

The Church Officers' Gazette

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No. 6

Diversified Gifts by the Same Spirit

IN his inspired instruction to the church at Corinth, the apostle Paul wrote:

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12:4-6.

Then follows a long list of the diversified gifts: One is given "the word of wisdom," another "the word of knowledge," another special "faith," etc. Then we read these words, "But *all* these worketh that one and the selfsame Spirit, dividing to every man severally as *He* will." Verse 11.

What a strong network is here set forth into which God, through the Spirit, weaves the body of His church. Diversified gifts, but all operated by the same Spirit—the Spirit of unity and love. "The same God which worketh all." Another version reads, "But the same God, who worketh all things in all."

Further illustrating this perfect oneness, the apostle adds, "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?" If the foot in watching the hand deftly at work should begin counting its own service so much less honorable than that of the hand, and should begin murmuring at its lot as being too humble an assignment by the Spirit, saying, "If I cannot be honored with a more prominent and valuable service, then I will simply withdraw from the body," what would one looking on think and say regarding such a course? Against

whom would such a complaint be brought? Manifestly against the Designer of the body, who apportions to each member its place. His judgment, His wisdom, would thus be set at naught. It was in just this that sin first entered the universe. Lucifer, the highest commanding angel beside God's throne, became dissatisfied because he was not appointed service equal to or above that of the Father's only-begotten Son. It was when he left his place that his fall began.

The Lord Still Chooses His Servants

Yes, some one might say, but if I only knew the Lord placed this man, this leader, in the position he occupies! "If"—what a big little word of doubt is this! Read this:

"The Lord God of heaven has chosen experienced men to bear responsibilities in His cause. These men are to have special influence. . . . The Lord has not given men or women liberty to advance ideas that will bring commonness into His work, removing the sacredness that should ever surround it. God's work is to become increasingly sacred to His people."—*Testimonies*, Vol. IX, p. 264.

While God, the infinite One, may work in many and secret ways His wonderful works to perform, even in preparing His servants and calling them to the places He designs they shall fill, it is well that we learn and thoroughly settle it in our hearts that He it is who does this very thing. We may think He has selected the wrong man for some certain office in His work. We may think we could have chosen a better man. But it is well for us to refrain from speaking

our views. Silence will be more eloquent.

Moses' experience illustrates that God's ways are not our ways. God began the call of Moses by selecting his parents. It took the Lord eighty years to get Moses himself ready for his call. We would have said that then he was altogether too old to undertake the great work God had for him to do. And when the Son of God came down in person to call him and send him to his task, Moses was simply overwhelmed, and protested to the Lord that he was not the one to lead Israel out of Egypt. He said he was slow of speech. The Lord inquired, "Who hath made man's month?" Still Moses pleaded, "O my Lord, send, I pray Thee, by the hand of him whom Thou wilt send." Yet he yielded, obeyed the Lord, and went down to Egypt. And God used him in a most wonderful manner for forty years. Even though he had a slow tongue, God used him to provide more inspired Scripture than was spoken and written by any other man.

Murmurers Rebuked

How often, notwithstanding those eighty years of preparation and those mighty miracles wrought through him in Egypt, the people rose up and murmured against this servant of God. "As for this Moses," they said, "the man that brought us up out of the land of Egypt, we wot not what is become of him." Thus it was that many of them perished in the wilderness, not recognizing that in maligning Moses' motives and in setting aside God's chosen servant as of little account, they were rising up against the Lord Himself.

The experiences of Israel are written for our learning who are living in the time of the end. We need to know surely whether as workers, as members of the one body, we all are being guided by one and the same Spirit. Among those who are led of the Spirit, no such murmuring as took place in the wilderness will be heard. Here are some pointed words of counsel and caution to which we all need to give earnest heed:

"We are to have the faith that works by love and purifies the soul. . . . A hard, unjust, critical spirit has been indulged among those who have held positions of trust in the work of God. Unless those who have indulged this spirit are converted, they will be relieved of the responsibility of acting a part in committees of counsel, even in the transaction of business. . . . A false zeal passes for jealousy for the cause of God. . . . It is true that some have committed errors, and made mistakes, but it is equally true that these errors and mistakes are not nearly as grievous in the sight of God as is the harsh and unforgiving spirit of those who are critics and censors. Many of those who are free to pass judgment on others, are committing errors which, although not made manifest, are tainted with deadly evil that is corrupting their spiritual life."—*Testimonies to Ministers*, pp. 185, 186.

"And we beseech you, brethren, to know them which labor among you," wrote the apostle, "and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. 5:12, 13. T. E. B.

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A Lesson for Our Time

THE words of Moses, linking blessing with obedience and disaster with disobedience, were predictive. They were spoken when Israel was just beginning her national history. The future of the nation was marked with the correlation of prosperity and obedience, and of ultimate captivity and destruction following persistent disobedience. The calamity came sooner in Israel, who rejected the counsels of all her prophets, than in Judah, whose day of doom was repeatedly postponed because of occasional reformations.

The lesson is no less meaningful for our time. Our day of deliverance has been delayed because of our failure to measure up to the wholehearted consecration called for in the heaven-

sent messages committed to us. We are still in this troubled world because we have not gone forward in faith, sacrifice, and earnestness to finish the work of God in the earth, to which we have been most solemnly urged by God's servant. Had we fully heeded the admonitions and counsels that have come to us, we might now be enjoying the glories of heaven. This we have been clearly told:

"Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Testimonies*, Vol. VI, p. 450.

"If every soldier of Christ had done his duty, if every watchman on the

Special Appointments for June

Religious Liberty Day and
Offering, June 6

Second Sabbath Missions
Offering, June 13

Thirteenth Sabbath Offering,
June 27

walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Id.*, Vol. IX, p. 29.

Nothing could impress our hearts more, perhaps, than these solemn words. The coming of the Lord, for which we have longed and prayed and labored for so many years, might now be an accomplished fact, and the people of God have entered upon their reward, had we only lived up to the high privileges and responsibilities that are ours by the favor of God. —*"The Abiding Gift of Prophecy,"* by A. G. Daniells, pp. 377, 378.

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Exactness

We read in the pages of Inspiration, and are convinced of the accuracy of its statements. We are impressed with the certainty of happenings, the reliability of its declarations. We read of the promise to the Israelites, that they should serve the

Egyptians four hundred years, "and afterward shall they come out with great substance." Concerning the fulfillment of this promise, the record is, "And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies."

Jesus' birth, baptism, and death were foretold with great exactness, so that students of the Scriptures at that time were expecting Him and found Him. In fulfillment of Daniel's prophecy, Jesus began His ministry in Galilee saying, "The time is fulfilled, and the kingdom of God is at hand."

This same exactitude that marks the divine records should ever characterize the lives of God's people and the carrying forward of God's work. There are perhaps no greater stumbling blocks to progress and growth than inaccuracy of statement, exaggeration in words, and unreliable promises. These soon stop all progress and throw things into chaos.

God's promises are sure; they will never fail us. Through the accuracy of all the prophetic utterances, the reliability of the word of God, and our dependence on the sustaining power of God, we may locate ourselves in God's great plan, take our bearings, and confidently go forward with our work.—H. W. Miller, M.D.

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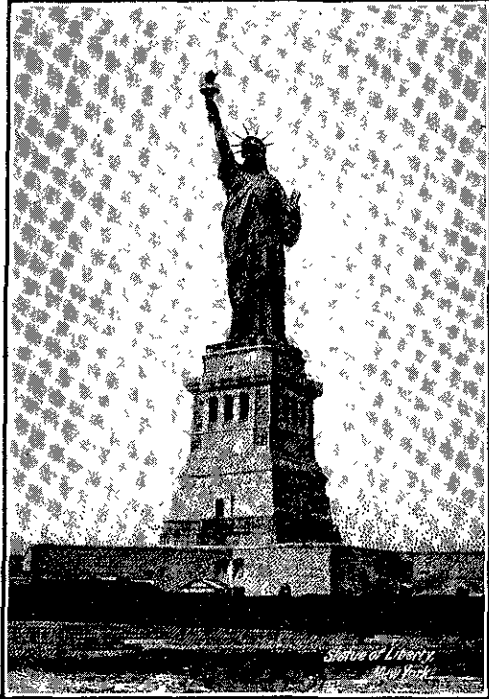
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Religious Liberty Day, June 6



(Religious Liberty Service, Sabbath,
June 6)

(Suggestive Program, Prepared by Sec-
retaries of the Religious Liberty De-
partment of the General Conference.)

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

PRAYER.

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

READING: History Repeats Itself.

READING: Facing Stirring Crises.

OFFERING FOR RELIGIOUS LIBERTY
WORK.

RENEWAL OF SUBSCRIPTIONS AND CLUBS
FOR LIBERTY MAGAZINE.

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

Instruction for Church Elders

Kindly announce Religious Liberty Day on the previous Sabbath, so our people may come prepared to give a liberal offering and to renew their clubs and subscriptions to the *Liberty* magazine. Make a special effort to get as many people as possible to take four yearly subscriptions for \$1—one

Liberty Enlightening The World

"BECAUSE of what God has given her, it is America's duty to shed forth the light of liberty to all the world. In uniting religion and the state, she would turn her back upon the terrible lessons of history and the faithful admonitions of Scripture, and prove recreant to her divine commission as a benefactress of mankind."

History Repeats Itself

BY H. H. VOTAW

IT is commonly said that history repeats itself. This statement gains its force from the fact that in the history of the human race certain characteristics of men and certain forms of government seem to recur more or less regularly. It has been remarked that a father can bequeath to his offspring everything except experience. A man amasses a fortune while he lives, or leaves it to them at his death. He may surround them with influences for good. He may recite the events of his life and the conclusions that he has drawn from them in the hope that his children may be spared his mistakes and profit by his successes. It would be wrong to say that such a course does no good, yet the fact remains that apparently no other thing can take the place of an experience which one has for himself. To illustrate: It is frequently true that those who have not been compelled to earn money do not understand the principles of keeping it, and a large fortune gathered by a grandfather is often dissipated by a grandson.

In the realm of religion, it is not uncommon to hear a person born of godly parents and reared in the church, expressing uncertainty concerning his own conversion, while a man who has not known God—who perhaps was reared in a home of doubt and skepticism—recalls definitely an experience that came into his life, when all his desires and aims were changed. Generally speaking, the members of our church who come to us from other denominations are more zealous, earnest, and active than those who have been reared in the church. Some of the most eminent and forceful writers of the Roman Church today, some of the most able apologists, are converts from Protestantism. How any one who has ever understood and appreciated the soul freedom which is an integral part

for personal use and three for public officials, such as judges, lawyers, ministers, councilmen, teachers, or other influential members of the community; also include public libraries. Single subscriptions are 25 cents on this day. A club of 50 copies to the church will cost \$12.50 per year. Endeavor to have the Religious Liberty Offering for the conference average \$1 per church member. The church offering goes to the conference to enable it to send the *Liberty* magazine to all State officials, legislators, editors, and as many other professional men as possible, and also to meet emergencies which may arise in the religious liberty work. If you as an elder fail to carry out the religious liberty program, and our people fail to contribute, the cause of religious liberty will suffer an irreparable loss in this crisis.

C. S. LONGACRE,

Gen. Sec., Religious Liberty Dept.

H. H. VOTAW, M. C. TAFT,

Associate Secretaries.

of Protestant inheritance could ever willingly place himself under the shackles of Rome is difficult to understand. Probably it can be explained only by the fact that he never really understood the true principles of Protestantism, which make the free choice of the individual supreme in matters of conscience and which allow no authority to come between the soul and its God.

In the realm of civil government we are seeing strange things today in many parts of the world. After the settling of America and the working out of the principles of equality and liberty for all, it appeared that the example which was thus offered to the rest of the world would finally cause the blessings and benefits which we enjoy to be extended to men of all nations. It was recognized that the growth would be slow, because reforms usually grow that way; but the seeds of liberty had been planted, and an abundant harvest was expected. Surely, since men had seen the brightness of a new day, they could not, and *would* not, be satisfied to return to the darkness of ages past. Having tasted freedom, they surely would not again let any ruler forge the irons of bondage for them.

When the United States of America sought to recruit men for its forces in 1917, it was confidently asserted that our aim in entering the conflict was to "make the world safe for democracy." This was a ringing challenge, and many a youth doubtless made the supreme sacrifice sustained by the assurance that his gift of life would bring freedom and hope to others. Now, in less than a score of years since the Great War ended, what do we see? Not pausing to refer in any detailed way to the restrictions that have been imposed upon men in the exercise of their civil liberties; and trying to understand that the holocaust of the World War brought about conditions so strange that rulers have been driven to try many experiments and expedients; and being as charitable as it is possible to be—we are yet faced with the fact that men's civil liberties are being lost or greatly curtailed in many lands. In the realm of religion, the ugly head of persecution is being raised again in places where freedom of conscience has seemed to be well recognized, and

in those countries where the fetters of conscience had not been fully broken, more bitter persecution is to be seen.

In some places in the countries of the Western World, men practice their religion at great personal risk. Where there is a state religion, the rulers of the civil government are called upon to correct what the leaders of the church call heresy. One man, called to military service, was beaten terribly because he refused to do ordinary drills on the Sabbath. The following week he was beaten again. The third week he received the same treatment. Then he was sent to an alienist for mental examination, because the officers thought that no man in his right mind would be so stubborn about a mere matter of religion. The doctors reported him perfectly normal mentally, and he was sent back and again received a beating each Sabbath for three Sabbaths. Eventually his firmness won him exemption from work on the Sabbath.

It has been reported to the General Conference that one poor boy in Europe who refused to work on Saturday was taken by his superiors in the

army and compelled to stand all night long on Friday night in a sentry box so small that it was impossible for him to even turn around, to say nothing of sitting down. The weather was bitterly cold. As a climax to all that had gone before, one night he was stationed in this box clad only in his underclothes. Evidently his persecutors believed that he would be found dead in the morning. Instead, he reported that he was kept perfectly warm.

A Glasgow (Scotland) paper of February 1, 1936, carries a dispatch from one of its correspondents on the Continent telling of a man who "was a good soldier from Sunday morning to Friday night, but he refused to drill on Saturday. He belonged to the 'Seventh-day Adventists' whose members are forbidden to work on Saturday." Mild punishment was inflicted. This was followed by more rigorous punishment. Because he remained steadfast to his faith, he eventually was sentenced to eight months imprisonment.

Marvelous deliverances also are occasionally reported. One man who refused to drill on the Sabbath day

Religious Liberty Echoes

(Excerpts from Spirit of Prophecy Instruction)

Sleepless Vigilance the Price of Safety.—"We are warned in the word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter's power. But the world is ensnared. Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles bearing on their face the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery."—"Testimonies to Ministers," pp. 365, 366.

Hold to the Protestant Principle—The Bible Only.—"In our time . . . there is need of a return to the great Protestant principle,—the Bible, and the Bible only, as the rule of faith and duty. Satan is still working through every means which he can control to destroy religious liberty. The anti-Christian power which the protesters of Spire rejected, is now with renewed vigor seeking to reestablish its lost supremacy. The same unswerving adherence to the word of God manifested at that crisis of the Reformation, is the only hope of reform today."—"The Great Controversy," pp. 204, 205.

A Very Important Question.—"The question of religious liberty is very important, and it should be handled with great wisdom and discretion. . . . Our brethren should be cautioned to make moves that will not stir up and provoke the powers that be, so that they will make moves that will limit the work, and cut us off from proclaiming the message in different localities."—"Testimonies to Ministers," pp. 219, 220.

Refuge From the Tyranny of Rome Provided.—"The commandment-keeping people of God are long will be placed in a most trying position. . . . When the nation for which God has worked in such a marvelous manner, and over which He has spread the shield of Omnipotence, abandons Protestant principles, and through its legislature gives countenance and support to Romanism in limiting religious liberty, then God will work in His own power for His people that are true. The tyranny of Rome will be exercised, but Christ is our refuge."—*Id.*, p. 206.

was told that, since he was so particular, it was supposed that he would not want to eat. Of course he replied that eating was a perfectly lawful thing to do. Then he was told that if it was right to eat, it must be right to prepare food; and since this was so, he would be assigned to the bakeshop to make bread. He protested that he knew nothing of baking, but this was of no avail. Two soldiers forced him to accompany them. As they neared the bakery there was an explosion, and the oven was wrecked. On another Sabbath he was ordered to attend the drill for machine guns. He begged to be excused, but was commanded to fire. The gun was placed in his hands, but it refused to discharge. Another soldier, in attempting to repair it, had two fingers blown from his hand.

Sometimes young men who are drafted for military service have little difficulty in arranging for noncombatant work, but find it exceedingly difficult to secure exemption from assignments on the Sabbath. More and more it appears that the testing truths of the Sabbath constitute the distinguishing mark of God's people, the one thing that completely separates them from all others. After allowance is made for inaccuracies that may appear in the daily press, it still seems evident that in almost all the world there is a turning away from fundamental principles of liberty, and a resurgence of intolerance.

In places which have never known religious freedom, persecution has broken out with renewed bitterness. Our own brothers and sisters assemble for divine services while continually under fear of a raid from the police. Again and again, men and women have been haled before the civil magistrates and accused, by the leaders of religion, of teaching doctrines subversive to good government and good morals. Apparently such things cannot stop the work of God, and often instances of providential intervention place the seal of divine protection upon God's children. Sometimes the civil rulers themselves are not in sympathy with the persecutions, but they fear the church leaders and the fanatical members. In one instance, one of our ministers who was haled before the court, instead of endeavoring to offer a defense for his action, fol-

lowed the example of Paul and preached in the court. For an hour and a half he talked of what it means to be a Christian. Just as he was finishing, a horseman came up bringing a permit from the chief governmental authorities for him to carry on his work. His testimony was such that the chief deputy of the court resigned his position to become a member of our church.

One of our ministers in another country was killed by a man whose parents were interested in Bible readings conducted by our brother. It is gratifying to report that the parents eventually accepted the truth of God. In one land where a very stringent law against our people was proposed, a leading Baptist from another country came and so successfully presented the question of religious freedom that this measure, which would have practically stopped our work, was defeated.

Familiarity with what men are called upon to endure in many other parts of the world should give us a new appreciation of the blessings of liberty which we enjoy, and should inspire us to new endeavors to preserve them. In our efforts, our first thought should not be of ourselves. The persecutor who dares to attempt what God Himself will not do,—who seeks to coerce the conscience when God has made it free; who endeavors to force conformance to religion when God has made this a subject for our choice or rejection,—is in a worse position than any one who is persecuted, terrible as his state may be. The latter may have peace and the assurance of God's approval, while the former must be cut off from God unless he

repents. Let us therefore seek to rescue the persecutor from his danger by teaching the real principles of soul liberty. The fact that we do not seem in immediate danger ourselves should never be accepted as an excuse for apathy or indifference. God has shed great light upon our pathway. Liberty has been ours beyond the fondest dream of millions of earth's people. This blessing makes us debtors to all people less favored. Continual education, and even agitation, is necessary if we would preserve our heritage; since apparently all are prone to forget that "eternal vigilance is the price of liberty."



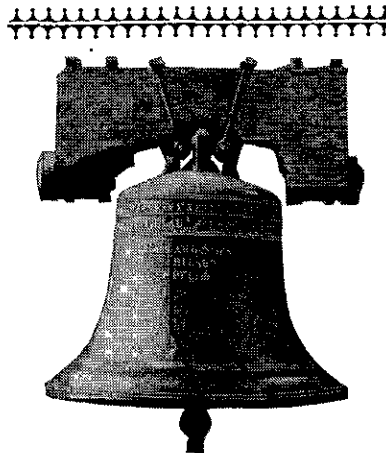
Facing Stirring Issues

BY C. S. LONGACRE

STARTLING and momentous issues are facing us as a people. The social, economic, political, and religious structures of society have never been put to a severer test than during this period of depression. Unprecedented issues have arisen which have shaken the very foundations of popular government among men. The cause of civil and religious liberty has become the supreme issue of the future. Unless the people as a whole are aroused to the grave dangers they are facing, their heritage of human freedom and, in fact, civilization itself, will be wrecked by the new tyrannies which are coming to the front. General Smuts, of South African fame, said recently: "I fear the new tyranny more than I fear the danger of another Great War." Surely, we have fallen upon evil days.

Every fundamental principle of liberty is being assailed, and the rule of democracy has gone into the discard in many countries. General Smuts says, further, that the countries ruled by dictators in Europe have less freedom of speech, of action, and of conscience in religious matters, "than there has been during the last two thousand years."

But the Spirit of prophecy says: "The principle we are to uphold at this time is the same that was maintained by the adherents of the gospel in the great Reformation. When the princes assembled at the Diet of Spires in 1529, it seemed that the hope of the world was about to be



crushed out. To this assembly was presented the emperor's decree restricting religious liberty and prohibiting all further dissemination of the reformed doctrines. Would the princes of Germany accept the decree? Should the light of the gospel be shut out from the multitudes that were still in darkness? Mighty issues for the world were at stake. Those who had accepted the reformed faith, met together, and the unanimous decision was, 'Let us reject the decree. In matters of conscience the majority has no power.' The banner of truth and religious liberty which these Reformers held aloft, has in this last conflict been committed to us. . . . They were ready to sacrifice their possessions, their liberty, and their lives. Are we in this last conflict of the great controversy as faithful to our trust as were the early reformers to theirs?"—"Testimonies," Vol. VI, pp. 402, 403.

Our greatest danger lies in thinking that, though tyranny may arise in other lands, it can never come to ours. This assurance of our security and immunity to the troubles of the Old World is a deception far more fatal to our liberties than the direct assault of our worst enemies. The complacency and utter indifference, even of self-respecting people, to the dangers which are threatening the liberties of the people, is the most amazing thing that has occurred in modern times. The spirit of protest and remonstrance against false principles of government has been put to sleep by the opiate of government gratuities and fair promises of political patronage. The people are surrendering their fundamental and inherent rights in the hope of getting immediate relief from present distresses and perplexities, without considering the dire results of such a surrender. The worst tyrannies of the past were built upon the ruins of republics and the misfortunes of the people, because the people had lost the spirit of liberty and self-government in their greed and pursuit for material gain and political gifts. Our only safety against being enticed and led astray by fair promises of good through the surrender and compromise of truth, lies in our strict adherence to fundamental principles and in our acceptance of the supremacy of the word of God as paramount

to all human devisings and fantastic schemes.

The enemy of truth is placing God's loyal people under the severest tests that have ever confronted them. The most subtle issues and deceptive schemes that the archenemy has ever invented to lead God's faithful children to compromise truth with error, have already gained the favor and acceptance of the world and of the popular churches throughout Christendom, and are destined to bring God's remnant people into the greatest crisis in their experience.

A Master Stroke

For many centuries the master mind that set itself up in opposition to God and His law, has endeavored in vain to enact drastic Sunday laws to embarrass God's loyal commandment-keeping people. Three years ago, the most formidable move and master stroke that was ever made to bring into effect a national Sunday observance law in the United States was conceived under the NRA codes. Practically every one of the more than 800 NRA codes which were formulated had in them contemplated Sunday observance provisions, forbidding all labor and business of every kind on Sundays, under heavy penalties. In these codes our government was practically repudiating every principle of a democracy, and was overriding the constitutional guaranties of human rights and of religious freedom for the individual. Fortunately, the Federal officials listened to reason and to arguments of expediency when the Religious Liberty Association presented a vigorous protest to them, and as a consequence the Sunday closing clauses were eliminated from every one of the codes, and this after the NRA officials had assured the Lord's Day Alliance of America that a Sunday observance provision would be inserted in every code. In this matter the Lord gave marked evidence that He still answers prayer and is holding the winds in check so His people may be able to finish His work in times of peace instead of distress. Again the most elaborate and gigantic plans of the enemy to embarrass God's commandment-keeping people were utterly thwarted and defeated, so far as a Federal Sunday observance law was concerned.

But during this past year a new world issue has suddenly leaped to the front, which brings to God's loyal people everywhere far more trouble and perplexity than a national compulsory Sunday observance law could ever entail. It is the most Heaven-defying scheme that Satan has concocted since he planned the crucifixion of Christ on Calvary. It is the greatest conspiracy that has ever been organized to defy the authority of the immutable law of God. "A confederacy is being formed," says Mrs. E. G. White, "to trample out of sight the Sabbath of the fourth commandment. . . . Something great and decisive is to take place, and that right early."—"Special Testimonies to Ministers," No. 1, p. 67. This is a very significant statement concerning what is to take place in the near future,—a "new controversy" and a "confederacy" of Protestant and Catholic forces throughout Christendom, for the avowed purpose of trampling "out of sight the Sabbath of the fourth commandment," while at the same time "Sunday will be urged upon all the world."

Reform Calendar Movement

The reform calendar movement has never been more accurately described than in the language of the inspired writer as quoted. Just now the twelve-month, equal-quarter, blank-day calendar has far eclipsed the thirteen-month, equal-month, blank-day calendar. Both Protestant and Catholic organizations have officially gone on record as opposed to the thirteen-month, blank-day calendar, and these same Protestant and Catholic organizations have most enthusiastically endorsed and approved the adoption of the twelve-month equal-quarter, blank-day calendar. So far as the weekly cycle and the Sabbath are concerned, both the thirteen-month and the twelve-month blank-day schemes are destructive of the unbroken preservation of the week and the Sabbath. Under either plan the Sabbath of the fourth commandment is trampled out of sight.

The World Calendar Association, with headquarters at 485 Madison Avenue, New York City, is sponsoring the universal calendar of twelve months, with equal quarters and the blank day. This association has established national calendar commit-

tees in every nation, and claims it has already succeeded in securing the official endorsement of every Protestant and Roman and Greek Catholic denomination in the world. A Mission of Inquiry composed of Protestant and Catholic representatives was appointed to confer with the Pope of Rome, and this committee reported that "the subject of calendar reform is under constant consideration at the Vatican," and also that "the Mission satisfied itself that opinion in the Vatican is in favor of a twelve-month system, and is averse to a thirteen-month year."

In the memorial which the Mission of Inquiry presented to the Pope of Rome, it is expressly stated that "no Christian community that has studied the question has found any objection to the proposal (with the exception of the Seventh-day Adventists)." Seventh-day Adventists are pointed out as the only denomination unwilling to surrender allegiance to God in observing His Sabbath day, and are singled out as the only opponents to the blank-day calendar scheme. Such was not the case in 1931, when we appeared before the League of Nations in opposition to the blank-day scheme of calendar reform. Then we had the support not only of the Jewish organizations, but of numerous Protestant denominations. Apparently the leaders of the Protestant churches have been deceived and led astray through the misleading calendar propaganda carried on by the twelve-month, blank-day calendar advocates.

In the memorial on calendar reform, presented to the Pope of Rome, it is stated that "all the Protestant churches of the West, and the Eastern Orthodox Church are agreed, and it is felt that this reform would further the great cause of church union. . . . and the promotion of Christian unity." Seventh-day Adventists are pointed out as the only denomination that refuses to cooperate with all other denominations in this scheme to bring about "church union" and "Christian unity."

It can be readily seen that whenever this "confederacy" or combination of Protestant and Catholic organizations throughout Christendom has been perfected, so that this apostasy and revolt against God's Sabbath and law become operative and effective

in international law resulting in the setting up and adopting of this rival papal Sunday; when the gulf between Protestantism and Catholicism becomes completely spanned through the healing of "the deadly wound," then we may know that the time has come for the marvelous working of Satan. It is then that those who follow the Lord wholly, and recognize the supremacy of God's claim upon our allegiance to His Sabbath, will have to face experiences that will try men's souls. Sister White says that when "the confederacy" of Protestantism with the Papacy, "to trample out of sight the Sabbath of the fourth commandment" has been perfected, then "the persistent refusal of a small minority to yield to the popular demand will make them the objects of universal execration."

It is further stated, "The Protestants of the United States will be foremost in stretching their hands across the gulf . . . to clasp hands with the Roman power."—"The Great Controversy," p. 588. This is exactly what has happened in the appeal which was sent to the Vatican to secure the Pope's endorsement and approval of the twelve-month, blank-day calendar. The Protestant churches in America have been in the forefront in this movement toward Rome, and their leaders are the chief promoters of this new calendar scheme. In their memorial to the Pope, this Protestant and Catholic committee states that calendar "reform can most easily be introduced in 1939, when the year will begin on a Sunday. Next year (meaning 1936) delegates to the League of Nations are to be called upon for a decision. There is therefore great need today for the church's (the Roman Catholic) guidance."—*Journal of Calendar Reform, October, 1935.*

The Roman Catholic hierarchy of all Latin-American countries has already lined up solidly behind the twelve-month, blank-day calendar. The World Calendar Association recently issued a statement as follows: "It is not too much to say that the Latin-American countries now form a solid bloc, which can be depended upon to appear in any future international conventions on the subject as a spearhead of advocacy of the twelve-month, equal-quarter plan."—*Id., June, 1935.*

"The Pope's decision," we are told by the reform calendar advocates, "will be the decisive factor in calendar reform." If the Pope approves and recommends the twelve-month, blank-day plan, the Sunday of the new calendar will become the papal Sunday and a rival institution to God's true Sabbath. The Pope has already expressed a willingness to convene an ecumenical council of the Roman hierarchy to consider the approval and adoption of the twelve-month, blank-day calendar.

The League of Nations is to convene an International Conference of representatives of all nations during the year 1936, and the Secretary of the League of Nations assured us by letter that if one nation requested the consideration of calendar reform, it would be placed on the agenda. It is very evident, therefore, that the calendar issue will be again considered by the League of Nations at its International Conference in 1936. From present appearances, the Seventh-day Adventist denomination will have to stand alone against all the world in opposition to the blank day.

If ever there was need for God's people to rally to the standard and defend the cause of religious liberty, and carry forward a vigorous campaign of education to enlighten the public mind upon these stirring issues, that time is now. We are facing the most momentous struggle of all the ages. The world crisis is upon us, and we must continue the fight for liberty as we have in the past. If this world calendar is adopted, there is no country to which we can flee for a refuge or an asylum from the oppressor's hand.

Let every Seventh-day Adventist make a liberal contribution to the religious liberty fund. Even the poorest among us may be able to contribute at least one dollar. Every one should read the *Liberty* magazine, for it deals in a vigorous and intelligent manner with all these issues which aim to destroy our precious heritage of freedom. Every one should become a subscriber to *Liberty*, and help to place it in the hands of prominent persons. This is one way of holding aloft the banner of religious liberty which has been entrusted to our hands. Let us come up to the help of the Lord.

Missionary Leadership

Barren Churches

JESUS gave a graphic illustration of the judgment to be visited upon those who are unfruitful in Christian service, when He passed by a fig tree standing near the wayside bearing the appearance of abundant fruit, but which, on close observation, proved to be entirely barren. The record is as follows: "When He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away." Matt. 21:19.

"Christ's act in cursing the tree which His own power had created, stands as a warning to all churches and to all Christians. No one can live the law of God without ministering to others. But there are many who do not live out Christ's merciful, unselfish life. Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only in reference to self. Time is of value to them only as they can gather for themselves. In all the affairs of life this is their object. Not for others but for themselves do they minister. God created them to live in a world where unselfish service must be performed. He designed them to help their fellow men in every possible way. But self is so large that they cannot see anything else. They are not in touch with humanity. Those who thus live for self are like the fig tree, which made every pretension, but was fruitless. They observe the forms of worship, but without repentance or faith. In profession they honor the law of God, but obedience is lacking. They say, but do not. In the sentence pronounced on the fig tree Christ demonstrates how hateful in His eyes is this vain pretense. He declares that the open sinner is less guilty than is he who professes to serve God, but who bears no fruit to His glory."—*"The Desire of Ages,"* p. 584.

In the thirteenth chapter of Luke

is recorded that wonderful parable whereby the Saviour sought to teach His disciples the all-important lesson of the fruitless fig tree; and the lesson is just as applicable to us as it was to the Jewish people of that day. Note carefully the following inspired commentary on the lesson:

"The parable of the fig tree, spoken before Christ's visit to Jerusalem, had a direct connection with the lesson He taught in cursing the fruitless tree. For the barren tree of the parable the gardener pleaded, Let it alone this year, until I shall dig about it and dress it; and if it bear fruit, well; but if not, then after that thou shalt cut it down. Increased care was to be given the unfruitful tree. It was to have every advantage. But if it remained fruitless, nothing could save it from destruction. In the parable the result of the gardener's work was not foretold. It depended upon that people to whom Christ's words were spoken. They were represented by the fruitless tree, and it rested with them to decide their own destiny. Every advantage that Heaven could bestow was given them, but they did not profit by their increased blessings. By Christ's act in cursing the barren fig tree, the result was shown. They had determined their own destruction."—*Ibid.*

We cite these lessons from the experience of God's people of old to emphasize the dangers confronting the remnant church. To the commandment-keeping people of God have been committed the treasures of truth for a lost world. Every ray of light that has ever shone upon the path of the human family has been gathered into one glorious flood of gospel light to be reflected from the lives of all who have been brought to a knowledge of present truth. But many, many believers are not fulfilling this vitally important responsibility of their Christian profession. Even entire churches are allowing year after year to pass by with no record of souls won to Christ through the witness of its members.

According to statistics for 1935 there were 990 churches that did not

add a single soul to their membership, either by baptism or on profession of faith. To make the situation more serious, 528 of these same churches did not add a new member in 1934. Worse, still, 453 of these same churches did not add to their membership in 1933. We wonder if the words of the owner of the vineyard, as set forth in the parable, do not solemnly apply to these barren churches in the year 1936: "Behold, these three years I come seeking fruit, . . . and find none: cut it down; why cumbereth it the ground?" Luke 13:7. But we of the Home Missionary Department, and your church officers, would reply, "Lord, let it alone this year," that there may be time to cultivate and nourish the dormant life in the hope that fruit bearing may result.

We must accept the challenge of these fruitless years. We are living in the last hours of probationary time. The great adversary of God and men has come down, having great wrath, because he knows that he has but a short time in which to cause the destruction of the human family. Even so, according to the startling fulfillment of prophecy, we should clearly understand that we have but a short time in which to warn the world of the dangers of this last time, and to lead men and women to an understanding of that which pertains to their eternal destiny. A great work is to be done in the vicinity of our churches as well as at the ends of the earth. Multitudes are still unsaved, and most of them have never been given an opportunity to study the gospel message that saves our own souls.

Church officers and members must awake, and enter the whitening harvest field, for "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*"Testimonies,"* Vol. IX, p. 117. Organize class bands in every church, scatter truth-filled literature as the leaves of autumn, conduct a Bible Training Class to prepare members to follow up interests aroused by the literature. There may be those who could preach to interested groups, and still others should be enlisted and trained to minister in the homes of the sick,

and to care for the needy. "There is work to be done for those who know not the truth, just such work as was done for you when you were in darkness. It is too late to sleep, too late to become indolent do-nothings. To every one the Householder has given a work. Let us go forward, and not backward. We want a new conversion daily. We want the love of Jesus throbbing in our hearts, that we may be instrumental in saving

souls."—*Mrs. E. G. White, Review and Herald, June 10, 1880.*

Let us change the sad record of this great list of fruitless churches, so that every church will be able to hear at last the approving words of the Saviour, "Well done, good and faithful servant." "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:23, 40.

J. A. STEVENS.

Departmental Activities

Conservation of Food

A VERY important item in welfare work is the conservation of food. It has been said that America allows a waste, annually, of grains, vegetables, and fruits, sufficient to feed the nation. Whether or not this is true, the fact remains that in almost every community there is an avoidable waste of foodstuffs which, if conserved, would go a long way toward feeding the hungry. Especially is this true in localities where an abundance of fruit and vegetables are grown. Often great quantities are allowed to rot or are disposed of by way of the dump. A church or society can often secure an abundant supply of fruit or vegetables for simply removing them from the orchard or garden, and not infrequently the growers will make delivery to welfare societies without cost. By organizing and planning, any society can store or can, at a small cost, a supply that will meet its needs during the months that such foods cannot be gathered from orchard or garden. It is not an unusual thing for growers to find themselves overloaded with seconds, or grades that cannot be profitably marketed, and their loss would only be increased by storing the produce for future delivery at low prices. Usually they are glad to deliver it to welfare societies, where it will serve a good purpose, and thus have a part in supplying help to the needy. Large churches can secure and operate canneries, and at the opportune time, fruits and vegetables can be canned in large quantities, and at little cost, building up a supply more

than equal to their needs, to care for the hungry during the winter months.

If each church will conserve food supplies common to their locality, and organize an exchange of commodities, a very fine variety of foodstuffs can be served at any point, without having to pay excessive freight or drayage. If church or society members will cooperate in conservation of foodstuffs, even in small quantities, an abundant supply can be built up, to serve the noble purpose of caring for the hungry and needy out of what would otherwise be a total loss.

W. H. CLARK.

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Bible Training Class Instruction Outline Lesson No. 3

ARRANGED BY MRS. GEORGE WALES

The blackboard serves to excellent advantage in conducting the Bible Training Class work, as a means of calling special attention to quotations, announcements, diagrams, etc. Each week a number of "Key Thoughts" from the Spirit of prophecy should be placed on the blackboard before the class period, and brought to the attention of the class, with the request that each member copy the quotations in his notebook for future reference.

Key Thoughts From the Spirit of Prophecy

The High Calling of the Soul Winner.—"It is a very nice work to win souls to Christ. It is the greatest work ever given to mortal man, to deal with human minds."—*Gospel Workers*, p. 395 (1893 ed.).

Essential Preparation.—"You must feel your utter helplessness without Christ, and be much with God in

prayer. . . . You need to be imbued with His Spirit. . . .

"What all the workers need is to make an entire surrender to God, and, putting self out of sight, lift up the Man of Calvary. . . . Christ will give you His Spirit, and will work with your efforts. When brought in contact with the powers of darkness, angels of God will be right by your side, and will preserve you from the wrath of man."—*Id.*, pp. 396, 397.

Love, the Winning Power.—"Love will do that which argument will fail to accomplish. Love is power." "There is greater power in love than was ever found in censure. Love will melt its way through barriers, while censure will close up every avenue of the soul." "Mild measures, soft answers, and pleasant words are much better fitted to reform and save, than severity and harshness."—*Id.*, pp. 395, 95, 399.

The Foundation of Every Bible Study.—Present "Christ and Him crucified as the foundation of the gospel."—*Id.*, p. 13. "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."—*Gospel Workers*, p. 156.

Review

Review the previous lesson, and make sure that the notebooks are all up to date. Memory drill on the books of the Bible should form a brief part of every class period. The members of the class should be able not only to repeat the names of the books in proper order, but also to turn readily to any text of Scripture when it is announced. Many of the people taking this classwork are comparatively new in the truth, and it will take time for them to become accustomed to handling the Bible in an easy and familiar manner. It is very essential that the Bible teacher should know how to handle the "sword of the Spirit" dexterously.

Preparing a Bible Study

The class instructor should set forth the principles involved in selecting texts and arranging them in proper order for a Bible study. Take some familiar subject, and by the use of the concordance and other helps, lead the class in choosing the most appropriate texts and in forming appropriate questions for the study. Emphasize brevity, clarity, and simplicity. Place on the blackboard a list of textbooks and helps which are needed for personal study in preparing Bible readings. A very practical help in marking the Bible in such a way as to serve as a guide in giving a Bible study

will be found in a small book entitled, "Helps to Bible Study," written by Elder J. L. Shuler. A demonstration before the class of just how the marking system works, is very helpful.

Suggestions on How to Secure Appointments

1. In all personal contacts he on the lookout for some one who is in need of help or who expresses a desire for Bible study. Be friendly with all; do not try to tell them all about the third angel's message the first time you talk to them. You may say a few words about the times in which we are living, letting them know that you believe that the things happening are the fulfillment of Bible prophecy. If they appear to be interested, try to make an appointment with them to call and tell them more.

2. Distributing literature from house to house is a means of becoming acquainted with people, and inviting them to join a Bible study group or to permit Bible studies to be held in the home.

3. Visit the sick and do something to help them. It may be nothing more than cleaning up the house and making things more cheery, but such kindly interest will be appreciated and often opens the door for Bible studies. At church, look out for strangers, make them welcome and try to get their address, telling them that you would like to meet them again; but do not at this time say anything to them about taking Bible studies.

4. Be social and watch for opportunities to gain access to people. The Spirit of prophecy is very definite on this point. "To all who are working with Christ I would say, Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse."—"Gospel Workers," p. 193.

How to Visit

"Much depends upon the manner in which you meet those whom you visit. We should manifest cheerfulness in our work. You can take hold of the hand in such a way as at once to gain the confidence, or in a cold, unimpressive manner, as though you were an iceberg, and had no interest in the person. Such a manner, will repulse, and you will find no warmth of feeling. We should not act as though it were a condescension to come in contact with the poor. They are as good by nature as we, and we must talk to them as though we thought them so. We should clothe ourselves in plain, simple attire, so that none may be

needlessly embarrassed. The joy which comes into the homes of the poor is often very limited, and why not carry rays of light to shine in upon them and fill their hearts! What we need is the tender sympathy of Jesus; then we can win our way to the hardest heart."—"Gospel Workers," p. 395 (1893 edition).

Assignments for Home Study

Appoint one or two members of the class to prepare Bible studies on specified topics, and to come prepared to give the studies before the class at the next class period.

Read pages 27-32 in "How to Give Bible Readings," and pages 9-31 in "The Great Advent Movement."



The Bible Marking System

J. L. SHULER has worked out a very concise and helpful method of marking Bible texts in such a manner as to enable the teacher to follow a consecutive train of thought without the use of loose note papers. The mastery of this system would be a decided advantage to the lay Bible worker. A set of twenty-eight Bible studies with markings has been worked out to assist church members in giving Bible studies, and may be obtained through Book and Bible houses for twenty cents. Ask for "Helps to Bible Study," by J. L. Shuler. The study on the subject of "Angels" is given herewith, as a sample of the Bible Marking System, and the "Key" to the system explains just how it works.

ANGELS—Key Letter, A

1A Heb. 1:13, 14. Angels are ministering spirits sent forth by the Lord to minister to every person who trusts in the Lord and serves Him.

2A Gen. 3:24. Angels could not be the spirits of the departed righteous dead, because they were in existence before the first man died. Angels existed before Adam or this world was created. Job 38:3-7. Adam was made "a little lower than the angels." Ps. 8:4, 5.

3A Eze. 28:14, 15. Lucifer, one of the highest angels, was created. So with all the angels,—they were created beings, brought into existence by the Son of God before He made Adam and this world.

4A Eze. 10:12. Angels are not incorporeal phantoms, without form or parts, but are real beings with spiritual bodies. 1 Cor. 15:44. (See "Helps to Bible Study" for further elaboration.)

5A Rev. 5:11. There are far more angels in God's universe than there are people in this world. Heb. 12:22.

6A Matt. 18:10. Jesus speaks of "their angels," showing that every child of God has an angel assigned to take care of him. Thus the Scripture speaks of Peter's angel. Acts 12:15.

7A Ps. 91:11, 12. This angel has been given charge over you, to help you in your journey to heaven.

8A Ps. 34:7. When danger threatens, your attending angel will deliver you. Dan. 6:22.

There are two kinds of angels,—Christ's angels, which compose two thirds of the angels created, and Satan's angels, forming one third of those created. Every person is under control of either good or evil angels. When we obey God, there are twice as many angels on our side as those who are against us. 2 Kings 6:16.

9A Matt. 25:31. All these angels will come to the earth when Jesus appears. The angels are God's chariots (Ps. 68:17), and they will come with Christ at His second advent (Matt. 24:31; 2 Kings 2:11). Let us make sure that we live day by day in such a way as to be ready to board God's chariots at that great day and be carried up past the stars into God's great home.

Key to the Bible Marking System

1. "In this system, each subject has its own distinct key letters which stand for that subject. For example: SC stands for Second Coming of Christ; M for Millennium, etc.

2. "On the blank flyleaves at the beginning or at the back of your Bible, make a list of all the subjects as you mark them, giving the key letter which stands for the subject and the first Bible reference with which the lesson begins. For example: Write on the flyleaf, 'SC is Second Coming of Christ: Begin Heb. 9:28.' or 'M is Millennium: Begin John 5:28, 29.' Treat each subject in the same way, giving the key letters and the first text of each subject.

3. "Turn to the first reference of each subject and write in the margin near that the second reference. Then turn to the second reference and write in the margin the third reference. Continue this to the end of the texts on the subject. The marginal reference should be indicated as '2 SC John 14:1-3;' '3 SC Luke 24:36-43, 50, 51,' and so on until the last reference, when the notation 'end S. C.' is made.

4. "Each subject is to be marked in the same way. Mark only those references in the lesson which are numbered, and always put number of text and key letters in front of the text. Put texts in the margin as near the preceding reference as possible, so as to be able to pick them up quickly. The additional references given in each lesson as outlined, which are not numbered, are not to be marked in the Bible, but are for the teacher's personal study, as additional Biblical information and talking points."

Church Missionary Services

June 6

MISSIONARY TOPIC: Religious Liberty Literature.

TEXT: "Proclaim liberty throughout all the land unto all the inhabitants thereof." Lev. 25:10.

SUGGESTIONS: To Seventh-day Adventists there has been imparted a light which illuminates the last portion of the thirteenth chapter of Revelation; and we are made to understand that in the closing conflict of earth's history, religious persecution will be visited upon Sabbath observers. Repeated warning messages have come through the Spirit of prophecy, telling us that "in a little while we shall be unable to work with the freedom that we now enjoy. Terrible scenes are before us, and what we do we must do quickly." "We must give this message quickly, line upon line, precept upon precept. Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side."—*Testimonies*, Vol. IX, pp. 101, 126, 127.

And again our duty is clearly marked out in the following manner: "It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—*Id.*, Vol. V, p. 452. "The followers of Christ, as they approach the time of trouble, should make every exertion to place themselves in a proper light before

the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience."—*The Great Controversy*, p. 616.

Our General Conference president, Elder C. H. Watson, asks, "Why leave to our opponents the business of informing, or rather misinforming, the public regarding Seventh-day Adventists?" And then adds, "We ourselves should be giving the people the true answer."

The most effective means of placing ourselves "in a proper light before the people" is the circulation of the *Liberty* magazine. This attractive quarterly periodical makes friends wherever it goes. A very important part of church missionary endeavor is the placing of *Liberty* in the hands of lawyers and judges, and business and professional men. The missionary secretary in every church should make up a list and announce just how many subscriptions are needed to fully cover local classifications. The offering to be taken in the regular church services on June 6, is to be applied on subscriptions to the magazine and other religious liberty literature. Comparatively few of our church members can gain access to legislators and leaders in public life, but through a comparatively small investment of our means we can employ *Liberty* as our spokesman, and experience has demonstrated that its influence is very effective for good. Let us do our best to "give this message quickly, line upon line, precept upon precept."

HENRY F. BROWN.

June 13

MISSIONARY TOPIC: Vacation Opportunities.

TEXT: Ezekiel 34:6, 7.

SUGGESTIONS: The Lord's flock is scattered upon all the face of the earth, and as we go about from place to place, whether on business, on duty, or in pursuit of rest and recuperation, we should ever be on guard, as faithful shepherds, to search out those in need of spiritual help. Every person with whom we come in contact is a judgment-bound soul, and our paths may never cross again; therefore we are under solemn responsibility to improve every opportunity to direct the attention to things of eternal value. The Christian may find it necessary to heed the summons of the Master to "come ye . . . apart . . . and rest awhile," in order that nature may be given a chance to restore depleted energy; but there is never to be any "vacation" in soul-winning endeavor. "The true Christian works for God, not from impulse, but from principle; not for a day or a month, but during the entire life."—*Counsels to Teachers*, p. 518. "His commandment-keeping people are to stand constantly in readiness for service."—*Testimonies*, Vol. VIII, p. 247.

Before starting out on a vacation trip, it is well to gather up the accumulated copies of our periodicals and magazines and take them along to hand out to the attendants at the gasoline stations, to the grocer, the barber, the laundryman, and any other person with whom we come in contact, seeing in each a member of the Master's scattered flock. Literature should be left in tourist camps and hotels. We cannot foretell what may result from thus casting "bread upon the waters," but we are assured that results will become apparent in God's own time and way. Possibly our association with fellow travelers or those whose hospitality we share may open the door for Bible studies, and we should be prepared to point out, from the word of God, the meaning of the events occurring in the world,

SEVENTH-DAY ADVENTISTS place particular emphasis upon the subject of religious liberty, for we believe that it is of great importance. Freedom of conscience is vital to good religion. When religious liberty goes, civil liberty departs also. Have the passing years proved that this message on soul liberty is timely? The answer is painfully evident in the events occurring in this year of 1936.—*F. D. Nichol*.

and to proclaim the third angel's message with no uncertain sound. Let the young people and the children realize their vacation privileges to supply their new acquaintances with copies of their well-loved papers, the *Instructor* and *Little Friend*.

Careful record should be made of names and addresses of interested people met, and early provision made for supplying *Present Truth* to them to the extent of at least a year's subscription. Soul-winning vacations are both pleasant and profitable, and yield eternal results. C. E. LAMBETH.

June 20

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: Isaiah 52:7.

SUGGESTIONS: "Is every Seventh-day Adventist a book agent?" asked a lady when a colporteur called at her home. "Why do you ask the question?" replied the colporteur, somewhat surprised by the remark. "Well," she said, "your people are the only persons coming to my door year after year, selling religious publications, and I have about concluded that every Seventh-day Adventist must be a book agent."

What would happen if each member of this denomination were publishing abroad the good tidings of a soon-coming Saviour, publishing peace in a warring world, publishing salvation offered full and free to all bound by the chains of sin. And Seventh-day Adventists, should be doing just that very thing. Every Seventh-day Adventist home should be a publishing house—stocked with truth-filled literature constantly drawn upon for supplying the passing throngs. Like Israel of old, we are located at the crossroads. To this people have been committed the oracles of God, and we are debtors to the world around us. Our literature facilities for spreading the truth are second to none, but success depends largely on how fully the truths we represent are interwoven in our lives. A story is told of an anxious child waiting for the colporteur to deliver her book, who, upon seeing the man approaching, cried out, "O mother, here comes the man with the Jesus book!" As we go about the affairs of daily life we are publishing, either for or against the gospel of the Lord Jesus Christ, through scattering the printed page

and by the testimony of our lives; for we are called to be "epistles, . . . known and read of all men." Let us encourage one another by relating the experiences which have recently come to us in connection with the Master's business. E. M. OBERG.

June 27

MISSIONARY TOPIC: Conservation of Food Supplies.

TEXT: John 6:12.

SUGGESTIONS: It was the Saviour who instructed the disciples to "gather up the fragments that remain, that nothing be lost." He had just provided for the hungry multitude by working a miracle in increasing the small supply of food in hand, and He could just as easily have provided for all future wants in the same way. But Jesus here taught a lesson in thrift and forethought which stands as a guide to the Christian in all temporal affairs. The poor and the hungry are ever with us, and the sacred duty devolves upon the remnant church to feed the hungry and clothe the naked, as is so plainly enjoined in the fifty-eighth chapter of Isaiah. The members of our church Dorcas societies are doing a wonderful work in gathering up clothing, mending and distributing it, and are also canning fruit and vegetables for filling up the shelves of their "emergency relief cupboards." But just now the entire church should unite in a great effort for the conservation of food supplies, to be used by welfare and Dorcas societies later on in the sea-

son. There is a vast waste going on in nearly every rich farming district, because of fruit and vegetables left to decay; and particularly applicable to us at this time is the admonition to "gather up the fragments that remain, that nothing be lost." The farmers are glad to have this surplus gathered up and used for the needy people of the community. The Boise (Idaho) Welfare Society has furnished a concrete example of the possibilities along these lines.

Located in the center of a rich farming and fruit district, and having a number of members really interested in this work, the church united in gathering prunes, potatoes, onions, and all available foodstuffs. They dried the prunes. A storehouse was obtained free of rental, and a splendid work has been done with little or no expense save the work involved. There are great possibilities in every church. Fruits and vegetables that are not marketed readily can be secured for the needy. Many of our people located on farms can furnish these things that would be completely lost otherwise. Little or no money is involved, but there must be a willingness to cooperate by rendering real service in gathering up supplies which would otherwise be a complete loss, and in using them to bless the lives of those in need. Let every church take steps to "gather up" what remains in field and orchard, and make it available for human need.

H. S. HANSON.

Query Corner

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

Should missionary reports be gathered every Sabbath? If so, when should they be taken up?

One of the primary objectives of the denomination is to have "every member a working member, and every worker reporting." A generous majority of our churches in North America conduct the fifteen-minute church missionary service, and use the class-band form of organization. The reports are gathered in the class bands during the missionary service where this plan is followed. In churches that do not as yet observe the fifteen-minute service the reports should be

taken up at the time of receiving the offering during the regular service. In many churches the individual blank No. 1 is placed in handy little pockets on the back of the pews, and the members are asked to fill out one, covering the missionary work of the previous week, and place it on the plate when the offering is taken. In other churches the church missionary secretary or assistant hands blanks to the members as they enter the church. After filling in their missionary report they place the blanks on the offering plate. The deacons turn them over to the missionary secretary.

News From Soul Winners

How One Book Changed a Woman's Life

AN elderly sister, a home missionary worker, told at the Queensland (Australia) camp meeting how a copy of "Christ's Object Lessons" had wrought a decided change in a Catholic woman's life.

First of all, however, let me pass on a hint to home missionary workers. Our Queensland sister has found how to create an opening for a little longer talk when the lady of the house is inclined to refuse all conversation at the door. She says: "Would you kindly give me a drink of water?" I ask; and, as at the well of Samaria, this asking of a favor often opens the way for further conversation."

"Don't come up those steps," one woman said to our sister; "I have a better book than yours."

Our sister meanwhile was up the steps.

"I told you not to come up."

"But would you kindly give me a cup of water?"

Of course, the glass of water came. And just as our sister was about to return the empty glass, she said, "Would you tell me the name of your good book? I am interested in good books."

"It is a book called 'Christ's Object Lessons,' said the lady. My husband bought it of a girl who called. He is Protestant. I am Catholic. He said it was such a pretty book he would lay it away, and when our Mary was a little older we would give it to her. He told me not to touch it, so it would be new for Mary when he gave it to her. Well, I was curious; and one day I took it out of the drawer and enjoyed reading it. Then I often looked at it. Once, when reading, I was interrupted, and forgot that I had left the book on the table. My husband came home and found it. 'What is this?' he said. 'I told you we were to keep this book new and untouched for Mary.'

"Well, husband, I was curious, and I have been reading it," I said.

"How long have you been reading it?" he asked.

"Since the second day after you bought it."

"Well, now that you have used it, you keep it," he said. "Let this copy be your own, and we will get another book for Mary. I am glad to have you read it; for since you have been reading it, I must say you have been a better woman, a better wife, and a better mother."

So the bringing of the cup of water, opened the way for the telling of the interesting story. When the Catholic lady learned that our sister was selling the same kind of books, she said: "You can refer all the neighbors to me, and tell them how much I treasure this book I have."

Think what thousands of our books are doing in the homes of people over the world. They are preparing hearts for that time when the closing latter rain will impel readers to come out for God and truth. Our Queensland sister, elderly, and regretting she cannot walk as she once did, is an enthusiastic home missionary worker.

W. A. SPICER.

A Great Awakening in Poland Through Literature Work

A SHOEMAKER in Poland was a zealous student of the Bible, and while reading it, discovered that God had

appointed the seventh day, namely, Saturday, to be kept as the holy rest day. The shoemaker began to keep the Sabbath and continued to study the Bible. The prophecies were difficult for him to understand, and while he was thinking about them, a colporteur came to his shop and approached him with the book, "Our Day in the Light of Prophecy," by W. A. Spicer. The shoemaker was delighted to find a book that explained the prophecies, and purchased it. He told his friends and neighbors, and also those who came to his shop, about his new-found truth. He learned from a stranger that there were people keeping the Sabbath not far from his town. So he went to find these people, and later he wrote a letter to the president of the conference, asking that some one be sent to visit him. Word came that a worker would come on a certain day.

The shoemaker was very happy, and went about gathering the people who were interested in the truth. He met with great opposition from the Roman Catholic Church, yet he was able to gather two hundred people who were willing to suffer persecution for their faith. As the two hundred men were waiting for our worker (the missionary, as they described him), about one thousand Catholics came along the street to oppose them. It seemed providential that our worker did not appear that day. The shoemaker was not dismayed, but turned to his flock of two hundred, and said that he could think of only one reason why the missionary did not come, and that was because they still had many pictures and idols in their homes. The people then went to their homes, gathered their pictures and idols, and burned them in the center of the town. It is said that a very sick person, who had been given up by the doctors to die, asked his friends to carry out the pictures and idols from his house to be burned. As soon as he had done this and placed his faith in God, he became well again. Our worker (the missionary) came immediately after the burning of the pictures and idols, and found a very fruitful field for his labors.

Many of the people whose attention had been directed to the truth by the shoemaker, have already been baptized and have joined the church.

J. J. STRAHLE.

Faith's Sure Reward

"LAUNCH out into the deep, and let
Your nets down to the sea."
It was the Master speaking, by
The morning Galilee.
"Lord, we have toiled all night," they
said,
"And not one fish have we;
Yet at Thy word, O Lord, will we
Return unto the sea."
They turned their boats, and then
began
Again their nets to take—
And they were filled, and filled again,
Till they began to break!

"Pray ye," the Master says today,
"Pray for the souls of men.
Pray that their steps may, turned he
Back to the Way again."
"Lord, we had prayed so oft," we said,
"And no results saw we,
That we became disheartened, and
We've prayed less faithfully.
Yet at Thy word, our souls, retouched
Afresh with living fire,
Would turn, encouraged, back to
prayer—
And souls shall be our hire!"

—E. M. Clarkson.

The Reading Rack's Soliloquy

"I MUST admit those Seventh-day Adventists are a busy people!" exclaimed a well-worn, dull (for lack of paint), and dusty reading rack. "I seldom have a chance to be lonesome, as so many friends are always with me. There is the *Youth's Instructor*, so bright and cheery; the *Present Truth*, in new style of dress, with many illustrative embellishments; *Liberty, Life and Health*, and all the lesser members of the literature family, known as tracts and pamphlets. These friends are always welcome, and they afford me opportunity to scatter sunshine. You should see the smiles on the faces of old and young as they take one or two paper friends from my bosom. Occasionally, though, some one grabs my friends with a careless jerk, but I know they'll soon win their hearts."

"But look who is coming this way! A fine young man—with a brush in his hand! Oh, he is wiping the dust off me! Ouch! Sandpaper! Now,—that feels better! A nice fresh coat of spring green! See how the folk here in the depot are watching me!"

"Well, as he has gone away, let me tell you about an experience that will prove to you that we are actually doing missionary work."

"*Present Truth* No. 42 was the last paper friend I had one bright Sabbath morning, and I was almost afraid people would not notice me that day, but fortunately some one did, as I will tell you:

"A man, old, wrinkled, and gray-haired, came in the depot, carrying what seemed to be a very heavy grip. I understood he had quite a while to wait; and as he sat nibbling on a couple of hard sandwiches, he seemed so very tired and lonely. I was only wishing he would notice me! And hardly before I could wish again, he looked right toward me. He took my friend in hand, and was soon so interested that he seemed to fairly jump when the stationmaster called his train.

"Well, only one month passed, when, one lovely day, in walked my old friend. He seemed more spry, and there was a new ray of sunshine in his eye. He seemed so happy. He did not forget me. He walked up to me and put my friend No. 42 back in my bosom, exchanging it for a full

half dozen others, and mumbled something about 'truth.'

"When No. 42 and I put our notes together, it was interesting. No. 42 said she had been read over and over again and parts actually copied! He had been vacationing in the country for his health, but No. 42 had heard him say he was going to follow this up.

"So you see what good we do if we are only put in use.

"I do believe that new coat of paint is dry. Strange the many new things this modern age invents. Paint that dries in such a short time! And look! Here comes another group of my friends, and they surely seem pleased with my improved appearance. Each of my paper and magazine friends brings tidings of good cheer for all the human family, and they desire to make direct connections in every community. Will you invite them and give them a cordial welcome to a large share in reading rack space?"

The plea of the cheery reading rack touched a responsive chord in my heart, and I hurried away positive that we should join the ranks of other cities, and put well-filled reading racks where the traveling public can benefit.

MRS. OMAN JOHNSON.

What a Tract and a Hymnal Can Do

IN one of our churches in Buenos Aires, Elder Pedro Brouchy, president of the Buenos Aires Conference, told the following interesting incident during a home missionary meeting. The story illustrates vividly what God can do through a bit of missionary effort—it may be a tract sent to some unknown person, a hymnal given, or a booklet lent. God cares for the seed sown. Brother Brouchy said: "One of our sisters of the Chaco sent a hymnal and a tract to a person whom she did not know. This lady, on receiving and reading this literature, became interested and ordered a Bible and some time later wrote to the Book and Bible House requesting a visit and studies by a worker. When the missionary arrived, he found that God's word had done its work, because, not only the lady was anxious to learn more about the truth, but also a number of others desired to

hear. The neighbors and interested people were invited to gather night after night to study the truth in an improvised series of open-air meetings, because no place could be found large enough for the occasion. Among the listeners was the lady who owned not only the Bible but also an image called 'Santa Lucia,' which had been venerated for generations. From far and near, many people came to offer their prayers and make their vows to this image. This idol was kept richly dressed and adorned, and the large candles were kept burning continuously on its altar by the owner. As time went on and the lady continued to study the Bible and attend the lectures, she began to neglect the worship she had been giving the idol. Finally the time came when her conscience must make the final decision. On one side was the venerated saint long worshiped by her ancestors, and even by herself, ever since childhood,—the image which was believed to be divinity materialized. And on the other hand was the new-found truth of the third angel, which had found a place in her heart. It became evident that both things could not remain together. While the fiercest of battles in this lady's own mind and heart was going on, she prayed for some evidence of the right way. As had been her custom through the years, she lighted the candles before the image, and for some unknown cause one of the candles wilted and leaned toward the decorations of the altar, catching fire to altar and idol. The fire was discovered, and after a brief battle the miracle-working image was rescued, clothless and badly burned."

This experience caused the lady to lose her faith in the idol, and definitely to accept the truth and be baptized.

J. L. BROWN.

The Work Demands Haste

THE days are passing quickly, scarcely here
Ere they are gone, and consummate the year.
"This generation" soon must pass. Our Lord
Must soon return, the prophecies record;
But still on every side much work we see
As yet undone. We must more active be.
No time for Christ's coworkers now to waste;
The work demands all energy and haste.

Missionary Volunteer Department

Officers' Notes

The Place of the M. V. Society in the Church

THE church that fails to plan for its young people fails to sense the very purpose of its existence. Such a church is spiritless, lifeless, dead. On the other hand, the church that takes a vital interest in its children and youth—plans for their spiritual, social, and recreational needs—is generally one of warmth; and prosperity is seen in every department. The church needs the young people, with their youthful life and buoyancy. The young people need the church, with its sane counsel, wise direction, and necessary protection.

One of the avenues by which and through which the church can contact its young people and harness and direct their youthful energies, is the Missionary Volunteer Society. The society indeed is only a department of the church, but it is a very important one, adapted especially to work for young people. It should contribute to the prosperity of the church. It is the young people to whom the church looks for most of its recruits. The young people's society truly is a strong ally for good in the church. "It is the purpose of the Missionary Volunteer Society to justify its existence as a department by deepening the spirituality of the church, by adding to its membership, and by increasing its missionary activity in the community."—*Missionary Volunteers and Their Work*, pp. 72, 73.

The society must have the same twofold objective that the church has: First, to save the youth; and second, to train them in service. In this it must cooperate with the church as a whole, as well as with every other department in the church. The society leadership must never lose sight of the fact that all departments of the church are intimately related. One cannot succeed if another fails. They all are to work for the same purpose, each one filling a special place. But they cannot attain this purpose fully unless they join hands, unless harmony prevails in every undertaking.

The Missionary Volunteer Society should come to the aid of the Sabbath School Department, supplying earnest, enthusiastic workers. How much the society members can do to bring life to the Sabbath school and to help in time of emergency!

Cooperate with the church organization. The society should be ever ready to lead the young people in any project undertaken by the church. I refer to distributing gospel literature, or serving in a Christian way those who are in need. Think of the possibilities of the various society bands in their many phases of Christian activity! These bands should always remember that they are a part of the great whole, the church.

D. A. OCHS.

The Ideal M. V. Society Should—

1. REVEAL the love of Christ in a way that will arrest and attract interest.
2. Supply its members with a wholesome outlook on life.
3. Inform its members of (a) the great fundamental beliefs of Seventh-day Adventists; (b) the tremendous good the message of Christ can do in a sin-ridden world; (c) the consequent missionary program of the denomination, commanding the *whole* talent of the *whole* church.
4. Train the capabilities of the young people for accomplishing the work of the message.
5. Develop the spiritual perception and general spiritual reaction of the membership into a frank, unemotional, unradical, sincere, intense performance.

If these first five are normally successful, there will follow:

6. Inspiration to go and do the heaven-appointed tasks of the message.
7. Salvation of the young people coming under the influence of the Young People's Missionary Volunteer Society.

TOM LITTLE.



It Stops Drifting

WHAT happens to the Junior when he goes to the Junior training camp? He stops drifting with startling abruptness. He is in a new world of adventure—under discipline.

When the Junior finds his standing in a group of his own age, he proceeds to direct and test his attributes in their relation to life. When he realizes certain essential qualities are lacking, he endeavors to obtain these qualities necessary for success and happiness in his group. On the other hand, he modifies or eradicates those undesirable characteristics which injure his chance with his fellows. In other words, the art of self-direction and living in harmony with others is not only taught, but is actually learned by the Juniors in camp by practical living.

School is a training ground for mental progress. The Junior training camp is life's laboratory for producing men and women who have sensed in themselves dynamic powers which, by the grace of God, they can control and direct wisely. The value of such opportunity and environment for growing boys and girls is beyond question. It may mean salvation, success, a chance for leadership, and well-being in this changing world.

There comes a time in the life of every Junior when this experience is essential, when it can no longer be put off with safety. We cannot defer the physical, mental, or spiritual development of growing boys and girls.

This is the year when the Juniors of your church need what a good camp offers, and if that need is disregarded, these Juniors may drift on through life not quite the successful and happy beings they might have been. The church cannot afford to withhold the opportunity until better times. Sacrifice to give the Juniors the chance this year to make a start in self-conquest on the way to service and spiritual life. No more costly gift from the church or parents in later life can make up for the need denied now.

C. LESTER BOND.

Temperance Rallies

JUST think of the thousands of automobile accidents and deaths—to say nothing of the sorrow, heartaches, and poverty—which drunkenness brings into every community, yours not excluded. The liquor question vitally affects every man, woman, and child in every locality. Is it any wonder that wherever our Missionary Volunteers hold temperance rallies, they have interested listeners?

This month brings to a close the first half of the year. How do your records stand?

Why not plan now to put on interesting and instructive temperance rallies in your community? Your Missionary Volunteer Society can do it. Of course you want to obtain all the information possible along this line. Call on your local conference Missionary Volunteer secretary to help you in obtaining material necessary and in laying plans for such rallies. Your local conference religious liberty secretary and the General Conference Religious Liberty Department will be pleased to send you ample material on temperance. Obtain from the Review and Herald Publishing Association, Takoma Park, Washington, D.C., the following three booklets: "Temperance Flashlights," 25 cents; "Wet or Dry?" by F. D. Nichol 25 cents; "The Shadow of the Bottle," 25 cents.

Have you seen the new projectors and the reels, or strips of film? These pictures, which are being used by our young people during temperance rallies, cover every phase of the liquor problem. You may obtain them from L. A. Hansen, purchasing agent for the General Conference, Takoma Park, Washington, D.C., the projector for as low as \$10, and the films, with sixty pictures, for \$4. See your Missionary Volunteer secretary about these. Do not fail to put on temperance rallies in your community.

D. A. OCHS.

Youth's Gatherings

YOUTH'S gatherings—conventions, conferences, institutes—have their place in this denominational program. In order to plan, launch, and conduct such large meetings successfully, the conference leadership must have your hearty, intelligent cooperation. They depend upon you to carry out all conference plans.

See to it that your young people attend. Urge them to save or to earn the means necessary. This may be done by selling magazines—*Watchman*, *Life and Health*, and *Health*—or some of our denominational books. Cooperate with the conference secretary in his plans for transportation and supervision of your young people, both going and coming. While at the gathering, be ever ready to assist in all plans to safeguard the youth. Remember that, to a great degree, you are responsible for the young people from your church.

The success of the youth's gathering depends largely upon your attitude.

D. A. OCHS.

ECONOMY is not always doing without things. It is making them do the best they can.—*Mary Lyon*.

HUNDREDS would never have known want if they had not first known waste.—*Spurgeon*.

A Loyal Companion

"THIS is the sort of journey I never thought to go," wrote Will Carleton in his memorable "Over the Hill to the Poorhouse." These are soul-stirring words, pungent with grief and despair, yet the failure of others to bring to our hearts proper solace and comfort in need, can never strike the deepest tones of sadness and regret. To fail within oneself is to drink the dregs of the cup of anguish.

The early years of life are the decisive years. Filled as they are with reckless hope and self-confidence, the eyes are often blinded to the dangers of the way. One does not, as a rule set out deliberately to destroy life's highest ideals or willfully to take the wrong road. But when one is young it is easy to plunge heedlessly along, with little thought of the consequences, until, too late, it is discovered that the way has led to shame and loss—the sort of journey one never thought to go.

Understanding, sympathetic, Christian companionship is the greatest source of security a young man or a young woman can have. This is to be found not alone in one's associates, important as they are. Good reading plays an almost equal, if not equal, role. It is this sort of never-failing help that the *Youth's Instructor* is giving to youth today. There is hardly a problem of life which has not been solved for thousands of young people who have faithfully read its pages and cherished its fellowship. Constantly abreast of the times, it is today, as it has been through the years, a paper which understands and knows how to help young people to enjoy life, and yet escape the anguish of ever having to confess with shame in the future, "This is the sort of journey I never thought to go."

These extracts from letters are only samples of thousands bearing witness to the friendly helpfulness of the *Youth's Instructor*:

"After reading it I am determined to be a Christian."

"The help it has been to me is immeasurable."

"The many good articles, I feel, have drawn me closer to my Saviour."

"It has prepared me to meet many of the problems which come to me in high school, since it is not my privilege to attend a Seventh-day Adventist academy."

"I have never finished reading a number of the *Instructor* but that I felt I had found a real inspiration to develop a more Christlike character, and to be a more worth-while individual."

"I want you to know that one young woman has seen life clearer because of what she has read in its pages."

Missionary Volunteer leader, have you made sure that every young person in your church has access to this paper?

W. P. ELLIOTT.

Receiving the Offering

RECEIVING the offering, though it requires but a few minutes, should be made an interesting and important part of the service. While the organ or piano is played softly, let those appointed go to the front of the room and receive the offering plates. The leader and those assisting him in leading the meeting, place their offerings on the plate first. After the offering is gathered from the congregation, it should be brought forward, the ushers standing while the leader offers a prayer of thanks.

Just before the offertory, it is impressive to have the congregation repeat a short gem from the Spirit of prophecy. A gem may be memorized, and repeated each Sabbath for one month. Then let another be learned. The following are suggested:

"The recording angel makes a faithful record of every offering dedicated to God, and put into the treasury."—*"Testimonies," Vol. II, pp. 518, 519.*

"If there was ever a time when sacrifices should be made, it is now. Those who have money should understand that now is the time to use it for God."—*Id., Vol. VI, p. 450.*

"Every man, woman, and youth may become a treasurer for the Lord."—*Id., Vol. III, p. 339.*

"The very best manner in which to give expression to our love for our Redeemer, is to make offerings to bring souls to the knowledge of the truth."—*Id., p. 413.*

MINNIE E. DAUPHINEE.

THE mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community.—*"Messages to Young People," p. 328.*

Dig channels for the stream of love
Where it may broadly run,
For love hath overflowing streams
To fill them every one.

But if at any time you fall
Such channels to provide,
The very fount of love itself
Will soon be parched and dried.

For you must share if you would have
This good thing from above;
Falling to share, you fall to have;
Such is the law of love.

—*Henry Alford.*

"EXPERIENCE is worthless unless you use your head and learn from it."

Is a leaders' camp to be held in your conference this summer?—

Senior M. V. Meetings

"God Is Love"

(Program for June 6)

BY H. K. HALLADAY

OPENING SONG: "Count Your Mercies," No. 524 in "Christ in Song."
DEVOTIONAL READING: "Steps to Christ," chapter 1.

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERING.

SPECIAL MUSIC: Duet, "Nailed to the Cross," No. 6 in "Christ in Song."

BIBLE STUDY: "God's Love Revealed."

RECITATION: "There's a Wideness in God's Mercy."

TALK: "Love Never Faileth."

TALK: "God's Love Reproves."

SYMPOSIUM: "Expressing God's Love."

SONG: "I Will Sing of Jesus' Love," No. 194 in "Christ in Song;" or "Since the Fullness of His Love Came In," No. 180 in "Gospel in Song."

BENEDICTION.

God's Love Revealed

1. WHAT is God declared to be? 1 John 4:16.

2. How great is God's love? John 3:16.

3. How often is it manifested? Lam. 3:22, 23.

4. Who receive His love? Matt. 5:45.

5. Into what relationship does God's love bring us? 1 John 3:1.

6. What should God's love cause us to do? 1 John 4:11.

7. With what measure of love should we serve others? 1 John 3:16.

8. God's love leads Him to punish at times. Heb. 12:6.

9. What may we expect in view of God's great love? Rom. 8:32.

10. What will His love cause the redeemed to do? Rev. 1:5, 6.

There's a Wideness in God's Mercy

THERE'S a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

* * * * *
For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

* * * * *
If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

—Frederick W. Faber.

"Love Never Faileth"

WHEN Romney, the great English artist, was young, he fell violently in love with a young lady of the north of England, and they were married. But his real passion was his work. One day he heard that Sir Joshua Reynolds had said that it was a pity that Romney had married, as he had the talents for greatness as a painter, and he would not get very far if he was burdened with a wife. Straightway Romney left his young wife and came down to London. His work was his one passion now. He made good! Portraits of the first people of the land came from his brush, landscapes that in this day are worth many, many thousands. He was a lion in London for a time. Then he grew old and ill, and gathering his effects together, he went back to his wife in the north. She took him in and nursed him tenderly till he was laid away. And some one has rightfully said that the spirit manifested by that wife was worth more than all the pictures that Romney ever produced. We treat Jesus that way. We forsake Him, and then plan to get back and die in His arms. But He never forsakes us, but loves us and abides with us through all our years.—*Aquila Webb.*

God's Love Reproves

THE Scriptures teach that "God is love." 1 John 4:8. We naturally think of the attribute of love as being of a nature that always gives the best it has. Love to the general mind conveys the affection and good thoughts that one has toward another. But there is the opposite side of God's love that we do not think of so often. It is the reproving or correcting side of God's love.

When one is chastened and scourged, it is not because God hates him, but because He loves him. Paul tells us, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6.

If in our joy we are headed in the wrong direction, God may see fit to halt us and direct us another way.

While Paul, with the authority of the Jewish Sanhedrin, was on his way to carry out what seemed to him a just and righteous cause, he was halted in a very bitter manner. It was bitter because he always carried the marks of it in afterlife. His eyes were affected by the great light manifested. But if Paul had not been stopped, he would have marched on to his own ruin and that of others.

It was a terrible calamity to the children of Israel to be carried captive to the land of Babylon. How they grieved and suffered; but they never realized in it all that it was God's love that brought them into straitened places. If He had allowed them to go on without halting them, His plan for the spreading of the gospel to other nations would never have been carried out.

Another thing that needed to be done was to prepare for the first advent of Christ. He knew His own people needed to have their eyes turned from self in order to see something else. Even in this experience many never accepted Him. They could see only the dark, trying experiences, which eclipsed the blessings He had in store.

Through the losing of their sight, men have been drawn to the Saviour. Some cannot walk, some cannot talk; but many find that if they had been able to do this, they might have lost their souls.

So, if we are scourged and pressed by illness or misfortune, we must remember that it is not because God does not love us. Some one has said that the sweetest-smelling rose is the crushed one.

Expressing God's Love

1. "THE happiness of love is in action; its test is what one is willing to do for others."—*Lew Wallace.*

2. "No bacillus has been discovered that can survive the sunlight. No evil can survive the sunlight of the love of God aglow in the heart of man."

3. "Love defeats bad situations. God's love absorbs a bad man. That is its peculiar power."

4. "His love makes everything worth while."

5. "Henry George and Cardinal Manning were one time talking together. Said the Cardinal, 'I love men because they love God.' 'And I,' answered the great economist, 'love God because He loves men.' Both of them were right. It works either way."

—Urge all Seniors who are interested in leadership of Juniors to attend.

Temperance

(Program for June 13)

BY M. EUGENE EVANS

SONG SERVICE.

OPENING HYMN: No. 508 in "Christ in Song."

PRAYER, SECRETARY'S REPORT, MISSIONARY REPORTS.

SPECIAL MUSIC.

SCRIPTURE STUDY. Relate the story of Daniel and his companions as told in Daniel 1.

SYMPOSIUM: "The Importance of Temperance."

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

READING: "Moderate Drinking."

TALK: "Why These Things Are Harmful."

RECITATION: "His Temple."

STORY: "Life of the Party."

TEMPERANCE PLEDGE. Obtain signers to the temperance pledge.

SONG: "Yield Not to Temptation," No. 66 in "Christ in Song."

Note to Leaders

Today's program is not to be given for mere entertainment. It should stress the value of temperance from the spiritual standpoint.

The Importance of Temperance

1. WHAT is meant by temperance?

"Being moderate in action, speech, habits, etc.; self-control. The principle and practice of not using alcoholic drinks at all."—*Thornthwaite's Century Junior Dictionary*, 1935.

2. What does true temperance teach us to do? 1 Cor. 10:31.

"True temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful."—*Patriarchs and Prophets*, p. 562.

3. Where in Christian growth and experience is temperance placed by the apostle Peter? 2 Peter 1:5-7.

Patience is one of the characteristics of the remnant people. Rev. 14:12.

"It is impossible for an intemperate man to be a patient man."—*Testimonies*, Vol. II, p. 95.

4. How is temperance essential in the work of preparation for Christ's second coming? 1 Cor. 9:24, 25.

"All who would perfect holiness in the fear of God, must learn the lessons of temperance and self-control. . . . This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practice the sacred truths of God's word. For this reason temperance finds its place in the work of preparation for Christ's second coming."—*The Desire of Ages*, p. 101.

5. What sin did Nadab and Abihu commit? Lev. 10:1, 2.

"Nadab and Abihu would never have committed that fatal sin, had they not first become partially in-

toxicated by the free use of wine. . . . Their minds became confused, and their moral perceptions dulled, so that they could not discern the difference between the sacred and the common. . . . The use of spirituous liquors has the effect to weaken the body, confuse the mind, and debase the morals. It prevents men from realizing the sacredness of holy things or the binding force of God's requirements."—*Patriarchs and Prophets*, pp. 361, 362.

6. What marked the beginning of Daniel's great success at Babylon? Dan. 1:8.

"They [Daniel and his three companions] were acquainted with the history of Nadab and Abihu, the record of whose intemperance and its results had been preserved in the parchments of the Pentateuch; and they knew that their own physical and mental power would be injuriously affected by the use of wine. . . .

"He [Daniel] purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.' And in this resolve he was supported by his three companions.

"In reaching this decision . . . they did not choose to be singular, but they would be so rather than dishonor God. Should they compromise with wrong in this instance by yielding to the pressure of circumstances, their departure from principle would weaken their sense of right and their abhorrence of wrong. The first wrong step would lead to others, until, their connection with Heaven severed, they would be swept away by temptation."—*Patriarchs and Prophets*, pp. 482, 483.

7. What kind of men are needed at the present hour?

"Through the fidelity to the principles of temperance shown by the Hebrew youth, God is speaking to the youth of today. There is need of men who, like Daniel, will do and dare for the cause of right. Pure hearts, strong hands, fearless courage, are needed; for the warfare between vice and virtue calls for ceaseless vigilance."—*Patriarchs and Prophets*, p. 488. (Read 2 Peter 2:9, 11, 12 and 1 Kings 2:2, 3.)

8. What crisis are we facing at the present hour?

"The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to

stay the work of destruction? As yet the contest has hardly begun."—*The Ministry of Healing*, p. 346.

9. Who should be the ones to answer this call to action? 1 Tim. 4:12.

"Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."—*Education*, p. 262.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin!"—*Education*, p. 271.

* After the reading of the passage in answer to this question, some of the latest facts available might be presented, showing what the conditions really are as a result of intemperance.

Why These Things Are Harmful

ALCOHOL.—"Alcohol is a poison; so is strychnine, so is arsenic, so is opium. It ranks with these agents."—*Dr. Sir Andrew*.

"Alcohol will kill anything alive, and preserve anything that's dead. Alcohol is a narcotic poison. Six ounces of grain alcohol will kill any man."—*Dr. Phillip M. Lovell, Los Angeles, California*.

BEER.—"Beer is the most harmful of alcoholic drinks. Thousands become stupid and brutalized by beer. Moderate use of alcoholic drinks is useless, and in a high degree harmful."—*Dr. E. von Bunge, in address before Basel University, Switzerland*.

"Beer drinkers are peculiarly liable to die of pneumonia. Their vital power, their power of resistance, is so lowered that they are liable to drop off from any form of acute disease, such as fevers, pneumonia, etc. As a rule, when a beer drinker takes the pneumonia, he dies."—*Dr. W. T. Ridenour, in the Civio Bulletin*.

CIGARETTES.—"The cigarette is the most dangerous form in which tobacco is used, because of certain poisons that are found therein in addition to the nicotine and carbon monoxide. One of these is acrolein, a member of the dangerous aldehyde family. . . . It has a violent action on the nerve centers, producing degeneration of the cells of the brain."—*Dr. D. H. Kress*.

CIDER, COFFEE, TEA.—"Intoxication is just as really produced by wine, beer, and cider, as by stronger drinks. The use of these drinks awakens the taste for those that are stronger." "The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco."—*The Ministry of Healing*, pp. 332, 335.



Temperance pledge cards, M. V. Pledge 4, price, 60 cents a hundred,—

TOBACCO HABIT.—"Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution; it is all the more dangerous because its effects are slow, and at first hardly perceptible. It excites and then paralyzes the nerves. It weakens and clouds the brain. Often it affects the nerves in a more powerful manner than does intoxicating drink. . . . Its use excites a thirst for strong drink, and in many cases lays the foundation for the liquor habit."—*The Ministry of Healing*, pp. 327, 328.

WINE AND WHISKY.—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Prov. 23:29, 30.

His Temple

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.

He says that it is His temple;
Kept holy and clean it must be;
He left us this word in the Bible;
I'm sure it was written for me.

So daily in true consecration
I bow at His feet, and I pray
That I may but realize His watchcare
O'er all 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 these 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.
—Author Unknown.

Moderate Drinking

ALCOHOL has its poisonous effect on many organs of the body. Among them are the heart, the liver, the kidneys, the stomach, and the central nervous system. One of the most interesting and evident effects of even a small dose of alcohol is on the nervous system.

To understand what happens in the nervous system, it will be necessary to consider briefly its anatomical structure. It can best be compared to the telephone system of the United States. There are enormous numbers of nerve cells scattered throughout the body, which communicate with each other over long, fine nerve fibers. The adult human body has in it more of these individual nerve-cell tele-

phone instruments than there are people in the entire world.

The functioning of this nerve-cell system also resembles somewhat the telephone system. One can pick up his receiver in his own home, and within a very few minutes be in conversational contact with his friend one thousand, two thousand, or three thousand miles away. There is not a single wire stretching from his instrument to his friend's house. Instead, there is a relay across the continent of a series of lines made continuous for the moment by "plugging in." This contact is easily broken the moment the conversation is over.

The nerve cells are related to each other in a similar fashion. The end of each nerve fiber, resembling a small hand, comes in contact with a similar hand on the next nerve fiber. When a person goes to sleep at night, the little hand contacts are broken, and the person gradually loses consciousness because of the broken paths of nerve transmission. This is normal, but is instantly changed when the person awakens.

The effect of a drink of alcohol is to cause the retraction of many of these little hands, thus breaking the full integrity of the incoming paths; the intercommunicating paths within the brain, which are for the purpose of weighing the information brought in and arriving at a decision as to what response is to be given; and the outgoing paths which must carry the commands to the eyes, the tongue, and the various muscles of the body. The alcohol-poisoned nervous system resembles a State-wide telephone system disrupted by a flood or a tornado, with lines down and connections broken. The result is that the person is not truly informed of all that is going on around him. He has lost the ability properly to weigh even the partial information he receives, and the commands to his own body to act are not delivered in full.

The man with a drink, therefore, is like the general in command of a wide-flung battle front. It is inconceivable that the general should call his staff together at night, and having received reports from forty-five of his fifty lookout stations, should proceed to enter into counsel and plan tomorrow's campaign. Any one knows that the general would realize that the five stations from which he

has not heard are far more important than the forty-five which have already reported. He would not dare to issue orders until he had received information from the very last outpost, even at the expense of a series of runners or spies. If the general should foolishly act on the partial information received and should send out his orders, it is obvious that the five stations which failed to report would also fail to receive his message. The result would be that at the zero hour those five sectors, maybe the key positions, would fail to respond and coordinate with the rest of the army. The whole plan might be erroneous and generally disastrous.

This picture is not that of a man who is obviously drunk, but is the exact fact of a man with a social drink, one cocktail, or a single highball. Is a man in such a state capable of making decisions in problems of importance, or of piloting a high-powered automobile through the teeming traffic of the city streets?—*Benton N. Colver, M. D.*

"The Life of the Party"

Now the man signs his name, "A prohibitionist," but several years ago he was heartily in favor of the repeal of the Eighteenth Amendment. And he cast his vote as one wanting the amendment repealed.

One day he drove his car after having taken a *drink*. He was not drunk, but he had taken enough to make him feel happy, gay, and adventurous. On the highway, he wanted to give others a scare by driving as close to them as possible, pretending that he was going to run into them. However, one of his attempts to scare didn't work out so well. Here is the story as he tells it:

"Even my wife objected to the little drinking I did, only for fear the habit might grow. Two glasses of beer made me the life of the party. The morning of the picnic I had only two glasses—but just enough to make it seem amusing to drive our sedan close to the cars we met and make them swerve aside. There is nothing like having a little fun on the road as you drive along!

"There came along a big truck, but the driver of the big truck did not swerve. The account of our accident took only five lines in the dailies, for there were no fatalities. We were

—Should be ordered in time for the program for June 13.

badly shaken up, and the boy was seriously injured.

"Now, I am always sober. I am still the life of the party, but only in one place—near the wheel chair of my son, who must see none but cheerful faces. As the result of the accident, he will never walk again."—*Adapted from the Temperance Bulletin.*



An Image to the Beast

(Program for June 20)

BY C. LESTER BOND

OPENING SONG: "Just Where I Am," No. 77 in "Missionary Volunteer Songs."

PRAYER.
MINUTES.

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

TALK: "Healing the Deadly Wound."

TALK: "The Beast and His Image."

CLOSING SONG: "Stand Up for Jesus," No. 61 in "Missionary Volunteer Songs."

BENEDICTION.

Notes to Leaders

There is a growing sentiment in almost all Protestant countries in the world, especially in the United States, in favor of religious legislation. It manifests itself in a strong disposition to blend the civil and religious elements of power in earthly governments. But such a blending or combination results only in evil. Incorporating religious tenets into the constitutions and laws of civil governments, and enforcing them by civil authority, is just what made paganism and the Papacy what they are, huge symbols of oppression, tyranny, wickedness, persecution, and martyrdom.

The United States of America has presented to the world for a century and a half the sublime spectacle of a constitution and a government whose principles upon this subject are in harmony with the teachings of Christ, guaranteeing to its citizens the fullest and freest religious liberty, and standing as the leading exponent and defender of true Protestantism. But strange and sad to relate, after these many years of prosperity and growth unparalleled in the history of nations, a strong and rapidly increasing body of its most respectable and highly educated citizens are organizing their forces and clamoring loudly for religion in the Constitution, and petitioning the lawmaking department of the government for religious legislation. When they secure what they desire, this nation will have made a living image to the Papacy, at a sacrifice of the true principles of Protestantism and Christianity.

Every young person in the church

should be familiar with the prophecies relating to these last-day developments, and should be so thoroughly fortified against false teachings that he will be enabled to stand loyally for the Master through all the tests that may come. It is our sincere prayer that this program may serve to this end.

Healing the Deadly Wound

It is freely predicted in the Scriptures that the power of the pope is to be restored in the last days, and that the nations of earth will give their power into his hands for a brief space. Today, misguided forces of Protestantism are uniting with the ever-alert forces of Roman Catholicism to restore the prestige and glory of this system which for 1260 years held the world in its ambitious grasp.

There was a time when the papal monarch ruled supreme both in the church and in the state; but since the nations of Europe threw off this yoke of ecclesiastical bondage, his dominion has been confined to narrow prerogatives. And this very thing was anticipated by the prophecy in the statement, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Rev. 13:10. This is spoken of in verse 3 as the "deadly wound" which was inflicted upon the head of the beast. But the prophecy adds, "His deadly wound was healed."

In order to realize fully how fatally the Papacy was wounded by the curtailment of its power in the later Reformation period, and the steps by which that power is now being restored, the wound thus being healed, it will be necessary to understand what the Papacy really is.

The church that was founded by Jesus and the apostles was never anything but a church, being wholly divorced from civil power. But in those fatal days of imperial favor, when temporal power was placed in the hands of the bishops of the church, there followed those days of disaster for both the church and the state, when kings were appointed by the pope, or held their crown only subject to his will, and the laws of the state were the decrees of the church.

THE VATICAN PRISONER

This was the Papacy. When the rising Reformation broke that spell of domination by the Catholic Church,

the councils of the state withstood the councils of the church, and the Papacy was robbed of its voice in civil affairs, and of its temporal dominions. From that day until February 11, 1929, at which time Mussolini and Gasparri signed three documents drawn up by the papal heads and the Italian government, which restored kingship and domain to the pope, the head of this great system has been a self-styled "prisoner" in the Vatican.

But the scripture says, "His deadly wound was healed." To heal is to restore. As we view the rapidly widening influence of the papal see, we do not require large foresight to behold this great ecclesiastical system fully restored to its former power. We shall now trace a few of the steps by which this is being accomplished.

THE PAPACY AND AMERICA

For many years it has been the avowed purpose of the popes to gain the favor and good will of the American people. Especially is this so of Pope Pius XI. Speaking on this point, E. Boyd Barrett recently said:

"For the first time in our history a pope is regarded with good will and sincere respect by the majority of the people. The press in general and high officials of state refer reverently to his pronouncements. His 'clear voice' is heard on the air; his trim, dignified figure is watched on the screen; his name, Pius XI, is almost a household word and rarely provokes a shudder. . . .

"Since his pontificate began in 1921, Pius XI has shared his attention between Europe and this country. . . .

"In the United States, Pius XI has been busy consolidating the interests and reshaping the destiny of Catholicism. Hopeless of a future for the church in Europe, he sees a paradise prepared for her here. She must, of course, fight to win it. He believes, as Theodore Maynard prophesied, that 'America will soon become the decisive battleground of the faith,' that here will be decided the greatest issue of the church's history,—whether it be her ultimate destiny to dominate the soul of the human race or no. Meanwhile, with smug malignancy Dean Inge watches 'the determined effort of the Church of Rome to capture the great Republic of the West.' . . .

Plan several recreational hours for the society this summer.

THE POPE AND THE PRESS

"Back of Catholic Action is the driving force of the rapidly developing Catholic press. These numerous, widely-circulated, if humble papers tell Catholics what to think in political as well as in religious matters. They whip up the fervor of Catholics and inflame their minds. This press is called by the bishops 'the mouth-piece of the pope,' a description which he does not repudiate. He calls Catholic journalism 'a sacred and vital cause!' It is, as he admits, his organ of propaganda. 'The Catholic press is my voice! I do not say it makes my voice heard, but it is my voice itself.'—*America*, February 16, 1935. Never perhaps in history did a foreign prince make a more frank confession of controlling a press in another country. . . .

"Since the Catholic press, urging on 20,000,000 citizens to Catholic Action in social and civil and political affairs, is admittedly the pope's voice, it is surely competent for us to inquire what his holiness has in mind. What is his ultimate objective?

"He desires to see his children strongly organized so as to be in a position to exercise censorship on manners and morals, as was attempted by the Legion of Decency, and to dominate the thought of this country. As one of his children, a Holy Name officer, puts it: 'Catholic men should unite in order to be able to tell legislatures that *they must not* introduce bills which are inimical to the ideals of the Catholic Church. They should organize so as to be strong enough to insist that school teachers who teach "pernicious doctrines" be removed.'—*New York Times*, March 8, 1935. . . .

"In general it may be said that Pius XI's Catholic Action in this country admits no limit short of making the nation Catholic-minded and the constitution itself a worthy instrument of the glory of God and of the church."—*The Christian Century*, June 5, 1935.

In an issue of the *National Catholic Register* printed in 1917 there appeared the following comment: "It is God's plan that the holy father of Rome should be the spiritual and temporal head of His kingdom on earth. It is the same today as in the time of the first pope. The best way to

accomplish this is through political power, through religious education and service. God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knight of Columbus, thirty-third degree, wields the greatest political power of any man in America, and as a true Catholic he is exercising the great trust which God has given into his hands for the glory of the holy church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson, together with the Democratic party. Other Presidents have feared the power of the holy church, and have courted its support, politically, by granting it childish favors, which deceived no one. But this is the first time in the history of the country when the President and a great political party have openly sought an equal and honest alliance with the Catholic Church. And before seeking this political alliance, the President and his party have shown their good faith by works. Through the effort of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church; and that religious activity in the great American Army shall be under the direction of the Knights of Columbus."

REPUDIATES PROTESTANTISM

But if we look, we shall see that the Protestant organizations of America are strengthening the hands of the Papacy. Protestantism as a system is dead, and in its stead stands an array of religious thought over which the influence of the Papacy is becoming more and more marked.

At the quadrennial session of the Federal Council of Churches of Christ in America, held in Baltimore in 1913, it was voted to eliminate the word "Protestant," and by this act the thirty denominations concerned, representing 18,000,000 members, made it clear that they do not claim longer the right, nor possess the desire, to be called Protestant. In explaining the action, the Reverend Bishop McDowell said:

"There were three reasons for doing this: in the first place, because the

word 'Protestant' smacked of the unhappy controversies of the sixteenth century; in the second place, because there were constituent members of the Federal Council who were growing to dislike the word; and thirdly, because the word 'Protestant' was offensive to the brethren of the Catholic fold."

About fifty years ago the Spirit of prophecy gave utterance to the following:

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—*"Testimonies," Vol. V, p. 451.*

Surely a movement is now on foot in the world that will mark the fulfillment of this statement from the Spirit of prophecy. It behooves every one of us to make sure that his life is clothed with the righteousness of Christ, and that each day he lives as one who waits for his Lord.

The Beast and His Image

It is generally conceded by Bible students that the first beast of Revelation 13 represents Rome in all its phases, and that the head which received the deadly wound is the Papacy. Rome under every type of her government was a persecuting power, but especially was this so during the 1260 years of papal supremacy, when many millions of God's children suffered death because they dared to serve God in harmony with their own conscientious convictions. Combinations of church and state have always been intolerant, but doubly so when the church dominates the state.

THE UNITED STATES SEEN "COMING UP"

About the time that the Papacy received the "deadly wound," the prophet is represented as seeing "another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11.

This second power is, we fully be-

lieve, the United States. In 1798 the new republic was not a quarter of a century old, reckoning from the signing of the Declaration of Independence. The national Constitution was not framed until 1787, only eleven years before the wounding of the first beast. Thus, as the events occur leading up to and culminating in the deadly wound given the first beast, the United States as the second, or "another beast," is seen coming up in a previously unoccupied territory and taking its place among the powers of earth.

The previous beast came up out of the "sea," which indicates its rise among the peoples and nations of the world then in existence (Rev. 17:15); but this one comes up out of the "earth." This would indicate that the latter would arise where there had not before been "peoples, and multitudes, and nations, and tongues." As we scan the world horizon at the time the deadly wound was inflicted, it is clearly evident that the United States was the only nation coming into power.

"TWO HORNS LIKE A LAMB"

A horn in prophecy represents a kingdom or a component part of a kingdom. (See Daniel 7:7, 8, 23, 24.) No doubt in this case the two horns represent the two great principles upon which the United States government was founded, civil and religious liberty. The two lamblike horns of civil and religious liberty were practical demonstrations of the words spoken back in Judea, "Render therefore unto Caesar's; and unto God the things that are God's." Matt. 22:21.

Thus was the United States government founded upon the principle of the complete separation of church and state. America has no established church; all may worship or not worship, according to the dictates of the individual conscience. This is as it should be. The state is a civil institution, and with sword in hand enforces civility. But for it to step between an individual person and his God is to usurp the prerogatives of the Most High.

MAKING AN IMAGE TO THE BEAST

Notwithstanding the lamblike pretensions of this power, the prophecy says, "He spake as a dragon." The Scriptures employ the dragon as a

symbol of that which is evil and despotic. In appearance, then, and in early profession, this power is lamblike, but later it develops a different character and enacts oppressive laws, for it is by its legislative acts chiefly that a nation speaks.

Not only is this government to drift so far from the principles of civil and religious liberty, upon which it was established, that it will enact religious laws, but "he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:12.

Papal Rome (the first beast) exercised the power of persecuting and putting to death all who disagreed with it in matters pertaining to religion. During its long reign even the earth was made to rest by this apostate ecclesiastical power through the enforced or voluntary observance of the false sabbath, Sunday, which it set up. This second beast is represented as exercising all the power of the first beast before him. It is natural, therefore, to conclude that the United States will assume the same prerogatives and enact the same type of laws as did the Papacy. But it is made clear that this religious-political power would go beyond that, "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Verse 14.

The Papacy is a church clothed with civil power, a union of church and state, and as such it has through the ages enforced its religious dogmas by the civil power, under pain of confiscation, imprisonment, and death. An image to this beast would be another ecclesiastical combination, or

organization, backed by civil power, a union of church and state, which would enforce religious laws. Religious forces are at work in the United States whose avowed purpose it is to bring about the very condition spoken of by the prophet, and their successes indicate that we are well started upon the highway that leads straight to the fulfillment of all that is foretold of this nation in the thirteenth chapter of Revelation.

LAWS TO ENFORCE SUNDAY OBSERVANCE

According to its constitution, the object of the National Reform Association is "to secure such an amendment to the Constitution of the United States as will . . . indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land."—Article 11 of Constitution.

This large association of religious organizations, and the Federal Council of Churches of Christ in America, have from their very inception urged upon Congress the enactment of Sunday legislation, and it is interesting to note to what extent members of these organizations urge authorities to go.

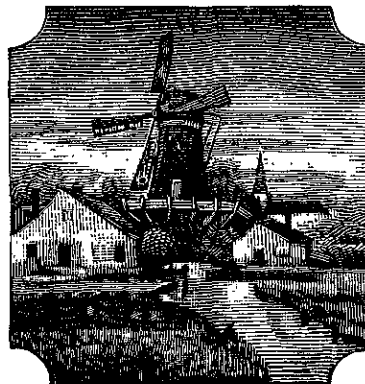
Like the Papacy, apostate Pretestantism exalts a false sabbath as a *sign*, or *mark*, of its devotion and loyalty.

"For nothing were the noble men who planted true Christianity and an evangelical church in the wilderness now constituting the United States, more distinguished than for their reverence for the sabbath [Sunday]. It is quite a prominent feature of their character—a *sign* between them and the heathen world around; and to a large extent, it has continued to be a *mark* of American religion to the present day."—Rev. J. G. Lorimer, in *Christian Treasury*.

The fundamental principles of the National Reform Association are set forth in the following resolutions:

"Resolved, That the fundamental principles of the National Reform Association are true and Scriptural principles, and that these principles must control our national life, or we shall perish.

"Resolved, That sabbath [Sunday] is a *sign* between man and God, and its reverent observance, a *mark* of the nation whose God is Jehovah."



Resolve that there shall be no summer slump in your M. V. Society.

Rev. Joseph Smith, Moderator Presbyterian General Assembly, 1894.

The prophet points out clearly the course that will be pursued by the church and state combination which is being developed in the United States: "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17.

The mark of the beast is the false sabbath. The hand is the symbol of labor; the forehead, of the mind, or that with which we worship. To require only the cessation of labor, business, and trade on Sunday would be to enforce the mark in the hand; to enforce it as a religious institution, or day of worship, would be to place the mark in the forehead. You will notice this twofold aspect of Sunday enforcement in the following comment by one of the most ardent Sunday-law advocates in the United States:

"We, the Sabbath Union, W. C. T. U., all the churches, and the Y. M. C. A., are laboring with all our might to carry the religious sabbath with our right arm, and the civil sabbath with our left. Hundreds of thousands will receive it as a religious institution, and all the rest will receive it as a civil institution, and thus we will sweep in the whole nation."—*Rev. W. F. Crafts, in the Sunday Union Convention, Wichita, Kansas, Sept. 20, 1889.*

As presented by the prophet, all who refuse to receive this mark will be boycotted, or denied the rights and privileges of business and trade, or the ordinary means of gaining a livelihood. Already this spirit has begun to manifest itself in the movement to enforce Sunday observance. In a sermon preached in Burlington, Kansas, Sunday, January 31, 1904, Rev. Bascom Robins said:

"In the Christian decalogue the first day was made the Sabbath by divine appointment. But there is a class of people who will not keep the Christian sabbath unless they are forced to do so. But that can be easily done. We have twenty millions of men, besides women and children, in this country, who want this country to keep the Christian sabbath.

If we would say we will not sell anything to them, we will not buy anything from them, we will not work for them, or hire them to work for us, the thing could be wiped out, and all the world would keep the Christian sabbath."

But as Christians, the keeping of the American sabbath does not concern us so much as does the faithful observance of God's true Sabbath, thereby trying to please Him. The favor of God is worth more than the praise of men. God's sign of sanctification is more to be desired than man's counterfeit. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

May God help us to follow His plain requirements and receive the promised blessing. (See Rev. 22:14.) May He give us the grace always to follow His precepts, and turn our backs on the counterfeits produced by men, even in the face of persecution or death.



Within a Radius of Ten Miles

(Program for June 27)

BY JOHN D. HAYNES

OPENING SONG: "Help Somebody Today," No. 70 in "Gospel in Song."

SCRIPTURE READING: Luke 10:25-37.

PRAYER. A special prayer for those near our doors.

SECRETARY'S REPORT.

OFFERING.

SPECIAL MUSIC: "Speed Away" (male quartet), No. 703 in "Christ in Song," or "Urge Them to Come," No. 531 in "Christ in Song."

BIBLE AND TESTIMONY STUDY: "Where Is My Mission Field?"

TALK: "Missionary Work Discovered by Jesus."

SONG: "Others," No. 64 in "Gospel in Song."

SYMPOSIUM: "Opportunities Within a Radius of Ten Miles."

TALK: "Our Missionary Problem." (To be given by the missionary leader of the society.)

RECITATION: "A Prayer."

CLOSING SONG: "Do Something for Somebody," No. 114 in "Gospel in Song."

"God wants us to do much more praying and much less talking."

"A SMILE has more than its face value."

Where Is My Mission Field?

1. WHO is my neighbor?

Answer.—Any one and every one in need.

Jesus answered by telling the parable of the good Samaritan.

"Thus the question, 'Who is my neighbor?' is forever answered. Christ has shown that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God."—*The Desire of Ages*, p. 503.

2. For how many was the plan of salvation devised?

Ans.—For every one. John 3:16.

3. How much of the world did Christ include in the gospel commission?

Ans.—"All the world." Mark 16:15.

4. How many races and nations were to be recipients of the threefold message of Revelation 14?

Ans.—All races, all nations, all kindreds. Rev. 14:6.

5. Where does the mission field of the disciple of Christ begin?

Ans.—At home; in my own community; "In Jerusalem." Acts 1:8.

6. What are the four steps in world evangelization as pointed out by Jesus?

Ans.—First, in the home, neighborhood, own community; second, to be extended throughout your own State; third, to the sister States of the nation; fourth, to all the world. Acts 1:8.

7. How can I get rid of the responsibility placed upon me by the Master?

Ans.—The only way to get rid of the responsibility toward my neighbor is to discharge faithfully my duty by being as helpful as I can each day; by giving the light of the gospel to those who sit in darkness at my very doorstep; and by contributing all I can for the evangelization of the heathen millions across the sea.

"To every one work has been allotted, and no one can be a substitute for another. Each one has a mission of wonderful importance, which he cannot neglect or ignore, as the fulfillment of it involves the weal of some soul, and the neglect of it the woe of one for whom Christ died."—*Christian Service*, p. 10.

8. When should we begin a campaign of personal soul-winning endeavor, and what are the dangers in delaying our efforts for those who are lost?

Ans.—I should begin today to work for the lost about me. If I delay, some soul may be eternally lost and I myself lost through my neglect.

"There is danger in delay. That soul whom you might have found, that soul to whom you might have opened the Scriptures, passes beyond

Your missionary bands should be inspired by the program of June 27.

your reach. Satan has prepared some net for his feet, and tomorrow he may be working out the plans of the archenemy of God. Why delay one day? Why not go to work at once?" —*"Christian Service,"* p. 79.

Missionary Work Discovered by Jesus

THE greatest Missionary of all time was born in the wee city of Bethlehem in the province of Judea, in old Palestine. He was not only the greatest of all missionaries, but, what is more, He was the founder of world-wide missions. He, the greatest benefactor of our race, the Physician of physicians, the Prince of missionaries, not only designed the one perfect program of missionary endeavor, but set us an example in unselfish service in behalf of His fellow man which stands today, after almost two millenniums, as the great master pattern for the would-be missionary of this present age. At the very close of His illustrious career we hear Him telling His disciples that He had set them an example.

Remembering the injunction to follow in His footprints, to do as He did, to serve as He served, we shall follow with rapt interest the windings, in and out, of the unnumbered steps taken by the Only Begotten of God while here on His mission of mercy in behalf of lost, enslaved humanity. Here let us note our first major finding. At the age of twelve, just three years into His Junior life, we find the Christ confronting His earthly parents with this question, "Wist ye not that I must be about My Father's business?" He early realized that His one great business was that of laboring for lost humanity.

This great missionary's Junior life—adolescence, youth, and even early manhood—was lived in the wicked city of Nazareth, which was sixty-five miles north of Jerusalem. Within a radius of ten miles lay the towns of Endor, Nain, Esdraelon, Cana, Simonias, Sepphoris, Jotapata, and Gabatha. None of these were mighty, populous cities. They were only small villages. As far as history reveals, even Nazareth itself had less than ten thousand inhabitants. What great thing could be done, what great opportunities could be found, within so small a compass by even this Chief of missionaries?

There were also other drawbacks seemingly: He was the poorest of the poor; He had no schooling under the mighty masters of the day; He had to work long, tedious hours to gain a meager livelihood. If He had been born in one of the world's mighty metropolises, if He had been born of wealthy parentage, if He had been schooled at the feet of Gamaliel, if He had had leisure at His command, then we might look for Him to have organized some noteworthy charities, to have launched some well-financed missionary program. What name or fame could He build out of His surroundings? What opportunities for missionary endeavor could be found in this environment even by Him, the first and the greatest Missionary Volunteer, with prejudice on every hand, and with walls of opposition shutting in His every attempt to found and vitalize a novel and unpopular movement for world evangelization and redemption?

These adverse surroundings make His program and His activities within this small compass, a radius of ten miles, the more conspicuous and noteworthy. Concerning these early years the Bible record is very brief. The Spirit of prophecy gives us a few glimpses of His youth and early manhood. (Read "The Ministry of Healing," p. 350; "The Desire of Ages," pp. 90-92.)

Christ, as a youth, found as many subjects for missionary endeavor within the radius of ten miles as there were inhabitants within this little circle. He found as many opportunities for missionary endeavor as there were needs in His little circle. And the most wonderful part of it all was that He never allowed one opportunity for soul-winning endeavor to pass unimproved.

After the years of adolescence and youth, He was called to public ministry. He moved to another center of activity. Capernaum was before Him. What opportunities now spread before Him! Thousands were heartsick and physically ill. Peter's wife's mother had a raging fever. Jesus

"touched her hand, and the fever left her," and she arose and ministered to the Saviour and His disciples. Matt. 8:15.

Not one sufferer left without healing! Not one sin-burdened soul without relief! Day after day, night after night, and year after year, the Master poured out His life as from a broad-mouthed pitcher. He lived, not for self, but for others.

A short span of three and one-half years brought Him to Gethsemane. Then before Caiaphas, Pilate, and Herod. Then to the cross. When he was lifted up, what was His concern? Was it for Himself? It was for the poor lost sinners for whom He came to live and to die. For them He said, "Father, forgive them; for they know not what they do." He came to this earth to serve and to save a lost world. His one consuming passion was the salvation of lost souls. His one thought was, "Others, Lord, yes, others."

Opportunities Within a Radius of Ten Miles

No matter where one lives, unless it is far out in the wilderness waste of a great desert, or in a very sparsely populated section of the world, there are unnumbered opportunities for soul-winning endeavor lying within a radius of ten miles. If it be our lot to live in or near one of the great cities of earth, our opportunities for missionary work will be legion. Think of a city like New York. There are more than seven million blood-bought, judgment-bound souls,—souls for whom Christ died; souls for whom Christ designed that we should labor; souls who will be saved or lost. Seven million souls who know pain and anguish. Seven million souls who need the healing balm of the saving grace of the gospel of Jesus Christ. Seven million souls who need your sympathy. Seven million souls who need the comfort of the Holy Scriptures. Seven million souls who need our gospel-filled literature. Seven million souls who need the hope that comes from knowing of a certainty that a better day is soon to dawn; that Jesus is soon to come to this dark, sin-cursed world, to put an eternal end to sorrow, heartache, sickness, and death.

Many of these millions need the kindly ministrations of our home nurses. Many of them have not proper food and clothing. Our Christian help and welfare workers are offered openings for practical, Christian relief work. There are thousands of people who would be glad to sit down with you and search out the teachings of God's Holy Book. Here are opportunities for Bible readings and



Your community should be privileged to attend a temperance rally sponsored by the M. V.'s.

cottage meetings. There are many who would be glad to attend our church services if only they had some one to tell them, or, better still, to accompany them to the services. Here are opportunities to lead some lost sheep into the Shepherd's fold.

Those living in the country districts will have, of necessity, fewer people for whom to work, but practically all of the different types of work that are found in the great cities of the world may be found in rural communities. What are some of the different types of work Missionary Volunteers can find to do?

TYPES OF WORK

1. *Win souls through living a godly, consistent, Christian life.* This is the highest, the most powerful and important type, the most productive instrument in God's hand for the winning of souls. The following inspired statement makes this clear: "Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth."—*Christian Service*, p. 26.

2. *Talk to at least one person each day regarding his or her own salvation.* This will require determination on the part of each Missionary Volunteer, but it will bring great blessing to the one doing the work and will result in the saving of many precious souls. It was this resolve on the part of D. L. Moody that made of him the great soul winner he became. One day, soon after he had launched out on this program, he discovered that it was after nine o'clock, and he had not approached nor talked to a single soul that day on the subject of personal salvation. He was on his way home. He saw a man standing under the street lamp on the corner of the block. He determined to approach this man. Stepping up to him, he stumbly inquired, "Are you a Christian? Are you a saved man?" The man became angry. He spoke harsh words to the minister. Mr. Moody felt perturbed over this apparent blunder, but a few nights later, just before the hour of midnight, this man sought Mr. Moody, and confessed to him that he had had no peace of mind since that night when he was accosted as he stood beneath the light of the street lamp. There together they poured out their souls to God, and that man was born into the kingdom of heaven a saved man. Each of us can do a similar work, no matter where we live. This is a resolution that we should and must make if we are to meet the mind of the Author of this great Missionary Volunteer movement.

3. *Youth work for other youth.* One of the crying needs of the present hour, when our youth are tempted on

every hand, is for our Missionary Volunteers to make it their business to work for our own youth. To fail in this respect is to fall short of the divine plan for us as Volunteers. The following paragraph from the Spirit of prophecy makes this most clear: "We should educate the youth to help the youth; and as they seek to do this work, they will gain an experience that will qualify them to become consecrated workers in a larger sphere."—*Christian Service*, p. 33. We need more young people who are preparing for the Master Comrade work. Each of us must take a deeper interest in our own young people. This is our first duty and our greatest privilege.

4. *Work for non-Adventists in our own communities.* The work of evangelizing those not of our faith lies not alone with the older members of our church, but is part of the duties falling to Missionary Volunteers. When Christ said, "Go ye into all the world, and preach the gospel to every creature," He was talking to Missionary Volunteers as verily as to the more mature members of the Christian church. A word from the Spirit of prophecy will emphasize this fact: "Young men and women should be educated to become workers in their own neighborhoods and in other places. Let all set their hearts and minds to become intelligent in regard to the work for this time, qualifying themselves to do that for which they are best adapted."—*Christian Service*, p. 33. "Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition."—*Id.*, p. 12.

Work for our neighbors may be done successfully in the following way:

a. With close neighbors: Through living the godly life and doing neighborly service, including Christian help and medical missionary work.

b. With those near and far: God has pointed to medical missionary work, the giving of simple treatments and the care for the sick, as the entering wedge for the entrance of the advent message. The following figures emphasize the need for this type of work: One out of every four families in the United States has at least one serious illness in the course of a year. Two per cent of the population is at all times too ill to work. There are 860,000 hospital beds in our country. "We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths."—*Testimonies*, Vol. VII, p. 62.

c. Through the distribution of our literature, papers, tracts, and books.

d. Through the medical missionary and gospel literature, openings for Bible readings, cottage meetings, and public meetings are made. The servant of the Lord has told us, "Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls."—*Christian Service*, p. 114. A great reformation along these lines is now due among us as a denomination and among us as young people. "In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Id.*, p. 42.

e. By inviting interested ones to the public meetings conducted by our experienced evangelists, the work begun by our Volunteers will be ripened for the kingdom, and decisions for eternity will result.

f. Work for those within institutions of seclusion. All those living near or in cities will find one of the most neglected lines of missionary work among the inmates of hospitals, homes for the aged, homes for orphans and children, and the penal institutions,—jails, reformatories, and penitentiaries. That Christ is interested in these unfortunates and that our labor for or our neglect of them is being written down in the ledgers of heaven and will meet us in the judgment, is plainly set forth in Christ's own word portrayal. (Read Matt. 25:31-46.) If any of these institutions are within your radius of ten miles, keep them on your heart, and work for them as Christ would work for them.

A Prayer

LORD, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungry ones with manna sweet.

O strengthen me, that while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestle with the troubled sea.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word
Thy love to tell, Thy praise to show.
—Frances Ridley Havergal.

"Missionary Volunteer Songs" costs only 35 cents a copy. Order now.

Our Missionary Problem

DEFINITE WORK FOR DEFINITE PERSONS

As in the days of our Master, these souls within our reach, and those far beyond the immediate bounds of our personal influence, are subjects for missionary and soul-winning endeavor. We shall study today the missionary opportunities lying within our reach.

(Delineate the various openings within a radius of ten miles which might be turned to account by the local Missionary Volunteer Society. List the opportunities on a blackboard—the number of people living within this circle; the small number of Adventists living in the same circle; the amount of literature it would take to visit all the homes ten or more times; the number of sanitariums, hospitals, homes for the aged, orphanages, jails, reformatories, penitentiaries, etc.; the number of needy within these limitations,—those who need clothing, food, or Christian help work done for them; the per cent of people who drink, and the need of a strong temperance campaign in their behalf; the openings for Bible readings and cottage meetings; and other local problems. Discuss the plan of attack upon these problems. The following suggestions may help you. Outline your local work very practically.)

1. Secure a definite strip of territory for the missionary efforts of your society. Announce your plans for the working of this missionary territory.

2. Give each member a part.

3. Assign definite persons to care for the following and other items of work:

a. Bands to take care of interest in hospitals, homes for aged or for children, jails, reformatories, and penitentiaries. (Care should be taken not to send those of adolescent years to assist in carrying on this work in penal institutions. You should be ready to announce the formation of a band to visit the institutions you choose to help, if you are not already carrying on an aggressive work for these unfortunates.)

b. Specific cases of those who are ill in your community.

c. Certain cases which need food or clothing, or both.

d. Neighbors who need a helping hand.

e. Aged persons or others who need a way of getting to the church services. (Young people having cars might be assigned to do this specific work.)

f. Ushers and doorkeepers. Appoint polite members to meet newcomers and visitors and make them welcome. (If diligence is exercised, the names and addresses of many interested persons may thus be secured.)

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"A SMILE is contagious, but the board of health doesn't object."

Junior M. V. Meetings

"God Is Love"

(Program for June 6)

BY H. K. HALLADAY

OPENING SONG: "When Love Shines In," No. 233 in "Christ in Song."

RESPONSIVE SCRIPTURE READING: 1 Corinthians 13.

PRAYER.

SECRETARY'S REPORT.

OFFERING.

SONG: "I Love Thee Better, Lord," No. 301 in "Christ in Song."

TALK: "God's Love Is Constant."

STORY: "Kept in God's Love."

BLACKBOARD THOUGHTS: "Seeing God's Love."

CHALK TALK: "Growing With God's Love."

CLOSING SONG: "Wonderful Love of Jesus," No. 245 in "Christ in Song."

BENEDICTION.

God's Love Is Constant

God's love is constant because God never changes and love is one of His attributes. He always loves us, for His love never changes. We sometimes change, but He never does.

When our spirits are up, we are quite sure to feel that God loves us; but when our spirits are down, we are liable to feel not quite so sure. But God's love is not a matter of feeling. It is a matter of principle and fact that God loves.

Our love for God should always be the same, too. We should not be like the man in London whom a minister spoke to about his love for God. One day this minister was riding on an omnibus outside of London. After a time, in his conversation with the driver, he asked, "Do you love God?" The driver replied with a contemptuous look, "No, sir; I've no time to think of such things." "Are you married?" was the next question. "Yes, sir," was the reply. "How many hours a day do you work?" "Sixteen." "Then I'm sorry for your wife," replied the minister. "Why are you sorry, sir?" "Because you have no time to love her," was the reply. "Love her? Why, I love her every mile I drive," retorted the driver. The zealous worker took advantage of the very reply he wanted, and delivered the gospel message. The love of God should underlie every

mile we drive and every act we do. Nothing in life should draw us from the great love of God.

Kept in God's Love

A MAN brought back from Germany a little phosphorescent match safe, and one evening, in a company of friends, took it out to show them. He turned out all the lights, but the obstinate little match safe had no "shine" to it, and he concluded that he had been swindled. The next day, examining his purchase more closely, he read on one side, "If you wish me to shine, keep me in the sunlight." He followed the directions, put it out where the sun's rays could be absorbed, and then when he looked at it in a dark room, he found that it had a brilliant glow. Does any one know a better remedy for the Christian whose light has gone out than that which Jude suggests, "Keep yourselves in the love of God"?

Seeing God's Love

ON a blackboard write down a list of things by which we can see God's love for us. Take your Bible and concordance, and look up some of the beautiful texts that show us how God's love is revealed. We are listing a few of them, but you can think of others to add to these.

1. Flowers. Luke 12:27, 28.
2. Trees. Psalms 1:3.
3. Heavens. Psalms 19:1-3.
4. Birds. Luke 12:6.
5. Grass. Matthew 6:30.

Growing With God's Love

ONCE upon a time a young lad, while idly spending his time in a grove surrounding his Eastern home, carved with his knife in the bark of a young birch tree three words which his mother had taught him to say. (As you continue the narrative, draw the small tree and merely indicate the words and the heart next referred to.) The first word had three letters, the second had two letters, and the third four letters. And around them he drew a little heart, as his mother had taught him to do. And when he had finished it, he ran away to his play and forgot all about it.

Years afterward, when he had grown to young manhood, he returned

Vary the song services during the summer months.

to the home which he had not seen for a long time. As he went once more to the grove, he came upon a birch tree and stopped to look at some words carved upon its bark, with a heart drawn about them. Memory carried him back to the days of his childhood—it was the same tree, grown big and strong, and with it the heart had grown large and the words were there strong and plain. They could not be removed without greatly marring the tree. Here are the heart and the words: (*Add lines to the first small tree, making it a large tree, with a heart clearly carved into its bark, and the words "GOD IS LOVE" in the center of the heart.*) As he looked upon the words, they thrilled him with tender emotions as he remembered that it was his mother who had taught him this beautiful sentiment. "If I had written there an unkind word," he reflected, "that, too, would have been as permanent and lasting."—*From "Crayon and Character," by B. J. Griswold.*

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Temperance

(Program for June 13)

BY M. EUGENE EVANS

SONG SERVICE: Select songs from Nos. 127-131 in "Missionary Volunteer Songs."

OPENING HYMN: "Happy, Loyal Juniors!" No. 57 in "Missionary Volunteer Songs."

SCRIPTURE READING: Proverbs 23:29-32; 20:1.

PRAYER.

REPORTS AND PLANS.

OFFERTORY.

TALK: "Daniel's Experience With Temperance." (See Notes to Superintendents.)

SONG: "Dare to Be a Daniel," No. 48 in "Missionary Volunteer Songs."

STORY: "A Brave Boy."

RECITATION: "The Temperance Boy."

TALK: "Our Telephone System." (See Notes to Superintendents.)

READING: "Be Careful."

RECITATION: "What Shall I Drink?"

TEMPERANCE PLEDGE. Repeat the pledge in concert, and then ask those who will sign the pledge to do so.

SONG: "Steady and True," No. 64 in "Missionary Volunteer Songs."

Notes to Superintendents

Talk: "Daniel's Experience With Temperance."—The one who gives this talk should relate the story of Daniel's experience as it is given in the first chapter of the book of Daniel. The thought given in the eighth

verse, "Daniel purposed in his heart," should be emphasized, and also the success Daniel and his three companions attained because of their resolve to be true to God and follow the principles of true temperance.

Talk: "Our Telephone System."—The article "Moderate Drinking," as given in the Senior program, p. 19, and the facts, "Why These Things Are Harmful," may be used to point out the harmfulness of alcohol and how it affects the nervous system.

What Shall I Drink?

GIVE me the pure water
From heaven's own fountain,
Dancing and leaping
From hillside and mountain,
So sparkling and bright
In its silvery flow,
It seems to shed light
On the valley below.
Rich blessings it brings
To the homes of the poor,
For water and bread
They find ever sure.
There's nothing so good
In the way of drink,
As water, pure water,
Well up from the brink.
—Author Unknown.

A Brave Boy

THERE was a certain little boy in New York City who was a zealous member of a temperance school. During a holiday week he went with his mother to dine with an aunt. Other guests were at the table—uncles, aunts, and cousins—and a glass of beer was placed before each. Johnny did not touch his.

"Drink your beer, Johnny," said his aunt.

"No, I thank you; I don't want it," said the boy.

Not wishing him to appear impolite, his mother said, "Johnny, you must drink your beer. You see we all drink it."

"No, mother; I cannot," he replied.

His uncle thought him stubborn, and he, too, urged the little fellow to taste his beer, but all to no purpose. That vexed the uncle. Said he, "If I had a boy who would not obey me, I'd punish him severely. He should be made to obey!"

"Johnny, why don't you drink it?" asked the mother. The brave little fellow replied in these words:

"Mother, I have learned that if a

boy drinks beer he will want something stronger by and by. When I grow up, I want to take care of you, and I must earn money to do it. I want a clear head, and I can't have it, nor a strong body, if I drink beer or other liquors. You won't make me drink it, will you?"

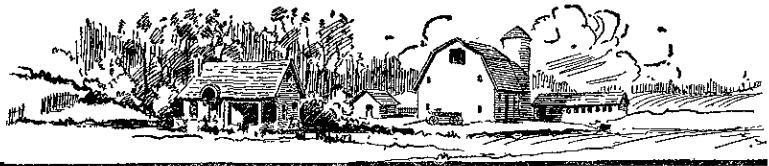
Did she? No, indeed. She was proud of her boy. Tears came to her eyes at this expression of his love and desire to care for her. The others said he was "on the safe side."—*Selected.*

Be Careful!

As a traveler passes through Switzerland, the guide says to him, "Be careful; don't touch anything like that. There is a pile of snow a thousand feet high, and possibly a loud word will turn it loose, and an avalanche will come."

In journeying through the country of life, the traveler is bidden, by the Guide who knows that pathway best, "Be careful." The least tampering with sin may fill the air with temptation and bring down a snowslide of woes. Many lighthearted youth are journeying in this path. They would shudder at the thought of bringing upon themselves or others the terrible avalanche which comes as a result of intemperance. Yet they venture to touch this or that, arguing that these little things can do no harm. But good intentions cannot save them.

"Prevention is better than cure." We need to take every precaution and avoid that which would cause our downfall. Dwight L. Moody spent a great deal of time trying to save men from being drunkards. Once he said, "I have been working a good deal with drinking men. Once in a while a drunkard may stand up for a time and keep away from the cup, but it takes all his strength and all his time to fight against the habit. It is a good deal better to begin when you are young, and never get the habit fostered in you."—*Adapted from "Temperance Torchlights."*



Urge your Juniors to attend your conference summer training camp.

The Temperance Boy

I'm a little temperance boy!
Good friends, do you doubt it?
Only listen, and I'll soon
Tell you all about it.

These are little temperance feet;
So you'll never find them
Walking to a beer saloon,
Dragging me behind them.

Through these little temperance
hands
Poison never passes;
But with water pure and cool
They will fill your glasses.

And these lips shall never taste
Brandy, beer, or whisky;
Sooner would I see them all
In the Bay of Biscay.

And these eyes shall never look
Where the red wine glistens;
God forbids it in His Book
To the child that listens.

So, my friends, I think this truth
You will now discover,
That I'm a little temperance boy—
Temperance all over.

—Author Unknown.

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Why Be Baptized?

(Program for June 20)

BY C. A. SCHUTT

OPENING SONG: "Would I Be Called
a Christian?" No. 45 in "Mission-
ary Volunteer Songs."

TESTIMONY READING.

PRAYER.

SECRETARY'S REPORT.

OFFERING.

SUPERINTENDENT'S TALK: "The Mean-
ing of Baptism."

SPECIAL MUSIC: "No Room for Jesus,"
No. 38 in "Missionary Volunteer
Songs."

STORY: "A Witness for Christ."

TALK: "Our New Responsibility."

CALL FOR CHURCH MEMBERSHIP. By
the Superintendent.

CLOSING SONG: "I Have Promised,"
No. 37 in "Missionary Volunteer
Songs."

BENEDICTION.

Note to Superintendents

The purpose of this meeting is to present clearly the meaning of baptism and to bring the Juniors to a decision concerning church membership. The meeting should be definitely devotional, and at the close a call should be made for those who are not church members to make the decision to be baptized and to join the church. This instruction should be clear, so that when the Juniors of your society apply for membership in the society, they will have a realization of the responsibilities involved.

Testimony Reading

"CHRIST has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and

the Holy Spirit. Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, 'The Lord Our Righteousness.' Jer. 23:6."—*"Testimonies," Vol. VI, p. 91.*

"To these youth I am authorized to say, Repent ye and be converted, that your sins may be blotted out. There is no time for you to waste. Heaven and immortal life are valuable treasures that cannot be obtained without an effort on your part. No matter how faultless may have been your lives, as sinners you have steps to take. You are required to repent, believe, and be baptized. Christ was wholly righteous; yet He, the Saviour of the world, gave man an example by Himself taking the steps which He requires the sinner to take to become a child of God, an heir of Heaven."—*Id., Vol. IV, p. 40.*

The Meaning of Baptism

WE are all born into the family of this earth, and because of this we are subject unto death. There comes to us, however, many times in life, the call to leave this family and join a better one. The decision is left to us as individuals. About the only thing that we have to do with the whole plan of salvation is to make the decision to follow Christ. This decision requires us very definitely to give up everything that we know to be wrong. Any one who is honest will have a clear conception of what these things are in his own experience. Following this, there are several very well-defined steps which we must take in order that we may be accepted by God.

First comes repentance, which is a gift of God and comes to every one who decides to follow Christ. Then it is necessary to confess our sins to God and to make matters right with our fellow men. We have then done all that it is possible for us to do, and we can ask God to accept us. This He very graciously does, and in a miraculous way causes us to have a new-birth experience. After all these steps have been taken, the outward expression or ceremony by which we join this new family with a new name is the ordinance of baptism. This ordinance has no meaning whatsoever unless we have gained a definite experience by following through the steps outlined above. Baptism is a memorial of the resurrection; and to the world and to the person taking part in this ordinance, it is the testimony that he has passed from death unto a new life in Christ Jesus.

A Witness for Christ

WHEN the missionaries came to Narsapur in India, Marayya was a heathen boy in a heathen village. There was not even one Christian there. The missionaries found this

young lad had a desire for something better. He listened with all his heart to the stories of Jesus and His love. He finally decided he too would be a Christian. He knew that this would cause opposition, for no one had ever been a Christian in his village. When he announced his determination to be baptized, the elders of the village tried to persuade him to give it up. He said, "No, I must be a Christian." They threatened to drive him from the village, even to kill him, if he persisted in his determination. In spite of all of this he was baptized, and this brought great happiness to him, for he had given his heart completely to Christ.

After baptism he was persecuted in many ways. One night the priests of the village tried to cause a devil in the form of evil spirits to enter into him. They had never failed to accomplish this with any of their victims. He told them very courageously that his God was stronger than all of their gods. The attempt was made with all the wild incantations of the devil priests. He was a little frightened, and he asked the missionaries to be with him that night, and so they went to the village. The attempt was made throughout the night, but to no avail. The priests were surprised and also very much impressed. After their failure in this, they left him alone.

Since that time, many years have passed. Marayya has completed his education and is now a faithful worker. As a result of his influence, many of the other young people of his village have accepted Christ and have been baptized.

A true follower of Christ here in more civilized countries today needs just as much courage to live the right kind of Christian life as did this heathen lad.

Our New Responsibility

BEFORE we take part in the ordinance of baptism, we should examine ourselves very carefully to see if we are willing to make a clear-cut separation from the world. We should do this, for we have a responsibility to uphold the family name. We are told in Matthew 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." We

The book "Choice Poems" is often referred to in GAZETTE programs.—

become members of a family with God as head. On this earth every child is jealous for the honor of his family. Many times we are restrained from doing some act of folly because of the dishonor that might be brought to our family. So as members of this heavenly family we must maintain high standards, and refrain from doing some things that we have done before, because we are members of this family. It requires courage to live up to high ideals. Many times it requires that a Junior boy or girl walk alone without friends or associates in order to keep from doing those things that will bring dishonor to the name of Christ.

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Being a Good Neighbor

(Program for June 27)

BY JOHN D. HAYNES

OPENING SONG: "I Have Promised," No. 37 in "Junior Song Book."
SCRIPTURE READING: Matthew 25:31-40. Comment on the word "inasmuch."

PRAYER. Pray in behalf of our Juniors, that they may be ideal neighbors.

SECRETARY'S REPORT.

OFFERING.

SPECIAL MUSIC: "I Would Be True," No. 58 in "Junior Song Book."

TALK: "A Good Neighbor."

TALK: "Things Which Count."

RECITATION: "The Little Things."

TALK: "How Martin Served His Master."

RECITATION: "The Gospel According to You," p. 32 in "Choice Poems."

REPEAT the Junior Pledge.

CLOSING SONG: "Happy, Loyal Juniors!" No. 57 in "Missionary Volunteer Songs."

A Good Neighbor

ALL of us Juniors find it easy to be kind and thoughtful at times, but at other times it seems terribly hard. We feel cross and contrary. When we should have spoken a kind word, we have spoken hard and cutting words. When an opportunity offered itself to do a kind deed, our selfish hearts just wouldn't let us do it. Yes, it is easy to be good neighbors at times, but terribly hard at other times.

What we want to find out is the secret of *always* being kind, of *always* being good neighbors. Now, the Master knew that we would be searching for this secret, and so He has told us how to find it and what it really is

that will make us good neighbors at all times. In His word He declares, "Keep thy heart with all diligence; for out of it are the issues of life." The secret of man's actions is to be found in the human heart. If a man's heart is wholly good and kind, he will *always* under *all* circumstances be kind and helpful to everybody. He will *always* be a good neighbor. But if his heart is wicked and selfish, he will sometimes be unkind and unneighborly.

This brings up another question. With what kind of heart is a man born? What kind of heart does a boy or girl have when he or she is born into this world? God Himself answers this hard, but very important question. He tells us that the human heart by nature is deceitful and desperately wicked. (See Jer. 17:9.) He further tells us that this was not always true. This leads us way back to the Garden of Eden, six thousand years ago, when our foreparents, Adam and Eve, disobeyed God and turned their lives over to the old serpent, the devil. When this happened, their hearts, which were once pure and sinless, kind and true and good, became like the heart of the great deceiver.

Now we would like to come back to our first question, and find how we who are evil by nature can have pure hearts and kind thoughts for everybody. When Jesus was here on earth, He explained this to the people of His day.

One night Nicodemus, a very wise man and one of the rulers of Israel, came to Jesus to have Him explain many of the mysteries of life. Since Jesus considered this the most important of *all* mysteries, and the most important of *all* questions concerning men and women and boys and girls, He took the opportunity offered Him to explain to us how our hearts can be changed and filled with a constant desire to be helpful and kind to everybody every day. He declared to Nicodemus that a man must be "born again," or be converted, and that his heart must be changed by the miracle-working power of the great God.

This mysterious and marvelous change is brought about by God Himself. He leads us to be repentant or sorry for our evil deeds, for the unkind words spoken, for the unneighborly

acts committed. We then ask forgiveness, and He forgives us. We ask Him to take the desire for evil out of our hearts, and He fills our hearts with a constant desire to be kind and true and good. It is when we surrender our hearts, our minds, our wills, fully to Him that He is able to transform us so that it will be as natural to be neighborly to everybody every day as it is to breathe. Yes, the secret of being a good neighbor at all times is to have the Lord Jesus live and reign in us. Then Jesus Himself will be doing through us kind deeds to our neighbors.

Things Which Count

Too many times we feel that only the big things done for a neighbor are worth doing; that they are the only ones noticed; that they are the only ones which count. This is far from the truth. It is the little things of life which count most with my neighbor. "My neighbor" is the family living on either side of me, the families living across the street from me, everybody living in America, and those living across the sea who need my help.

The smallest of little things may mean much to some one in sorrow or to some one in need.

Mary Jones had lost her little brother. He had been run over by an automobile. When Mary returned to school, she was so sad that she just could not keep from crying. Little Susie May Phillips noticed Mary crying, and knew she was weeping over the loss of her brother. Without saying a word, Susie May slipped across the aisle, put her arm around Mary, and began to cry with her playmate. When Mary went home that night, she said to her mother, "O mother, Susie May was such a comfort to me today." Her mother asked, "And what did Susie May say?" "Oh, she didn't say anything," replied Mary. "Well, what did she do?" asked her mother. "All she did was to put her head down on the desk and cry with me."

Yes, Juniors, the little things of life are the things that count. A few of these little things may be listed as follows:

A pleasant smile and a cheery "How do you do?" to everybody.

A quick "Won't you let me help you with the load you are carrying?" as you meet some one carrying a burden.

A bouquet and a friendly visit to some sick neighbor.

A letter to lonesome grandma in a faraway town, or to some sick classmate whom you cannot visit conveniently.

A little song which you can sing at your work in the home or by the bedside of some sick neighbor.

A tract, a paper, or a book lent or given to a neighbor.

An hour spent in reading to an aged person or to some one confined to his bed.

A moment assisting an aged or blind person in crossing the street.

An hour of Christian help work, carrying in wood, sweeping the floor, or doing other household chores.

The act of bringing another Junior to Sabbath school or to your Junior meetings or to other church services.

The Little Things

It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like morning light,
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of hope and love;
And the angels smiled as they
watched above.
Yet little it cost in the giving

It was only a kindly word—
A word that was lightly spoken;
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened the faith beset by
fears,
And groping blindly through mists
of tears
For light to brighten the coming
years.
Although it was lightly spoken.

It was only a helping hand,
And it seemed of little availing;
But its clasp was warm,
And it saved from harm
A brother whose strength was failing.
Its touch was tender as angel wings,
But it rolled the stone from the
hidden springs.
And pointed the way to higher
things,
Though it seemed of little availing.

A smile, a word, or a touch,
And how easily it is given;
Yet either may win
A soul from sin,
Or smooth the way to heaven
A smile may lighten the failing
heart,
A word may soften pain's keenest
smart,
A touch may lead us from sin
apart—
How easily either is given!

—Author Unknown.

How Martin Served His Master

THE great Russian writer, Count Tolstoy, has given us a thrilling account of how a cobbler, Martin by name, served his Master. He was a very poor man, but a devout Christian, who lived in a humble shop and had the poorest daily fare.

One night after he had eaten his meager supper, he took his Testament from the shelf and read awhile by his dim light, as was his custom. Growing weary, he bent his head forward and rested it on his hands, meditating on what he had read, and wishing it were possible for Christ to visit him. He must have fallen asleep, for presently he thought he heard a voice say, "Martin, I shall visit you tomorrow. Watch for Me." He sat up quickly and looked around. No one was in the room, but he had heard the voice distinctly.

The next morning, after his plain breakfast, Martin put his small shop in good order, and seated himself so that as he worked he could glance up to the street and see the feet of those who passed by his window, for he recognized people by the boots he had made or repaired for them. Martin watched eagerly for some strange footwear. The day was bitterly cold and snowy. Presently an old man in a thin coat came along shoveling the snow away. He stopped in front of Martin's window and blew on his hands to warm them, and shifted from one foot to the other. Martin sprang up the steps to the door, and invited the old man to come in and warm himself. Then quickly he heated some tea for him. When the man had gone, wishing blessings on Martin as he left, Martin seated himself again at his work and watched out of the window anxiously.

By and by an old woman with apples appeared in the street, and Martin saw a young boy go up and slyly steal an apple from her. But she caught him, and there followed a big commotion. Martin hurried up the steps to the street again and made peace between the two, trying to help the woman to be forgiving and the boy to be honest. When they left, the boy was carrying her apples for her, and they were going down the street happily.

All day long Martin worked and watched out of the window from time to time. Toward evening a rather young woman with a baby in her arms came in front of the shop window. She was so cold she was blue. Her thin shawl was wrapped around the child. Martin went up his steps again, and beckoned the woman to come in and warm herself. While

she and her child were seated before the fire, he busied himself preparing something hot to drink. Then he opened an old chest and took out several small garments that had belonged to a little child of his who had died long before. The woman accepted them, and the piece of money he put in her hand, with thankfulness, wished him many blessings, and left.

The day was at its close, but still Christ had not come to visit Martin. After he had drunk his tea, he took his Testament from the shelf, put on his glasses, and began reading:

"I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Martin bent his head forward and rested it on his arm. He must have fallen asleep, for presently he thought he saw the forms of the old man he had taken in and warmed that morning, the apple woman and the boy, and the mother and child, all smiling and nodding at him from the shadowy corner of the room. Then he heard a voice say, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Martin sat up suddenly, and the old man, the apple woman and boy, and the mother and child had vanished from the shadowy corner. Then Martin realized that Christ had indeed visited him that day, and he had not recognized Him.

Boys and girls, Christ visits you and me in the persons of His earthly children who need our help, and the kind touch of our hands, and the heat of our warm hearts. Let us not forget that inasmuch as we have done good unto one of the least of His brethren, we have done it unto Him.

Read all of the footnotes 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.

Twenty-One Years in the Solomons

IT was on May 19, 1914, that Pastor G. F. Jones and his wife, with their belongings, were put on board their little mission boat on the decks of the ocean liner bringing them out from Australia, and the little boat was lifted from the decks by the great crane and was let down into Marovo Lagoon. Then began our work in the Solomon Islands. Secretary A. H. Piper, on a recent visit to this group, upon the ordination of two of our native workers there, has this to tell us:

"The 4:30 P.M. service was such as had never before been conducted in the Solomons. Two of its dark-skinned sons were to be set apart by ordination to the gospel ministry. Again the church was packed to the utmost. Again scores stood against its walls, unable to gain entrance. It was again the writer's privilege to speak to the congregation, Brother A. R. Barrett interpreting.

"Before the audience, immediately in front of the pulpit, sat Barnabas Pana and his wife and Kata Rangoso and his wife. We endeavored to outline the New Testament instruction pertaining to the ministry, its duties and responsibilities, its joys and sorrows, and its final reward. Pastor J. D. Anderson led in the ordination prayer, and as he led us in the placing of the hands of the ministry upon the heads of our two native brethren, surely the arches of heaven rang with joyous acclaim. Here were two young men, born in the darkest heathenism, emancipated from its thrall, taught to know God, trained as native missionaries, blessed with the winning of souls. Here were young men who had proved their calling to the work of God—good men, loyal and true—being set apart by ordination to the full responsibilities of the gospel ministry.

"Pastor N. A. Ferris read the solemn charge. Pastor E. H. Guillard gave the welcome to the ministry of the Australasian Union Conference, while Pastor A. J. Campbell welcomed the two brethren to the ministry of the Solomon Islands Mission. Pastor Kata Rangoso announced the closing hymn, Pastor Barnabas Pana pronounced the benediction; then as

the congregation filed out of the church, 700 and more of the native brethren and sisters each indicated their approval of these two by a hearty handshake.

"We cannot but recall the faithful work done by Pastor and Mrs. G. F. Jones and their associates in opening up the work in the Solomons, May 19, 1914, and here today, just twenty-one years later, we see two of their spiritual children, grown to spiritual strength and manhood, ordained to the ministry. We did wish that Brother and Sister Jones could have been with us to join in this Sabbath day's services. It has been a great day for the Solomon Islands."



Our Help to Papua

[When Papua (the British section of New Guinea) was being entered by our missionaries, this poem was written. It applies also to our enterings in to any another island to be won by the last message of truth for God.—Ed.]

THIS gospel of the kingdom
Must ring through every land.
Now heaven's flying angel
Broods over every strand.
In distant, dark Papua,
With myriads steeped in sin,
The trail has been blazed for us
To send the gospel in.

A land of tropic beauty
Is fair New Guinea's isle,
"Where every prospect pleases,
And only man is vile."
Upon her mountain ranges,
Her delta, rivers, sea,
Must echo Christ's returning,
With songs of victory.

Dark Africa was lightened
Through Livingstone the brave;
In China, Hudson Taylor
Went forth lost souls to save;
In India, Carey labored;
So opens every door,
But we, while time still lingers,
Must give the isles His law.

O isle of wondrous beauty,
Fair gem in sapphiric seas,
We come with joyful tidings,
Christ died for such as these.
Papua's sons and daughters
Shall kneel before His throne,
And cast aside their idols,
To worship Him alone

O Saviour, when are gathered
From nation, kindred, tongue,
The jewels for Thy kingdom,
Then may this song be sung:
"Thy people they were willing,
Thy coming undelayed,
Papua's call was answered:
They gave, they sent, they prayed."

QUEENIE PATRICK.

Freed From the Influence of Demons

IN his report of the work in the French West Indies, A. Orville Dunn gives the following interesting experience:

"Mr. Berle writes the experience of a woman who was constantly tormented by the evil spirits and had spent thousands of francs seeking, by the help of the sorcerers, to rid herself of their evil influence. But the more she spent, the worse she was tormented. When she became acquainted with our people, she longed for their peace of mind.

"One Saturday evening Brethren Berle and Plancel, both young men, were visiting the family. They offered to pray for her, and she accepted. Brother Berle explained that if we wish our prayers answered, we must be in harmony with the Lord's will as far as it lies in our power, and that we must be willing to obey Him as He reveals His will to us. The girls took off their ornaments, and the mother asked the young men to help her clear the house of the objects the sorcerers had placed there to ward off the spirits. After this was done, Brother Berle asked the Lord to free the woman from the influence of demons. The prayer was answered, and today the woman and her daughters are attending the services."

The Second Wife Not Taken

THIS experience took place out in the Kenya country, East Africa. Missionary G. A. Lewis, telling it, says:

"Paul Ayora was once a teacher, but he left the school for a more lucrative livelihood. He soon became entangled by heathen practices, and finally left the church.

"A Christian named Samson was passing through the village where Paul lived, on his way to meeting. The village showed signs of festivity, and Samson guessed that something of importance was on. The local Kisii harpist was there, strumming away on his old harp, accompanying a hilarious group of young men as they sang the praises of past and present heroes. Samson found that the merry-makers had gathered to celebrate Paul's wedding with a second wife. Samson felt compelled to speak a few words to Paul. Entering the hut where the company had gathered, after the usual polite greetings had been exchanged, Samson asked Paul to come outside for a few moments. He then told Paul in a few simple sentences what a disgrace it was that he, a former teacher, should be taking another wife, and how his example would be a stumbling block to many. Samson pleaded with him to return.

"God used the earnest message. Paul reentered the hut quietly, but

with a determined look on his face. He picked up one of the large pitchers of beer, carried it outside and threw it to the ground, breaking it in pieces. This he did to all the pots of beer until the ground outside resembled a quagmire. The friends who had gathered were spell-bound! Paul then told his friends that he could not go through with the ceremony. He told his prospective wife that he would take her home. She cried and pleaded, but Paul was firm. He led her back to her home. Paul's dramatic decision to return was noised abroad. From that day he worked indefatigably to bring back those who had apostatized with him. After a few months he had formed a school of forty-six readers and was the means of putting new life into that district."

Bible Truth Won

THE story of how two African boys with Bibles in hand discomfited the European missionaries, is told by Missionary R. M. Mote, of Northern Rhodesia, Africa:

"At Rusangu we heard the story of our lay preacher Jethro. He has been a faithful witness near the Zambesi Valley. For three years he toiled faithfully for God without a visit from any of our European missionaries. During this time a missionary from another society visited his church and gave him Bible studies for four days, urging that he and his people come to their mission. Jethro was not easily persuaded. He said, 'If you show me from the Bible the answer to my questions, I will join your church.' The European missionary returned home discouraged, but admiring the faith of an African Seventh-day Adventist.

"At another place a certain minister of another society called one of our promising lay brethren to his home to study the Bible on the Sabbath question. Our lay brother met the appointment, and was given a seat on the side porch. Questions were asked, but the missionary was told that traditions would not be accepted. This led to a Bible study given by our lay brother; but before it closed, the minister excused himself and entered the house. After the layman had waited half an hour for his return, the minister's wife came out and said, 'You had better go, as the Reverend — has had to go to town on business, and so must be excused for today.'"

Tomarkon, the Murderer

ILLUSTRATING again how God is transforming the seemingly most hopeless ones into channels of helpfulness and blessing, Missionary Edith Ferris, out in the New Hebrides Islands, tells us about Tomarkon, on Ambrym:

"Before we went on furlough, while we were visiting Baiap at one time, a very wild-looking young man, Tomarkon, was brought down by his father to confess a murder which he had committed. Pastor Peacock was there also, and was leaving in "Lephare" the following morning; so it was decided that the young man should go over to the government agent on Malekula with Pastor Peacock, and give himself up.

"On our return from furlough we were again visiting Baiap when one day we noticed, coming in the gate, a fine, muscular young man with a beaming face, clad in shorts and singlet. We knew by his appearance that he was a Sabbath Mission man. But who was he? We were told, 'That is Tomarkon, the murderer.' 'Has he remained true to his promise? and does he still want a teacher?' we asked.

"When we met Tomarkon we were made sure of his earnestness in his new life. He told my husband that he desired to return to his own village to assist the teacher when he should arrive, and later he wished to go to the Aore Training School to become a teacher himself. There were dissenting voices from the Emiotoungan folk among whom Tomarkon had been living. 'Don't take him away from us! He has been such a help to our mission. Though he has been on the mission only a few months, he can give the truth to any one he meets. Please, Mr. Ferris, don't take him away!'

"Then they thought for a while, and said, 'Well, it is the Lord's work; we are willing for him to go.'

"We could understand why they did not want to lose him, for he is indeed an inspiration to all who meet him. Certainly he is Spirit filled. We saw him one day go up to a young heathen man who was halting between two opinions, and speak very earnestly to him, with the result that there is now a teacher stationed in that village."

Into a New Inca Indian Region

SUPERINTENDENT G. F. RUF, of the Lake Titicaca Mission, writes:

"Several years ago one of our Indian colporteurs visited the Challuta District, a place that is outside the Lake Titicaca region, and is thus some distance away from any of our present stations. This colporteur sold many parts of the Scriptures and our books, and soon a lively interest developed. Superintendent Jacob Wagner visited this place and baptized a goodly number, but still a large number remained for further preparation. Then there came into the vicinity another mission, having lower standards than we; many of these people went over to them. Finally we had but few Sabbathkeepers left. Recently the

other mission evangelist was compelled to abandon his mission.

"A little more than a month ago we sent one of our older Indian evangelists to Challuta to see how conditions were now. He returned with the report that a goodly number of these Indians have again begun keeping the Sabbath, and are anxiously waiting for a worker to instruct them further. He visited those who had gone over to the other mission, and found that they also wanted to return. A few days ago, an evangelist and his wife left for this district to help the people, and to arrange, if possible, for a school. This is a promising field, and we hope soon to have there a group of one hundred or more believers."

But the Church Was Filled

OR their most northerly station of the Tanganyika Mission, Central Africa, Missionary G. A. Ellingworth gives us a little glimpse:

"This station serves a number of tribes,—the Luo (Nilotic) people, and several Bantu tribes. The work there went rather slowly for some years, and when drawing up a plan for a church there, I said to myself, 'Well, you are an optimist to have a church that size, for certainly in ten years we are not likely to see it full.' Last month I visited this station. The church is not quite finished, because funds have fallen short; but already it is overflowing—quite literally overflowing—so that all who come on Sabbaths cannot get in, and people have to stand at the openings which are to be windows, and put their heads in to hear what is said.

"I shall quote from a letter received from our missionary up there. 'I can cheer you,' he says, 'by telling you that God daily blesses us here. Today we have over 450 in Sabbath school, and for the last two months we have never had less than 250 at our meetings, usually around 350. The offerings are about double what they were last year. Many of the people wear skins now. . . . We have from fifty to one hundred patients daily, and some of them are very ill, needing much attention. I have not finished the dispensary. We have built three huts for the patients coming in from a distance.'

"I would add that I believe the reason why those many people are coming to Sabbath school and church is that they are attracted to Christ as they see His life lived out by the missionary. Are any sick? He is ready at any time of night or day to get out and help them, tramping miles, if necessary, to bring relief to a sufferer. That kindness is what a heathen understands; or rather, it is what he cannot understand, but he is won by it." MISSION BOARD.