that he could not find any peace until he returned to his neighbor's house, and asked if he might come in and study the Bible with him. That evening was spent studying Daniel 2 out of "Bible Readings for the Home Circle." The family became so interested that the studies were continued, and as a result the whole family was won to Christ. Then the joy and peace for which our brother had longed was made complete, as he saw the members of the family, one by one, buried in baptism and taken into the church.

Andrew's method of soul winning is still effective. It is the program to be followed by the individual Christian, to the extent and in the manner

indicated by the Holy Spirit. It was the Saviour's preferred method, and "Christ's method alone will give true success in reaching the people."

M. E. MUNGER,
*Home Missionary Secretary,
New York Conference.*

May 9

MISSIONARY TOPIC: Proper Use of Accumulated Literature.

TEXT: Psalms 126:6.

SUGGESTIONS: Spring is housecleaning time. It is the common experience in every home that periodicals and papers accumulate with astonishing rapidity. Would it not have an invigorating effect on our missionary work to clean from the shelves and closets the old magazines and papers that have accumulated, and put them out into circulation? Let us do this, and do it periodically through every season. Keep the way clear for the new things that are constantly coming to us. It will give new life to your missionary work. We owe the timely information in this literature to those around us. Give it a chance to "go about doing good." *The harvest is sure.* (Read article by L. A. Reynolds, on page 8.)

May 16

MISSIONARY TOPIC: Soul-winning Experiences.

TEXT: Psalms 74:12.

SUGGESTIONS: As in David's time, so in these closing days of earth's history. God is "working salvation in the midst of the earth." It will be an inspiration and an encouragement to hear what God has done through the church members in "working salvation" in neighborhood and community centers—to hear what contacts have been made, what opportunities afforded, what results have been seen, what cases need special prayer and help. Let all give constant heed to the admonition to "crowd all the good works you possibly can into this life."—*"Testimonies," Vol. V, p. 488.* And as we go along the way, let us encourage each other by telling of the opportunities and the blessings which have come to us in the life of service. Remember that "the Lord has a place for every one in His great plan. Talents that are not needed are not bestowed."—*"Testimonies," Vol. IX, p. 97.*

May 23

MISSIONARY TOPIC: Mission Sabbath Schools and Sunday Schools.

TEXT: Matthew 24:14.

SUGGESTIONS: In "Testimonies" Volume IX, page 201, definite instruction is given regarding the establishment of mission Sunday schools and Sabbath schools, and there are comparatively few members of the remnant church who cannot take an active part in this broad field of missionary work. The leader of the Sabbath school home department in one of our churches in the northwest, established a mission Sabbath school in a locality about twenty miles from the city church of which she was a member. Once or twice each month during the summer, several carloads of people would arrive at the little country schoolhouse to conduct the service. Many of these people took no active part in the Sabbath school at the church, but here was a needy field that appealed to them, and they were glad to lend a helping hand. The results of the effort proved to be well worth while, and brought joy and satisfaction to all who took part. A lay brother in another part of the conference launched out in a mission Sunday school venture, and in a few months reported that the entire membership of the church where the services were held had accepted the truth of the third angel's message. Surely it pays to improve the opportunities which lie all about us for gathering in the children and teaching them the gospel story through Picture Roll, song, and Bible lesson. And through the children, the parents are sure to be reached. It is often surprising to see how gladly the people of a community respond to the idea of conducting a mission Sunday school. In many places the rural districts are left without a pastor during this time of conservation of funds, and the way is open for the humble child of God to step in, and improve the opportunity for the proclamation of the message of truth adapted to both young and old. Helpful suggestions for "Branch Sabbath Schools" will be found in S. S. Leaflet Series No. 6. (See article by V. G. Anderson, on page 9, "Branch Sabbath and Sunday Schools.")

H. S. HANSON,
*Home Missionary Secretary,
Idaho Conference.*

May 30

MISSIONARY TOPIC: Cooperative Evangelism—Ministry and Laymen.

SPIRIT OF PROPHECY INSTRUCTION:

"In every church there is talent which, with the right kind of labor, might be developed to become a great help in this work. . . . Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work."—*"Testimonies," Vol. IX, p. 117.*

"Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received."—*Id., Vol. VII, p. 20.*

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work."—*Id., Vol. IX, p. 116.*

SUGGESTIONS: This counsel, together with much more that has been given, has inspired our leaders to develop very specific plans for training and directing the entire force of our membership. This includes definite organization, with laymen leaders to encourage the conduct of various lines of activity for old and young in every church.

Just as truly as God has chosen and appointed certain ones to preach the word from the sacred desk, so surely has He ordained that the min-

isters should plan and direct the laity in their activities. This is a cooperative plan, to be entered into by the free choice of all concerned. No sooner is a sinner converted to God than there is born into his heart a desire to do something for some one else to bring him to Christ. Thus, all are born into the kingdom as missionaries. What the convert needs next is training and guidance by those in charge. This is the work of ministers and church officers, and can be neglected only at the peril of the souls who are not thus instructed and directed, as well as of those whom these members would bring to the fold. Furthermore, the power and influence of the minister are increased manifold through the cooperation of the laymen. They are to help in the public efforts by handing out announcements, distributing literature, holding Bible readings, and bringing friends and neighbors to the services. They may help in the services by singing, giving earnest attention, praying silently for the speaker, acting as ushers, doing janitor work, and in many other ways, thus sharing in the final results of the effort and in the reward that awaits the winner of souls.

F. A. DERAMORE,

*Home Missionary Secretary,
Upper Columbia Conference.*

sold the book. Do you think that colporteur was a happy man? Indeed he was. This man, as I have said, was a well-to-do businessman. He immediately began wondering what he could do about his business affairs. He prepared a letter to send out to his customers. It was written in the Spanish language. I have a translation in English. Here it is:

"To my distinguished customers and friends,—

"A true Christian should keep all the ten commandments of the law of God just as they were written by His finger upon tablets of stone on Mt. Sinai. (Ex. 20:1-18.)

"Having read attentively in the Holy Scriptures of both the Old and New Testaments, I have discovered a beautiful truth that has filled me with joy,—the truth that God, from the beginning of creation consecrated and sanctified a day in which He may be worshiped; and that day is Saturday. To my great surprise the observance of the Sabbath (Saturday) is commanded in the fourth commandment of the moral law.

"Is there any people on earth that is keeping that commandment? Yes, the Seventh-day Adventist denomination. Is it teaching the gospel of Christ? Yes. For these reasons I am a Seventh-day Adventist. I am fully with them.

"Therefore: It is my fervent desire to make known to my distinguished and select customers in my occupation as floriculturist, that, beginning with Sabbath the 9th of July, I shall keep the Sabbath in obedience to the fourth commandment of the law of God. (Ex. 20:8-11.)

"This day will be considered holy, not only by me, but by all of my employees; so I earnestly beseech all of my customers, to have the kindness not to try to purchase from me on that day, nor even to interview me in connection with business of any kind. I want to consecrate a day to God, and that day will be the Sabbath (Saturday), since it has been sanctified by God Himself.

"Without distinction of persons, I shall not sell on that day to anybody, nor shall I transact business of any kind. Do not try to make me violate the dictates of my conscience. Refrain from it in obedience to God, and at the same time you will be doing me a great favor. My working week begins Saturday at sunset and ends Friday at sunset.

Yours respectfully.'

"This man also went to the radio station, and several times broadcast over the entire country this information. He created a great interest in the truth. The day I was there in the Sabbath school he had with him his

News From Soul Winners

What a Book Did for a Prominent Businessman

ELDER J. L. MCELHANY tells of an interesting case which came under his observation, as follows: "I was in Porto Rico one Sabbath. While in Sabbath school, I sat in a class that was being taught by a very pleasant man. I quickly discovered that he was a good teacher. That day the lesson was on the work of the Holy Spirit. I inquired about this man, and learned that he was a very well-to-do businessman who had been a Sabbathkeeper for about two years. In a vision or dream one night, this man saw a saint coming to him, and bringing a book that he was to read. This dream made a deep impression on him. A few days later, one of our

colporteurs came to his door; and when the man saw the colporteur standing there, he was greatly astonished. 'Why,' he said, 'you are the very man I saw in the vision.' When the colporteur took out his book to show to the man, the latter said, 'Why, this is the same book I saw in the vision!' Well, of course you know that the colporteur very soon took an order for that book. It is truly wonderful how the Spirit of God had gone before to prepare the way for this colporteur. The man read the book, accepted the truth, and there he was in the Sabbath school teaching a class. I was surprised to see how well he knew his Bible.

"And sitting there on the seat beside me was the colporteur who had

brother and several others of his relatives, and a number of his employees who had been brought into the truth by his efforts."

Such experiences remind us of the message of the Spirit of prophecy which reads as follows: "I saw that the work of present truth should engage the interest of all. The publication of truth is God's ordained plan, as a means of warning, comforting, reproofing, exhorting, or convicting all to whose notice the silent, voiceless messengers may be brought. Angels of God have a part to act in preparing hearts to be sanctified by the truths published, that they may be prepared for the solemn scenes before them."—*"Testimonies," Vol. I, p. 590.*

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The Home Missionary Story Told in Four Chapters

BY J. C. AITCHIE

(Continued from p. 14, CHURCH
OFFICERS' GAZETTE for April)

"Many will be called into the field to labor from house to house, giving Bible readings, and praying with those who are interested."—*"Testimonies," Vol. IX, p. 172.*

"Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as a result of their circulation. In this work every disciple of Christ can act a part."—*"Christian Service," p. 146.*

Brother Evans has listened attentively to this earnest appeal. He has been a subscriber of the *Signs of the Times* for many years, and a large pile of these papers has accumulated in his home. The Spirit of God takes that brief message, simply given, and sends conviction to his soul. Going home from the meeting, he thinks deeply. Dinner is over; he rises from his chair, and walking to the magazine rack, picks up the last beautifully colored copy of the *Signs* he received a week ago. Taking the paper with him he steps into his bedroom, and quietly closing the door behind him, drops upon his knees and asks his heavenly Father to bless that paper in its contemplated mission.

Walking across the street to the home of neighbor Hamilton, he presses the doorbell button: "How

do you do, Mr. Hamilton. Last week I received this splendid number of the *Signs of the Times*. I found in it so many wonderful and interesting articles that I thought you would like to read it too. Great and stirring events are taking place all around us. Many are inquiring what all these things mean. Perhaps you yourself have wondered if the Bible has anything to say upon such subjects as the depression, the political unrest, and the tremendous increase in earthquakes and storms. This little paper will tell you what the Bible teaches about these subjects. I know you will enjoy reading it. I will be back again in a week with the next number. Good-by."

"Among the members of our churches there should be more household labor, in giving Bible readings."—*"Testimonies," Vol. IX, p. 127.*

Once more the still small voice speaks. Brother Evans begins to wonder whether he can give a Bible study. Going home after the meeting, he searches in his bookshelves for that little volume, "How to Give Bible Readings," purchased two years ago during a camp meeting literature sale. Turning to the rear of the book, he finds twenty-eight studies briefly outlined. Commencing to refer to the texts answering the ten questions in the first study, he becomes so absorbed in it that he has to be called twice to come to dinner. No sooner is the meal over than he returns to his study. Once, twice, and three times over, he goes through it. Fearing that his memory might still fail him, he finally marks up the texts in chain reference fashion in his Bible. Picking up the Good Book and the last issue of the *Signs*, he lifts his heart to God.

Mr. Hamilton answers the doorbell. He greets his weekly visitor very cordially.

"Another issue of the *Signs*, Mr. Hamilton. By the way, are you particularly busy this afternoon?"

"No."

"Perhaps you have some questions you would like to ask with reference to the subjects dealt with in the *Signs*. I am not a very good Bible student, but together we can find out what the Bible teaches."

A few words pass between the two

friends, and Mr. Evans tactfully suggests that he has a little study in mind, and wonders if Mr. Hamilton would not like to get his Bible and follow him in it.

Chapter III

Another quarter quickly slips away and once again we are under the arches of the same friendly California church. Summer is ending, but the winter fogs have not yet set in. It is a wonderful time of the year; both Sabbath school and missionary period have ended, and the visiting conference worker stands in the pulpit. The theme of his sermon is, "A New Creature in Christ Jesus." The doors of the baptistry are thrown open. There is to be a baptism this lovely Sabbath day.

The minister extends his hand to the candidate descending into the water. "Brother Hamilton, upon your profession of faith, I now baptize thee." With eyes filled with tears of joy, and a heart bursting with the greatest happiness a human heart can know, a brother stands ready to receive him.

"Brother Hamilton, may the Lord bless you and keep you faithful to this message until Jesus comes."

"Brother Evans, I want to thank you from the depths of my heart for bringing this blessed truth to me. This is the happiest day of my life."

"And mine too, my dear brother."

Chapter IV

In company with the Lord Jesus, two redeemed men walk down the streets of gold in the city of God. The home missionary story from the little stuccoed church is being related, and two men instead of one enjoy the blessings of an eternity with Jesus because a church followed the program and a member obeyed the Spirit's call to service.

Special Notice

For lack of space, "Bible Training Class Instruction Outline Lesson No. 3," as arranged by Mrs. George Wales, a conference Bible worker in Washington, D.C., has been held over, and will appear in the June issue of the *GAZETTE*. Accompanying the outline will be an explanation of "The Bible Marking System," which has been found very helpful to Bible workers.

GEN. CONF. HOME MISS. DEPT.

Missionary Volunteer Department

Officers' Notes

Maintaining the Junior Society

THE boys and girls in the church have a place which is just as important as that of older people. A church made up entirely of adults has no future. It should be made clear to the members of the Junior Society that they are in training for the work of the society, the Sabbath school, and the other offices of the church. To build up a strong society of Junior Missionary Volunteers, with live, helpful, interesting meetings, is one of the first and most important ways in which we can help the church.

The Junior Society should foster certain lines of missionary endeavor, and in order for the work of the society to be a success, every member ought to take a continuous, active part. All should engage in the devotional and educational features—the Morning Watch, the Bible Year, the Standard of Attainment, and the Reading Course. In addition, they should enter the Progressive Class work, of which the features just mentioned are a part. A strong work in these classes will add much to the interest in the society.

The very nature of most of the Junior work demands that there shall be no interruption in the program throughout the year if success is to be achieved. When the society meetings and these component features are dropped for the summer vacation months, often all that has been accomplished is lost; the Juniors become discouraged, and it is difficult to enlist their strong support in the future.

Every church in which there are boys and girls of Junior age should elect a Junior superintendent who will work with the church school teacher during the school year, and continue to direct the work of the society in a strong way after the school closes. To develop this needed leadership, the Senior Missionary Volunteer Society can do much by conducting a Master Comrade Class. Do all you can to maintain a strong society for the Juniors throughout the year.

C. LESTER BOND.

Camp Meetings

THE camp meeting season is here again. What a splendid opportunity for you society leaders to do real constructive missionary work. Upon you the success of the meetings will largely depend. The conference Missionary

Volunteer secretary is looking to you for help. What may you do?

1. Urge all your young people to attend camp meeting.
2. Be ready to assist the conference Missionary Volunteer secretary in organizing prayer and service bands.
3. Be on the alert to bring into contact with workers those young people who are in need of help.
4. Do personal work with them yourself. Invite them to attend meetings; talk to them about the Christian life; pray with and for them.
5. Set a good example by your faithful and regular attendance at all young people's meetings.
6. During the morning devotional hours, be ever ready to give your testimony for the encouragement of others.
7. Take a real interest in all the young people from your church.
8. With the close of camp meeting, plan to continue the good work through your society meetings.

D. A. OCHS.

Drifting

In this bewildered world of chaotic thinking and living, there has crept into our homes the vicious habit of drifting; and so we find many children just "getting by" in everything they do. School does hold them to a program of work, but when summer comes, there seems to be no power to hold them to anything.

Is it any wonder that, with no purpose in life, no objective to gain, and no stimulus of effective competition, our boys and girls drift into danger zones easily and almost imperceptibly? Even if these Juniors are so young that they are not especially affected by the temptations of social life, they are forming the habit of drifting if they are idling away time.

What can you do? Foster a plan to help make it possible for every Junior boy and girl of your church to attend the Junior training camp if one is held in your conference this summer. The church and the parents

will find that an investment in camp for the boys and girls is worth while to them, to the church, and to the home, not only today but in the future.

C. LESTER BOND.

Banners and Charts

YOUNG people in your Missionary Volunteer Society will be inspired by seeing from week to week the M. V. Aim, Motto, Senior Pledge, Junior Pledge, and Junior Law displayed on felt banners or cardboard charts.

The banners are made of dark green felt, with sewed-on Old English letters in shaded gold and brown, and with gold fringe and harmonizing rods and tassels. Senior sets of three: Aim, Motto, and Pledge, \$12. (Sizes: Aim and Motto, each, 16 x 26 inches; Pledge, 25 x 42 inches.) Junior set of two: Pledge and Law, \$10. (Sizes: each, 22 x 33 inches.) Order direct from the United States Poster Company, 330 H Street, Northeast, Washington, D. C.

The charts on which are lettered in black the M. V. Aim, Motto, Senior Pledge, Junior Pledge, and Junior Law are made of buff-colored cardboard. All five are the same size: 22½ x 28½ inches. Prices: one chart, 25 cents; choice of two, 45 cents; choice of three, 65 cents; complete set of five, \$1. Order direct from the Review and Herald Publishing Association, Takoma Park, D.C., or through your local conference Book and Bible House.

Every society should own a set of banners or a set of charts.

MARJORIE WEST MARSH.

When Speakers Visit

As Missionary Volunteer Society leaders, you are glad when speakers visit the society. You appreciate the broad experience and the new stimulus which they bring. These occasional talks add interest and give the society a good lift. You will strive, therefore, to arrange the routine of the society meeting in such a way that the speaker will have the full and courteous attention of every member, and will have time enough to develop the thought that he wishes to bring to the society.

On the other hand, you must realize that talks or sermons alone, week after week, will not promote well-rounded growth of the members of the society. Sharing responsibility, actively participating in programs and in missionary effort, and engaging in those things that are fundamental to the development of character and the enlargement of vision,



May 30 has been left open for your original program.

are necessary if the society is to thrive and the members are to become rugged, sturdy Missionary Volunteers.

Leader, remember that after these speakers have gone, the society must live with its own problems; that is, it must keep up an active interest in the band work and missionary activities of the society, in the devotional and educational features, in the reporting, and in whatever special project the society may be promoting. We would suggest, therefore, when a guest speaker has been invited to address the society, that you follow the plan of taking only a few minutes for transacting the business of the society, such as taking up the offering, gathering individual reports, hearing the report of any committee, giving the devotional and educational secretaries a moment or two to push their business, and encouraging the members to faithfulness in the discharge of their responsibilities.

Conserve the time, so that the speaker who has been invited will not feel that his time is being consumed needlessly. This attention to the work of the society will keep the machinery of the society well oiled and in running order, and there will not be the tendency to let down in the discharge of individual responsibility.

A. W. P.

A Notebook for the M. V. Leader

We were visiting a place of historic interest. My editor friend's notebook was whisked out of his pocket, and a few jottings were quickly recorded. At the time, I thought my historical knowledge would be sufficient background to enable me to recall without taking notes. Later, when I saw an editorial written by my friend, illustrated with points from our visit, I recalled every detail, but I could not have recounted them from memory. "I find the only way I can be sure to remember is to use the pencil point method," said the editor.

Various memory-jogging devices are on the market these days. The businessman keeps a calendar pad on his desk. Perhaps the most useful device for the Missionary Volunteer leader, in business for the King of kings, is the pocket-size notebook. In such a book the alert leader will keep notations of duties concerning the society band work, announcements to be made in the meetings, addresses and telephone numbers of those he should consult or visit, suggestions made by the pastor or others for the advancement of the society, dates of committee meetings, and ideas and plans for his work as leader of the young people of the church.

E. E. H.

Summer Vocations

Summer vacation brings real problems to your young people in many places. Money must be earned for the following school year, as well as for clothing and incidental expenses.

(Continued on page 30)

Senior M. V. Meetings

Wanderers From Eden

(Program for May 2)

BY J. T. PORTER

SONGS: Nos. 578, 197 in "Christ in Song;" Nos. 138, 135 in "Missionary Volunteer Songs."

SCRIPTURE READING: Song of Solomon 2:11, 12.

PRAYER.

OPENING REMARKS BY LEADER: "The Place of Flowers and Flower Study."

See "Notes," sections I and II.

POEM: "Nature Study."

TALK: "The Wonders of Flower Study." See "Notes," section III.

ILLUSTRATED TALK: "The Working Parts of a Flower." See "Notes," section IV.

TALK: "Lessons From Nature." (May be given as a talk by one person, or as a symposium. Draw other lessons.)

Notes to Leaders

Close the program with a brief recital of the requirements for a Vocational Honor in Flower Study, and an explanation of local plans that may be laid in sponsoring this work. Have one who has a token, try to interest the group in working for theirs.

Exhibit the flowers which are in season, and collections of mounted specimens, or photographs of specimens.

Typical examples of flowers, including staminate and pistillate flowers, would add materially to the explanation of the working parts of a flower.

Simple charts drawn in India ink on white cardboard would be a material help.

"Flower Collections" and "Seed Collections" are suggested on p. 24.

Notes

I. THE PLACE OF FLOWERS IN THE WORLD.

1. Flowers are the origin of most that is useful and beautiful in the organic world about us.

a. Most of the higher forms of plant life are dependent upon the seed for reproduction.

(1) The seed in turn is dependent upon the flower.

(2) Without the work of the flower in reproducing seed, most forms of vegetable life would disappear.

b. All animal life is dependent upon the vegetable kingdom for sustenance, either directly or indirectly.

II. WHY STUDY FLOWERS?

1. Because of the lessons we can learn. "Christ, the world's Redeemer, made these flowers of natural love-

liness, to delight the senses, and to teach to the inhabitants of earth lessons of God's love, and care, and continual working for the happiness and benefit of His children—to teach them that God loves the beautiful. . . . The flowers are to us constant teachers. The shrubs and flowers gather to themselves the properties of earth and air which they appropriate to perfect the beautiful buds and blossoming flowers, for our happiness; but they are God's preachers, and we are to consider the lessons which they teach us." "The shrubs and flowers, with their varied tints, are God's ministers, carrying the mind up from nature to nature's God."—*Review and Herald, October 11, 1887.*

2. Because of their Creator. "Every wayside blossom owes its being to the same Power that set the starry worlds on high. Through all created things thrills one pulse of life from the great heart of God."—"Mount of Blessing," p. 142. "Consider the lilies! Every flower that opens its petals to the sunshine obeys the same great laws that guide the stars, and how simple and beautiful and how sweet its life! Through the flowers, God would call our attention to the loveliness of Christlike character. He who has given such beauty to the blossoms desires far more that the soul should be clothed with the beauty of the character of Christ."—*Id.*, pp. 143, 144.

III. THE WONDERS OF FLOWER STUDY.

"There is no nature study that can yield the same amount of pure, unalloyed pleasure with so little outlay as the study of wild flowers."—*Parsons.*

1. Each walk in the field becomes a joyous, eager quest, and not an aimless ramble.

2. The structure of the minutest parts of plants and the perfection of every organ is amazing.

3. Plants have been created with differences of structure to meet the needs occasioned by varied surroundings:

a. Clothed with wool to prevent undue evaporation. (Mullen)

b. Leaves twisted to vertical positions for the same purpose. (Cacti)

c. Roots sent deep into soil for moisture that they might survive the driest times. (Alfalfa)

4. Various methods of distribution of seed have been provided by the Creator:

a. Embedded in delicious, edible fruit. (Apple)

b. Furnished with hooks and bristles to catch in the hair of passing animals. (Cocklebur)

Plan your Mothers' Day program early

c. Provided with springs to throw its seeds to a distance. (Sweet pea, wild cucumber)

d. Supplied with silken sails and wafted by the wind. (Dandelion, Russian thistle)

e. Carried by water. (Coconut, cocklebur)

5. Some plants spread their attractions—bright colors, perfumes—to honeybees, butterflies, and meths that carry their pollen abroad, and even place hindrances—sticky secretions, etc.—in the way of such undesirable insects as ants.

6. The year is divided into a period of rest and a period of growth. In more rigorous climates all nature is shrouded in a mantle of snow during rest period. In warmer sections nature gently spreads over hill and valley a mantle of brown during the dry season, or rest period.

IV. THE WORKING PARTS OF A FLOWER.

(See a good botany text; use simple diagrams.)

1. Protective parts—

a. Calyx, of two to many sepals.

b. Corolla, of one to many petals.

Purpose—to protect the stamens and pistils and show helpful, needful insects where the essential parts of a flower are.

2. Essential parts—

a. Stamens, one to many. Purpose is to produce dust, called pollen. (Explain the process of pollination.)

(1) Filament.

(2) Anther.

(3) Pollen.

b. Pistil, one to many. Purpose is to produce seed.

(1) Ovary.

(2) Style.

(3) Stigma.

NOTE: Not many flowers have all these distinct organs wholly separate from each other. They are sometimes restricted to staminate or pistillate flowers.

V. LESSONS FROM NATURE.

1. *Grass*.—"The grass tells us how to bear rebuffs and trials. Roll it, and it is stronger the next day; mow it, and it multiplies its shoots, as if it were grateful; tread upon it, and it only sends up richer perfume."—"God Revealed in Nature," p. 22.

2. *Mineral Substances*.—"As mineral substances can be changed into living tissues only by living organisms reaching down and taking the mineral up into themselves, so the divine life must reach down and of itself lift up and change the human into the divine. No man can make himself divine. This is one of the great lessons the plant world teaches, and the grass first proclaimed this message."—*Id.*, p. 22.

3. *Flowers*.—"The fading flowers tell of a completed life, and should cause us to consider what the story of our completed life will be."—*Id.*, p. 25. "Flowers do not unfold under

the breath of a blighting wind." Just so the sensitive soul does not reform or grow in "an atmosphere of unsympathetic criticism."—"Education," p. 291.

4. *Gardens*.—

"Speak to my heart through gardens till I see
The shame of service rendered grudgingly.
Teach me in dewy silences to know
On the pruned bush the loveliest roses grow;
That when the shears of sorrow shall be laid
Against my life, serene and unafraid
A sturdier faith shall flower there,
and be
A richer crimson in my love for Thee."

5. *Beauty*.—"He has surrounded you with beauty to teach you that you are not placed on earth merely to delve for self, to dig and build, to toil and spin, but to make life bright and joyous and beautiful with the love of Christ,—like the flowers, to gladden other lives by the ministry of love."—"Mount of Blessing," pp. 144, 145.

6. *Nature*.—"He alone who recognizes in nature his Father's handiwork, who in the richness and beauty of the earth reads the Father's handwriting,—he alone learns from the things of nature their deepest lessons, and receives their highest ministry. Only he can fully appreciate the significance of hill and vale, river and sea, who looks upon them as an expression of the thought of God, a revelation of the Creator."—"Education," pp. 119, 120.

Nature Study

THE trees and the skies and the lanes
and the brooks
Are more full of wonders than all of the
books;
And always outdoors you can find something new;
You never are lacking for something to do;
You never hurt others or get in the road
In taking the pleasures by Nature bestowed.
For there's room on the shore where the great tides roll,
And freedom and peace that are good for your soul;
There's hardly a way you can have so much fun
As in being outdoors with the brooks as they run,
With the birds as they fly, and the stars as they shine,
With the drift of the years as they rise and decline.
It doesn't cost much and it doesn't take long
To get your ear turned to the mighty world's song;
It brings in its train no unpleasant regrets,
And the farther you go, the better it gets.
So, come, where the wild things are waiting outside,
And let your soul taste of the joys that abide.

—James G. Needham.

When missionaries first went to Labrador they found no word for forgiveness in the Eskimo language. So they had to make one—in a word meaning, "Not-being-able-to-think-about-it-any-more."

Mother's Degree

(Program for May 9)

BY EMMA E. HOWELL

SONGS FOR TODAY: Nos. 580 and 738 in "Christ in Song;" No. 102 in "Gospel in Song;" No. 187 in "Missionary Volunteer Songs."

OPENING EXERCISES.

SCRIPTURE READING: Proverbs 31: 10-31.

LEADER'S INTRODUCTION: "Why Do We Observe Mother's Day?"

TALK: "Mother."

CONFERRING OF DEGREES ON MOTHERS. READING: "Mother Love."

QUARTET: "O Motherhood, the Beautiful."

POEM: "Mother's Day," pp. 50, 51 in "Choice Poems."

Note to Leaders

Mother's Day should be an occasion of thinking upon the real love that we do have in our hearts for home and mother. Encourage the young people to be loyal and appreciative, and occasionally to tell mother and the other home folk—by deed or word or both—that true love still lives and grows in the hearts of Christian youth.

Mother

Is any marble white enough on which we might carve this wonderful name? Is there any combination of colors an artist might use to inscribe her likeness on canvas? Is any language rich enough to describe adequately her noble presence?

The nations of earth have found marble, paint, and words with which to commemorate their great women. Egypt had its beautiful Cleopatra, whose beauty is still reflected in women today. France has found statuary to perpetuate the likeness of Jean of Arc. England has not been outdone to provide materials and artists to keep alive the names of Florence Nightingale and Edith Cavell. Swedish boys and girls read with awe and wonder, and then with love, of that beautiful singer, Jenny Lind. Canada reveres the memory of Laura Secord. And in the United States the name of Betsy Ross shall ever be held in high esteem.

Women of science, art, and literature are revered because of definite achievements; for their mastery of national foes,—ignorance, prejudice, and disease. But for mother there is no singular measure of greatness. She is poet, artist, scientist, and heroine in the realm of her home. The greater she is in the precincts of her home, the less likely she is to be

Begin your flower collections with the early spring flowers.

singled out for any decisive achievement which will be called to public notice. Her sphere of endeavor lies in the direction of the ever-changing ideals of her family as they ascend from the cradle, through the years, to maturity and responsibility. Her work is intensely hard, because those for whom she labors, as a general rule, do not see the ends to which she molds; yet she is constantly in the arena of endeavor. She knows the great enthusiasm of faith. With unfathomable devotion she spends herself on a most worthy cause. Valiantly she strives, with no thought of triumph save in returning to God a man or a woman of high ideals and sterling character.

And God, who sees and knows, is not negligent. He is appreciative of the unwavering efforts; He is mindful of the years of ceaseless toil. In the hearts of men and women everywhere He has erected a monument to mother. A monument that is universally adapted. It fits into the ideals of the white man, the black man, the red or yellow man, with minute exactness. For, engraved in the heart of each one of us is the image and likeness of mother—*our mother*. As we endeavor to celebrate her name fitly, we can see her in our hearts, in our mind's eye, even if we are absent from her gracious presence. There, tenderly and delicately, her likeness is brought to view, and we see a masterpiece—the creation of God. It is good to look at. It is inspiring, ennobling, and peaceful.

There is in mother's face all that we desire to see. Nothing more. It brings to mind every joy we have ever felt, every sorrow we have ever known, every triumph we have been privileged to experience. There is a depth of soul revealed in her eyes, that gives her a serene poise that is possible only when one knows what life contains and realizes that the worst things never happen. The nose portrays will, dominant and powerful, a will that has been made supreme because it chose to link up with God's will. The wondrous softness of the mouth is backed by a chin of strength. A combination peculiar to mother. A mouth of love, love driven by a forceful purpose. The neck and forehead are pale, a tender pearly pale that adds to the face as the blue of the

sky and sea add to a sunset. And the hair is gray, gray with years of loving, anxious care. A combination of all these is a rich warmth that bespeaks love. All the beautiful experiences of motherhood, all the extreme feelings manifest in a life of loving service, are indelibly etched and molded there, and make her face a perfect mirror for the reflection of the heart. Truly, mother is the masterpiece of God.

And only God can make her likeness permanent. No mere man could implant the spirit of mother in the heart of a woman. Man can admire her beauty; he can take her as his ideal in life.

Mother is like no one woman. She is the best of many. We would not liken her beauty to that of the Egyptian Cleopatra, for she bartered her beauty for political gain. Mother's beauty grows with the years. Hers is a beauty of the soul—a beauty from within, a spiritual beauty. We might call her a Joan of Arc, but Joan's greatness was won on a battlefield, won over the bodies of men. Mother's greatness was won on the battlefield of the heart. We might liken her to Florence Nightingale, whose unselfish service saved many, many lives; but Miss Nightingale's services lasted but three years—mother's is a lifetime service. We might call her an Edith Cavell, who gave her life for England, but mother gives many lives for England in the family she rears. We could essay to compare her to Jenny Lind, but the great Swedish songbird sang for the plaudits of the populace. Mother sings only for the solace of the anxious, childish heart. Comparing her with Laura Secord, we find that mother daily relays messages of courage and direction through the lines of dismay and despair to the hearts of her growing children. And although Betsy Ross is singled out by public acclaim as the originator of America's first national standard, mother is continually planting standards of right and justice in the hearts of her little flock.

Women of world-wide recognition for singular achievement have never won and can never win the high universal esteem that God has placed in the hearts of men for that one truly great woman—*mother*.—*Richard S. Morrison*.

Why Do We Observe Mother's Day?

THERE is a vital reason. "Good motherhood is the basis of all our prosperity," said Miss Anna M. Jarvis, a young Sunday school teacher in Philadelphia. Her mother was of the old-fashioned, God-fearing kind, who, too, had borne her share of the work in the schools. She was a devoted teacher in the primary department. Faithfully discharging the duties of the office, she had taught children, and their children, and their children's children. To honor this God-fearing mother and veteran teacher, one second Sunday in May, Miss Jarvis presented each of the children with a white carnation. Later all the pupils in the school received a carnation.

The fitting symbolism of the idea soon took root and the matter was brought to the attention of the International Sunday School Association. In 1914, Congress authorized the President of the United States of America to proclaim the second Sunday in May of each year as Mother's Day.

Well may we pause in our worship to honor her who, next to Jesus Christ, is God's greatest gift to man—mother. Kate Douglas Wiggin said: "Most of all other beautiful things in life come by twos, threes, dozens, and hundreds. There are plenty of roses, stars, sunsets, rainbows, brothers, sisters, aunts, and cousins, but only one mother the whole world over."—*David E. Maxwell*.

Motherhood Degrees

THESE degrees may be conferred in one of three ways: (1) Have the ten mothers on the platform, and ask each to rise in her turn. (2) Call by name the mother you wish to come forward and receive the degree to be conferred upon her. (3) State that the degree is to be conferred upon Mother —, and have an usher take it to her in the audience.

The "degrees" may be white carnations with a background of white satin ribbon, or, if carnations have been given to all mothers in attendance at the meeting, may be booklets, or cardboard "degrees."

We are assembled here upon this Mother's Day to honor *mother*. The degrees that will be conferred are characteristic of the qualities of true motherhood.

1. Will Mother — please come forward? We are honoring you, Mother —, with the degree A.B.—Ardent Believer. It stands for your firm belief in your son (or daughter) and the man that he is to be. This belief will inspire him to heights of service for his fellow man to which he otherwise might never attain.

2. It affords us pleasure, Mother —, to confer upon you this degree, M.D., which is emblematic of your Magnificent Determination—determination that your children shall have an education in Christian schools, de-

All our youth should understand the prophecies outlined in the program for May 16.

termination that their ideals may be molded in eternal values.

(Continue with other degrees as follows:)

3. D.D.—Doer of Deeds. This degree betokens the acts of kindness that motherless boys and girls have experienced from your hands. (*List different types of deeds.*)

4. F.R.S.—Far-Reaching Supplication. "More things are wrought by prayer than this world dreams of." Happy is the young man (or woman) who has a praying mother—one who teaches him to pray.

5. Litt.D.—Discerner of Literature. You have lifted the thoughts of the young people of this community above the humdrum of life, and helped them to discern the beautiful, by encouraging them to store their minds with choice thoughts from real literature. (*Quote one "choice thought."*)

6. LL.D.—Defender of Law and Liberty. You have contributed to the molding of true men and women by always being a defender of justice and right.

7. D.C.L.—Disseminator of Cheerful Living. Remember that "the strongest argument in favor of the gospel is a loving and lovable Christian." How many of the youth in this community have gathered courage from the evenings spent at your fire-side in singing songs that lifted our souls. How often your smile has cheered a discouraged young person.

8. C.E.—Christian Experimenter. "'Tis the life rather than the lips that speaks, and a man's greatest utterance is himself." Our Christian experience has been deepened when we have come to you with our perplexities, and we have found you always hopeful and trusting in One who is able to solve our problems and to guide us.

9. S.A.—Social Assets. Social evenings we have spent in your home have helped us to go away with a clean conscience and a happy spirit, because our good time had been in accordance with the Spirit of prophecy: "Any amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous."—*"Messages to Young People," p. 386.* (Or use John Wesley's mother's rule for social occasions: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind—that thing to you is sin.")

10. B.M.—Beloved Mother. (Conferred upon an older mother.) You have been an inspiration to us all and a benediction in this community. You are helping us to become Christian men and women.

Urge your young people to attend camp meeting. Cooperate with the conference secretary.

Mother Love

I BENT my ears to a lily's cup,
And thought that it spoke to me,
By the stainless white of its petals
light,
Of a mother's purity.

To the heart a red, red rose I crushed,
And it seemed that within my eyes
There was shadowed the gleam of the
crimson stream
Of a mother's sacrifice.

I considered the sun and the moon and
the stars,
The winds and the tides of the sea,
And found in the span of their beautiful
plan
All a mother's constancy.

Then I lifted my eyes to a hilltop lone,
Where love hung high on a tree.
And lo, it was there I could best
compare
My mother's love for me.

—Jane Alford.

O Motherhood, the Beautiful

(Tune: "America, the Beautiful.")

Oh, beautiful for loving care,
For sacrificing deeds,
For self-forgetfulness so rare,
That tends to all our needs!
O Motherhood! O Motherhood!
God shed His grace on thee.
And crown thy good, O Motherhood!
From sea to shining sea.

Oh, beautiful for tireless feet.
Whose patient, loving stress
A thoroughfare for childhood beat
Across life's wilderness.
O Motherhood! O Motherhood!
We find in thee no flaw;
We find but there a kingdom fair
Where love is more than law.

Oh, beautiful for heroines
In sacrificing strife,
Who more than self their dear ones
loved
And others more than life.
O Motherhood! O Motherhood!
God hath thy gold refined
Till thy success is nobleness,
The best that one can find.

Oh, beautiful for vision rare
That sees beyond our faults.
And with a wealth of loving care
Our hater self exalts.
O Motherhood! O Motherhood!
God shed His grace on thee.
And crown thy good, O Motherhood!
From sea to shining sea.

—Author Unknown.



The Papacy

(Program for May 16)

BY C. LESTER BOND

OPENING SONG: "Give Me the Bible,"
No. 59 in "Missionary Volunteer
Songs."

PRAYER: Sentence prayers by society
members.

MINUTES AND OFFERING.

DUET: "He's Coming Soon," No. 95
in "Missionary Volunteer Songs."

TALK: "Imperial Rome's Successor."

TALK: "The Counterfeit of Chris-
tianity."

CLOSING SONG: "Dare to Be a Dan-
iel," No. 48 in "Missionary Volun-
teer Songs."

Note to Leaders

Nothing is more vital to our young
people than a clear understanding of
the truths of the Bible as contained

in its doctrines and prophecies. Some of the prophecies are especially important because they deal with organizations, events, and conditions of our generation. Such is the topic of this program. There are loyal, sincere Christians in the Catholic Church as in all other professing Christian denominations. Many of these, we believe, will accept the light of God's word as it is borne to them. Nothing that is presented in this program should be interpreted as applying to individual persons. The organization under consideration, however, is one through which the enemy of all truth has worked for ages to becloud the minds of men and lead them into open rebellion against the government of God. It is important, therefore, that all our youth become acquainted with the teachings of the Bible regarding this ecclesiastical power, that they may be fortified against its false teachings.

Imperial Rome's Successor

In the vision of the four great kingdoms of Daniel 7, the fourth kingdom was the one that engaged the special attention of the prophet. Rome, and the events following the division of the empire particularly, gave him deepest concern. (See Dan. 7:19-28.)

The picture of this prophetic symbol is clear. It shows an ecclesiastical power rising in the field of the divided Roman Empire. The Roman Empire, in fact, was to yield its ancient seat to this ecclesiastical power, giving it "his power, and his seat, and great authority." Rev. 13:2.

THE ASCENDANCY OF THE POPE

When Constantine removed the capital to Constantinople, the city of Rome, that ancient seat of the Caesars, was left to fall into the possession of the Papacy, "that great city, which reigneth over the kings of the earth." Rev. 17:18.

The prophecy had thus declared, and so it came to pass. Speaking of this transfer, Cardinal Manning wrote:

"From the hour when Constantine, in the language of the Roman law, '*Deo iubente*' (by the command of God), translated the seat of empire to Constantinople, from that moment there never reigned in Rome a temporal prince to whom the bishop of Rome owed a permanent allegiance. From that hour God Himself liberated His church."—*"The Temporal Power of the Pope," pp. 11, 12. Printed in London in 1862.*

According to the prophecy, this ecclesiastical power which secured the ancient seat of the Roman Empire was to set itself forth as a king, even to rule "over the kings of the earth." The Rev. James P. Conroy, in the *American Catholic Quarterly Review* (April, 1911), said the following of the succession of the Papacy to the kingly throne of the Caesars:

"Long years ago, when Rome, through the neglect of the Western emperors, was left to the mercy of barbarous hordes, Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Caesar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages."

The bishop of Rome gradually came to hold precedence over all the bishops. But with the removal of the seat of the empire to Constantinople, the bishop of that city became a strong rival. However, in the long contest between these two leading bishops, the one at Rome at last carried the day. Of the times when the Western Empire fell, the historian Schaff said:

"Now to a certain extent, it [the Papacy] stepped into the imperial vacancy, and the successor of Peter became, in the mind of the Western nations, sole heir of the old Roman imperial succession."—*History of the Christian Church*, Vol. III, p. 323, section 64.

The "little horn" of Daniel's prophecy was lifting itself up. The Papacy was inheriting the power, and seat, and great authority, or prestige, of the universal Roman Empire.

Of the special work of this apostate religious power in relation to the truth of God, the angel told Daniel. (See Dan. 7:25.)

History tells the story of the fulfillment of these predictions: the boastful claims of the Papacy; the long centuries of persecution of those who loved the word of God and bore witness against the perversion of it; and the ruthlessness with which that ecclesiastical power has made void the law of God and the Scriptures by its doctrine of the authority of tradition

and the supremacy of the church above the written word.

THE TRIUMPH OF PAGANISM

The truth of the matter seems to be that in Constantine the elements of the actual pagan and the apostate Christian were perfectly mixed together. And this being so, he became, as emperor, a perfect instrument in the hands of Satan to promote the work of paganizing the Christian church. (Read "The Great Controversy," p. 49, par. 2; p. 50, top.)

Coincident with this corruption of the Christian religion by paganism, came a great influx of pagans into the Christian church—not as souls rescued from the darkness of paganism, but bringing their pagan darkness into the church with them. But little change was required of them in anything save in the names connected with their worship; the same images, the same festal days and deities could be retained, if only they were given Christian titles and the worship carried on in the name of Christianity. They could continue to worship the statue of Jupiter, only they must call it the statue of St. Peter. They could continue the worship of the "queen mother" of heaven, only instead of Isis, or Rhea, or Diana, she must be known as the Virgin Mary. The day of the sun could continue to be their chief holy day, only its observance must be in honor of the resurrection of Christ. The pagan festival of Easter might still be observed if only that likewise was said to be in honor of Christ's resurrection. The annual festival connected with sun worship could also be retained, only it must be said to be in commemoration of Christ's birth. The deification and worship of the dead could remain in their religion unchanged, save that the mythological heroes of pagan worship must give place to mythological Christian "saints." The monasteries and nunneries of paganism came bodily into the new religious order. In short, it was not a change from paganism at all, but a transfer of paganism to the one-time fold of Christianity.

Very correctly has a Roman Catholic authority put the matter in the following statement:

"The [Catholic] church took the

pagan philosophy, and made it the buckler of faith against the heathen. She took the pagan Roman Pantheon, temple of all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday. . . . She took the pagan Easter and made it the feast we celebrate during this season. . . . Add 'n' to Easter and you get the original of which Easter is the derivation."—*William L. Gildes, in the Catholic World, March, 1894.*

THE DEADLY WOUND

According to the prophecy the Papacy was to be a dominant factor in world events for a period of 1260 years, and was then to receive a deadly wound, which would be healed. Rev. 13:3. Papal supremacy was established in 538 A. D. The prophecy allotted her 1260 years. This quotation by the Reverend Joseph Rickaby, bearing upon the close of the 1260 years of papal persecution, is taken from "The Modern Papacy," page 1. (Published by the Catholic Truth Society, London.)

"When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should be elected to his office, and that the Papacy should be discontinued.

"But the pope recovered. The peace was soon broken; Berthier entered Rome on the tenth of February, 1798, and proclaimed a republic. The aged pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison in France. Broken with fatigue and sorrows, he died on the nineteenth of August, 1799, in the French fortress of Valence, aged eighty-two years. No wonder that half Europe thought Napoleon's veto would be obeyed, and that with the Pope the Papacy was dead."

Of the condition of the Papacy at this time, Canon Trevor said:

"The Papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place."—*Rome and Its Papal Rulers*, p. 440.

How many of your members can find remunerative employment in the colporteur field?

The deathblow inflicted by the French Revolution was not to be the end of the Papacy, for the prophecy makes it clear that "his deadly wound was healed." This distinctly indicates that following the deadly blow there would come a revival of the Papacy's influence; and every day brings new evidence of this revival of power. [The healing of the "deadly wound" will be considered in a later program.]

The Counterfeit of Christianity

It is interesting to notice how faithfully the enemy of all truth has copied all the truths of the gospel in his counterfeit system of religion. There is nothing in the gospel of Christ that does not have its counterfeit in the teachings of the Papacy.

A COUNTERFEIT GOD

In the gospel of Christ there is the truth of a true God whom the gospel leads us to worship. This God is the King of all the universe, glorious in power and might, omnipotent, omnipresent, and omniscient.

In the Papacy there appears a counterfeit god. 2 Thess. 2:4.

This god of the false system is the pope. But in order that the substitution may not be too open and bold, it is claimed that the pope is "the vicar of God" on earth. The decree recognizing the pope as vicar was passed by a council of the church in the year 503 A. D. But although the Pope claims to be merely the vicar of God on earth, he assumes all the prerogatives of God and demands all the worship which is due to God alone. This is shown clearly from the following quotations from a Catholic work published in Rome in 1890:

"The pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God.

"The pope is of such lofty dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities. . . .

"He is likewise the divine monarch and supreme emperor, and king of kings.

"Hence the pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions.

"Moreover the superiority and the

power of the Roman pontiff by no means pertain only to heavenly things, to earthly things, and to things under the earth, but are even over angels, than whom he is greater.

"So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the pope.

"For he is of so great dignity and power that he forms one and the same tribunal with Christ. . . .

"The pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom. . . .

"The pope is of so great authority and power that he can modify, explain, or interpret even divine laws.

"The pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing His sheep."—*Prompta Bibliotheca*, article "Papa."

A COUNTERFEIT SAVIOUR

In the gospel of Christ there is the teaching of the true Saviour, who can save to the uttermost all who come unto God by Him. (Read Acts 4:12.)

In the false system there is a counterfeit savior. This is the virgin Mary, as is clearly set forth in the book "The Glories of Mary," by St. Alphonsus Liguori, published by P. J. Kenedy and Sons, New York, "publishers to the Holy Apostolic See," bearing the imprimatur of John, Archbishop of New York. In this book occur these words:

"Behold, O mother of my God, Mary, my only hope, behold at thy feet a miserable sinner, who implores thy mercy. Thou art proclaimed and called by the whole church, and by all the faithful, the refuge of sinners; thou, then, art my refuge; it is thine to save me."—*Page 88.*

"If the assertion is true and incontrovertible, as I believe it to be, and as I shall prove, in the fifth chapter of this book, that all graces are dispensed by the hand of Mary alone, and that all those who are saved, are saved solely by means of this divine mother, it may be said, as a necessary consequence, that the salvation of all

depends upon preaching Mary, and confidence in her intercession."—*Pages 19, 20.*

"Every prayer of hers is a law established by our Lord, that mercy shall be exercised towards those for whom Mary intercedes. St. Bernard asks, Why does the church name Mary 'Queen of Mercy'? and answers, Because we believe that she opens the depths of the mercy of God, to whom she will, when she will, and as she will; so that not even the vilest sinner is lost, if Mary protects him."—*Page 31.*

"Let us then have recourse, let us always have recourse, to this most sweet queen, if we would be sure of our salvation; and if the sight of our sins terrifies and disheartens us, let us remember that Mary was made queen of mercy for this very end, that she might save by her protection the greatest and most abandoned sinners who have recourse to her."—*Page 35.*

"Have recourse to Mary, and thou wilt be saved."—*Page 237.*

Surely it is not too much to say, after reading these extracts, that the papal system has a savior entirely unknown to the gospel of Jesus.

A COUNTERFEIT MEDIATOR

In the teachings of the gospel of Christ we are taught that "there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

In the Papacy there is also a counterfeit mediator. This is also Mary, as you will observe from these further quotations from the book, "The Glories of Mary:"

"The kingdom of God consisting of justice and mercy, the Lord has divided it: He has reserved the kingdom of justice for Himself, and He has granted the kingdom of mercy to Mary, ordaining that all the mercies which are dispensed to men should pass through the hands of Mary, and should be bestowed according to her good pleasure."—*Pages 27, 28.*

"She is ordained to be the mediatrix of peace between the sinner and God."—*Page 22.*

"When sinners have recourse to Mary that they may be reconciled to God, God assures them of pardon, and gives them the assurance by also giving them the pledge of it. And this pledge is Mary, whom he has given us for our advocate, by whose

A set of M. V. banners or charts in every M. V. Society!

intercession, in virtue of the merits of Jesus Christ, God pardons all sinners who place themselves under her protection."—Pages 85, 86.

"In her he has placed the fullness of all good, that henceforth, we may recognize as coming from Mary whatever of hope, grace, or salvation we receive."—Page 176.

"All the mercies ever bestowed upon men have all come through Mary."—Page 176.

"Mary is called the gate of heaven because no one can enter heaven if he does not pass through Mary, who is the door of it."—Page 178.

How opposed this is to the teachings of the Master. (Read John 14:6.)

A COUNTERFEIT SABBATH

In the gospel of Christ there is a teaching regarding the true Sabbath, the seventh day of the week, which all are enjoined to remember and keep holy unto the Lord. (See Ex. 20:8-11.) But this false power has assumed the right "to change times and laws" (Dan. 7:25), and has instituted a counterfeit sabbath.

This attempted transfer of the sanctity of the Sabbath from the seventh to the first day of the week is cited again and again by the Papaey as a "mark" or "sign" of its authority, as will be seen from the following Catholic comment:

"Question.—How prove you that the church hath power to command feasts and holy days?

"Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feast days commanded by the same church."—*"Abridgment of Christian Doctrine,"* by Rev. Henry Tuberville, D. D., of Douay College, France (1649), p. 58.

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her: she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*"A Doctrinal Catechism,"* by Rev. Stephen Keenan, p. 174.

"The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law."—*Kansas City Catholic*, Feb. 9, 1893.

"The Catholic Church . . . by virtue of her divine mission, changed the day from Saturday to Sunday."—*Catholic Mirror*, official organ of Cardinal Gibbons, Sept. 23, 1893.

"The Bible says, 'Remember that thou keep holy the Sabbath day.' The Catholic Church says, No! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week. And, lo, the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church!"—*Father T. Enright, C. S. S. R., of Redemptorist College, Kansas City, Mo., in American Sentinel*, June 1, 1893.

What power shall we obey? What path shall we choose? Shall we obey the word of God, or shall we hold to the traditions of men? Whose Sabbath shall we keep? Shall we observe the Sabbath of the Lord, or the rival sabbath of the "man of sin"? Shall we accept the counterfeit or the genuine? Let us remember that the Saviour says, "In vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:9. Let us, with Joshua of old, say, "As for me and my house, we will serve the Lord." Joshua 24:15.

The Habit of Health

(Program for May 23)

BY CHARLOTTE GREINER

OPENING SONG: "Building for Eternity," No. 33 in "Christ in Song."

TESTIMONY STUDY: "Importance of Safeguarding the Health."

PRAYER.

OFFERING.

ANNOUNCEMENTS.

SPECIAL SONG: "Where Are the Sowers?" (See Junior Program, p. 30.)

LEADER'S TALK: Introduction of today's subject, or the first talk in the symposium.

SYMPOSIUM:

a. "The True Life of Pleasure."

b. "Mental Hygiene."

c. "Spiritual Health."

POEM: "Building for Jesus."

CLOSING SONG: "Give of Your Best," No. 594 in "Christ in Song."

BENEDICTION.

Notes to Leaders

To cultivate the habit of health,

one must first have a sense of the value and importance of right thinking. As a man "thinketh in his heart, so is he." We are told by the Spirit of prophecy that "the power of self-restraint strengthens by exercise," and "that which at first seems difficult, by constant repetition grows easy, until right thoughts and actions become habitual."

Many of our young people are looking forward to serving the Master as missionaries in foreign lands. To serve Him acceptably in the homeland, it is most essential, of course, that a knowledge of health principles be obtained and that habits which will give the mind mastery over the body be established. For service in the mission fields it is equally necessary to have a body free from disease, to aid a healthy mind and spirit.

Importance of Safeguarding the Health

1. Relation of character and health: "Education," p. 195, par. 1; or "Messages," p. 232.

2. Relation of religion and health: "Messages," p. 244.

3. Effect of health on moral character: "Counsels on Health," p. 134, top.

4. The Owner of our physical bodies: "Messages," p. 69, par. 2; p. 235, par. 3.

5. Self-mastery a duty: "Messages," p. 238, par. 2, 3.

6. The highest motive for forming habits of health: "Messages," p. 149, par. 3; p. 150, top.

7. The value of health: "Counsels on Health," p. 186, par. 1.

8. Effects of unselfish service on health: "Messages," p. 209, par. 1, 2.

9. Blessings attending the observance of the laws of health: "Counsels on Health," p. 40, par. 2.

10. Our Example: "The Desire of Ages," p. 50, par. 3.

The True Life of Pleasure

"He lived a life of pleasure."

This comment is sometimes made as an explanation of complete breakdown or a death. It involves the inference that if you are bent on enjoyment you will have physical consequences to pay; that your choice is between a rather somber and long life and one shorter but filled with gaiety, amusement, entertainment.

It might be worth while to inquire whether those persons who put pleasure first, really have such an agreeable existence. Pressing his hands to his throbbing temples, a man says rather ruefully: "I was out with the boys last night, having a good time."

If you calmly and judiciously studied his life as a whole, you would conclude that it was by no means one of pleasure. It had interludes of illegitimate enjoyment; but unhappiness strongly predominated. You might call it a life of pleasure, if by that you mean sensual gratification;

"Health is a great treasure. It is the richest possession mortals can have."—Mrs. E. G. White.

but it was by no means a pleasant life to him or to anybody else. No one could be more convinced of that than the man himself when he approaches the harvest which he has sown. Is he likely to call his sons to his bedside and urge them to follow in his footsteps? The question requires no answer.

Pleasure has a legitimate place in our lives. God has placed in us instincts and desires which are necessary for our well-being. But He has also given us reason, with which to check these impulses and to keep them in bound. This faculty should tell us that real happiness lies in doing what is right physically as well as morally. There should be no lapses into wrong.

At times it might seem to young people that the principles of proper living are a bit doleful. We see others apparently enjoying life in ways which are forbidden to us. But such a view is extremely shortsighted and false. It is really we who are having the pleasures, for our pleasures carry no sting; no grievous penalties are piling up for us to pay in the future.

A life that is devoted primarily to the pursuit of agreeable sensations is wrong morally. Tears were sent into this world because, in their place, they are good for us. There is a happiness that comes from chastening which surpasses that based on mere self-indulgence. But it was designed that those who restrain their appetites, those who are content with simple, wholesome entertainment of body and mind, should reap a reward of satisfaction in this world. The whole scheme of things would be wrong if the wicked were always joyous and the saints ever in sorrow. It might seem sometimes that the righteous have more than their share of suffering; but this view overlooks their inward peace of mind which comes from temptation conquered and duty performed.

As a matter of fact, the life of wholesome enjoyment and harmless gratification is not really one of deprivation. It is one of delightful privilege and attractive opportunity. We can match a lacto-vegetarian diet against the fleshpots of Egypt without fear for the comparison. We are not sacrificing pleasures, but gaining them. The world is so ordered that headaches and depression follow wrong indulgence, while proper living brings health and good spirits, vigor and strength. Should any one, then, hesitate in his choice?

From all this can we not glean that the simple diet and the simple life are the best sources of enjoyment? We should then drop the idea that we are losing our share of the good things of life by forgoing harmful indulgences. We may with confidence accept those words of Scripture referring to wisdom: "Her ways are ways of pleasantness, and all her paths are peace."—*J. R. Ferren, in Health, abbreviated.*

Mental Hygiene

"THE goblins will get you if you don't watch out!" This is a fairy tale cleverly told to frighten children into being good. But—"Your emotions will get you if you don't watch out!" is no fairy tale, but, rather, a proved scientific fact, and one that should cause us to determine not to let our emotions get the best of us.

Vital statistics show that disease of the mind is on the increase. Why is insanity increasing? Is it preventable? Because of the speed of the age, the intense application, and the mania for excitement, there comes a time when the delicate mechanism of the nervous system can no longer endure the strain.

We are living in an age of prevention also. We have come to the place where it may be said that public health is "purchasable." That is, every one of us, either directly or indirectly, pays for sanitary appliances, and for the enforcement of the laws of sanitation and hygiene, in the community in which we live. But the great hinge upon which public health swings is personal hygiene. Personal hygiene is not "purchasable," but is wholly dependent upon the individual, and his ideals for his own health and for the betterment of the society with which he mingles.

Perhaps the most important factor in personal health is mental hygiene. Just as there are laws of the physical being, just so surely are there laws that govern the mind. And their penalties are no less certain. The mind is the governor of the body; hence its laws are of utmost importance.

Exercise is conducive to growth and development both physical and mental. There are right and wrong kinds of mental exercise. The emotions call the mind to action, and cause activity, either good or bad. Let us consider some of these emotions.

The destructive emotions are fear, grief, anger, worry, discontentedness. Man is a physical being, and in this physical being occur certain chemical reactions, each of which is capable of being influenced by a thought. Every one is familiar with the effects of worry, grief, and excitement upon his appetite; and also how only a thought stimulated by some slight embarrassment may change the size of certain arteries and cause a rush of blood to the cheeks, which we call blushing. These are common illustrations of the

effects produced in the body by our thoughts. Anger, fear, worry, and the like, actually poison the system and shorten the life.

Self-conquest is the greatest of victories. Where there is a will there is a way; so let us meet the world with a smile, and exercise our minds properly. Exchange the destructive for the constructive emotions: namely, sympathy, courage, hope, trust, gratitude, enthusiasm, and other things of like nature. Be enthusiastic in all things. Usefulness, open-mindedness, the consciousness of right doing, and, most of all, true religion in Christ, tend to elevate and strengthen the mind. Put the mind to the stretch.

May we not conclude that the decline of Christianity and the advance of atheism in America, accompanied by an absence of hope for the future, without God, are responsible for the astounding increase of mental disorders? The only panacea for the mentally sick world is a common sense application of the principles of the gospel of Christ.

But where and when should this mental hygiene begin? With me—and now! It has been said that the child is father to the man, and one who is vitally interested in his best development will begin by selecting his grandparents.—*Dr. Olin D. Bray.*

Spiritual Health

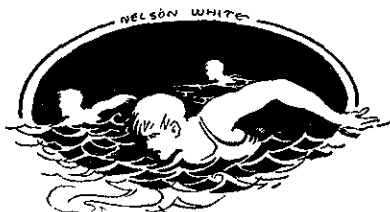
PHILIPPIANS 4:8. Let a man think in the spirit of Jesus, let a man speak in the spirit of Jesus, let a man live in the spirit of Jesus—and that man is victor over the body.

A man who has the ideal of Jesus dwelling in his thoughts continually will have there the inspiration of the noblest living. His thoughts cannot dwell in that atmosphere of goodness without, by very contagion, becoming infected with divine ambition.

Such a mind, divine and dominant in us, will accomplish God's purpose in us and by us. It will undoubtedly help us in our fight for physical health and it will be a conquering power in our fight for spiritual health.

Faith and prayer are often considered merely as spiritual factors, but they have also physical and therapeutic value. "Faith," as one said, "is behind the great achievements of our modern life. Faith is the key-stone of success. Without faith we do the work of life with lagging hearts. With it our powers are at their best. Chronic doubt kills effort and cripples its powers. But honest, constructive faith which realizes by action that 'assurance of things hoped for'—such a force will carry us over mountains of difficulty, and leave us fresh for the next climb."

It is not necessary, for therapeutic help, that we have many definite beliefs, but we do need a firm and abiding faith in God and His care and His gracious purposes and our own power of response to Him.



Summer vacations should provide money for school next year.

These thoughts on faith, as a vital force, lead naturally to a consideration of an allied subject—the therapeutic value of prayer.

The greatest power of prayer is the power that it has of bringing us continually into such soothing and strengthening contact with the divine, that our wills are brought into harmony with God, and there comes into our souls new strength for accomplishing God's work by our own hearts and hands. In this fact is also found the special and greatest therapeutic value of prayer, as we come into this higher meaning—beyond petition into communion.

As an eminent writer has put it: "Prayer has a regenerating and uplifting effect on the character; but in affecting character it must also affect the nervous system. It does not seem irrational to believe that prayer opens the inner consciousness to the absorption of spiritual energy. This attitude of receptivity toward the higher things, in turn, affects life and character; and the calmed and purified spirit acts on the nervous organization, restoring its tone and rhythm."

Here we are at the fountainhead. We are at the source of life and strength. God created; God can renew. We can become increasingly one with Him, and this union will have infinite meaning to us in both holiness and health. A serene spirit, a quiet heart, and a confident faith in God are substantial helps to the preservation or restoration of that mental equipoise which must always come before physical equilibrium is assured. —*Excerpts from the writings of Oliver Huckel.*

Building for Jesus

I'm building a body for Jesus,
To be of some service for Him;
I pray that He'll help me remember
My purpose, which must not grow dim.

So daily in true consecration
I bow at His feet and I pray
That I may but realise His watchcare
O'er all of my members each day.

For what is more wonderful truly,
Than physical laws God has made?
Each fiber and nerve of my being
Has on it those principles laid.

Whether I'm eating or drinking,
Or working or resting, 'twere well
To do everything to God's glory,
And all selfish motives repel.

Not only for this day I'm building,
But for days that shall lengthen to years,
When the harvest of souls shall be ended
And the sign of the Saviour appears.

Then let me hear the glad welcome
When my race on this earth is run;
Let me hear the song of the angels.
And the words, "Faithful servant,
well done."

—*Author Unknown.*

"THE stock in your warehouse must be as good as that in your show window."

Junior M. V. Meetings

Wanderers From Eden

(Program for May 2)

BY J. T. PORTER

SONGS: Nos. 135, 141, 138, 147, 142
in "Missionary Volunteer Songs."
SCRIPTURE READING: Song of Solomon
2:11, 12.

PRAYER.

OPENING TALK BY LEADER: "Why
Study Flowers?"

POEM: "Out-of-Door Arithmetic."

TALK: "The Wonders of Flower
Study." Base on Senior "Notes,"
section III, p. 16.

POEM: "Parts of the Flower."

DISCUSSION: "How to Collect and
Mount Flowers and Seeds."

POEM: "Dandelions."

Note to Superintendents

Read the Notes to Leaders given
with the Senior program, p. 16.

Dandelion

THERE'S a dandy little fellow,
Who dresses all in yellow,
In yellow, with an overcoat of green;
With his hair all crisp and curly.
In the springtime bright and early
Atripling o'er the meadow he is seen.

Through all the bright June weather,
Like a jolly little tramp,
He wanders o'er the hillside, down the
road;

Around his yellow feather,
The gypsy fireflies' camp;
His companions are the wood lark and
the toad.

But at last this little fellow
Doffs his dainty coat of yellow,
And very feebly totters o'er the green;
For he very old is growing
And with hair all white and flowing,
Audding in the sunlight he is seen.

Oh, poor dandy, once so spandy,
Golden dancer on the leaf!
Older growing, white hair flowing,
Poor little baldhead dandy now is he!
—*Nettie M. Garabrant.*

Out-of-Door Arithmetic

ADD bright buds, and sun and flowers,
New green leaves, and fitful showers
To a bare world, and the sum
Of the whole, to spring will come.

Multiply these leaves by more,
And the flowers by a score;
The result, if found aright,
Will be summer, long and bright.

Then divide the flowers, and soon
By gray clouds and storms begun,
And the quotient sure will be
Autumn over land and sea.

From this, then, subtract the red
Of the leaves up overhead,
Also every flower in sight,
And you've winter, cold and bright.

—*F. M. S.*

Flower Collections

EITHER take a press with you or carry a magazine or book to put the specimens in. When they are wilted they are much harder to handle well or to press into good specimens. If a flower does get wilted before it can be pressed, it can sometimes be revived by being soaked overnight in cold water. Immerse the whole plant except the blossom, which should be sprinkled.

Always be careful to spread the leaves out flat and arrange the whole so that it looks well and shows off at its best. Dry as quickly as possible. Lay the press in a warm place with plenty of ventilation. On the top of a radiator is a good place. If the weather is damp, the press may even be put in an oven with low heat. If flowers are not dried quickly, they will turn black or mildew and lose their colors.

To mount, lay the under side of the specimen on a pane of glass on which you have spread some thin glue. Be sure that sufficient glue gets onto the specimen. Remove the flower and lay it on the card or in the book in which you are mounting them. Press under a slight weight until it is dry. Another excellent way to mount specimens is to use collodion on the under side of the specimen. This may be obtained from any drugstore. Others fasten the specimen down with transparent gummed tape.

Always label the page with the name of the specimen, the date, and the place in which collected, and some note of the color, as flowers often fade and it is difficult to tell what the original color was.

Seed Collections

AFTER you get to know them, you will find that it is not so hard to tell small seeds apart after all, for under a hand lens they show an interesting variety of shapes and sizes. A cardboard box divided into several compartments to hold the different kinds provides one way to keep seeds. Or, they can be put in pillboxes, or small glass vials. Small medicine capsules make excellent containers for small seeds. These may be glued in rows on a large card. Some prefer a cotton backing for mounting, so as to hold the seeds in place in the box.

Some of the seeds that are easily found and named are still hanging on the trees where they grow, when the next year's leaves appear. The long pods of the catalpa, and the round seed balls of the sycamore and sweet gum are all easy to find and identify. Maple seeds can be found on the



Early this month arrange for a class in Flower Study.

ground near the trees and sometimes on the trees.

Weed stalks which have withstood the winds of winter and are still intact may often yield a crop of seeds. Always collect the pod with the seeds, as it will aid in identification.

Why Study Flowers?

FLOWERS are the origin of most that is useful and beautiful in this organic world about us. Strip the world of its flowers, and the higher forms of life must come to a speedy termination.

Luther wrote, "God writes the gospel, not in the Bible alone, but in trees, flowers, and clouds and stars."

Through the Spirit of prophecy we have been told to learn from the flowers. Go into the garden and fields and under the leafy trees, and learn to read in nature the message of God's love. Let the thought of Him be linked with bird and flower and tree. We should see in every pleasant and beautiful thing an expression of God's love for us. And because of God's love for us, our natures may be changed and brought into harmony with His nature. We may have our lives beautiful with the graces of the flowers.

As we study flowers, we see the wisdom and love of God manifested in His created works; and our hearts swell with joy and grateful love, and we feel like joining with the birds in their songs of praise. We are told that the shrubs and flowers are God's ministers, carrying our minds up from nature to nature's God.

We should study flowers because through nature we are drawn closer to Jesus. He has given us these lovely flowers for usefulness and beauty, and to fill the air with fragrance.

"Giving us roses and sunsets and clouds is just God's way of loving," said Betty Kray.

"A father stood with his boy on the top of a hill, from which spread out before them a glorious landscape. He pointed northward, eastward, and westward. Then, sweeping his hand around the whole circling horizon, he said, 'My boy, God's love is as big as all that!' The boy, with sparkling eyes, replied, 'Why, father, then we must be right in the middle of it!' How true! All things were made for man. From the first he was surrounded—above, below, and all about—with evidences of God's power and love."

The fragrance of the flowers should ever remind us of the sweetness of divine love flowing from the presence of our Saviour.

"The roses speak of the Rose of Sharon;
The lilies of Christ of the vale.
And every sweet flower unfolds His power,
And His love that never can fail."

"FORGIVENESS is the scent that flowers give when they are trampled on!"

Parts of the Flower

The *calyx* is the outside cup;
It holds the flower snugly up.
Its *sepals* have been woven stout
To keep the cold and dampness out.

Corolla is the colored part
That gladdens every childlike heart.
Its *petals* wave upon the breeze
To summon butterflies and bees.

The *stamens* next within the ring,
Their *anthers* set on magic spring.
These anthers store a generous meed
Of *pollen*, needed to make seed.

The *pistils* in the center fare,
For they must have the greatest care.
Their *stigmas* catch the pollen beads
Which turn the *ovules* into seeds.

—*Stories of Wild Flowers*
Children Love."

Making Our Mothers Glad

(Program for May 9)

BY HAZEL ROYSTON PETER

SONG: "Blessings From Above," No. 187 in "Missionary Volunteer Songs."

SCRIPTURE READING: Ephesians 6:1-4.
RECITATION: "Mother."

PRAYER.

STORY: "His Mother's Letter."

RECITATION: "Hslpin' Mother."

SONG: "Mother, That Precious Name."

SYMPOSIUM: "How We Make Our Mothers Glad."

SONG: "Love's Old Sweet Song," No. 186 in "Missionary Volunteer Songs."

RECITATION: "Mother's Day," pp. 50, 51 in "Choice Poems," or "A Boy's Mother."

STORY: "Mother's Day at the Higginses."

SONG: "Take the Name of Jesus With You," No. 15 in "Missionary Volunteer Songs."

BENEDICTION.

Notes to Superintendents

Symposium: "How We Make Our Mothers Glad."—Talks of three to five minutes by four Juniors, each child speaking on one of the following suggested points.

Love: Mother likes to know that you love and respect her. Tell her that you do, and that you appreciate what she does for you. Remember that even our dumb animals, like the

dog and cat, have a way of expressing their pleasure when they are used well. (Cite some instances and ways in which love may be shown for your mother or father.)

Helpfulness: There are many ways to help, and mother is glad when her children help willingly. She gets tired and weary before the day is over; so always watch for an opportunity to serve her. For instance, do the supper dishes for her while she rests. (Mention other ways of helping.) It doesn't make a boy a "sissy," as some may think, or belittle him in any way, if he helps around the house. Jesus "faithfully and cheerfully acted His part in bearing the burdens of the household," as well as in helping His father in the carpenter shop. (See "The Desire of Ages," p. 72.) We want to be like Jesus, don't we?

Good temper: Be good-natured and polite in speaking. Do not sulk nor speak in a harsh and sharp manner. It cuts like a knife. Do you like to have others snap at you?

Obedience: If one appreciates his mother and father, he will make them glad by obeying them. They have lived longer and are wiser than he, and they desire more than any one else in the world to help him be happy and useful and clean and good, not only today, but tomorrow, and for the years to come. If he wishes to make them glad, he will come to them for advice and be happy to obey.

If a little story is given to illustrate the particular point, these talks may be made interesting.

If the meeting is held in a church school, a living room arrangement would be effective. A few chairs, cushions, a living room lamp, and a small table may be used. The four children are seated. The one speaking on love comes forward and gives his talk, and then returns to his chair. The others follow in turn. If the program is given at night, and other than on a Friday evening, all the lights may be turned off, except the living room lamp, while "Love's Old Sweet Song" is sung by the Junior chorus.

Helpin' Mother

Do you, little girls, find lots of fun
Helpin' mother?
Why, I'm 'most sorry when the work
is done,

Helpin' mother!
She hugs me up tight, and says that's
all right
If I didn't just get that big dishpan
real bright;
That makes me go at it with all of
my might,
Helpin' mother!

Do you take your cap an' broom, an' go
Helpin' mother?
Are you often busy when she "doesn't
know,"

Helpin' mother?
Oh, I'm sure if you knew the joys
that're in it,
You'd set your mark and you soon
would win it.
An' it wouldn't be long before you'd
begin it,
Helpin' mother!

—M. L. J.



Elect a Junior superintendent to direct the Junior work during the summer.

Mother

Nobody knows of the work it makes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes.
Which only kisses smother;
Nobody's pained by naughty blows—
Nobody's hurt like mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears
Lest darlings may not weather
The storm of life in afteryears,
Nobody knows—but mother.

Come, let us kneel at the throne above
To thank the heavenly Father
For that sweetest gift, a mother's love,
The love of our own dear mother.

—The Fireside.

His Mother's Letter

A YOUNG man in a large city, who is an influence for much good in the community, took some letters from his pocket, and, handing one to his mother, said, "That letter will interest you, mother." He was referring to a letter that he had received about his work. But he soon found that she had opened a very different letter—a yellow, crumpled sheet—a note she had written him when he was eight years old, the first time he had been separated from her. She had forgotten she had ever written it, but it breathed the same thoughts and prayers that lie in the hearts of all mothers.

The young man was embarrassed for a moment when he saw what she held. Then he said: "That is the most priceless possession I have. I am going to carry it in my pocket as long as I live. I have been tempted to do some despicable things in my life, and just the consciousness that I had that in my pocket, and that it came from your heart, has steered me straight most of the time." Here is that mother's message:

"Get up when called in the morning.

"Wash before dressing.

"Wash your teeth. A clean mouth belongs to a clean heart.

"Be obedient. Remember the world would be crushed in pieces if it did not obey the law of God. And you must suffer if you do not obey.

"Be truthful. Only cowards lie. You are not a coward.

"Be kind. It is the greatest gift in the world.

"Don't forget that you have promised to do some kind act every day.

"Remember that your father is a

gentleman. In his absence it is up to you to prove it. A gentleman is kind and true and clean and quiet.

"Be interested in everything. Have a good time.

"Remember that I love you with my whole heart.

"Each day ask God to keep your heart clean and brave and true, and your body well for

"YOUR MOTHER."

—Missionary Leader.

Mother, That Precious Name

(Tune: "America," No. 172, in "Missionary Volunteer Songs")

MOTHER, that precious name,
Forevermore the same
Earth's sweetest word!
Though ages past have flown,
No sound was ever known
Like that dear name alone,
Or ever heard!

From childhood's earliest day,
She guarded all our way
With tender care.
She shared our every woe,
Each cherished hope did know,
Heard every whisper low
Of childish prayer.

Oh, what a debt we owe!
Our grateful love we'll show
While yet we may;
More tenderly we'll be,
Thoughtful, and eagerly
Her slightest need to see
Each passing day.

—Author Unknown.

A Boy's Mother

My mother she's so good to me.
If I was good as I could be
I couldn't be as good—no, sir!
Can't any boy be good as her!

She loves me when I'm glad or sad;
She loves me when I'm good or bad;
An' what's a funniest thing, she says
She loves me when she punishes.

I don't like her to punish me—
That don't hurt—but it hurts to see
Her cryin'. Nen I cry; an' nen
We both cry an' be good again.

She loves me when she cuts and sews
My little cloak an' Sunday clothes;
An' when my pa comes home to tea,
She loves him most as much as me.

She laughs an' tells him all I said,
An' grabs me up an' pats my head;
An' I hug her an' hug my pa,
An' love him purt' nigh much as ma.

—James Whitcomb Riley.

Mother's Day at the Higginses

THIS very next Sunday was Mother's Day. Jessie made the announcement, and then looked seriously at Phil and May and Elizabeth, and all the young Higginses looked seriously back at Jessie. There was a reason to be solemn at the thought of Mother's Day this year. There was little money, for father was sick. After a counsel together, Jessie suggested that they all count their pennies to see if they could get mother a present. Jessie had earned some money taking care of neighborhood babies, but had spent her last cent to buy some

oranges for father. The other three children gathered their pennies together and counted them. "Thirteen cents is all," sighed Jessie. Not very much for a present, they all thought. But Jessie looked around in the stores on her way home from school Friday and found a very pretty handkerchief.

Phil frowned because he had to get more wood for mother, and at supper all the other children, except Jessie, either pouted or fretted all through the meal. Jessie said little, for she was still thinking of Mother's Day so near at hand, and, with the understanding of mother's "eldest daughter," she wished something might be done to take away even for a little while that tired look about mother's eyes and mouth. What could be done? The next day a happy thought came as she listened to the good minister speak about "Love in the Home."

After sundown another conference was held in the living room. Jessie was chief speaker. "Now listen," she commanded. "We have only a handkerchief for mother's present tomorrow, but it's going to be one of the happiest Mother's Days mother ever had, even if father isn't quite well yet, if we just do our part."

"But we've done all we could," declared Phil.

"No, we haven't." Jessie's tone was very positive. "We want to make mother happy, don't we?"

Phil, May, and Elizabeth nodded.

"Then we can, by thinking every time what mother would like to have us do and say, and how she'd like to have us do and say it, and then just doing and saying it mother's way."

They all thought the plan was great! The next morning all the children scurried out of their cozy nests cheerfully, and, after dressing, hurried down to help mother. Phil brought in the wood and later dried the dishes. Jessie helped with the breakfast and tidied up the living room, even painstakingly dusting the underneath part of the table, a part too often neglected. May and Elizabeth set the table and made the beds.

Father came to the breakfast table for the first time since he was taken ill. The oatmeal, toast, and fruit were no better than mother's breakfast usually was, but as she looked

around at the cheerful faces, the food seemed better somehow.

And so all that Sunday, mother's boy and her girls thought of mother's happiness before their own.

The handkerchief? Oh, yes; they gave her that at breakfasttime. She accepted the gift, smiled, and said, "Thank you, my dears." But that night, when those four children of hers were snug in bed, she went from one to another, pressed a loving kiss on each forehead, and whispered words that they remembered for a long time.

"Mother, you look ten years younger," father said next morning.

And mother's eyes grew bright as she answered, "I believe I am ten years younger. How could I help growing young, when you and our children gave me such a happy Mother's Day? Happiness always makes mothers young."

"Let's make believe this is Mother's Day too, and tomorrow, and next day, and all the days," cried May, as she came downstairs.

To which Jessie, Phil, and Elizabeth agreed with delight.

"God bless my children," mother murmured. "I'd rather have them than all the wealth of the world."—*Mary Louise Stetson, Adapted.*

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Must I Always Forgive?

(Program for May 16)

BY A. F. RUF

OPENING SONG: "He Included Me!"

No. 109 in "Gospel in Song."

SCRIPTURE READING AND PRAYER.

SECRETARY'S REPORT.

SPECIAL SONG: "An Evening Prayer,"

No. 121 in "Missionary Volunteer Songs."

QUESTIONS AND ANSWERS: "Forgiveness."

POEM: "Forgive Me," p. 90 in "Choice Poems."

READING: "He Forgave His Enemy."

STORY: "A Wonderful Father."

STORY: "Carrie." See pp. 15-17 in "Stories Mother Told."

STORY: "Forgiving and Forgetting."

POEM: "Forgiveness," p. 108 in "Choice Poems."

SONG: "Like Jesus," No. 76 in "Missionary Volunteer Songs."

Forgiveness

Questions:

1. If we forgive others, who will forgive us?

2. What will happen if we do not forgive others?

3. If we have forgiven a person seven times, is that enough?

4. Why should we be willing to forgive?

5. Should we forgive even those who are mean to us?

6. What do we do to our own path if we do not forgive others?

7. If we say, "I forgive, but I'll not forget," what do we really mean in our hearts?

8. Who are true heroes?

Answers:

1. Matthew 6:14.

2. Matthew 6:15.

3. Matthew 18:21, 22.

4. Ephesians 4:32.

5. Matthew 5:44, 45.

6. He that cannot forgive others breaks the bridge over which he himself must pass if he would ever reach heaven; for every one has need to be forgiven.—*Herbert.*

7. "I can forgive, but I cannot forget" is only another way of saying, "I will not forgive." Forgiveness ought to be like a canceled note torn in two, and burned up, so that it never can be shown against one.—*Beecher.*

8. The strongest man is he, who, while sensitive to abuse, will yet restrain passion and forgive his enemies. Such men are true heroes.—*Mrs. E. G. White, "Testimonies," Vol. IV, p. 656.*

He Forgave His Enemy

WHEN we pray to the Lord to forgive us our debts as we forgive our debtors, we mean to say, Lord, I have forgiven every one that has done me wrong, and now forgive me also. Or, Lord, I can't forgive those that have wronged me; so I don't want you to forgive me.

During the Middle Ages, one of the great lords resolved to avenge himself upon a neighbor who offended him. His chaplain tried in vain to dissuade him, and finally asked him if he would pray with him before he started out on his mission of revenge. At the altar the chaplain asked the Lord to repeat after him the prayer which Jesus Christ had taught to His disciples, and he consented to do so; but when they came to the words, "Forgive us our shortcomings, as we also have forgiven those who have failed in their duty towards us" (Weymouth), the man was silent, for he could not say them. The chaplain then explained, "Well, God cannot forgive you, for He said so. He Himself has given this prayer. Therefore you must either give up your revenge or give up saying this prayer; for to ask God to pardon you as you pardon others is to ask Him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment."

But the iron will of the lord was broken. "No," he decided. "I will finish my prayer." Then he said, "My God, my Father, pardon me; forgive me as I desire to forgive him who has offended me."

A Wonderful Father

ONE day while Jesus was on this earth and many people were listening to Him, He told them a parable of a father and a son. The son was not satisfied with his home, and so one day he said, "Father, give me all that is mine so that I can go out and work for myself." The father knew that this was not best for his son, but the son insisted that he be given his portion.

After the property was divided, the son went away into a far country. He had a great many friends while he had a great deal of money; but soon the money was gone, and then his friends left him.

Now the son realized that he had made a mistake, and should have listened to his father. He was ashamed of what he had done, but he did not feel that he could go back and acknowledge his wrong. He went on trying to find a job, but there seemed to be none. Finally he found a man who had a herd of swine and needed some one to take care of them. He received very little pay for this job, and he became very hungry at times.

Finally the son said to himself, "I'm going home to ask my father to forgive me; and if he does, I will be just like one of his servants." He went home; and when he told his father he was sorry that he had ever left home, and asked his forgiveness and requested that he be one of his father's servants, the father said, "Son, gladly will I forgive you. I have been looking for you ever since you left home. I am so glad you came back. You shall be my son again."

Forgiving and Forgetting

LINDA burst into the house, banging the door behind her.

"Clara is the meanest girl I ever knew," she exclaimed to Aunt Lottie. "She always wants me to play her way. And now she has told Connie that I am selfish."

"But, Linda," said Aunt Lottie quietly, "you and Clara have always been such good friends."

"I know we have," said Linda, "but we are not going to be any more. Clara is always doing mean things, and I've forgiven them hundreds of times. I won't forgive her again."

Every Junior boy and girl of your church in a Junior training camp this summer!

For three days Linda and Clara refused to speak to each other. One afternoon Linda came skipping in from school. "Oh Aunt Lottie," she cried, "Clara and I have made up. We're not cross at each other any more. But all the same, I am going to keep a list of all the times I forgive Clara; and at the end of the week, I'll show it to her. Then she'll know who is the selfish one."

When Linda woke next morning, she found a surprise awaiting her. On her bureau was a piece of paper headed, "Times I have forgiven Linda," and signed, "Aunt Lottie." The astonished Linda read, "First, banging the door when I had a headache; second, forgetting to buy things I asked; third, being late for breakfast and dinner," and many others.

"Why, Aunt Lottie has forgiven me far more than seventy times seven," said Linda, as she sat down to think.

Linda carefully took up the list that she had made for Clara, and then went downstairs. "Please forgive me, Aunt Lottie," she begged.

"I've forgiven you long ago," smiled Aunt Lottie. "I knew that you did not mean to do it."

"Neither does Clara mean to do it," said Linda; "so I'll just go on forgiving her as you forgave me."—*Selected.*

Thoughts on Forgiveness

"Those who say they will forgive but can't forget an injury, simply bury the hatchet while they leave the handle out ready for immediate use."—*Dwight L. Moody.*

"I feel so vexed and out of temper with Ben," cried Dick, "that I really must—"

"Do something in revenge?" inquired his cousin Cecilia.

"No; just look over my Book of Thanks."

"What's that?" asked Cecilia. She saw him turning over the leaves of a notebook nearly full of writing.

"Here it is," said Dick; then he read aloud: "'March 8. Ben lent me his hat.' Here again: 'January 4. When I lost my quarter, Ben made it up to me kindly.' Well," observed the boy, "Ben is good, after all."

"What do you note down in that book?" inquired Cecilia, looking over his shoulder.

"All the kindnesses that are ever shown me. You would wonder at how many there are. I do not forget them as I might do if I trusted only to my memory; and when I am cross, I almost always feel good-humored again if I only look over my Book of Thanks."

The Habit of Health

(Program for May 23)

BY DOROTHY JOHNSON STEINMAN

OPENING SONG: "Building for Eternity," No. 33 in "Christ in Song."
SCRIPTURE READING: (See Notes to Superintendents.)

PRAYER.

OFFERING, REPORTS, ANNOUNCEMENTS.
LEADER'S TALK: "Health Versus Service."

SPECIAL SONG (congregation): "Where Are the Sowers?"

IALOGUE: "Keeping Physically Fit."
POEM: "Some Health Rules," or "Transformation."

BLACKBOARD THOUGHT: "Pledge."

CLOSING SONG: "Give of Your Best," No. 594 in "Christ in Song."

BENEDICTION.

Notes to Superintendents

Scripture Reading.—A number of texts from the Bible may be used, such as, 1 Corinthians 10:31; Daniel 1:8, 18-20; 1 Corinthians 6:19, 20; 3:16, 17; Exodus 23:25; 3 John 2; Proverbs 17:22; Romans 12:1; Mark 6:31. Quotations from "The Ministry of Healing" may also be used. Find in the index: Air, Baths, Breathing, Cleanliness, Diet, Eating, etc. (Either the texts or quotations, or both, could be used in the form of a symposium.)

If your church or school has access to a projectoscope, film slides on health are an excellent educational feature. The film "Posture," rented by Edited Pictures System, 330 West 42d Street, New York City, would be very good; also "Outdoor Exercise," by Bray Pictures Corporation, New York City. However, whatever film is used should be previewed, and if there is anything in it that is not in harmony with the Bible or Mrs. White's writings, or is in any way questionable, the film should not be shown.

A good health poster or two will be helpful. Seeing an impressive picture makes a definite imprint upon the young person's mind.

Health Versus Service

It takes a healthy body to make a true Missionary Volunteer. A strong body makes it easier to have a clean mind. A strong body can be used by God for greater service. The question of how to preserve the health is of primary importance, as health is the quality of life that enables an individual to live most and to serve best. We gather from this that if in just one respect we are not healthy, we are not able to serve to our fullest capacity. What wonderful opportunities lie before us if we but live up to the principles God has set for us!

What are our habits? Do we care for our bodies in such a way that our heavenly Father can put His stamp of approval upon our lives? Surely

we cannot keep our bodies fit nor keep from temptations without divine power. God is always ready and willing to help us if we will but give Him our lives. (*Place in large letters on the blackboard the word "HABIT."*) A boy once tried to break a certain habit in his own strength by cutting off a part of it from his life. (*Erase the H.*) To his surprise this didn't work, as he still had A BIT left. He cut off more (*erase A*), but BIT remained. He tried once again to rid himself of the habit (*erase B*), only to find that IT—the habit itself—remained. He gave it up in his own strength (*erase I, leaving the T*), turning to Jesus. (*Make T into a cross.*) He found that only in the cross did he have strength to erase the habit entirely from his life. So we must lay upon the cross everything in our lives that is not worthy of His acceptance, and He will guide us into the paths of right living.

Louis de Bretteville lived with his father in a village in France. In this village there is a high and very steep rock with a church on the top of it, called Mont-Saint-Michel. Once when bitter wars were going on, this rock was captured by the enemy, and the leader of the invading army made his headquarters in the chapel on its top. Here he ordered brought to him the citizens who had been taken prisoners. Among them was one of the principal men of the village, M. de Bretteville, and his little son, Louis. The cruel captain threatened to have De Bretteville thrown from the wall over the rock to punish him for his loyalty to his own people, who were of a different religious belief. De Bretteville would not yield, and neither he nor his brave son showed any fear.

"I have a good mind to throw you after him," said the captain to the boy.

"You would not make me a coward if you did," said Louis, "and I would gladly leap off the wall myself if I could save my father's life by doing it."

One of the officers whispered something to the captain, and he turned quickly to the boy. "We will see how brave you really are," he said. "There is a narrow ledge of rock outside the wall. If you can walk around the rock on that ledge, I will set both you and your father free."

"No, no," cried De Bretteville; "I will not have it. I would rather a hundred times be killed myself."

"It shall be so, whether you like it or not," replied the captain, "or I will have both you and the boy thrown over."

"Will my father be freed if I make the attempt, whether I get around safely or not?" asked Louis.

"He will; you have my word on that."

"Then I am ready," said Louis. He took off his shoes and stockings

and was lifted over the wall so that he stood on the narrow ledge outside, with hundreds of feet of steep jagged cliffs below. The shelf of rock on which he had to walk was in places only a few inches wide, and he could keep from falling only by clinging to bits of projecting stone or roots and branches of bushes between the rocks. Step by step he made his way onward, never looking downward into the terrible chasm, but carefully and skillfully selecting the places to put his feet and to hold on with his hands. Even the soldiers watched every step with anxiety, hoping that the brave lad would succeed—and perhaps you can imagine the suffering of his father while the minutes slowly passed.

Louis came at last to a place where there seemed no hope of getting farther, for the ledge became narrower and narrower, and he could see that ahead it disappeared entirely, leaving but a smooth wall of rock. To turn back was impossible, for he was already on a ledge only a few inches wide. Slowly and carefully the boy looked downward along the face of the cliff. About three feet below, he saw a jutting point of rock from which another ledge extended on around the corner of the cliff. He measured with his eye the distance downward and forward, saw that there was a holly bush growing out from the rock just at a good place to give a handhold—and then he jumped. He landed safely, with his feet on the ledge and the holly branches in his hand. The rest of the way was easier, and, at last, after what had seemed like a year, but was really only fifteen minutes, Louis was again clasped in his father's arms. They were both saved, saved by the courage and devotion of a boy.

We see in this boy a keen mind, a steady hand, confidence, a sure footing. Could he have these qualities without a strong body? Louis could never have accomplished the dangerous feat if he had not learned to keep his body strong by following good health habits.

We do not know at what moment we will be called to endure some great test. Nor can we tell when some germ may enter our bodies at just the time our resistance is lowered, so that we may succumb to the disease. Are we ready? We cannot do the work which God has for us to do if we do not keep our bodies fit.

Keeping Physically Fit

CHARACTERS: New Student, Instructor, Group of Girls.

(New Student enters slowly; she slouches down upon a chair, tired and listless.)

INSTRUCTOR: This is your second week with us, Mary, and you seem so tired always. Are you ill?

NEW STUDENT: I'm all right, only I hate to get up in the morning. I'm so tired in the morning.

INSTRUCTOR: You do look puny and underweight. Let me see; you are fourteen years old, aren't you? Come and let me weigh you. Height—five feet two inches. Age—fourteen. You should weigh about 109 pounds. You're over fifteen pounds underweight.

(Shouts of laughter from girls at play are heard out-of-doors.)

NEW STUDENT: They always seem so happy. (Coughs without covering her mouth.)

INSTRUCTOR: They're Missionary Volunteers, you know, and they believe that happiness is one of the habits they should acquire if they're to be one hundred per cent Volunteers.

NEW STUDENT (wistfully): They seem to be having such a good time. I don't believe they have headaches. (This said half to herself.)

INSTRUCTOR: No, indeed they don't, nor colds, nor indigestion, nor had tempers; they're full of pep all the time.

(The girls come pouring in, dressed in correct shoes and proper dress for walking.)

FIRST GIRL (to Instructor and New Student): We are just returning from a walk. You know that's part of our health rules for Missionary Volunteers—at least one consecutive mile daily.

NEW STUDENT: That sounds good to me. I've always wanted to join a Walking Club, but I get too tired. Mother thinks it's too strenuous. I'm so delicate. (Girls smile at one another at this.) What do you do to have so much pep?

FIRST GIRL: Well, you seem underweight. I guess you have to drink milk to start with (New Student makes a face at this), and eat vegetables—

NEW STUDENT (interrupting): Well, I eat beets—sometimes.

FIRST GIRL: Well, they are all right, but I mean the vegetables that grow above the ground, you know, like lettuce, spinach. They have vitamins, you see. And of course whole-wheat bread. You'll learn.

SECOND GIRL (handing her a paper): Here are the health rules of the society.

NEW STUDENT (reads slowly and clearly aloud): "Sleep nine hours with bedroom windows wide open. Wash hands before each meal. Brush teeth at least twice daily. Take a bath or brisk friction daily if possible." Seems to me you're a lot of trouble to yourselves. (Reads on and then crumples card in disgust and turns away.) All this is too much trouble. I'm through.

THIRD GIRL: But wouldn't you rather feel full of pep instead of being tired all the time?

FIRST GIRL: Wouldn't you like to have pink cheeks instead of putting the color on the outside?

SECOND GIRL: Wouldn't it be nice not to have so many colds?

THIRD GIRL: Or headaches?

FOURTH GIRL: Wouldn't you like to join our Walking Club?

FIRST GIRL (consolingly): Besides, it gets to be a habit after a while, just like dressing in the morning. You don't have to stop to decide which is to be put on first, your shoes or your stockings.

(New Student has looked thoughtful and interested under this barrage of questions, glancing first at one speaker and then at another.)

NEW STUDENT: These things would be very nice, but why do you have to have so many rules? Why can't each person do as she likes?

FIRST GIRL: Well, I can't explain it clearly myself, but I'll tell you how one of our textbooks puts it: "Cut your finger, and you will suffer; burn your hand, and you will smart for it. Observe the laws under which your body lives, and you will enjoy health; break down, and you must bear the punishment. Whether you like these laws or not has nothing to do with the question. You did not make them; you cannot change them. All you can do is to find out what they are and obey them."

NEW STUDENT: That sounds reasonable enough. All right; I'll try it. Shall we start now? (Walks over and picks up the bag she dropped when she came in.) Maybe it isn't so hard when you get used to it. (Looks in the bag.) Guess I'll have to leave some of these things behind. (Girls crowd around her and smile at one another as New Student picks up a package of chewing gum and lays it at one side, sadly; then takes out a bag of cheap candy, starts to take a nibble, and then puts it quickly aside; then adds a large dill pickle, a large apple, a bar of chocolate. The last two the leader of the girls picks up and gives to her to put back in the bag again.)

FIRST GIRL: You can bring these with you, for we can have fruit for lunch, and we can have some good candy after dinner if we wish.

NEW STUDENT (resignedly): All right.

FIRST GIRL: Now stand up straight. (To the Second Girl.) Here, you show what is a good posture. (Demonstrates.)

NEW STUDENT: At school they used to talk to us about good posture, but it was too much bother to stand and sit the way they suggested.

FIRST GIRL: Why, how do you expect your heart and lungs to work right if you crowd them into small space like this? (Illustrates.) Your heart is here, and your lungs are here; just see how you crowd them. Of course you get out of breath when you try to run.

SECOND GIRL: And you crowd your stomach, too, right here—and look what you have been giving the poor thing. (Points to pickles and candy.)

(New Student stands up tall, while others help her, and they all start toward the door.)

May is an ideal time to study the flowers.

INSTRUCTOR: Here, you dropped your rules, Mary. My, but you look better already. And this (*hands her a new toothbrush protected by cellophane*) we give as a reminder to every Missionary Volunteer who determines to become a one hundred per cent Volunteer.

NEW STUDENT (*reading rules again*): Girls, are you sure all this is worth while? Does it really work—all this proper eating and sleeping and so much washing and all that?

FIRST GIRL: Sure it does. Why, I weighed only 95 pounds when I came, and just look at me now.

SECOND GIRL: And they thought I had tuberculosis.

THIRD GIRL: And I used to be at the foot of the class because my head was so tired all the time I couldn't study.

NEW STUDENT: All right, then, let's go. (*She marches grimly ahead like a soldier, holding herself very straight, while the other girls gather around her, talking and laughing together happily.*)

Where Are the Sowers?

(Music: "Christ in Song," No. 548)

O WHERE are the sowers who sow for health,
Who know that their strength is their greatest wealth;
Who study to learn and obey God's word,
Whose hearts by the message of health are stirred?

CHORUS:

Where are the sowers? O who will go
By deed and by words the seeds of truth to sow?
In diet, in dress, in habits right,
The blessing of God will increase their might.

Go out in the highways and hedges too,
And live what you teach with a purpose true;
New life will spring up as you do your best,
The church will awake, precious souls be blest.

The fields are all ready this truth to hear,
The sick and afflicted are everywhere;
The sowers are few, and the work is great,

O come to their help ere it be too late.
So come all ye people, come one, come all,

And follow the Master. O heed His call;
The message of healing make haste to give,
That all may hear, and obey, and live.

—Mrs. Martha W. Howe.

Pledge

My Body Is What I Make It.
Therefore:

I will keep my body clean, both within and without;

I will breathe the good air; I will live in the sunlight;

I will do nothing which might endanger the health of others;

I will try to learn and practice the rules of healthful living;

I will work, rest, and play at the right times and in the right way, so that my mind may be clean and my

body strong, and so that I may lead a useful life and be a credit to my parents, a joy to my friends, and an honor to my country.

Transformation

I USED to be a weakling; the fellows called me names;

I stayed at home and couldn't join their rough-and-tumble games.

I felt so tired and listless that I didn't care to play,

And sat about the house and read, to pass the time away.

I was so thin and scrawny that the neighbors said, "Oh, dear,

He'll not be with us very long; he looks so pale and queer."

I stayed up late, and then I slept with windows shut up tight,

And, oh! the awful dreams I had each terrifying night!

My throat was sore; my tummy hurt;

my teeth were aching too;

I could not breathe; I was a wreck—

and what was I to do?

I joined the J.M.V. "Friend" Class,

a remedy to seek;

'Twas great to learn health habits there; I gained a pound a week.

I eat a lot of wholesome food—no coffee,

now, or tea,

But fruit and milk and vegetables, and

no fried stuff for me!

I go to sleep at nine o'clock and sleep

the whole night through,

With windows open wide as wide, as

teacher told us to.

I take two good long rests each day;

say! you should see my chart.

The way my weight goes shooting up

just warms my mother's heart.

I'm nice and big and strong now, and

enjoy life all anew.

Here's my advice: If you're not fit,

observe health habits too!

—Author Unknown.

Some Health Rules

If you'd be strong and healthy,

A pleasant life to lead,

There are some simple maxims

To which you should give heed.

When you arise each morning

Quite early by the clock,

Get out into the sunshine.

And walk, walk, walk!

While seated at the table,

Much profit you will find

If you maintain, while eating,

A calm and cheerful mind.

Eat grains and fruits aplenty,

And vegetables too;

But not much sweets and pastry;

And chew, chew, chew!

And whether play or labor

Shall occupy your time,

Your body always gathers

A lot of dust and grime.

So twice a week or oftener,

Get in the big bathtub,

With sponge and soap and water,

And scrub, scrub, scrub!

And if the day be dreary

And in a fearful mood,

A merry heart, remember,

Like medicine, does good.

And countenances happy

Are always quite in style;

So make some indoor sunshine,

And smile, smile, smile!

And when the day is ended,

Lay all your cares away,

And lift your heart to heaven,

And kneel a while to pray.

Then with your windows open

To let the fresh air sweep,

Retire in proper season,

And sleep, sleep, sleep!

—Elizabeth Rosser.

Officers' Notes

(Continued from page 16)

Youth time is opportunity time, and not one precious moment of the summer should be allowed to slip away without being utilized.

The executive committee of the society may enlarge its sphere of usefulness, and be of real service to the members of the Missionary Volunteer Society if it will enter sympathetically into their problems and help them plan. Whatever help can be given to young people in the securing of employment will be real service. In a number of instances the executive committee might even serve as a kind of employment agency to help young people make contact with those who might have work for them. In helping young people to secure positions, some fundamental principles should be kept in mind:

1. The employment, however humble, should be worth while, and should contribute to the building up of the self-respect of the person engaging in it. Certain lines of work should not be considered, however remunerative they may be, for the environment or the service itself is destructive to Christian character.

2. The employment should be educative—it should tend to lead into a fuller, larger experience, and not become a "blind alley" or something deadening to ambition.

3. The employment should be healthful and conducive to the normal growth of mind and body.

4. Regular employment ought to be remunerative, for every young person will wish to support himself and save a little money for the coming school year.

What may young people do in the summer? We think of canvassing for our books and magazines, an avenue by which hundreds of our young people have made their way through school. Then there are other things that young people may do. One girl cultivated intelligently and faithfully three fourths of an acre of potatoes, which even with depression prices was sufficient to put her through a year in one of our schools. One boy kept bees and built up a thriving honey business. A group of girls made aprons and sold them. A brother and sister went into the business of making cottage cheese; she supervised the making and he the selling. Cutting and tending lawns, picking fruit, washing windows, doing housework, could be suggested. But in any case, our young people should do something! Idleness and character degeneration go hand in hand.

If, however, circumstances are such that one cannot get into some line which is financially remunerative, let him not idle away the precious summer moments in useless reading or pleasure, but set himself steadfastly to prepare for that opportunity which is sure to come.

A. W. P.

Leaders and Superintendents, do you read every footnote each month?

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.

Marvelous Expansion

BUT faintly can we appreciate or understand the wonderful development and advancement made in some of our outlying mission fields. Missionary W. H. Anderson, in describing the program of evangelistic efforts put on by the young people in the missions in South Central Africa during vacation time, writes:

"Word has just come to me that Brother Valentine Davies has gone into a new district populated by 300,000 natives, with sixteen evangelistic companies of ten to twelve laymen each, to evangelize that district.

"Pastor R. L. Jones is leading out 125 evangelistic companies from the Gitwe Mission. Thirty-one companies are going to the west, thirty to the north, twenty to the east, and forty-four to the south. They have gone out fifteen hundred strong, with a definite goal of winning fifteen hundred families to this truth during the campaign.

"Eighty miles farther north, at the Rwankeri Mission, H. J. Moolman, who is one of our South African lads, is leading 154 evangelistic companies out into three new districts, with a definite goal of winning a thousand to the truth in each of these districts.

"I believe this is the biggest layman's evangelistic program that has ever been put on. They will continue this work for two and a half months."

And let us remember this is not taking place in some homeland, but out in the "uttermost parts of the earth." It was at one of these missions, the Gitwe, at the close of this vacation campaign, that more than 12,000 believers and interested ones gathered in camp meeting worship. Truly a people is being made ready to meet the Lord, and these things accomplished by the Spirit proclaim that coming nigh.

Visiting Peter on Nusi

It has been some time since we heard from little Nusi Island, not far from Mussau, in the Mandated Territory of New Guinea. Missionary A. S. Atkins visited there not long ago and tells us what he found:

"Recently I have made two trips to see these Nusians, and it was pleasing to find them all well, also Peter and his wife, who are laboring among them. No thoughts are entertained of possible attack from these people, wild though they appear to be; for the sight of the missionary standing on the shore is indicative of their desire to live quiet lives. On the latest trip, we took back with us the young lad who drifted from Nusi to Mussau some time ago. It was a wonderful experience for him to stay on Mussau and Emira for several months; he saw so much. I suppose he was the first of his countrymen to leave the shores of Nusi and see so many things on a larger island. You may imagine how excited the folk were when they saw him on our boat; his father was one of the first to hurry out to greet him. I suppose he felt the same as we would feel after a world tour.

"There are seventy-four inhabitants on the island. The folk there are very excitable, and exceptionally talkative. That would not be so bad if they talked as we do, but their speech resembles shouting more than anything else. Imagine the bedlam when every man, woman, and child is trying to get a word in at the same time.

"Peter is quite contented to remain there for a further period, and has gained the confidence of these primitive people. He understands them thoroughly, and is like a father to them all. He pointed to one very small lad about eight years of age, who is now able to pray in his own language. A change is gradually coming over all the folk, and they have already forsaken some of their old habits and customs.

"About eight or nine months ago, ten of the people on Nusi died during a drouth. The menfolk are very sturdy and broad-shouldered, but the womenfolk are not so sturdy. It was very encouraging to hear Peter say, 'Master, I have no medicine, but all the time I pray, and the people soon get well again.' Such is the faith of these trusting people.

"We remained ashore about two hours, during which time every one of them had something to question us about. Prior to our departure, we all gathered for worship. They were much pleased with the hymns that were sung, and also with the simple gospel story, told by one of the Mussau boys. The speaker also assured them that

God had cared for the boy who had drifted away in the canoe. While he was thus speaking, one very old woman commenced chattering and soon became much agitated. I asked them what was the trouble with her, and they replied that an evil spirit had taken possession of her. She hurried away into the village. The other folk paid little heed to her, for to them devil possession is common.

"On leaving Peter, I assured him that I would return the following month, provided the weather was favorable. He told me not to worry about him if I could not get across, as he would be all right; God would care for him. Amid more shouting, noisy farewells, and 'Good-by Peter,' the anehor was hauled up, and again we set our course for Mussau, some forty-five miles away."

Stones and Knives at a Baptism

SUPERINTENDENT A. R. OGDEN tells of an experience a brother had down in Santo Domingo. He settled in a mountain region. Here, like Carey, he cobbled shoes to pay expenses, but his main business was to win souls. Soon a group of believers were ready for baptism.

"The superintendent responded to the call, and he found the people well instructed in all points of faith and well prepared for the sacred rite. Eleven were baptized.

"But the enemy did not welcome the entrance of the truth into this new section of the republic. He worked through certain of the 'ruder elements,' and when the hour for baptism came, a group of a dozen men gathered on the opposite side of the river. As soon as the baptism began, a shower of stones fell all about the candidates and the administrator. Three other men with machetes [large long knives] drew them forth, shouting that the first one to be baptized would have his head cut off. But this frightened neither the candidates nor the minister, and the ceremony went forward without injury to any one.

"At the close of the service, some of the incredulous were heard to exclaim, 'We know now that this is God's truth, for the stones could not hit the minister.' It seemed to the onlookers that the stones would be directed straight at the head of the minister, Pastor Nygaard, and when about to strike, they seemed to change their direction and fall into the water. So a profound impression was made upon the community as a result of the day's proceedings.

"In addition to the number baptized as the first fruits of the efforts of this faithful brother, more than thirty more are in the baptismal class. And the brother himself is now planning to go farther up into the interior and carry the message to still another new community. Thus the message advances."

Some Heathen Who Mocked

FROM a recent letter written by Superintendent J. G. Gjording, over in Malaya, we take the following paragraph:

"The work is going steadily forward in Malaya. On our last trip to Borneo, twenty-eight Dusuns were added to the church. There were three baptisms. Five of the candidates were baptized by D. S. Kime, who is now director of that field, at a place called Bambanggan. Those five are interesting to me above all the others, for this reason: Shortly after we had organized the Bambanggan church, some sickness crept in and nearly all our believers were sick, some very seriously so. One died at that time. The pagans were not sick then. Hence, they scoffed and said it was on account of their having become Christians that this had befallen them. Well, the brethren not only remained faithful to their God, but so conducted themselves that they won five converts from among the heathen who had mocked, and who had urged them to leave their church and their new religion. 'Nothing against,' 'everything for,' is the answer again, isn't it?"

Conversion.—Is It Genuine and Lasting in Mission Fields?

MISSIONARY BENT LARSEN, of the Lake Titicaca Mission, answers some vital questions bearing upon the genuineness and permanency of our mission work among the Indians in that field; the answers also apply to work being accomplished in many another mission field around the circle of the earth:

"Many in the homelands are asking these questions: 'Do the Indians become really converted?' 'It is very good,' they say, 'to open mission stations, and to help the sick and to conduct schools for the Indians;' but they ask, 'Do you really win them for Christ?' or, 'Do they just come merely for the temporal gain or personal interest?"

"I am glad that with all certainty I can answer that the Indian Adventists are really converted. We have seen hundreds of Indians who were living very bad and sinful lives, change and begin living in a clean and honest way. And I am sure that when the Indian is willing to give up his use of coca leaves, one of the strongest stimulating poisons, and never use it again; when he abstains from the use of alcohol, ceases to attend the feasts and the dances, and puts away all the bad customs and superstitions; then he is just as much converted as a man at home who puts away such wicked habits. It is only the power of God that can make such a change in an Indian who before was so dead in vices and sin. I wish many in the homelands could be pres-

ent at an examination of candidates for baptism. We do not baptize any candidates before they have shown their faithfulness to God by a changed life. They must have been faithful in attending Sabbath school. Most of them are able to prove faithful attendance by showing their honor cards, often for two and three years. They prove by receipts that they have paid a faithful tithe. If they have been at any dance or feast, or have used any coca or alcohol, the past year, they are not accepted. And yet hundreds are being baptized every year at the mission stations in the Lake Titicaca field.

"The Indians are also faithful missionaries. The old deacon at the 'Broken Stone Mission' comes to us every time he goes on a trip, and asks for some tracts to use, or for some small books to sell while away. He can neither read nor write, but he takes a picture roll from the Sabbath school and shows the pictures to the people and tells them the gospel stories which he has learned in the Sabbath school.

"Last year I visited a place in a far valley, some seven days from the mission station. It was a very hard trip, but I was very much encouraged to find a group of about one hundred faithful believers. They had built a good school building, and had a good Sabbath school there. I asked them how they had received the gospel. Some eleven years ago, they said, an Indian, an Adventist from the Laro Mission, had come to visit them. He had told them the story about Jesus, and about the missionary in Laro, and about the school they had there. He also told them about the law of God and the Sabbath. And so, from that day on for over ten years, this people had served God and kept His commandments as best they could, with no visit from a white missionary. The first visit they had had during these ten years was just a year before I was there. I think this is marvelous. I have known missionaries of other faiths who have had to work and fight and care for every soul they win. Yet here is a group of more than one hundred won to this message and remaining true and loyal to God's truth without even being visited by a missionary."

A Paralytic Healed

MISSIONARY C. E. MOON, of Mexico, passes on this good experience of Brother and Sister Conde. He says:

"As they were visiting in a hospital one day, they found a certain young lady who had been in the hospital for a year and a half. She had felt impressed at times that the Lord would heal her, but she lingered on, paralyzed from her waist down and not able to move her feet. One day as they were passing through the ward, they talked to her and heard her sad story. They saw that she had faith to be healed, and so they made request

of the head doctor to take the girl to their home.

"He told them that they might as well take her as she was considered incurable by the medical profession.

"They prayed for her, and now she is healthy and sound. She and her father and ten sisters are studying this message. The Lord has completely healed this young girl, and she is now giving her life to Him in grateful service."

Africa's Last Country Entered

FOR many months Missionary Max Webster and his wife have been camping temporarily in the large province of Portuguese East Africa, awaiting permission from the government to open mission work in this our last unentered section of that great continent. Superintendent H. M. Sparrow is now able to send on this good word:

"You will be pleased to learn that we have at last received permission from the governor of Portuguese East Africa to open our first mission in that field. Elder Max Webster is working hard and has been very successful in his interviews with government officials. Elder W. H. Anderson went along with him. Last week I went over to help them stake out our first mission in that field. We have chosen a very fine site, with plenty of water on it. Brother Webster has already built himself a grass house, and made 90,000 bricks with which to build his house, as well as that of the doctor. This is real pioneer work, and these missionaries are determined to put forth their best efforts for the establishment of our work in that country.

"If our work is ever established in that field, it will have to be done largely through medical missionary lines; for that appeals to the Portuguese, as well as the natives. We shall have to appeal for funds to build a hospital and equip it, for we have nothing here in our field with which to do it. I wish you could see the thousands of natives to be found in that part of the field. It is really inspiring. The administrator is urging us to open about ten schools as soon as possible; but the question is one of finance with us. However, we shall do the best we can with what we have until we can get further help.

"Next week I am leaving on a long trip of 600 miles to the north of us here in Nyasaland, to open work in a new district where we have no representative of this message. We hope to plant another light in that part of the field.

"At this time I have 146 very urgent calls before me, where chiefs are begging us to send some one to teach their people. But how can we do it? O for men and means to answer these numerous calls!"

Mission Board.