

The Church Officers' Gazette

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No. 6

The Position Decreed by the Father for His Son

UNTO which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the First Begotten into the world, He saith, And let all the angels of God worship Him." Heb. 1:5, 6.

This is a wonderful revelation setting forth the everlasting relationship existing between the Father and the Son, and between the Son and the angels and all other created beings. This relationship existed in the beginning, before sin entered the Father's universe, and will still exist when sin, with all its opposing assumed authority, shall be destroyed from the Father's realm. When the position of the Son in heaven was questioned, before sin had been openly manifested, there took place the following, as described in "Patriarchs and Prophets," page 36:

The Father's Statement to All His Universe

"The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son, and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent *One* [italic ours] encircled both. About the throne gathered the holy angels, a vast, unnumbered throng—'ten thousand times ten thousand, and thousands of thousands,' the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven, the King declared that none but Christ, the only begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the

Father's will in the creation of all the hosts of heaven [including Lucifer]; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory, and execute His purposes of beneficence and love."

What a wonderful statement outlining the relationship of the Father to His Son, and of the Son to all created intelligences! Likewise couched in this statement is the foreword, the prophecy, concerning the Son's loyalty down through the centuries in executing "the mighty counsels" of His "Father's will." The whole Bible is required for recording the outworking of the Father's will concerning the earth. Let us note a few outstanding statements.

The Son of Man

After the creation of the earth, and after sin had entered our world and the whole race was lost, there was given this prophetic record of the coming of the Son of God among us as Son of man, and of what He then proposed to do: "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:7, 8. After He had come and accomplished all this, and was about to return to the throne He had left, He prayed:

"Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." "I have given unto them the words which Thou gavest Me." "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine

own self with the glory which I had with Thee before the world was." John 17:1, 8, 4, 5.

And after accomplishing this mighty task of redeeming not only the earth, but all who should believe on Him, did this Son continue to maintain the position assigned Him in the beginning, by not exalting Himself contrary to His Father's will—loyally maintaining His position of Son, still subject to His Father's will? View Him just after He comes forth from Joseph's new tomb at His Father's call, as Mary was about to worship Him: "Touch Me not;" He commanded her, "for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and unto My God, and your God." John 20:17. Thus, after His resurrection, in His glorified form, He displayed true loyalty as a Son, in the words, "My Father," "My God." Having yielded His precious life into His Father's hand, with His favor removed because of our sins, as in anguish He cried out, "Why hast Thou forsaken Me?" He would not receive the homage and worship of Mary until He *knew* this to be the Father's will.

This was as He had taught before His death. "My Father is greater than I," He had said. John 14:28. And again, He said, "I can of Mine own self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me." John 5:30. Behold how He loved us, being unashamed to call us "My brethren," after being treated in so shameful a way in His suffering and in the awful death for us on Calvary's tree.

The Atonement Made

To the beholding universe Jesus proved the confidence His Father had in the beginning reposed in Him, that as the load of earth's iniquity should be rolled upon His Son, in His great love for us He would endure unto the end. Let us behold Him alone, yes, all alone, this precious Son of God who suffered to atone for our transgressions:

"Some have limited views of the atonement. They think that Christ suffered only a small portion of the penalty of the law of God; they suppose, that, while the wrath of God was felt by His dear Son, He had, through all His painful sufferings, the evidence of His Father's love and acceptance; that the portals of the tomb before Him were illuminated with bright hope, and that He had the abiding evidence of His future glory. Here is a great mistake." "He had not one ray of light to brighten the future." "The sins of the world were upon Him, also the sense of His Father's wrath as He suffered the penalty of the law transgressed. It was these that crushed *His divine soul*. It was the hiding of His Father's face—a sense that His own dear Father had forsaken Him—which brought despair. . . . He was struggling with the power of Satan, who was declaring that he had Christ in his power, that he was superior in strength to the Son of God, that the Father had disowned His Son, and that He was no longer in the favor of God any more than himself. . . . Legions of evil angels were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, the face of His Father hidden, legions of evil angels enshrouding Him, the sins of the world upon Him, that the words were wrenched from His lips, 'My God, My God, why has *Thou* forsaken Me?' "—*"Testimonies," Vol. II, pp. 213-215.*

At what cost our salvation! The Father "so loved," and with His Son suffered; the Son in His obedience, loyalty, and love, not knowing whether He should be permitted to see His Father's face again, alone on that cruel cross, suffered and died in our stead.

In the Final Restoration

Are we given hope to believe that the same relationship as existed between the Father and the Son before sin entered the Father's peaceful universe, shall continue in the new-earth

state? Here is Heaven's inspired answer:

"Then cometh the end, when He [the Son] shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power [risen up against God]. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He [the Father] hath put all things under His [the Son's] feet. But when He saith all things are put under Him, it is manifest that He [the Father] is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." 1 Cor. 15:24-28.

T. E. B.

Special Appointments for June

Home-Foreign Day, and
Translation Fund Offering,
June 4

Second Sabbath Missions
Offering, June 11

Sabbath School Rally Day,
June 18

Thirteenth Sabbath Offering,
June 25
(Far Eastern Division)

When God's Love Shines Through

It was up in northern England at a miner's camp that young Missionary Henry Moorhouse was at work for God. A notorious servant of the evil one, Ike Miller, entered the place and took a seat near the front. This followed:

"Preachers and helpers trembled, for this wicked man had threatened to break up the services. Henry Moorhouse preached on God's love in Jesus Christ. He longed to reach the heart of the wild, grimy miner who sat so strangely quiet, gazing into his face.

"After the meeting, the men gathered around the preacher reproachfully, saying, 'Ah, Henry, you didn't preach right! You should have preached at Ike Miller. You had a great opportunity, and you lost it. That soft sort of preaching won't do him any good. What does he care about love? You ought to have told him the dreadful punishment he is going to get.'

"The young preacher only said, 'I

am really sorry I did not preach to him right. I did so want to help him.'

"Meanwhile, the big miner was tramping home. His wife ran in front of the children when he came in. She stared at him in bewilderment. He was not drunk; he was not scowling. He hastened to her, but not to harm her. He put his arms around her, and kissed her, and said: 'Lass, God has brought your husband back to you.' Then, embracing the shrinking children, he continued, 'My little boy and girl, God has brought your father back to you. Now let us all pray,' and he knelt down on the rude cottage floor.

"There was silence except for many sobs; he could think of no words; his heart prayed, but Ike Miller had voiced no prayer since he was a little boy. At length, words from those distant days came back to him—and with his no-more-to-be-abused family about him, he uttered between sobs:

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee!"

It is safe to let the Holy Spirit extol the love of Jesus through any preacher's voice, young or old, in any heathen stronghold—if and when God's love shines through.



"LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over special temptation,—these are the threads of gold, which, woven together, gleam out brightly in the pattern of life that God approves."

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WORKING FOR THE HOME-FOREIGN CONSTITUENCY

The Value of a Soul

"THE value of one soul, O Lord,
Teach me to see; and as Thy word
Assures me of the awful fate
Which doth the Christless soul await,
Oh, may I wrestle and prevail
With God and men, like Israel!

"Give me Thy tenderness and tact,
Guide every thought, and word, and
act,
And cause me so to do my part
To reach the hard or longing heart,
That men to Thee, O Christ, may turn,
More of Thy tenderness to learn."

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### Suggestive Program for Sabbath Service, June 4

OPENING SONG: "What of the Night?" No. 705 in "Christ in Song."

SCRIPTURE READING, OR BIBLE AND TESTIMONY STUDY: "Watchman, What of the Night?"

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

SONG: "Christ for the World," No. 670 in "Christ in Song."

READING: "The Foreign Mission Field in America."

READING: "Countless Opportunities at Our Door."

DUET OR QUARTET: "Hold Your Light Much Higher."

READING: "Hastening the Coming of the Lord."

READING: "Strong Language."

TALK BY MISSIONARY LEADER: "Men, and Brethren, What Shall We Do?"

OFFERING FOR FOREIGN LITERATURE.

CLOSING SONG: "Tell It Again," No. 582 in "Christ in Song."

### Note to Leaders

We come to another annual offering for the Foreign Translation Fund. Let us all pray and plan for the largest offering ever received in our churches for this important enterprise. Decided progress has marked the production and dissemination of the large line of truth-filled literature in many foreign languages published at the International Branch of the Pacific Press Publishing Association at Brookfield, Illinois. With gratitude of

heart we acknowledge the leading and prospering hand of God upon this work which is so unique in character, so clearly established through the counsels of the Spirit of prophecy, and so fruitful in results. Read carefully the brief article by Elder H. O. Olson, and seek to bring home to every heart the serious question—Why are the homes of the foreign-speaking people in our cities so barren of truth-filled literature? And let each ask himself, Have I fulfilled my duty toward even one such home? Pray much that God's Holy Spirit may lead to an awakening and to a new resolve to be more energetic in the use of the foreign literature. It is surely time for "An Enlarged Literature Program," which will embrace the many foreign-language periodicals, as set forth in the article on page 7.

GEN. CONF. HOME MISS. DEPT.

### "Watchman, What of the Night?"—Isaiah 21:11

(Bible and Testimony Study Arranged by G. E. Nord)

#### WHAT TIME IS IT?

*Time to Awake.*—"It is high time to awake out of sleep." Rom. 13:11.

*Time to Pray.*—"It is time to seek the Lord." Hosea 10:12; Zech. 10:1.

*Time to Work.*—"Lift up your eyes and look on the fields; for they are white already to harvest." John 4:35.

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Luke 10:2.

#### WHERE TO WORK?

*At Home.*—"Return to thine own house, and show how great things God hath done unto thee." Luke 8:39.

*Neighborhood.*—"Every one over against his house." Neh. 3:28.

*Streets and Lanes.*—"Go out quickly into the streets and lanes of the city." Luke 14:21.

*Highways and Hedges.*—"Go out into the highways and hedges." Luke 14:23.

#### WHEN TO GO?

*Today.*—"Son, go work today in My vineyard." Matt. 21:28.

"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 reach. Satan has prepared some net for his feet, and tomorrow he may be working out the plans of the arch-enemy of God. Why delay one day? Why not go to work at once?"—"Testimonies," Vol. VI, p. 443.

#### HOW LONG TO WORK?

*During Life.*—"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.

*Till Task is Done.*—"Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Isa. 6:11.

#### WHOM TO WORK FOR?

*Every Creature.*—"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

"To save souls should be the life-work of every one who professes Christ. We are debtors to the world for the grace given us of God."—"Testimonies," Vol. IV, p. 53.

*All Nationals.*—"In the cities of America there are people of almost every language. These need the light that God has given to His church."—"Id., Vol. VIII, p. 36.

#### WHAT TO DO?

*House-to-House Work.*—"There should be more house-to-house labor, in giving Bible readings and distributing literature."—"Id., Vol. IX, p. 127.

*Personal Effort.*—"One of the most effective ways in which light can be communicated is by private personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for



SPECIAL OFFERING—FOREIGN TRANSLATION FUND—June 4

Jesus and the truth. Thus you may sow precious seed that will spring up and bring forth fruit."—*Id.*, Vol. VI, pp. 428, 429.



## The Foreign Mission Field in America

BY M. N. CAMPBELL

*President, North American Division*

**T**HE foreign-speaking people of the United States and Canada are sometimes grouped into two classes—the "foreign" and the "very foreign." The first group includes the German and Scandinavian immigrants and their children of the first generation. The second group includes the rest of the alien folk.

The Germans and Scandinavians who have come across the sea to make their home among us are readily assimilated into our ways of thinking and doing things. They come with an inheritance of Protestant enlightenment and ideas of freedom and culture. They have been trained in ideals of democracy in both civil and religious liberty; hence they readily blend into the democratic form of government that rules on this side of the Atlantic.

The other class come very largely (though not entirely) from lands where Catholicism, with its blighting influence on mind and soul, has held sway. They have, to a large extent, been subjected to political domination and severe restrictions of religious liberty. These people find it much more difficult to adjust themselves to our liberal ways and thinking. So they cluster in language groups, and adhere to their mother tongue and native social customs. They respond slowly to the liberalizing influences prevailing here. They are encouraged in this attitude by the disposition of unthinking people to make sport of their peculiarities in dress, food, and language. They are led to feel that the old-time residents of the land look down upon them as representatives of inferior races, and so they are driven to flock by themselves and avoid unnecessary contact with others. And without doubt there is good ground for their feeling as they do. To have hurled at them such opprobrious epithets as "Sheeny," "Dago," "Greaser," "Hunkie," or "Chink," does not awaken confidence in the good will of those who refer to them in such terms.

I wonder if we who are charged with the responsibility of teaching this last saving message, are entirely free from blame in this particular? It is certainly useless for persons who indulge in such feelings toward these folk to entertain the hope of winning them to the truth.

Today there is a crying need for earnest work for the "very foreign" people. As they are brought to obedience to the light of present truth, some will go back to their homelands and help to proclaim the truth there. One such convert went back to the land of his birth and was instrumental in raising up three churches.

Those who long to be foreign missionaries, but are held back for various reasons, will find a very fruitful field here in the homeland. It is recorded that a certain young woman who had applied to the mission board for appointment as a foreign missionary, had a dream in which the Lord spoke to her.

"Mary," He said, "I understand you wish to be a foreign missionary."

"Yes," she replied, "I do."

"Who are those people living in the apartment across the hall from you?" the Lord asked.

"They are a family of Bohemians," she replied.

"Have you ever visited them to talk with them about their souls' interests?"

"No, Lord, I haven't," she confessed.

"Who is that family living in the apartment just below you?" He asked.

"They are Italians, Lord," she replied.

"Have you done anything to show them that you are interested in their spiritual welfare?"



In deep chagrin she replied, "No, Lord, I haven't."

He then counseled her to show her sincerity in her love for foreign missions by beginning right where she was.

How many are praying for and giving to foreign missions, and yet overlooking the opportunities to be foreign missionaries here at home where they do not need to buy a steamer ticket, where they can sleep in their own comfortable beds and eat at their own tables? May there come a speedy awakening to our responsibility to the great foreign mission field in the homeland.



## Countless Opportunities at Our Door

BY W. B. OCHS

*President, Canadian Union Conference*

CHRIST was the greatest missionary who ever lived. He came to this world expressly "to seek and to save that which was lost." He is our only true example, not only in doctrine, but also in missionary activities. He was ever busy seeking for souls who needed help. He said, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." John 9:4.

Christ worked for the individual. He exemplified the "win one" principle. Since we are His followers, we must not lose sight of the command, "Go ye into all the world, and preach the gospel to every creature." What method are we to follow in our missionary work? The answer is clear: The method that Christ used in His work. He said, "As thou hast sent Me into the world, even so have I also sent them into the world." John 17:18.

It seems natural for one to want to do missionary work as far away from home as possible. Somehow we think the fields beyond, or the homes in the next city, town, or village, are easier to enter than those in our neighborhood. We console ourselves by saying: "I love to do missionary work for God, and when I get to some other field or some other place, I will begin to work for Him." Thus we try to excuse ourselves from going to the nextdoor neighbor to work for him.

A real thrill comes to those who are sent across the seas to work among people in foreign lands. Missionaries

are willing to sacrifice all, in order that those in darkness might be won to the truth, and it is marvelous how the Lord is bringing these people to the message. Yet we forget that there are foreign-speaking people all around us. In the territory of the North American Division there are millions of people of foreign nationality, who speak in a foreign tongue; and these people are just as honest, sincere, and conscientious as those in foreign lands. What are we doing to bring the message to these foreign-speaking people in our own community? The church that fails to recognize the responsibility to bring the message to these foreign-speaking people in its community, has lost its vision of the command: "Go ye, . . . and preach the gospel to every creature." Whether a person goes one mile or a thousand miles, makes little difference. The word "go," may in some cases mean only a few steps.

Having worked among foreign-speaking people for many years, I know from personal experience that it is much easier to win English-speaking people to the truth than those speaking another language. We are prone to follow the path of least resistance; hence we neglect to do missionary work among the foreign-speaking people in our own country. Thousands and thousands of these people are searching for light; they want something better than that which they possess at the present time. They love to read in their own language. A prayer that is offered in their mother tongue somehow seems to grip their hearts more than one offered in another language. A sermon which they hear in their own tongue is better understood than one in the English. These people may speak English quite fluently; yet when it comes to religious things, they prefer to read or converse in their mother tongue. Just why this is so, cannot always be explained; but it is a fact nevertheless. Greet a foreigner in his own language, however imperfectly you use it, and immediately his interest is manifest, and conversation can be carried on.

There is no need of giving statistics to prove that there are thousands, yes, tens of thousands, in our country who speak other languages and who must be warned, for this is a matter of general information. The fact remains that they are found in our cities, towns, and villages, and we must do

something to bring the third angel's message to them; for the work of God cannot be finished, and Christ will not return, until these foreign-speaking people have been warned. There are countless opportunities that open to us day by day to work along this line, and yet we fail to see them. We should pray that the Lord might open our eyes to see these openings, and then step in and bring the message to those who are waiting for it.

We find that the foreign-speaking people when once won to the truth are very loyal and faithful. They may be harder to win, but after they have been won, they are harder to shake out. One of the best methods of winning these foreigners is through our literature. Luther, we are told, threw an ink bottle at Satan. Satan is still alive, and he has agents everywhere. He would have us think that work for the foreign-speaking people is useless. But we would do well to follow Luther's example, and throw the ink bottle at him in the form of the printed page.

When we cease to engage in missionary work for our neighbors, we lose interest in foreign missions. Let us remember that the road to church unity runs past the "mission station," and that that station is not always in

a foreign field, but may also be in our immediate neighborhood.

May all our churches everywhere sense the responsibility resting upon them, and may they fulfill their God-given mission in carrying the message to people of every nation, kindred, and tongue,—not only those living in foreign lands, but those living in our own neighborhood.



### Strong Language

BY H. O. OLSON

*Associate Secretary, Bureau of Home Missions*

IN the writings of the Spirit of prophecy, the duty of the church toward people of all nations is pointed out in language which is very emphatic. We read: "There has been a slothful neglect and a criminal unbelief among us as a people, which has kept us back from doing the work God has left us to do in letting our light shine forth to those of other nations."—"Life Sketches," p. 213. Now "slothful neglect" and "criminal unbelief" is very strong language. I do not know of any other phase of our work concerning which such reproof is given.

Although this message came to us years ago, the same situation exists, in a large degree, today. Take for example, the large numbers of Russian and Czechoslovakian people living in the city of Chicago. In the homes of these people there is found an immense amount of Russelite literature, and the result of this seed sowing is apparent in the many Russelite chapels which are in evidence all through the foreign sections. Yet in all these homes there is not a single page of literature containing God's message for this time.

Why are people who do not have the light of the third angel's message more zealous in circulating their literature than we are in circulating ours? There is but one answer—"slothful neglect," "criminal unbelief."

"We are not keeping pace with the opening providence of God. Jesus and angels are at work. This cause is onward, while we are standing still and being left in the rear. If we would follow the opening providences of God, we should be quick to discern every opening, and make the most of every advantage within our reach, to let the light extend and spread to other nations."—*Id.*, pp. 212, 213.

If ever there was a time when we

### Hold Your Light Much Higher

(Sing to the tune of No. 480 in "Christ in Song.")

Hold your light much higher, brother,  
Let it throw its beams around,  
Let it show to friends and neighbors  
What a Saviour you have found.

CHORUS:

Let your light be shining brighter,  
Let its beams the darkness chase,  
Some poor soul in sin now dying  
You may rescue, you may save.

Hold your light much higher, brothers;  
See, the darkness deeper grows  
Many still in danger linger,  
While the stream of mercy flows.

Sisters, hold your light much higher,  
Standing bravely side by side,  
Lead some wand'ers to the Saviour  
Who for all was crucified.

Fathers, hold your light much higher.  
Let the children see the beam;  
Trim your lamp each day the brighter,  
Fill it from the living stream.

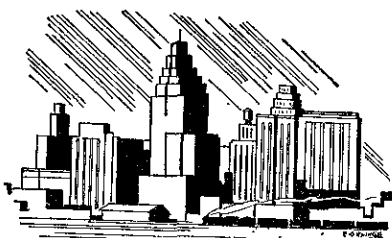
Let the church hold up God's banner,  
Spread the truth from pole to pole,  
Let each individual member  
Try to save a fallen soul.

Yes, we'll hold God's lights much higher  
Till our Lord in glory comes;  
Shout for joy glad hallelujahs;  
Bring the glorious harvest home.

WILLIAM R. MILLER.

Camaguey, Cuba.

needed to awake and do our best to keep pace with the opening providences of God, we need to now, in this year of 1938. That which might have been done in the passing years of "slothful neglect" must now be done with an intense earnestness and consecration. Our latest magazine, the Italian *La Vedetta*, should be extensively circulated among the four and a half million Italians in this country. This is equally true of all our periodicals and books in the many languages represented by the foreign-speaking people in America. The help of every church member is needed. We prayerfully send forth this SOS call to all to help us scatter the foreign-language literature in every community.



### God's Crucible

STANDING on the roof garden of a settlement house in New York City, one sees the panorama of the great city with its two million foreign born, stretching out below. The Statue of Liberty is seen in the distance, and to one who realizes all that America means to the "strangers" who seek protection, liberty, and a livelihood under her wing, and the responsibility resting upon the church to reach these people with the knowledge of their rightful heritage through the provisions of the gospel, the situation leads to serious reflection.

It is said that one person viewing the scene at the close of the day, as the sunset reached its magnificent moment, making the sky a glorious, burning flame, gave expression to his vision in the following words:

"It is the fires of God around His

crucible. There she lies, the great melting pot. Listen! Can't you hear the roaring and the bubbling? There gapes her mouth—the harbor where a thousand mammoth feeders come from the ends of the world to pour in their human freight. Ah, what a stirring and a seething! Celt and Latin, Slav and Teuton, Greek and Syrian, black and yellow, Jew and Gentile; yes, East and West, North and South, the palm and the pine, the pole and the equator, the crescent and the cross. How the great Alchemist melts and fuses them with His purging flame! Here shall they all unite to build the republic of man and the kingdom of God. What is the glory of Rome and Jerusalem, where all nations and races come to worship and look back, compared with the glory of America, where all races and nations come to labor and look forward?"—Zangwill, *"The Melting Pot."*



### Hastening the Coming of the Lord

BY J. F. BOHNER

*Home Missionary Secretary, Southern New England Conference*

FREQUENTLY we raise our voices in song, asking, "How long, O Lord, our Saviour, wilt Thou remain away?" and follow with, "Our hearts are growing weary of Thy so long delay." Perhaps it would be well to remember that the answer to this question rests largely in our own hands. We are told that "By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God." And then the charge is made: "Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*"The Desire of Ages,"* pp. 633, 634.

One of the important unfinished

tasks is to carry the message to the millions of "strangers"—people of foreign nationality—within our gates. The children of Israel were very definitely instructed by the Lord regarding their attitude toward the "stranger." He classed these people with the widows and orphans, and then told the Israelites ever to remember that they had been strangers in the land of Egypt. Israel's failures have been recorded for our admonition, and the important question is, Are we in our day measuring up to our Heaven-sent opportunity?

We are admonished in the Spirit of prophecy as follows:

"In our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His word, and become partakers of His saving faith."—*"Christian Service,"* p. 200.

"God in His providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light to men of other tongues."—*Ibid.*

"Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God."—*Ibid.*

"Great benefits would come to the cause of God in the regions beyond, if faithful effort were put forth in behalf of the foreigners in the cities of our homeland. Among these men and women are some who, upon accepting the truth, could soon be fitted to labor for their own people in this country and in other countries. Many might return to the places from which they came, in the hope of winning their friends to the truth. They could search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message."—*Ibid.*

Have we heeded this instruction and put forth "faithful effort" in behalf of



### Have You Read Home Missionary Series Leaflet No. 8? "How to Work the Home-Foreign Mission Field"

The price is only three cents, but its value in leading the way into the field of larger contacts with the thirty million foreigners "at our very doors" and the possibilities in souls saved, is inestimable. Order sufficient copies to hand out to volunteers in personal home-foreign service.

Supplied through Book and Bible Houses



these strangers? We must admit that we have come far short, and plead guilty to the charge: "There has been a slothful neglect and a criminal unbelief among us as a people, which has kept us back from doing the work God has left us to do in letting our light shine forth to those of other nations."—*Ibid.* An old German proverb states, "An acknowledgment of our faults is the first step to improvement." Let us turn over a new leaf and carry out more fully the counsel which has been given us:

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—*Id.*, p. 199.

"While plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of the foreigners who have come to the shores of our own land. The souls in China are no more precious than the souls within the shadow of our doors. God's people are to labor faithfully in distant lands, as His providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by."—*Ibid.*

It is estimated that there are about thirty million foreign-speaking people in the United States. We have a good supply of truth-filled literature in all the leading languages, and if we will make use of this literature, we shall see wonderful results. We should not rest satisfied to call on our foreign neighbors once a year,—at Harvest Ingathering time when we solicit their financial help for our work,—but we should visit them often and share with them the good news of God's message for this time. In the Southern New England Conference there are many foreign-speaking people, and there are eleven Seventh-day Adventist churches with entirely foreign constituency. The members of these churches rank high in their gifts to God's cause and in their missionary activities. Interesting experiences are constantly coming to those who are engaged in our work in behalf of the foreign population in our cities.

Not long ago we met a young Polish woman, twenty-three years of age, who had never seen a copy of the Bible.

When we gave her a Bible to keep as her own, she was very happy. In our Ingathering work we met a Greek Orthodox priest, who gave a donation for our work; and when we told him of the books we published in his language, he ordered three of them. Two Russian priests purchased copies of "The Great Controversy" and a number of smaller books, and a priest of the Polish National Church seemed delighted to purchase a copy of "Our Day in the Light of Prophecy." This Polish priest gave us the names of his church members, asking that we call on them and tell them about the book; and many of these people were glad to purchase our literature. Improving the moments required for a shoeshine, I opened conversation with the boot-black as to his life and opportunities in this country, and presented him with one of our publications printed in his language. It was interesting to see how pleased he was. He asked that a copy of each issue be brought to him, and he paid in advance.

Are we becoming weary, and saying in our hearts, "How long, O Lord, our Saviour, wilt Thou remain away?" Let us arise and do our part to hasten the coming of the day of God by giving the gospel to all within our reach, not by any means passing by the home-foreign mission field at our very doors, be that field large or small.



### An Enlarged Literature Program

THERE is a large assortment of truth-filled literature, of various kinds, which is being diligently circulated by our church members among English-speaking people. This good work should ever be steadily increasing, for it is something in which all can engage, and there is no more effective means of bringing people into the truth.

But in your distribution of literature, whether personally or by mail, won't you give more consideration to those families who can perhaps understand the message better in another language? That family of Olsen's up the street, for example. The mother might not get much from the *Signs of the Times*, or *Present Truth*, or the *Watchman*, but how much she would appreciate the Swedish *Sion's Vaktare*.

Around the corner is that German family. You may not have much con-

tact with these people, chiefly because they speak and think and read in a language different from yours, but the *Zeichen der Zeit* to them might be as welcome as any of our good literature which you enjoy. Then you may have some fine, conscientious Danish-Norwegian friends. Why not provide them with the *Evangelists Sendebud*, which in its general message corresponds with the *Signs of the Times*.

Branching out a bit farther, there is a great field of service among the Italian people. The little monthly paper, *La Vedetta*, is for them, and it will unfold to them the truths of this message.

Have you ever studied the long list of publications furnished in many foreign languages? It will surprise you to find what is now available in Armenian, Bohemian, Croatian, Chinese, Danish-Norwegian, Dutch, Finnish, French, German, Greek, Hungarian, Icelandic, Italian, Japanese, Korean, Lettonian, Lithuanian, Philippine, Polish, Portuguese, Rumanian, Russian, Ruthenian, Slovakian, Spanish, Swedish, Syriac, Ukrainian, Yiddish. In all these languages there are books, papers, tracts, magazines, which can be obtained quickly and at low price from the International Branch, Pacific Press Publishing Association, Brookfield, Illinois.

If you are looking for something new and intensely interesting, study the census of your city, county, or State, and find out how many of these languages are represented and how many people of each language are in your particular territory. Then get a supply of literature suited to the needs, take the package under your arm, and start out on a home-foreign visiting tour. You will add to your circle of staunch and true friends if you will take the trouble to make contacts and perseveringly follow them up. And think of the joy and satisfaction in seeing the honest in heart among these foreign-speaking people follow the light and unite with God's people.

The extent of our facilities for publishing literature in many languages is marvelous. It is God's plan that through this means every soul shall hear the last warning message in his own tongue. Let us furnish willing hands and feet for placing this literature where it belongs.

GEN. CONF. HOME MISS. DEPT.



## Messages From World Leaders

### For Such a Time as This

SOME time ago there appeared in the *American Mercury* an editorial which has caused widespread comment. The magazine, which aims to impart to the reading public impressions of timely importance, is widely circulated, and is recognized as being in the highest class of current literature. The editorial referred to was written during the time of the depression, but its inferences, suggestions, and conclusions are none the less applicable to conditions at the present time. The article follows:

"One of the curious, and perhaps I should add, incredible, phenomena of the present regime is the silence of the theologians. I am aware, of course, that Cardinal Dougherty has gone on the stand for the Philadelphia bankers to testify that *all* of their banks are not ready to burst, and I am no less aware that such transcendental wiseacres as Dr. S. Parkes Cadman and Rabbi Stephen S. Wise are still heard from regularly and at undiminished length. What I presume to note is simply the fact that these great masters of the sacred sciences, in their public outpourings, seldom if ever speak professionally and *ex cathedra*. What Cadman has to say might be said just as well by Arthur Brisbane, . . . and what Wise says today is hardly more than what the Scripps-Howard editorial writers were saying week before last. As for Cardinal Dougherty, he addressed his Philadelphia faithful, not as their shepherd in two worlds, but simply as a fellow

depositor in the local banks. In brief, these eminent divines, and their colleagues with them, are heard from only in their purely secular characters, . . . and not in their special capacity as experts in the principles and policies of Jehovah.

"It is seldom, indeed, that the American people have to face a great calamity without theological support. But now they are strangely silent. What this so forcefully points out is most unfortunately true. Eminent men of all lands are measuring for us the awfulness of the calamity.

"I note one exception, and come to my point. The Seventh-day Adventist brethren alone among the divines of the country, have something to say officially about the depression, and what they have to say is singularly clear and simple. They laugh at all the current diagnoses as so much shouting, and reject every projected cure as vain and preposterous. It is not the government that must be blamed, they say, nor is it the tariff war now going on everywhere in the world, nor is it the French or the Japanese, nor is it overproduction, nor is it the foreign bond swindle, nor is it the war debts, nor is it sunspots or witchcraft or marital and spiritual infidelity, or any of the other things that have been accused. It is simply the fact that the world is coming to an end. It is the fact that all of the signs and portents listed in Luke 21:25-27 are now visible, and that on some near tomorrow . . . the heavens will open wide, there will be a roaring of mighty winds, angels will come fluttering down to earth, the righteous will be snatched up to heaven, and the wicked will be destroyed.

### The "Christlicher Hausfreund" Appreciated

How little do we know of the history of our papers and books scattered broadcast; but we may always be assured that if we are faithful in sowing the seed, God will care for the result. Here is an interesting letter from a woman. She wrote: "As I was looking through a pack of old papers, I came across a copy of *Christlicher Hausfreund*, which, as I remember, I found in my mailbox ten years ago, from an unknown sender. At that time I was not interested in it, but somehow it was laid aside, instead of being destroyed. Now it has come to light, and I have read and reread it, and I find it

full of wonderful meaning to me. If the paper is still published, please send me another copy and tell me the price, so that I can subscribe."

The *Christlicher Hausfreund* is an eight-page missionary weekly published in German, which has been in existence for many years. This is one of a dozen or more German periodicals available for use among the German people in North America. There is also a good assortment of Swedish, Hungarian, French, Finnish, and Danish-Norwegian literature; in fact, all languages are represented in the output of the International Publishing House. Send for a catalogue of publications from which to select just the assortment you need.

"The argument . . . is completely unanswerable. All of the premonitory symptoms, as set forth not only in Luke but also in countless other passages of infallible Scripture, are now clearly visible. The 'distress of nations, with perplexity,' 'men's hearts failing them for fear,' millions turned 'lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God.' I quote the apostle James:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. . . . Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh."

"I refrain from further quotation. . . . All I desire to point out here is that the New Testament offers precise and elaborate specifications of the events preceding the inevitable end of the world, and that a fair reading of them must lead any rational man to conclude that those events are now upon us. If the Bible is really the word of God, as we are assured not only by the Council of Trent, but also by all the principal Protestant authorities and even by the Supreme Court of the United States, then it is as plain as day that the human race is on its last legs.

"Not long ago . . . I set forth the vast advantages of the so-called Fundamentalists in their combat with the so-called Modernists. . . . What I'd like to know today is how either faction, the Fundamentalists or the Modernists, contrive to get around the implacable and irrefutable proofs of the Adventists. How can they profess to believe in Holy Writ, and yet stand silent before its plain and indubitable warnings? How can Cardinal Dougherty parley with money-changers . . . while the predestined signs stare him in the face? How can Doctor Cadman continue his radio talks on flirting when the heaven may open at any moment, and he may find himself confronting a 'woman set upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns'?"

"As for me, I counsel caution. I am naturally of a skeptical and even ribald turn of mind; nevertheless, I take certain measures, as a prudent householder looks up for the night. I have cleared my library of bawdy books. I have taken down the portraits of Ibsen, Nietzsche, and Darwin. . . . If any reader of these lines can think of a sufficient answer to the



Seventh-day Adventist proofs, I'll be glad to print it in this place. But how could it be put together without rejecting the whole canon of Holy Writ? How could it be squared with the infallibility of Luko, James, and Paul? I suspect that the theologians are in a difficult place. . . . No wonder they are so unprecedentedly mum."

The comments on the article, as set forth by Elder W. G. Turner, vice-president of the General Conference, lead to practical application and serious reflection. He says:

"From a man who claims to be naturally skeptical, but whose observation of current events and partial understanding of Scripture compel him to write in this way, and whose prudence in the face of the coming of the Lord compels him to move from his shelves 'bawdy' books and to take from his walls pictures of evolutionists and higher critics, such a statement must cause every Adventist to ponder well the situation.

"Knowing the time, 'that it is high time to awake out of sleep,' the question could rightly be asked, Are we checking up? and in the words of the editor, 'as a prudent housekeeper looks up for the night,' are we making sure that all is well? Are there books on our shelves, or sometimes in our hands, that are bawdy, that is, cheap and unedifying? Do we find satisfaction in the reading of such literature in face of the coming of the Lord? Are we, through the radio or by any other means, allowing matter to fill our minds or occupy our time to the exclusion of that all-important heart preparation so essential in these serious closing hours?

"We do well to ponder, and then like the editor of *American Mercury*, clear away everything likely to leave us unprepared for our Lord's appearing. We are not as those who walk in darkness, but across our pathway is thrown the light that is sufficient to reveal to us the way we should go."

Surely Seventh-day Adventists stand out distinctly in the midst of the world's confusion. We have a message for this day and hour, and the responsibility of proclaiming it by word and deed rests upon every person bearing the name of Seventh-day Adventists.



## Departmental Activities

### Radio Follow-Up

AFTER I had conducted the "Bible Auditorium of the Air" for several months, the need for follow-up work was very apparent, and so it was decided to organize a Personal Workers' Class for the purpose of training the lay members to give Bible studies to those people who became interested in the message through the radio talks. For our study material we used the following: "The Art of Giving Bible Studies," "Brief Bible Studies for Busy People," and a set of *Present Truth*. After several weeks of study, the members of the class were divided into groups of four, and during the class period one member in each group was appointed to give a Bible study. This experience made it much easier for the lay members to begin Bible studies with those not of our faith, and also gave us opportunity to detect weaknesses which needed attention.

To each person in this first group of personal workers we gave the names of five people who had manifested special interest in the radio talks, and as the workers called at the homes of these people they used the following form of introduction: "Good morning, Mrs. Bernet. My name is Mrs. Erickson. I am connected with the 'Bible Auditorium of the Air,' and Mr. Moore has asked me to call and inquire if you have received all the material for which you wrote." After a few brief visits, some two or three weeks apart, the offer to conduct Bible studies was introduced in the following manner: "I am wondering if you might not enjoy studying the Bible here in your home, perhaps once a week, for about three quarters of an hour. We can take up some of the studies which Mr. Moore gave in his lectures at the Bible Auditorium. There is no charge for these studies—nothing to buy, nothing to write out, and nothing to memorize."

Many appointments for Bible studies have been made in this way. If a person seems reticent about beginning Bible studies, we do not urge the matter, but continue the visits

until the interest increases to the point at which Bible studies are welcome, or decreases to such an extent that further visits are useless. The people who become interested through the radio work seem more responsive, more approachable, and are more easily led than is the case through more direct effort. A large number of baptisms have taken place as the result of the follow-up of radio interests by the lay members.

Another method of obtaining openings for Bible studies, was by making the repeated announcement over the radio as follows: "We have organized what is known as Home Bible Study Groups, and all over the city small groups of people are enjoying the study of Bible prophecy right in their own homes. There is no charge for joining a Home Bible Study Group, there is nothing to buy, and no obligation is incurred. If you would like to join one of these groups, just drop a line to Station KWK, and I shall be glad to explain the study plan to you." This announcement brought in many names, and I personally called at the homes, explaining that I was conducting a class to train leaders for these groups, and that within a few days one of the trained workers would call and arrange a definite appointment for the Bible study. Only two persons refused to make an appointment for studies.

In arranging for the Bible studies, we endeavored to place the leaders to the best advantage. For example, the name of a prospective reader who was a Catholic, was turned over to one of the church members who had been a member of the Catholic Church. We also tried to arrange for young people to be taught by a young person of about the same age, etc.

Still another method of securing appointments for Bible studies was associated with singing-band work, or literature distribution. In connection with the solicitation or literature call, the worker asks, "I wonder if you have heard Mr. Moore, the speaker on the program known as 'Bible Auditorium of the Air' which comes on

(Continued on page 12)

# WIN ONE LEAGUE

## A Lost Opportunity

SOME of our losses will be eternal, for when we fail to improve the opportunity of speaking a word for our Master the results of that neglect may extend through the endless future. Every church member is called to be a worker for God, and should watch for opportunities to win others, pointing them to the Lamb of God.

As an example of the importance of watchfulness, the sad experience of a Christian worker is related as follows:

"One sorrowful lesson I can never forget. I tell the story in the hope that it may save others from causes of similar regret. During a summer visit, just after I had left school, a class of girls about my own age came to me a few times for an hour's singing. It was very pleasant indeed, and the girls were delighted with the hymns. They listened to all I had to say about time and expression, and not with less attention to the more shyly ventured remarks about the meaning of the words. Sometimes I accompanied them afterward down the avenue; and whenever I met any of them, I had smiles and an abundance of kind words for each, which they seemed to appreciate greatly.

"A few years afterward I sat by the bedside of one of these girls,—the most gifted of them all. She had been led by a wonderful way, with far clearer light than I enjoyed, through long and deep suffering, and had witnessed for Christ far more brightly than I had ever witnessed. She told me how sorrowfully and eagerly she was seeking Jesus at the time of those singing classes. And I never knew it, because I never asked, and she was too shy to speak first. She told me more, and every word was a pang to me,—how she used to linger in the avenue on those summer evenings, longing for me to speak to her about the Saviour, how she hoped, week after week, that I would just stretch out a hand to help her, just say one little word that might be God's mes-

sage of peace to her, instead of the pleasant, general remarks about the nice hymns and tunes. And I never did! She went for years without the light and gladness which it might have been my privilege to bring to her life. But she said,—and the words ring in my ears when I am tempted to let an opportunity slip,—'Ah, Miss Perry, I ought to have been yours!'"

Let us renew our determination to "speak a word in season" to others in behalf of our Saviour who means so much to us. A. H. RULKOETTER.



## "Evading Duty"

HOWEVER much we may desire to do so, we cannot evade the God-given responsibility that attaches to every normal person upon this earth. We shall all be called to give account, not only for the wrong actions of our lives, but also for the influence of our actions upon the lives of others.

Our failures to live up to this responsibility may be briefly classified under two heads,—those of omission, and those of commission. We shall emphasize the sin of omission, because this sin is likely to be viewed lightly; but let it be remembered that it brought the curse of God upon the people of Meroz. Judges 5. It was not what they had done, so much as what they had failed to do that brought upon them the bitter denunciation of Heaven. They sought to evade their responsibilities; they failed to recognize that a refusal to go to the help of the cause of God in a time of need was a sin of the first magnitude. It is well to remember that what was true in those days of ancient Israel is just as true today.



Hundreds of millions of unprepared souls will soon be called upon to meet the Judge of all the earth. The harvest truly is great, the army of helpers small. "The agencies of evil are combining and consolidating their forces, they are strengthening for the last great crisis" against Prince Immanuel. Shall we, the followers of Jesus, stand as idle spectators of the struggle?

We might, like Pilate, seek to wash our hands of guilt; but if souls we might have helped, go down into perdition without warning, shall we not merit the rebuke found in Ezekiel 33:8? We cannot plead lack of opportunity, for God has in His providence opened up to this people wonderful avenues of service. If we are not eloquent, we can give a tract or lend or sell that good missionary paper, the *Signs of the Times*. Are we busy? We can in our business relationships at least lend or sell some of our good books or papers which are brimful of present truth.

Even physical disabilities need not prevent our responding to go up to the help of the Lord. We recall the story of an old Russian who was hampered by an impediment in his speech. His method was to secure a tract or some article dealing directly with the message. He would then sally forth and ask some friend or neighbor to read the article to him. Later he would take them another article on another phase of the message, and would repeat the process until the person had received all the truth. Thus he won many souls for the kingdom of God.

There is an old saying that where there is a will there is a way, and so we can all enter heartily into this "Win One" campaign and thus come up to the help of the Lord against the forces of evil. The good Book says, "Thy people shall be willing in the day of Thy power." Surely, brethren, we are in that day. God is counting on you!

J. PASCOE.

## How the Message Came to Me

[NOTE.—In many instances, first contact with the message of truth centers around some phase of personal missionary endeavor, such as the distribution of literature, a personal visit, a neighborly act, a Bible study or cottage meeting, an invitation to attend Sabbath school or church service, Harvest Ingathering, etc. From this point of contact, appropriate follow-up work has led to full acceptance of the message and union with the remnant church. Believing that it will be encouraging to all personal workers to learn of the actual results attending the various activities, we extend an urgent invitation to all church members who attribute their knowledge of present truth to such a beginning, to send a brief account of their experience to the General Conference Home Missionary Department, Takoma Park, D.C.—EDITOR.]

*Persistent Literature Work.*—Not long ago there appeared in a union conference paper the obituary notice of an aged brother, which stated that the brother had been a Sabbathkeeper for fifty years and now sleeps in Jesus. Away back in the year 1885 he attended a series of meetings conducted by one of the early pioneer Seventh-day Adventist ministers, and was convinced of the Sabbath truth, but did not yield to his convictions. For two years he tried to stifle conscience, but all during this time there was a good old Seventh-day Adventist sister who made it her business to see that papers and tracts were dropped into this man's buggy or sleigh regularly each week. The silent seeds of truth were attended by the wooings of the Holy Spirit, and in due time they bore fruit, for the man and his wife were both baptized, and united with God's people. The work of the evangelist required the persistent follow-up interest of a humble Christian lay worker to produce the results.

*A Pioneer Missionary Family.*—Elder R. I. Keate, president of the Georgia-Cumberland Conference, gives the following interesting account of how the message came to him and other members of his family in the early days:

"On the banks of the beautiful, deep, and clear Fish River, located in the pine woods of Baldwin County, Alabama, there is a little place called Marlow, where occurred a most impressive demonstration of what can be accomplished through personal effort.

"In the first decade of this century, land companies began to develop Baldwin County, and advertised extensively.

Many new settlers moved in, and my father was among the first. Following him came a family who had recently accepted the Seventh-day Adventist faith in Wisconsin—or, to be more exact, the father and mother had become members of the church, but the children, although believers, had not united with the church. The eldest son, although not a member of the denomination, was most zealous in propagating the truth. He carried literature, distributing it wherever he went. He was always quick to turn any conversation toward a discussion of the Sabbath question, the coming of Christ, and related subjects. It was not long until a man and his wife and two single men began keeping the Sabbath and paying tithe, all as the result of the diligent efforts of the young man belonging to the Seventh-day Adventist family. The three men in the group used tobacco, but this was also the practice of the young man who had taught them the message, and they had gone as far as he had taken them. All these believers met every Sabbath for Sabbath school and to study the message more fully.

"Later on I joined my father at Marlow, and then I, too, joined the study group. Finally, word was sent to the president of the Alabama Conference at that time, asking that some one come and hold some meetings. A minister came, and soon there was organized a church of fifteen members, among whom were my father, my stepmother, and myself.

"This church had caught the missionary spirit of the young man who had brought the message to them, and all went to work. The members car-

ried literature with them and distributed it wherever they went. They set aside Sunday afternoon for the distribution of literature, holding Bible studies, and meetings whenever they found opportunity. As a result, this church grew from fifteen to fifty-four members, without the help of a minister. Later two other churches sprang up in this county, both of which owed their beginning to the work of these lay members.

"This church was organized in the fall of the year. The local elder and the deacon, both young men, began a series of Sunday-night meetings. One would speak one Sunday night and the other the following Sunday night. This plan gave each one of them two weeks to prepare for the service he was to conduct. These meetings were well attended and continued all winter. The following spring I entered the colporteur work, and the local elder followed. One after another, all the men in the church went into the colporteur work. This was a church that had more men in it than women, and within a few years after the organization of the church the members from this place had sold \$16,000 worth of our literature. One of these members became field secretary in the conference. Two of the men went to the Southern Training School for preparation—one to be a doctor, and the other a missionary, who was later sent to the land of the Incas. Another entered the ministry, and was sent to take charge of the Haitien Mission. Still another entered the ministry, and today two of the members of that church are conference presidents. A number of churches have been raised up, and many have been led to Christ by the workers that have gone from that place."

This all came about through the work of a zealous believer who was on fire with the message, and took advantage of every opportunity to give the message and help finish the work.

Today the harvest is ripe, the fields are white, and the opportunities to win souls are everywhere present.



## Radio Follow-Up

(Concluded from page 9)

each Sunday morning at nine o'clock, on Station KWK. How do you like the subjects presented? Would you like to have copies of any of Mr. Moore's talks?" These and similar carefully worded questions have often led to follow-up work in the form of Bible studies given by our lay members.

I have found that lay members can easily get their neighbors to "listen in" at the radio hour, and thus interests are aroused. If the lay member does not feel free to give Bible studies to his neighbor who may be interested, it is arranged for some other personal worker to give the studies, and at the same time the lay member who aroused the interest is asked to fill appointments in some other part of town. This plan is also followed when relatives of members have become interested. It is usually better to have a nonrelative give the studies.

As a result of our first year in radio work, twenty-six people were baptized. Those who have come into the truth, almost without exception, are very zealous personal workers themselves. At the present time many of the new radio members are giving Bible studies to those who have become interested through the radio. Thus the work expands.

However, a quicker and a greater work must be done. Each individual must bear his share of the load. So I would say to all lay members, Begin now to study methods of personal work. God has some soul to whom He plans you should give the last warning message, and surely you will not fail Him. The radio is giving speed to the gospel warning, and we must stand ready to garner the fast-ripening harvest. F. W. DETAMORE.



## Church Missionary Secretaries' Exchange

### One Thing in Which "the Church Is Never Interested"

(Continued From Secretaries' Exchange for May)

*Problem No. 2.—"Our church is never interested in reports rendered by the church missionary secretary at the Sabbath service. In fact, the members will just walk out while the report is being read."*

This problem was presented by the church missionary secretary of a large church in a letter referred to in our last issue, and it deals with a very vital matter pertaining to the success of the general church missionary services held on the first Sabbath of each month.

Such a situation is indeed somewhat startling, at least to the editors of the Home Missionary Department section of the CHURCH OFFICERS' GAZETTE, at the General Conference office; for it has always been considered our official duty, in arranging the programs for the first-Sabbath services, to include "Church Missionary Secretary's Report for the Past Month." If this is the general attitude toward the church missionary secretary's report, there must be something wrong somewhere; and we certainly extend apology and sympathy to the missionary secretary who endeavors to carry on under such circumstances.

Suppose the reception given the Sabbath school secretary's report were on the same order. What would happen? If during the opening exercises of the Sabbath school, as the secretary's report is being read, the teachers and class members should indicate their lack of interest by leaving the church, what would the superintendent and officers of the school naturally do? and how long would the school continue to function?

Such a thing could never happen in the Sabbath school, you say; and we agree. But why should it happen in the church missionary service held at the regular preaching hour? There is only one answer, and that is that for some reason the secretary's report is not in harmony with the spirit of the

service. Although it may be based on facts, statistics, and experiences which in importance are second to none, this report may be dull, lifeless, tiresome, and entirely unappreciated and unwanted. The tone of voice and the manner and personality of the reader, all enter into the problem.

A report of the monthly missionary service and of the various activities of the members carried on between meetings, as well as experiences and the citing of new cases which have been brought to light with requests for special prayer and help in developing the interest, ought to prove so interesting and so valuable an asset to the spiritual atmosphere of the Sabbath service, as to be considered indispensable by pastor and missionary leader. Even when a general worker visits the church and occupies the morning-service hour, the monthly missionary report should be given a place in the opening exercises, as a reminder of the regular monthly missionary program established by the General Conference officers.

This is a situation which requires that the secretary give study to the preparation of a missionary report which will be unique—a story of actual happenings and events, with the necessary statistics so woven in that their strength is recognized, but the hard, stiff form is covered. Yes, it takes talent to be able to write a gripping church missionary report; but such talent is not lacking in our churches. The lack lies in failure to recognize the opportunity afforded and to put forth the necessary effort to rise to the occasion.

It is requested that there be an exchange of sample missionary reports written by church missionary secretaries, with a view to broadening the field of possibilities and ideas, and building up this important feature. We, therefore, most earnestly request all church missionary secretaries to hunt up their back reports which have been well received, and send copies to the "Exchange" corner. Perhaps all will recall the book brought out some years ago by the General Conference Sabbath School Depart-

ment, entitled "Fifty Model Sabbath School Reports." This has been of great service to Sabbath school secretaries, and the time has come for the same help to be given the church missionary secretary who is supposed to be called on, and ought to be called on, to render a report once a month at the regular Sabbath service hour.

An all-round report, full of suggestion and interest, is furnished by the missionary secretary of the church in Charleston, West Virginia, covering the missionary activities of the church for the year of 1937, which we gladly present at this time, hoping to be able to follow with reports submitted by many other secretaries.

### "Our Church Missionary Report for the Year"

"January is the door of the year, through which we enter upon twelve months of golden opportunity and new endeavor. Through this door we may also take a retrospective glance over the road we have traveled—the privileges enjoyed, the duties performed, the neglects and failures, the hopes, the prayers, and the fruitage in souls won. We observe that nearly every day during the past year has marked the giving of a Bible reading by some member of our church—there were 363 Bible studies given in all. Many went visiting during the year—we do not refer to social calls or visits with relatives and nearest and dearest friends, but to the 1,306 missionary visits, in the interests of the discouraged, the sick, and those newly interested in the message of truth. To our church services—public Sunday-night meetings, or Sabbath and midweek services, 109 visitors came by personal invitation.

"It is said that idleness is the playground of the deceiver and his imps. The 1,727 hours spent in Christian help work by our members has not permitted loitering on the enemy's domain. Five hundred fifteen needy people found temporary shelter in our homes; 666 treatments were given for the relief of physical suffering, and God's blessing brought recovery. Food baskets well filled, numbering 344, were distributed, and over \$100 was spent in cash for supplies.

"Our contact with 12,448 pieces of truth-filled literature was most interesting. We sent these silent messengers of truth on their way with prayerful interest, and we know not 'which shall prosper, either this or that,' but we are sure the harvest will reward our efforts. There is something thrilling about this literature. It travels at such small expense, it does not become offended by knocks, taunts, or jeers; it never loses its temper, never quarrels or argues, but repeats its message over and over. This year we should aim to keep 25,000 of these silent messengers at work.

"As we look into the future, we see our field of opportunity widened; and strengthened by the blessings of the past, we press forward with greater zeal to accomplish more for the Master, who has called us to the unspeakable joy of service for Him here, and to share in the eternal reward in the near future. The words of an unknown author express a prayer of

consecration for the duties of the new year—

"Dear Master, as the old year dieth soon

Take Thou my harp,  
And prove if any string be out of tune  
Or flat or sharp!  
Correct Thou, Lord, for me  
What ringeth harsh to Thee,  
That heart and life may sing  
The new year long,  
Thy perfect song."

## Weekly Church Missionary Services

### June 4—The Sabbath School as a Missionary Agency

"THE church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."—"Testimonies," Vol. VI, p. 29. As the Sabbath school is a very vital part of the church, it must necessarily follow that it is a "missionary agency" for reaching all classes and all ages of the human family. And such has ever been its history.

"The Lord desires that those who are engaged in the Sabbath school work should be missionaries, able to go forth to the towns and villages that surround the church, and give the light of life to those who sit in darkness."—"Testimonies on Sabbath School Work," p. 74. The study of God's word in the Sabbath school is to be followed by teaching that word "to those who sit in darkness." We are not to wait for these darkened people to come to the light, but we are to "go forth" and find them. What a wonderful combination of receiving

and imparting is here revealed as God's plan for the Sabbath school, how grateful we should be for this divine provision, and how earnestly we should strive to improve our opportunities.

And when we "go forth to the towns and villages that surround the church," and find "those who sit in darkness," what methods of teaching are we to employ? The very same simple, personal, direct method as that employed in the Sabbath school class; or, in other words, the question-and-answer method of Bible study. How often we are told to "come close to the people" and "open the word of God" to them. Often, after friendship has been established, these neighborhood people will accept the invitation to attend the Sabbath school, and there, made welcome by true Christian friends, and under the inspiration of study, song, and prayer, they find the light of truth and soon they are gathered into the fold. The Sabbath school is indeed a missionary agency. Is every member of our Sabbath school a live missionary?

### June 11—The Missionary Field of Branch Sabbath Schools

CHRIST is soon coming. What we hope to do for our neighbors and friends must be done now, or it may be forever too late. There are thousands of people who have never heard this last warning message that has been entrusted to us to give to the world, and the branch Sabbath school offers to all a golden opportunity. The training and experience which is afforded through contact with our wonderful church Sabbath school organization, make it easy to conduct branch Sabbath schools. The Bible lessons have been studied and recited and reviewed in the Sabbath school proper, and the student can with confidence teach the same lessons to



adults gathered into a small neighborhood class. Children usually form the largest constituency of the branch Sabbath school, and the superintendent or teacher can carry on the same interesting exercises and lessons taught in the parent Sabbath school. Papers, Picture Rolls, and Memory Verse Cards can be supplied from the church Sabbath school.

A visiting tour of almost any thickly settled community, in which families of the poorer class are huddled together in tenement houses, or in foreign sections, will yield ample material for a branch Sabbath school. The next step is to find a vacant storeroom or other suitable place where the children can be gathered in, and then invite them to come for a "Story Hour" each week. The experience of those who engage in this work is very interesting. One sister writes: "Before beginning our branch Sabbath school I called at each home on our street and invited the children. I took the Picture Roll that a friend had sent to me, and explained to the parents that we were going to start a children's Bible class. After printing several songs for children on large sheets of paper, I was ready to begin. We had as many as twenty-two children in attendance, and it was wonderful to see how eager they were to come. After studying twelve lessons, we had a general meeting at the home of one of the children, and called in all the parents to hear the children sing, repeat the memory verses, and tell what they had learned. The parents were delighted, and seeds of truth are being scattered in fertile soil."

If every church Sabbath school made it a rule to conduct one or more branch Sabbath schools or Sunday schools, thousands of people would quickly hear the last warning message. May we not hope that every Sabbath school will stand as a missionary unit in the neighborhood, seeking out the children and their parents. The duty and privilege of our Sabbath schools are indicated in the following words, from a song:

"Urge them to come, show them the way;  
Tenderly, lovingly, bring them today;  
Urge them to come, why should they roam?  
Bring them along to our dear Saviour's home."

#### June 18—Missionary Experiences

THE story is told of some savages to whom was given a sundial. The great desire of these ignorant people to

honor the giver and preserve the dial safely led them to build an enclosure and place a roof over it. However good their intentions, they made their gift useless by shutting it away from the sun. Just so, many Christians shut up their Christian experience within their hearts, and the result is a barren and fruitless Christian life.

"Wherever there is life, there is increase and growth; in God's kingdom there is a constant interchange,—taking in, and giving out; receiving, and returning to the Lord His own. God works with every true believer, and the light and blessings received are given out again in the work which the believer does. Thus the capacity for receiving is increased.

"As one imparts of the heavenly gifts, he makes room for fresh currents of grace and truth to flow into the soul from the living fountain. Greater light, increased knowledge and blessing, are his. In this work, which devolves upon every church member, is the life and growth of the church. He whose life consists in ever receiving and never giving, soon loses the blessing. If truth does not flow forth from him to others, he loses his capacity to receive. We must impart the goods of heaven if we desire fresh blessings."—*"Testimonies," Vol. VI, p. 448.*

#### June 25—Literature Clean-up Day

OCCASIONALLY there appear in the public press announcements from the Old Book Mart, with headquarters in the city of Chicago, offering large sums of money for old volumes or special editions of works by authors whose names are more or less familiar to the student of English literature. It is surprising to find that \$2,000 and more will be paid for just one old book

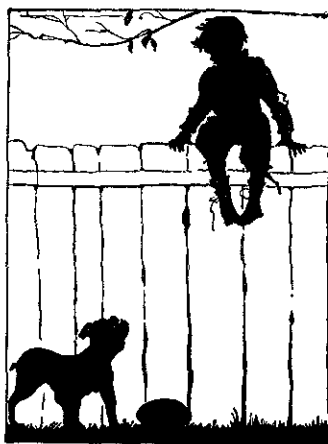
of an early edition which bears some particular omission or misspelled word, and which, it is said, may be lying in a corner of somebody's attic as trash to be disposed of. The catalogue of this Book Mart lists thousands of periodicals, documents, and volumes which are wanted, and hundreds of people search every nook and corner to see if by any chance the particular volume or publication is in their possession. It is like digging for gold in your own garret, and many times the searcher is amply rewarded for the search.

But we are wondering what such intensive search would reveal as to truth-filled literature—books, tracts, magazines, periodicals, stored away in attic or closet. Such literature has a spiritual value far greater than any commercial appraisalment, and just now the rally call is sounding to gather up this accumulated literature and put it into circulation by means of reading racks, tract racks, or personal circulation. With all the good literature which enters Seventh-day Adventist homes week by week, it is an easy matter to lay it aside, after it has been read, and forget all about it until the annual house-cleaning time arrives. It is most desirable to pass on the literature week by week, and not permit it to accumulate; but in spite of good intentions, it is surprising what Literature Clean-up Day brings to light.

We are bidden to "treasure every fragment of literature containing the truth for this time;" and it is stated, "None can estimate the influence that even a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth."—*"Christian Service," p. 154.*

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WHEN we are humble and contrite, we stand where God can and will manifest Himself to us. He is well pleased when we urge past mercies and blessings as a reason why He should bestow on us greater blessings. He will more than fulfill the expectations of those who trust fully in Him. The Lord Jesus knows just what His children need, how much divine power we will appropriate for the blessing of humanity; and He bestows upon us all that we will employ in blessing others and ennobling our own souls.—*"Ministry of Healing," p. 513.*



# Missionary Volunteer Department

## Officers' Notes Society Membership

**A**T the beginning of the year your society made an earnest effort to enroll all the young people of the church as members of the society. No doubt since that time other youth have moved into your community and are now attending your church and young people's meetings. Would it not be well at this time of year to make another drive for membership and encourage these young people to join your society?

Some societies have found it a real advantage to have a standing membership committee which is known as the fellowship committee. The members of this committee welcome all visitors to the society meetings. When it is learned that they are to remain in the community, a cordial invitation is extended for them to become members of the society. Every effort of this kind will help to strengthen the work of the Missionary Volunteer Society through fostering a wholesome spirit of fellowship and friendship among the young people, and will hold the interest of youth who otherwise might drift from the church and lose their way spiritually.

Let us unite in doing all we possibly can to enroll all the children and youth from Adventist homes as members of the Missionary Volunteer organization. Then let us endeavor to lead every member into active soul-winning service for the Master.

C. LESTER BOND.

## Summer Activities

THE Missionary Volunteer Society executive committee should be awake to the danger which threatens every society if its work begins to lag or if its organization begins to disintegrate during the summer. Good leadership in the society will reveal itself in keeping the society functioning as a robust, challenging influence in the lives of its members. Our young people need the stabilizing influence of the society in the summer perhaps more than in the winter, and because of this, the officers of each society should endeavor to center the interests of the young people of the church in the activities of the society.

1. Endeavor to engage every young person in some kind of activity in connection with the work of the young people's society. Because the interests of young people are so broad, the plans of the executive committee should be comprehensive enough to

challenge the interest of every young person. The devotional, educational, and social secretaries should be alert and take advantage of every opportunity to stimulate interest in the lines of endeavor which they are appointed to foster. Every band leader should endeavor to make the work of his band interesting and to make the band work an opportunity for new and larger experiences for the band members.

2. Foster the Junior Progressive Class work and the Master Comrade work. At this time of year, nature stretches out her arms invitingly to every youth. The great out-of-doors provides a field of adventure and recreation which every young person should learn to enjoy. The Junior Progressive Class work for Juniors, and the Master Comrade work for Seniors, including the pursuit of Vocational Honors in Nature will do four things:

(a) It will bind the young people together in a group and afford an opportunity for social activities. (b) Its educational value will lead the young people into the discovery of a new world. A careful study of one bug or beetle will stimulate the interest of the youth in a score of others within the range of vision. This is also true of flowers, trees, birds, or animals. (c) It will promote good health. (d) It will give our Senior youth a training which will make them powerful allies of the church in its work of saving the youth.

Let the society executive committee spend enough time in study and planning, to develop a constructive program which will minister to the devotional, educational, social, and recreational needs of its young people. If it will do this, many a boy and girl will be saved the experience of finding his association in the world, and the society will be held together in bonds of fellowship and service. A. W. P.

## Sabbath School Rally Day

IN the Seventh-day Adventist denomination, the same type of organization is followed in the church that is maintained in the local, union, division, or General Conference. That is, the work of the church is divided into departments, and the success of any one of these departments depends upon the hearty cooperation of all the others. They are all members of one body, or organization.

In order for the work of the young people's society to be a real success, it must have the cooperation of the Sabbath school officers and members, as well as of the members of the church

missionary society. In turn, these other departments of the church must receive the hearty support and cooperation of the young people's organization. In fact, the Sabbath school affords one of the best opportunities for members of the Missionary Volunteer Society to do aggressive missionary work. The Sabbath school program in the church is one of the most ideal methods for interesting people in the faith and teachings of Seventh-day Adventists. Consequently, the members of the Missionary Volunteer Society should be faithful in doing all they can to gather new members for the Sabbath school. This recruiting work should begin with boys and girls and youth who have been reared in Adventist homes, but who are not attending Sabbath school or church. Through such effort many have been led to yield their hearts to the Master.

June 18 has been designated as Sabbath School Rally Day. Would it not be well to feature this date in your Missionary Volunteer Society? Encourage every member of the Senior and Junior Missionary Volunteer Societies to become a regular member of the Sabbath school. Enlist all you possibly can to engage in a united effort to bring the youth of your community who are not Seventh-day Adventists under the influence of the Sabbath school.

C. LESTER BOND.

## Annual Convocations

WE are approaching the time for our annual camp meetings, Youth's Congresses, and Senior and Junior Summer Training Camps. These annual gatherings afford an excellent opportunity to do aggressive, substantial work with the young men and young women and Junior boys and girls who are in attendance, many of whom have had little contact with other Adventist youth. Some of the young people will come with a real heart hunger for a deeper experience in the things of God, and will devote their time and effort while at the meeting to obtaining that which will satisfy the longings of the soul. Some will come whose only desire is to meet old friends and acquire new ones. Others will come who have no definite purpose and no special interest in religious things.

Your conference leaders have planned a program that will be helpful to all these classes.

The young people of your church and Missionary Volunteer Society need the inspiration and blessing that is awaiting them at these annual gatherings. Would it not be well for you, society leaders, to keep the dates for

"The Great Advent Movement," by Emma E. Howell, is required in the preparation of the programs for June 4.



these special meetings before the members from week to week by public announcements, personal contacts, and attractive posters? Many youth may be encouraged to save their money and attend, who would not otherwise be able to do so.

Let us unitedly pray that these summer efforts may prove real soul-saving agencies to the youth in all our conferences and churches.

C. LESTER BOND.

### Board of Counselors

THE Junior Missionary Volunteer Society in the church is one of the greatest agencies provided by our organization for conserving the assets of the church. The Junior age is one of the most vital periods of life. Then decisions are made which will determine the destiny of the Junior. Therefore it is imperative that every influence conducive to proper character building, be brought to bear upon the life of the boys and girls.

Every church in which there are boys and girls of Junior age should have a Junior Missionary Volunteer Society. The society should have not only its regular meetings and programs for the purpose of fostering the devotional life and missionary activity, but also its Progressive Classes in which a strong work should be carried on continuously.

The General Conference recommends that in order for this work to accomplish all that it should for our boys and girls, every church shall elect a board of counselors consisting of three to five members. The members of this board of counselors shall be men and women who are sincere Christians, and who are sympathetic with boys and girls of the Junior age. Whenever possible, the members should be chosen from among those who have qualified as Master Comrades. They should also represent a varied field of interest. Whenever possible the following types of persons should be included: doctor, nurse, carpenter, builder or mechanic, one qualified to teach scientific cooking, farmer, etc.

This board is expected to serve as counselors with the Junior Superintendents in planning an ideal and active program for the boys and girls. Also, they may serve as instructors in various subjects taught in Vocational Honor work. One or more members of the board should be present with the superintendents when the tests are given in Progressive Class or Vocational Honor work. Where this plan has been followed faithfully, it has strengthened the Junior work materially and has helped to place it upon a foundation that wins and holds the confidence not only of the Juniors, but also of the adult members of the church.

It is hoped that this policy will be put into operation in every church in which there are enough Juniors for such an organization.

C. LESTER BOND.

**Every Missionary Volunteer also a member of the Sabbath school!**

## Senior M. V. Meetings

### Our Denomination— Organization

(Program for June 4)

BY DOROTHY WHITNACK-COWIN

OPENING SONG.

SCRIPTURE READING: Exodus 18:13-26.

PRAYER.

SECRETARY'S REPORT.

OFFERING.

SPECIAL MUSIC.

SYMPOSIUM. (See Notes to Leaders.)

SALUTE TO WORKERS.

CLOSING SONG.

BENEDICTION.

### Notes to Leaders

It is the purpose of this program to give a better understanding of the organization of our denomination. To cover the entire organization in detail would necessitate a program altogether too lengthy.

*Symposium.*—The plan is to have all thirteen who take part in the symposium, sit together in a body on the platform, and give their speeches following their introduction by the "president." At the close of the symposium, while the "workers" are still on the platform, have some one address the salute to them.

An example of the type of talk to be given by each person representing a department secretary, is given under "The Publishing Department." Instruct your representatives to study the work of their particular department as outlined in "The Great Advent Movement," by Emma E. Howell. (See table of contents.) Ask them to be sure to mention the contributing factors in the organization of the department, the first interest or work of the department, the means by which the purpose and work have been developed, the duties of each department, and statistics showing growth. Following are the General Conference Departments with the name of the general secretary for each, and a few statistics for the world field (1936), which you may not be able to find elsewhere:

Publishing Department—C. E. Weeks. (Some statistics are given in the talk suggested herewith.)

Home Missionary Department—Steen Rasmussen.

Sabbath School Department—J. A. Stevens. (Sabbath school membership, 541,489.)

Department of Education—H. A. Morrison. (221 junior and senior colleges and academies; 2,514 church schools; total enrollment: 112,832 students.)

Young People's Department of Missionary Volunteers—Alfred W. Peterson. (The close of the third quarter of 1937 found 129,134 Junior and Senior youth enrolled as Missionary Volunteers, developing Christian ideals and attitudes, training for service, and engaging in actual service, for "the love of Christ constraineth" them.)

Medical Department—H. M. Walton. (165 sanitariums, hospitals, and dispensaries; 1,070 doctors.)

Religious Liberty Department—Associate Secretary, C. S. Longacre.

Ministerial Association—I. H. Evans.

Home Commission—Arthur W. Spalding.

Press Bureau—W. L. Burgan.

Bureau of Home Missions—M. N. Campbell.

Negro Department—F. L. Peterson.

### President's Remarks

I REPRESENT the president of the General Conference. My duties are varied: I am chairman of the General Conference Committee; I must keep my finger tips on our world-wide program, keep our people informed regarding the progress of our work, and study finances with the budget committee.

Did you know that our denomination has 73 publishing houses? Did you know that we have 11 divisions of the General Conference, 70 union conferences, 143 local conferences, and 328 mission fields? Did you know that we have 2,735 schools, with 5,715 teachers, and 112,832 students? Did you know that we have 3,684 ministers belting the world and proclaiming the third angel's message? Did you know that a total of \$11,609,979.45 (tithe, and foreign and home mission offerings) passed through the treasury of the denomination in 1936? And did you know that in 1936 the foreign mission offerings given averaged \$7.75 for each member of our denomination?

You can readily see that it would be impossible for a president to carry the full responsibility of this ever-increasing work alone, and so when our denomination was organized, provision was made for its various branches.

Closely associated with me are three general vice-presidents, and eleven vice-presidents who are presidents of the divisions. Then there is the secretary with his associates, an office secretary, a statistical secretary, and a number of general field and departmental secretaries. Working with the

treasurer is an undertreasurer, several assistant treasurers, the division treasurers, and also an auditor and his associates.

Here before you are persons representing the secretaries of the departments. I will introduce each one to you, and he will, in turn, tell you something of the origin, growth, and duties of his department.

Each department has its place in the effectual and efficient development of the various phases of our denominational work. Some of them were called into existence by direct messages through the Spirit of prophecy, and others have grown up in answer to definite needs as the message of the third angel has spread throughout the world. The aim of every department is the salvation of souls. These departments cooperate in keeping the work of the denomination balanced and unified throughout the field.

(Follow with presentation of representative of Publishing Department.)

### A Salute to Workers

We may count the many blessings  
Of our people by the score;  
But the one which stands out clearest,  
And perhaps affects us more,  
Is the blessing of good leaders  
Who can bear the heavy load,  
And can keep us all rejoicing  
As we climb the narrow road

Though they nobly fill their office,  
Their responsibility  
Is always so much heavier  
Than is given you and me,  
Their task is quite stupendous—  
Many hardships they endure,  
And their hours are long and tedious.  
Of this fact we all are sure.

So to each and every leader,  
From the greatest to the least,  
Those who serve in any station  
From the West unto the East,  
We salute you all together  
For you do a noble work;  
And no matter what the duty,  
From that task you never shrink.

While you hold the ropes so tightly  
We in confidence must say  
That you're doing noble service  
In a most efficient way.  
Thus to you, our valiant workers,  
We would shout aloud your praise,  
For your leadership and guidance  
Through these very trying days.

May the God of heaven bless you  
Give you strength and wisdom, too,  
That in times of stress and trouble  
You may know just what to do.  
When the work at last is finished,  
And we gain the other shore,  
You may then lay down your burdens—  
Rest in peace forevermore.

JUNE B. PERRYMAN.

### The Publishing Department

(Leader introduces a young person as a representative of C. E. Weeks, Secretary of the Publishing Department.)

THE S.D.A. Publishing Association was organized in the year 1861, although as early as 1831 William Miller published a series of his own articles on Christ's second coming.

The first *Adventist* paper was the *Signs of the Times*, printed in 1840. This was sponsored by William Miller's collaborer, Joshua V. Himes. The first *Seventh-day Adventist* paper was the *Present Truth*.

Joseph Bates, too, wanted to do some writing, prompted by his experience in accepting the visions of Ellen G. White as from God. But he found that he had no money with which to have anything printed. A believer in Massachusetts who had just made and laid her first carpet on her bare floors came to his aid by taking the carpet up, selling it, and giving the money to Mr. Bates to print his tract. These early believers were indeed self-sacrificing in order that the third angel's message might be preached.

In the year 1848 a little band of workers began to pray that the Lord would open the way for the printed page to carry the message of the third angel to all the world. The Lord gave Mrs. E. G. White a message telling her husband to begin to print a little paper and send it out to the people. It was to be small at first, and to grow larger as the people appreciated it and sent in money for its printing. She said, "From this small beginning it was shown to me to be like streams of light that went clear round the world."

James White then began to publish a small sheet at Middletown, eight miles from Rocky Hill, Connecticut. All bowed around the first number brought from the printing office, and asked the Lord to let His blessing rest upon the feeble efforts of His servant. Mr. White then addressed the paper to those he thought would read it and carried the bundle to the post office in a carpetbag. Upon every number the little company asked the special blessing of God. This was the beginning of the first *Seventh-day Adventist* paper, the *Present Truth*, mentioned before.

The first press owned by our denomination was a Washington hand press, used at Rochester, New York. Later it was used in Battle Creek until it was destroyed in the Review and Herald fire.

The same year that the printing press was purchased, 1852, the first young people's paper was begun. The *Youth's Instructor* was at that time a monthly publication, but later was issued weekly.

When the call was made for money for the purchase of a larger press,—a steam press,—a farmer in Battle Creek gave a yoke of oxen. On returning home one day, after watching the press run, he said to his wife, "I have been down to the Review and Herald office to see if old Buck and Bright are still hauling away on the third angel's message."

Until the summer of 1854 no charge was made for any of our papers or tracts, the expense being met by contributions from those who were interested. It was decided that some of the literature be sold in connection with the first tent meetings. It is indeed astonishing, but interesting, to know that at this time a complete set of our publications could be pur-

chased for only \$6.08. Now (1936) the total value of one each of our books, tracts, pamphlets, and periodicals, is \$2,283.29.

As we have stated, the first S.D.A. Publishing Association was organized in 1861. Five years after this date our first publication was made outside the English language—a book in the Danish-Norwegian language. From that small beginning the work has grown until now our literature is being published in 194 languages. Eternity alone will reveal the number of souls that have been won by means of our literature.



## Christian Education

(Program for June 11)

BY W. H. TEESDALE

OPENING EXERCISES.

SONG: "Gospel in Song," No. 219.

SCRIPTURE LESSON: Proverbs 2:1-9; 3:1-6.

PRAYER.

SECRETARY'S REPORT.

SPECIAL SONG, OR CONGREGATIONAL SONG: "Christ in Song," No. 523.

INTRODUCTORY STATEMENT BY LEADER.

TESTIMONY STUDY: "Education for Lifework."

TALK: "What Trained Men Have Done."

SPECIAL MUSIC.

SYMPOSIUM:

1. "What a Christian Education Has Meant to Me," by a student.
2. "What a Christian Education Has Meant to My Children," by a parent, who has sent a child to a Christian school.
3. "What Christian Education Means to the Teacher," by a teacher from the school, or a member of the school board.

POEM: "Today."

TALK: "Plan for Education."

CLOSING SONG: "Christ in Song," No. 33.

BENEDICTION.

### Notes to Leaders

The purpose of this program is to promote interest in Christian education and to help young people to realize the need of going to our schools. The Missionary Volunteer Society ought to be a center for the promotion of Christian education. There should be a lively interest in the church school, in the conference academy, and in the college of the union conference. The names of young people who should be in the academy, should be sent to the academy principal. The names of those who ought to be in college, should be sent to the college president. This program should be more than an ordinary program. It ought thoroughly to arouse the young people to a realization of God's purpose

June 4—You will need "The Great Advent Movement," by Emma E. Howell, when you prepare this program.

for them. The speakers chosen for the various talks should understand the purpose of each one of the talks and should be requested to prepare carefully. The outline for each talk is merely suggestive, and it is hoped that each speaker will develop his own talk.

Leader, after the opening exercises, make a brief introductory statement regarding the purpose of the program, and at the conclusion of the program gather the names of prospective students and send them to the school which the students should attend.

### Education for Lifework

1. WHY should Adventist youth living in the closing days of earth's history set themselves earnestly to get a Christian education?

*Answer:* "You know not to what responsibility you may be called. You know not where you may be called upon to give your witness of truth. Many will have to stand in the legislative courts; some will have to stand before kings and before the learned of the earth, to answer for their faith.

"Those who have only a superficial understanding of truth will not be able clearly to expound the Scriptures, and give definite reasons for their faith. . . . But every one who has espoused the cause of Christ, who has offered himself as a soldier in the Lord's army, should place himself where he may have faithful drill. . . . It is not the will of God that any one should remain ignorant when wisdom and knowledge have been placed within reach."—*Messages to Young People*, pp. 186, 187.

2. In view of the experiences before us, what is God's desire for young people?

*Answer:* "The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. None can know where or how they may be called to labor or to speak for God."—*Id.* p. 173.

3. What is said about the importance of making a way to go to school?

*Answer:* "Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves."—*Id.*, p. 174.

4. In what channel should young people place themselves?

*Answer:* "Young men and young women should place themselves in our schools, in the channel where knowledge and discipline may be obtained."—*Id.* p. 185.

5. What blessing may obstacles to getting a Christian education be?

*Answer:* "Men of power are those who have been opposed, baffled, and thwarted. By calling their energies into action, the obstacles they meet prove to them positive blessings. They gain self-reliance. Conflict and perplexity call for the exercise of trust in God, and for that firmness which develops power."—*Id.*, p. 194.

6. How should we regard ourselves in relation to God's plan?

*Answer:* "Each has his place in the eternal plan of Heaven. Each is to work in cooperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, pp. 326, 327.

### What Trained Men Have Done

In the conquest of land, sea, and air, trained men have led the way. Trained men have discovered continents, explored them, and ruled them. (Illustrations: Cite Columbus, the student; Fremont, the explorer; Cecil Rhodes, the organizer of British colonial empires.)

Trained men have built bridges, plowed the seas with world commerce, and developed industry. Trained minds and skilled hands have painted the world's masterpieces, have administered its medicine, influenced its laws, written its philosophy, and preached its religion.

### The Thinkers

The mastery and training of the mind must precede real progress and achievement in any line. While it is true that the elements of chance and accident may be factors in success, yet consistent progress and the avoidance of mistakes which lead to failure is the result of training. Some people live their lives without planning, but these are not successful and must give place to those who do plan. Common sense reveals that it is because of being able to profit by the thoughts and experiences of others which are summed up in the literature, the history, and the wisdom of the race that the thinkers and planners have outstripped others in business, in politics, in industry, in play, in art, and in education.

### The Engineers

The men who have been trained in the mastery of matter and in the laws of physical forces have made discoveries and invented machines. They train themselves in mechanics. These trained engineers have built the bridges, the dams, the canals, the battleships, the railroads, the telephone systems of the world. The world pays the trained engineer well for his services, not because of the time he spends, but because of his skilled eye and hand. (Illustrations: Cite Col. Goethals, who built the Panama Canal; Hugh Cooper, builder of the dam at Kookuk, Iowa.)

### The Musicians

The composers of the world's greatest music labored long and patiently to master their technique. Genius is of little value without hard work. Through patient study and practice, men have achieved fame in music. (Illustrations: Cite Paderewski's per-

sistent practice; Menuhin, the boy genius of the violin.)

### The Missionaries

If one is to be a successful soul winner, he must understand the history, the experience, and the customs of men. He must understand their aspirations, and the background of their culture. The successful soul winner is one who, out of the background of his study and experience, is able to enter into the lives of men. If one is to be a successful missionary, his body, mind, and spirit must be disciplined and trained. In foreign lands the missionary must master the language of the people, adjust himself to strange customs, and be skilled with his hands. Our most successful missionaries have been those who are able not only to preach, but also to show people how to work. (Illustrations: Cite, F. A. Stahl of South America; W. H. Anderson of Africa.)

### The Ministers

Men who would be powerful spiritual leaders must be trained in the principles of leadership and know the way to the hearts of men. This knowledge is acquired by a thorough training in the Scriptures, in speech, in literature, in history, in language, and in song. In times past an ignorant exhorter might wield a powerful influence on the sinner, but in these times when knowledge has been so greatly increased and the level of education has been raised, a more highly trained ministry is demanded. The minister of today must have a broad understanding of life, its purposes, and its problems. He must know the way and power of the cross. He must be able to tell the story of Christ in a manner which is appealing to his hearers.

### Plan for Education

THE consciousness that God has destined Adventist youth for a great work in the closing days of earth's history must bring a new dignity and a new purpose into the life. If one is to measure up to God's purpose for him, he must first surrender his life to God, and then proceed to acquire that education and experience which will fit him for the place to which God is calling him.

*Plan.*—If one is to have a good future, he must plan carefully and wisely and carry out his plans. Few real values in life come without planning. No great building happens; it is the result of a well-ordered plan which provides for the foundation, the framework, and the materials which are to go into it. Unless careful plans are made, there is a waste of time and effort, just as in erecting a building, some material may be chosen which will not serve best in the finished structure. Wise teachers will endeavor to aid the student in choosing those things which will fit into his purpose.

Is there to be a Senior Camp in your conference or union this summer?—

**Work.**—A well-thought-out plan and a purpose in life will stimulate one to earnest work. It is through work and accomplishment that one finds joy as he sees progress toward the realization of his objective. "Time and industry will turn the mulberry leaf into satin."

**Save.**—To earn and to spend without a definite plan for the future is waste. The ants are industrious and provide for the needs of winter, yet to what purpose? Unless one saves and thereby accumulates, no substantial temple of life can be built. In the world, the power of the financier is measured by the size of his holdings. So, in investing in a life, one must plan and work and save. By planning, working, and saving, one will develop strength of will which will help him to drive through difficulties to success. The ability to plan and work and save is the measure of a man's resourcefulness, of his mind and spirit as well as of the quality of his ambition.

In getting an education, "integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible,—a power which makes him strong to do good, strong to resist evil, strong to bear adversity."—*Counsels to Teachers*, p. 226.

### Today

With every rising of the sun  
Think of your life as just begun.

The past has canceled and buried deep  
All yesterdays. There let them sleep.

Concern yourself with hut today.  
Grasp it, and teach it to obey.

Your will and plan. Since time began  
Today has been the friend of man.

You and today! A soul sublime  
And the great heritage of time.

With God Himself to bind the twain,  
Go forth, brave heart! Attain! Attain!  
—*British Weekly*.

## 1. What a Christian Education Has Meant to Me

*Outline for talk by a former student of the college or academy:*

WHAT the influence of a Christian school has meant to me through the years. How the knowledge and faith gained there has sustained me in hours of temptation. How the inspiration gained at the school has remained to lighten hard work and illumine dark experiences. How the principles learned in school have been a strength through the years in bearing heavy burdens. How the influence of the friendships formed and the examples of these friends who are now in service have been a source of courage. Illustrate by citing friends who are now serving in God's work in either home or foreign fields.

## 2. What a Christian Education Has Meant to My Children

*Outline for talk by a parent who has sent his children away to school:*

THE school is an invaluable aid in the delicate work of character building. State briefly the influence of the Christian school on the child. Note the most valued service which the school did for the child. Allowing for human frailties evident in every human organization, tell of your satisfaction with the training given at the school.

## 3. What Christian Education Means to the Teacher

*Outline for talk by a teacher from the school or a member of the school board:*

TEACHING presents a constant opportunity for development. It is comforting to have the assurance that the old ideals and principles of God's word are still a powerful aid in building a magnificent life. Outline plans for the future of the school, and also set forth the rewards which will be received in service because of the sacrifice of parents and other supporters of the school.



## The Insect World

(Program for June 18)

BY RAYMOND N. MONTGOMERY

### OPENING EXERCISES.

SCRIPTURE LESSON. (See Notes to Leaders.)

TALK: "Insect or Man!"

TALK: "Insect Magicians."

TALK: "Butterflies Are Not Butterflies."

EXPLANATION OF COLLECTIONS OR SPECIMENS.

ORGANIZATION OF VOCATIONAL HONOR GROUPS.

### CLOSING EXERCISES.

#### Notes to Leaders

If it is possible, borrow some books on butterflies, moths, and other insects from a public library to have on hand when the program is given. Those by Wheeler, Fabre, Holland, Lutz, and Scudder are standard. "The Field Book of Insects," by Frank M. Lutz, Putnam's Sons, price, \$3.50, gives a very careful explanation of the processes of catching, preserving, mounting, and identifying butterflies, moths, and other insects. If there are persons in the church who have collected butterflies or other insects, by all means seek their cooperation; ask them to take part on the program, lend nets, or specimens of their collections of butterflies, moths, cocoons, other insects, etc. There is nothing like actual collections of specimens to arouse interest in a subject of this type.

Quote from the Junior Handbook regarding the Vocational Honors available in this field of collecting. Look up in index, "Moths and Butterflies," and "Insects."

**Scripture Lesson:** Consult the subject index of your Bible, or a topical Bible, for references on the subject of "insects," and give these references to as many members in your society, so that the verses of Scripture may be read or repeated.

### Insect or Man!

JOEL, in declaring the judgments of God, spoke of the final chapter in the age-long struggle between man and the destructive hordes of insects. Joel was familiar, no doubt, with the devastating power of the grasshopper and locust plagues not uncommon in Oriental countries. But what he saw in visions of the future went far beyond these periodic destructions of crops by the winged stomachs that devoured every living green thing, to the extent that there resulted an actual breakdown of agriculture on a national scale. Perhaps he had reference to the cumulative effect of the ravages of the Mediterranean fruit fly upon the citrus groves of the South, the destructiveness of the corn borer in the corn belt, the havoc wrought by boll weevil in the cotton country, or damage done by the Japanese beetle or the persistent Mexican bean beetle, or the codling and gypsy moths.

Biologists and entomologists have assigned and are assigning various reasons to account for the unparalleled increase of destructive insects. Modern transportation is one prime factor. In the case of the Japanese beetle, a few grubs (beetles in the larval or worm stage) were unwittingly brought to a New Jersey nursery in the soil, adhering to the roots of some Japanese shrubs. From these few individuals, in the incredible space of thirty years, we have seven States infested to the saturation point. The Mexican bean beetle is another international criminal among the insects.

The real reason for the increase in destructive pests is found in the Bible; God assigns it to man's lack of devotion to and support of His name and work in the earth. Furthermore, mankind is now a victim of its own avarice. In earlier days when this continent was generally covered with forests or prairie grass and other herbage, the insects found plenty of natural food for a voracious appetite. Today in many sections, farm acreage far exceeds the acreage of idle land plus the remaining forested areas. Therefore, the insects, faced with the vital necessity of obtaining food, find it necessary to devour the crops instead of natural herbage.

It would seem that the great balance of nature is yet more out of balance due to man's tampering. In the orderly economy of nature, enemies of any destructive creatures usually exist

—Urge your Senior members to attend this camp planned especially for them.

in sufficient numbers to keep the pest in control by destroying the eggs, the larvae, or the mature insects by parasitism or by preying upon them. The bird population used to be as great as the human population was small; now, the reverse is true. When man thinned the ranks of the birds by wanton destruction, he virtually disbanded the only army he ever had which was capable of coping with our insect pests.

Those in governmental service responsible for prosecuting the war against insect pests are frankly pessimistic about the future and admit that man is waging a losing warfare with these tiny contenders for the supremacy of the earth. Spraying is effective but impractical—the cost, on a large scale, being prohibitive. The only method that has proved worth while is to help nature with nature's methods, by restoring the balance between pests and their enemies. This will perhaps cause the time to come when the natural enemies will destroy enough of the particular pest to reduce it from a major to a minor pest, and hence a minor problem. This program has been undertaken by the National Government through importing and culturing the pest insect's natural enemy. In the case of the Japanese beetle, the praying mantis has been extensively produced under expert hands, and protected by law to prey upon the beetles. This method has not as yet produced the desired effect and is being supplemented by another natural enemy, an insect from Manchuria. This creature devours the beetle eggs instead of attacking the beetle. It is believed that more will be accomplished by this means, and that by the combined activity of the two natural enemies the Japanese beetle may soon be under the control of natural forces.

The same methods are being developed to cope with our other major pests. Trained insect experts are literally scouring the earth for new and more fearsome enemies of our insect scourges. Others are working by means of cultivation and propagation to develop blight and insect resistant strains of various fruits and crops.

The struggle goes on. We know, despite all man's effort, what the outcome will be. And finally, in the earth made new, we shall contemplate the great mysteries of life and growth and interdependability of all created things.

### Insect Magicians

WHEN the average person thinks of moths, one kind only comes to mind, that expensive pest given to riddling our unprotected clothes with ragged holes, the webbing clothes moth. But clothes moths do not eat holes in clothes. The moth lays eggs, these eggs develop finally into the larval, or caterpillar, stage, and these voracious

worms are the villains in our story. These in turn become moths, only to continue the destructive cycle of life.

If one happens to be a lover of nature and the great out-of-doors, perhaps the great pale-green Luna moth flits before the mind's eye. We may think of only one or two moths whenever the subject comes to mind, but there are in reality about nine thousand different kinds of moths. They greatly outnumber the butterflies.

It is not difficult to become able to distinguish between the two great families, for moths are in most cases quite different from butterflies; though there are a few cases in which only expert eyes may be able to judge the true classification of a specimen. For the amateur, a fairly accurate method of determining whether the creature is a butterfly or a moth is to note the type of antennae or "feelers." If they are featherlike, one may be sure that the specimen is a moth. If they are bare of any feather edging, the task is to determine whether the ends are knoblike, or at least enlarged. If this be so, our suspect is a butterfly. The moths have large, full, round bodies as compared with the slender ones of the butterflies. To proceed further in determining the species and to name the individual requires an accurate butterfly guide and detailed study of the guide at home and afield. Really to appreciate the wisdom of God in the creation of these winged jewels, one should read some of the books on butterflies and moths written by Holland, or Lutz, or best of all, the amazing pages of S. H. Scudder. These can be obtained at any public library.

The allotted span of moth life is five weeks at the most, sometimes but a few hours; in fact, so short is the life of some that they never eat, living only long enough to lay the vital quota of eggs, and then perishing.

These magicians of the insect world go through the greatest changes of all known creatures. In most cases the caterpillar lives through the winter in some secluded spot. As soon as spring brings an abundance of heat and food, it outgrows its skin, which is discarded. In some cases several are grown and cast aside before the creature is large enough and strong enough to take the next step in its development. At last, being well fed and fat, the loathsome worm has by a series of wonderful changes become a gay thing of color and sunshine, or the pastel-tinted, night-flying creature seeking nature's sweets.

Moths fly mainly at night and are consequently dependent upon the perfume of certain flowers rather than upon the gay colors which attract butterflies by day. Some flowers are so partial to the moths that they open their blossoms only at night, closing them during the day. Many flowers, of course, hospitably open

their doors during the day, but are shuttered and barred by night.

Moths are obedient slaves to instinct, and are dependent upon the pattern of life impressed into their very being. Without guide or teacher, each generation unerringly finds food, seeks the locality best suited to its existence, and in a thousand ways exemplifies the wonders of creative power. Moths are not such wanderers as are the butterflies. This is doubtless due to the fact that they fly mostly in the twilight or darkness, secluding themselves during the day, and to the fact that they are not so highly developed as the day-loving butterflies.

The bright colors adorning the wings of many of these creatures serve as a means of protection. Often a pursuing bird, dazzled by the gay colors of the wings, passes on, puzzled as to what became of the bit of color so plainly seen. The moth or butterfly has simply folded its wings together and dropped to the ground or to some convenient nook. The effectiveness of this can be appreciated when it is noticed that the brightest colors are on top of the wings and that the underside is usually tinted with a neutral shade, which is inconspicuous.

Some small moths go even farther to protect themselves, by putting up a show of fight and "bluffing" an enemy. These creatures are not unlike certain larger bees; when molested they alight angrily upon the molestor and go through all the motions of stinging, even imitating the odor of mild formic acid which is produced by the bee and the red, biting ants.

Even the lowly caterpillar employs camouflage and chemical warfare to frighten enemies. Some of them have great scary eyes that are not eyes at all. Others are covered with spines very dangerous to behold but actually very harmless. Still others launch a gas attack and give off a very offensive odor after the manner of the skunk, to disgust any would-be devourer. The cocoons are designed in color and shape to resemble dead leaves, twigs, thorns.

The coloration of the sphinx moth so closely resembles the splotched appearance of tree bark as to render it absolutely indistinguishable until it moves. A great number have, it seems, assumed the general coloration of their surroundings, though in some cases the coloration of the sexes is quite different; and on rare occasions a moth is found with one wing patterned after the standard male color scheme and the other a perfect female color, the insect being perfectly normal otherwise.

A scarcity or abundance of food also greatly affects the size and color of moths, and some reliable naturalists assert that the prevailing temperature in any region is also a potent factor in moth life. In fact many are of the opinion that temperature makes the

moth what it is as far as variations of color are concerned. Then, too, we are what we eat; moths, it seems, are no exception to the rule. Their food sources are very narrowly restricted. In fact, this restriction or preference for certain foods occasionally gives the name to a family. The spicebush silk moth, a beautiful brown creature, exists almost wholly upon the foliage of the spicebush, or horse sugar, and sassafras. Another, the ailanthus moth, an immigrant to these shores, was brought to this country from Asia by those who vainly hoped it would prove profitable as a silk producer. This moth has become thoroughly naturalized and has spread throughout America. The name "ailanthus" comes from the fact that for food it depends almost wholly upon the ailanthus tree, another importation to America.

The stigma moth shows a peculiar flare of appetite in that its caterpillars wax fat on a solid diet of oak leaves. A related family (*Anisota Stigma*) eats only white-oak leaves. Another relative (*Anisota Senatoria*) devours the leaves of black and red oaks, shunning the white oaks. Just why such preferences are shown, no one seems to know, unless it is for the same reason that one person prefers the taste of one kind of apple and another prefers some different fruit. Basically, the choice may be determined by the relative abundance or scarcity of tannic acid, an element present in all oaks.

The royal walnut moth, beautiful compared to the frightful caterpillar from which it emerges (the horn devil), is nourished by the leaves of the walnut tree, although it has been found feeding on hickory, persimmon, or sumac.

While they are beautiful and extremely interesting, moths are very destructive, presenting a major problem to fruit growers especially. As a field of nature study, moths possess unlimited possibilities, and will in many ways remind the student of nature of the all-wise planning of our God, the Creator of all things, who is indeed Wonderful, Counselor, the Mighty God.

### Butterflies Are Not Butterflies

THIS name, while applied to thousands of insects, is a misnomer; yet is certainly fitting, though the creatures so called are in no sense related to the true flies, and in no conceivable way can butter be associated with these gay, winged sunlovers. Their diet is sweets, and at no time during their short span of life does an atom of fat appear on their menu.

To one species alone goes the glory of naming a whole vast order of insects. That one species needs such glory to cover the multitude of its

sins against the farmer and gardener, —the universal cabbage butterfly. It is the caterpillar of this butterfly that is so destructive to our national cabbage crop. This pest, the most numerous of all butterflies, has given the name to the whole order, because years ago all flying, flitting insects were called flies, and these flies most common were yellow in color, suggesting butter.

This citizen of all temperate zones goes from place to place, becomes naturalized overnight and settles down to business, a million-dollar business of producing the green worms so hurtful to the cabbage.

The cabbage butterfly came here from Europe, gaining a foothold on this continent in the province of Quebec in 1860, and in the United States eight years later. After the comparatively short period of thirty years, it could be found anywhere in the country.

All butterflies are divided into thirteen families. Only a few of the 650 species comprising these thirteen families can be mentioned. For sheer beauty the monarch butterfly is king indeed, and next in place and in name also, the viceroy, so called because it resembles so much the monarch. These are popular favorites and are seen everywhere in summer. Other butterflies present a more gorgeous array of color to the eye, but are not so well known, or haunt the more secluded areas.

An only representative of a tropical species, the buckeye, so named from the rainbow tinted "eyes" on the wings, is decorated with iridescent hues like the peacock.

The swallowtails also rank high in beauty; particularly the giant swallowtails, largest of their kind. A well-known favorite of the out-of-doors is the mourning cloak, so named from its somber colors. It is sometimes seen in midwinter when a spell of warm weather occurs, warming it to activity again. It is one of the few butterflies that hibernate for the winter. Often it pays a heavy price for the few hours of warmth, and is destroyed by the sudden return of freezing temperatures.

The blue swallowtail, common from Massachusetts to Arizona and south to Mexico is another well-known species. Its caterpillars have a very peculiar habit of feeding upon the

leaves of the Virginia snakeroot, a very bitter herb, renowned among Southern mountaineers as a medicinal plant.

The caterpillars of the copper wanderer, which devour white bark lice, are the only meat eaters among the butterfly tribe. The great purple hair-streak caterpillars feed on the mistle-toe found growing on oak trees.

Butterflies are great wanderers. Some go on long migratory journeys, like the birds. The monarchs are most noted for this, gathering in great numbers and flying southward, following the lanes of commerce, seeking the sunshine for the winter. Not only have they migrated to the South, but they have flown across the oceans and are found on every continent and many islands. They are often seen hundreds of miles out at sea bound for some unknown shore.

Hibernation of butterflies has already been mentioned. There is another strange sleep not so well known, —estivation, or summer lethargy. Particularly is this true of the anglewing, and some relatives of the cabbage butterfly. These insects spend the hottest part of the summer hidden away, seemingly half dead. Some who have found them in this state have concluded that they were sick or dying. This rest period lasts until the heat of the season is over, and then the creatures become as active as ever.

This lethargy is a condition over which the butterfly has no control, but there is a related action that can be accomplished at will by the butterfly, that of playing possum or simulating death when pursued by an enemy. While flitting about excitedly it suddenly folds its wings together, and drops to earth, so harmonizing with the pale colors of the earth as to practically vanish from sight.

Another trick employed by these canny creatures for protection is known as "listing." This is a nautical term meaning to lie over on one side, or to ride unevenly in the water. Many butterflies, upon alighting, immediately turn their backs to the sun and list over to one side at about a forty-five degree angle. Two possible reasons are assigned to this action. First, it enables the sun-loving butterfly to expose the largest possible area of its body to the sun. Secondly, when alighting the wings are held together above the back, and the shadow thrown

Invite the youth in your church to attend the conference camp meeting.



by the wings held thus is more conspicuous than the wings themselves; hence, to cover this telltale shadow the creature simply lists over to one side, covering the shadow with the wings.

Volumes have been written on the endless display of such intriguing peculiarities, wonders of instinct, and amazing transformations achieved by these creatures of sunlight and color. Perhaps it is enough to say in the words of the servant of the Lord:

"Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist."—*"Ministry of Healing,"* p. 411.

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## Saving Souls Through Home Evangelism

(Program for June 25)

BY ANDREW FEARING

### OPENING EXERCISES.

INTRODUCTION. (See Notes to Leaders.)

TALK: "How One Young People's Society Did It, and How You May Do It." (See Notes to Leaders.)

COTTAGE MEETING: "God's Answer to Man's Greatest Question." (See Notes to Leaders.)

ORGANIZATION. (See Notes to Leaders.)

### CLOSING EXERCISES.

#### Notes to Leaders

*Introduction.*—Use the material on pages 22-25 of the "Lay Preacher's Manual" as the basis for this talk.

*Talk:* "How One Young People's Society Did It, and How You May Do It."—This talk contains the instruction needed for the cottage meeting.

*Cottage Meeting:* "God's Answer to Man's Greatest Question."—This gives an example of the type of talk that may be given to change men's hearts and lead them to the foot of the cross. It is given in rather complete outline form, with the introduction and closing appeal given more fully to illustrate the type one may use.

*Organization.*—Follow up or foster the finding of interests which would lead to cottage meetings. Perhaps some of those persons who have been receiving Bible studies may wish to gather in groups for cottage meetings. Study the "Lay Preacher's Manual," your territory, and the youth who are qualified or who might be trained for this work. Organize groups for the type of service studied today. What many young people's societies have done, you also may do.

## How One Young People's Society Did It, and How You May Do It

A CERTAIN Missionary Volunteer Society of about sixteen senior members accepted God's challenge to service. They felt that their sphere of activity should be broader to win souls for the kingdom in a more definite way. They decided to divide into three groups; each group to hold a series of home or cottage meetings. One of these groups chose an Adventist home to which friends and neighbors were invited. During a *Present Truth* campaign the second group made many friends who were glad to have these young people come to their homes to sing gospel hymns and to study the Bible. The third group financed the purchasing of a projectoscope. This is a small picture machine which uses a rolled strip of film. The pictures may be thrown on any light-colored wall. Film strips, which include pictures and texts, cover the different doctrines of the Bible. (Information concerning the projectoscope may be obtained from your local conference Missionary Volunteer secretary.) This particular society was able to rent the films from their local conference.

In order to prepare themselves for their activities, the society members organized a Study and Service League in which they became thoroughly familiar with the complete gospel of Jesus Christ. The League combines a doctrinal study of the Bible and the practical study of how to present this message to others. The minister of the church was invited to counsel with this class. His advice in the making of outlines, methods of meeting objections tactfully, and ways to make appeals and secure decisions was appreciated by the young people. His introductory remarks in talking with them were something like this:

"Young people, perhaps you have not realized it, but I have been watching you closely since becoming pastor of this church. I want to commend you for your faithfulness to God, to your church, and to the service of this message. I notice you are always on time at Sabbath school and that you have a perfect study record. Most of you come to prayer meeting regularly. Your testimonies have been an inspiration to me. Your earnest purpose and desire to save souls is being demonstrated in the way you shoulder the calls laid upon you for the raising of means to carry on our mission activities. You are faithful tithepayers. You have studied to show yourselves approved unto God for this work. God can use men and women of such consecration."

Outlines were prepared, and talks were practiced before the class. A few gleanings from these class periods follow:

Source material and outline helps may be found in the "Lay Preacher's Manual." Pages 22-30 deal with the cottage meeting. These should be

carefully studied. From these pages one receives most practical information on how to secure an opening for the meeting, how to conduct the meeting, even how to begin and how to end it. You will also find thirty outlines, including illustrations and quotations. Further material may be obtained from the books, "How to Give Bible Readings," "Bible Readings for the Home Circle," the World's Crisis Series, and many of our denominational books which deal with special subjects. Material may also be obtained from the *Present Truth*. Here one may find titles and material given in an attractive way.

First of all, one should bear in mind that the real object of the cottage meeting is to bring to the hearts of your hearers conviction of the love of Christ and of their need of Him, and to show them how they may know Him as their Saviour, and how they may follow in His footsteps as outlined in the word of God.

It is well to arrive at the home a little early in order to have a brief social visit with your host and the friends who may have gathered. Very great is the value of the personal interest and conversation in winning friendship and confidence. When your closing prayer is given and a few pleasant words have been spoken, leave at once. Those present should be left thinking of the subject presented.

A lively song service may precede the meeting. After a prayer, the announcements concerning your next meeting may be given. More will be said later about the advertising of your coming subjects. It would not be out of place to take a moment to thank your host for his hospitality in inviting you to his home for these evenings of Bible study. Also you may mention that some have brought friends with them as was suggested several nights before, and that you welcome them. A few such remarks add to the personal friendliness of the cottage meeting.

Make your evening's talk informal, simple, well illustrated, and clear. Don't assume a preacher attitude. Endeavor to hold your voice to a conversational tone, just as though you were sitting by the fireside of your friend, showing him how he may be saved through Jesus Christ. It is not necessary to use big words and phrases; clothe your thoughts simply.

A half or three quarters of an hour is long enough for most subjects. Establish your points with texts that deal squarely with them, but do not try to use all the texts on any one point. One text to establish your thought is oftentimes all that is needed. The talk should be well illustrated, for illustrations are the windows which shed light on your subject. May I suggest that, in your reading of the *Youth's Instructor*, the *Review and Herald*, and others of our papers, you save illustrative material upon our doctrinal subjects. Nothing will bring

What will the last half of the year 1938 mean to your society members?



greater interest and clearer presentation to our doctrines than an illustration suited to the thought under consideration.

Questions may arise, but do not permit yourself to be drawn into an argument. Argument never gains anything. If the question is related to the subject under discussion, answer it if you can do it justice. However, if the question is foreign to the line of thought, say, "That is a good question, but one that will need more time to answer than we have this evening. We shall take up that whole question at a later time, and we shall also take up other phases of the same subject."

If the denomination to which you belong is not known to the people, it is best not to let it be known until you present it in the proper way. Your hearers will then be ready to receive it. Explain that you are a group of young people who have learned to know and love Jesus as a friend and Saviour, and that you take the whole Bible as your guide. Explain that your meetings are for members of all denominations, that your purpose is to study the many fascinating themes of the Bible, not to study church creeds.

It is best to use noncontroversial subjects for the first several meetings. Your hearers must become interested in the study of the Bible and have their faith in it established. "Heaven" is always an interesting subject with which to start. It is surprising how meager is the knowledge of most people concerning the eternal home of the saved. What they do know is vague and unreal. Men and women are hungry to know just where the home of the redeemed is to be, how the inhabitants will look, their occupation, whether we shall know one another there. A very good outline for this subject is found in the "Lay Preacher's Manual."

Following your opening subject, you might give Daniel 2, the second coming of Christ, signs of Christ's coming, etc. In advertising your next meeting, arouse curiosity. For example, in announcing the subject of Daniel 2, tell the people that "the world is soon to be united under the power of an international dictator. Who is he? The Bible tells. The history of the world in a nutshell was written 2,500 years ago in 117 words, showing the rise and fall of four great universal powers, the division into the governments of today, and the final marshaling of the whole world under the power of a dictator. There are seven words in this prophecy which no king on earth can break."

On the subject of hell, tell the people, "I plan to show from the Bible the location of hell, how many people are there now, whether a good God will burn people forever with no chance for them to repent, and whether the devil is in charge."

On the subject, "Where Are the Dead?" ask questions that are puzzling your hearers. How do the dead spend their time? Do they know what is happening in this world? Do they experience joy, sorrow, or pain? Are

they confined to one place, or may they go where they choose? Was Lazarus brought back from heaven when he was raised from the dead?

Remember, arouse interest! Then when you give the subject, be sure to answer these questions. Use the questions as a skeleton around which to build your presentation.

### God's Answer to Man's Greatest Question

About nineteen hundred years ago, two strange preachers came to the Roman city of Philippi. These men were different from the average evangelist who came that way. Their forceful presentation of the truth cut deeply into the hearts of sinful men, and touched even religious leaders and those in authority. Because of this the two preachers were brought before the magistrates, their clothing was torn from their backs, and they were severely beaten and then cast into an inner dungeon and placed in the stocks.

Paul and Silas knew in whom they believed. Even though all around them it was foul, cold, and dark, there was sunshine in their hearts, because Jesus was there. Outward conditions could not change their inward peace. The promise of this peace is found in Isaiah 26:3. (Read.) The only peace that the world has to offer is dependent upon outward conditions and circumstances,—wealth, fame, houses, cars, travel, amusements, etc. (Read John 14:27.)

Back in the old days when each feudal lord controlled his own section of the country, each would fortify himself in his own castle, which was surrounded by strong walls. When a lord was besieged by an enemy, obtaining water was a problem. With the castle surrounded, a water supply outside the wall was useless. So within the very heart of the castle a deep well was dug. No matter what adverse circumstances prevailed on the outside, water was always available. Men and women are like castles; some have their happiness outside their wall. If that is so with you, your contentment may be cut off at the least provocation. The peace Christ gives us is from the fountain within, which never fails, and is most refreshing and precious in the hour of need.

From the well of good things which Paul and Silas had within, their hearts grew warm and joyous until song burst from their lips. Perhaps their song was from the forty-sixth psalm, verses one and two. (Read.) The jailer was listening to that song, and he became deeply convicted as he witnessed their conduct and heard the message in song. Suddenly God shook that prison as a boy would shake a box of matches; doors were thrown open, fetters were loosened, and terror gripped the heart of the jailer. He drew his sword to slay himself; but again love and tenderness pierced his heart in the words, "Do thyself no

harm: for we are all here." At this moment there came a deep sense of his own sin and unworthiness. Trembling, he fell down before Paul and Silas, and cried, "Sirs, what must I do to be saved?" Acts 16:28, 30.

"What must I do to be saved?"—This is the greatest question one could ever ask, the most important one. Not what must I do to be rich or famous, but "What must I do to be saved?" Verse 31 gives us our answer. (Read.) They began to tell of Jesus, of His life, and how one might walk in the light of His teaching and receive salvation. The jailer and his household believed; and through faith, confession, surrender, and baptism they were born new creatures that very day. That changed, converted jailer, desiring to make restitution for his wrongs, washed the bruised backs of the evangelists, took them to his own house and gave them food, and rejoiced in his new-found Saviour.

You see, this jailer was converted. What are the steps? How is this possible? Conversion means a turning around. In the pathway of life I may be walking down the road of sin when my attention is called to Jesus. He holds out His hands, inviting me to come and walk with Him. He says, "Son, you will be lost if you go that way. You are condemned to die because of your sins. Look unto Me. I am able to save you. Turn completely around, and walk the other way with Me, and I will forgive the past and give you strength to walk in My holy way." This is the invitation. Now what must I believe, what must I do, to have this peace in my heart?

I must realize—

My condition—lost. Eccl. 7:20.

That the wages of sin is death.

Rom. 6:23.

That I cannot help myself. Jer. 13:23; Rom. 8:7.

Paul exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" The answer: "I thank God *through Jesus Christ our Lord.*" Rom. 7:24, 25.

Christ lived a perfect life, died the death which should have been ours, and arose from the grave, so that He could be our righteousnesses. He gives His righteous life for our sinful life. (Read 1 John 5:11, 12.) Our acceptance of this sacrifice, our complete surrender to Jesus, is the beginning step toward eternal life.

One is made just by Christ's righteous life. This is known as justification, and it is the work of but a moment. An Indian, explaining what Jesus did for him, made a circle of dry sticks, started them ablaze, and placed a worm inside the circle. The poor worm could find no way of escape through the circle of fire. The Indian then reached into the circle, even burning his own arm, and removed the worm from eventual destruction. "That's what Jesus did for me. Even to the hurt of His own self He placed me in safety. Now I can start over again to live a new life."

**Plan to assist the conference M.V. secretary in every way possible during the camp meeting.**

We must receive a new life. John 3:8.

#### Steps:

1. We must hear the word of God. Rom. 10:17.

2. We must believe. Mark 1:15; Acts 16:31.

3. We must be sanctified. John 17:17. (Feeling is not necessary. It is the decision that matters. Sanctification is our growth in Jesus as we walk with Him. This comes through following the truth of God's word.)

4. We must have the right kind of sorrow. 2 Cor. 7:9, 10. (Contrast Peter's godly sorrow that led to life with Judas's sorrow, or mere remorse, which led to death.)

5. We must repent. Acts 3:19. (Illustrate by story of Pharisee and publican. Luke 18:9-14.)

6. We must confess to one another those sins which pertain to the individual. James 5:16.

7. We must make restitution. Eze. 33:13-16.

8. We must walk in the light. Heb. 10:25-27; James 4:17.

9. We must receive baptism. Acts 2:38.

10. We must consecrate ourselves wholly to God. (See "Steps to Christ," pp. 70, 71, pocket edition. Illustration—lump of clay which must be entirely surrendered to the potter. God must have your whole life without reservation.)

*Story for the Appeal:* A man is descending into a well. He comes to the end of the rope, and his feet have not found the bottom. All is dark. His strength is going, so that he cannot climb back up the rope. Fearfully, tremblingly, he lets go, and drops—three inches! Don't be afraid to let go. Jesus will take hold. (Read Jude 24; make "you" very personal.)

(There are different ways of making a closing appeal. It depends upon how far you have gone in your series of meetings. You may ask for a show of hands, or ask the people to stand. It is well to have their heads all bowed in prayer immediately at the close of your talk, and during the prayer pause to say, "Heavenly Father, there may be some here who would like to give their hearts to Jesus, and while we keep our heads bowed in prayer they would like to raise their hand to Thee, saying that they have never been a Christian and would like Christ to take their past life and blot it out." You may continue your appeal to include backsliders and those who have walked in the Christian way, but who wish to reconsecrate their lives. As the meetings continue, include decisions for Sabbathkeeping, baptism, victory over evil habits, etc.)

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"To reach the port of heaven, we must sometimes sail with the wind and sometimes against it; but we must sail, and not drift nor lie at anchor."

## Junior M. V. Meetings

### My Denomination

(Program for June 4)

BY DOROTHY WHITNACK-COWIN

SONG SERVICE: Nos. 32, 75, 73, in "Missionary Volunteer Songs."

OPENING SONG: No. 105 in "Missionary Volunteer Songs."

SECRETARY'S REPORT.

ANNOUNCEMENTS.

SONG: No. 100 in "Missionary Volunteer Songs."

SCRIPTURE: Revelation 14:6-12 (from memory by a Junior).

PRAYER: Lord's Prayer (in unison).

POEM: "Important Dates in S.D.A. History."

TALK: "The Disappointment of 1844."

TALK: "William Miller."

DIALOGUE: "The First Sabbath Tract."

SPECIAL MUSIC (with story): No. 667 in "Hymns and Tunes."

STORY: "The First Camp Meeting."

STORY: "Life Sketch of Ellen G. White."

OFFERING: (With a plea to sacrifice as did those early pioneers of our denomination.)

SONG: No. 96 in "Missionary Volunteer Songs."

BENEDICTION: (With dedication to the unfinished task of proclaiming the three angels' messages.)

### Song Story

(Tell the following story, and then sing No. 667 in "Hymns and Tunes.")

ANNIE SMITH was attending a certain school, preparing to be a teacher. It so happened that Mr. Bates came to the town in which the school was situated to hold meetings. Annie had promised her mother that she would attend one of them. The night preceding the lecture, she and Mr. Bates both had dreams about the meeting to be held. She saw a tall, noble, pleasant speaker in her dream. He saw a young woman enter late and take a vacant seat by the door. The next night their dreams were fulfilled. The two became acquainted and related their dreams to one another. As a result of that service, Annie Smith became a commandment keeper. Instead of being a teacher, she entered the publishing work as a proofreader. Her term of service was short, for she died of galloping consumption; nevertheless she lives on through her poems, some of which have been set to music. This one that I shall sing was written by her. The first stanza is understood to have applied to James White; the second stanza, to J. N. Andrews, the first missionary; and the third, to Uriah Smith, her brother.

### William Miller

I AM William Miller. When I was a young man, I was a farmer. For seven years I studied my Bible faithfully, trying to prove that there was no disagreement between any of its texts. My study led me to believe that the Lord was coming soon, and immediately I was impressed to preach the first angel's message. At that time I had never given a public address, but I promised the Lord that if an invitation came, I would speak publicly.

Within the next thirty minutes my nephew came on horseback from his home a few miles away and asked me to preach to a group at his home, in the absence of their Baptist preacher. There was nothing to do but go; so in August, 1831, I gave my first sermon on the second coming of Jesus. From then on I had many invitations to speak.

Two years after I had begun preaching, the falling of the stars occurred. Many people were frightened, but I was not, since while studying my Bible, I had read that that very phenomenon was going to take place. After that occurrence, more people than ever came to hear my sermons.

I worked untiringly to warn the world, both by preaching and writing. Later, I was happy to have two ministers, Mr. Himes and Mr. Litch, join me in my efforts. We three lectured from place to place, even going to Washington, D.C., where Senators and Representatives came to hear us.

### The Disappointment of 1844

Try to imagine with me how it would have seemed to be sitting in your home on that evening of October 22, 1844, waiting for the Lord to come! You believe that you have only a few minutes, or hours, left to live in this earth. Your sins are confessed, and your last day's work is done. You have eaten your last meal on this earth, and have done your chores for the last time.

There are shouts—you hasten to the door expectantly—but no, it's just some unbelieving neighbors and friends shouting words of mockery at you.

Every Junior and Senior youth connected with the church in the Missionary Volunteer Society!

The hour grows late! Just a little while longer, and Jesus will surely come! Your heart beats faster at the thought of it. No drowsiness overtakes you on this night! Your cupboards are empty; your money is gone; your interests in things of this world have fled, for is not Jesus coming any minute now to take you to His heavenly home? You send up a prayer to God even though the wicked out of doors are climbing in your trees, and singing mockery at you.

The day and night have ended. Your heart feels as though it were broken, for your hopes are shattered, and the thoughts of living longer in this sin-darkened world are almost unbearable. You are disappointed, but not discouraged. You determine not to turn away from God. You eagerly study your Bible more to learn the cause of the error.

Later, you are convinced that your error was in the *event* which was to take place on October 22, 1844. You learn that instead of Jesus' coming to this earth on that date, He began the work of cleansing the heavenly sanctuary.

You thank God for this new light, and press on to live a life of sacrifice that this message may be given to every nation, kindred, tongue, and people.

Thus it was that the early advent pioneers of whom you will learn today, passed this wonderful message on to us.

### The First Camp Meeting

Of course we have all been to camp meetings many times, but wouldn't you like to hear about the very *first* camp meeting that was ever held by Seventh-day Adventists?

If you had been there in the Maple Grove of Wright, Michigan, you would have seen on that September day of 1868, twenty-two family tents, arranged in circular fashion about two large tents which were used for storage and for services in case of rain. The family tents were made of heavy factory cotton material which was not of much benefit in a rainstorm. It did rain one night, and sure enough, the next morning when the sun came up every one was busy hanging out bedding and clothing to dry. The campers would have bought more expensive tent material, but you see this first camp meeting was only an experi-

ment, and they didn't want to waste their money on anything they might never be able to use again.

For the most part, the meetings were held in the open air. Now September nights in Michigan are cool; so, in order to get warm enough to go to the sermons, the campers gathered around great log fires which were kept burning outside the camp. It is surprising to note that fires, built in boxes of dirt placed upon stakes, supplied the lights for the first camp-ground.

They had neither grocery store nor cafeteria on the grounds then. Cooking was done, to a great extent, over open fires, in Indian fashion.

They did have a bookstore, though! Imagine, away back in 1868, when a whole library of our publications would have cost only \$8.33, they sold six hundred dollars' worth of literature at that first camp meeting!

The daily program was much the same then as now, including an early-morning meeting, morning worship, and sermons in the forenoon, afternoon, and evening.

We Adventists are proud of the reputation that we have of maintaining good order on our campgrounds. History shows us that the early pioneers set a good example for us in that respect. Good order in everything is pleasing to God.

In view of the fact that most of the people had to travel to camp meeting by means of covered wagons, it is astonishing to note that two thousand people were present on Sunday.

It is recognized that this was the largest, the most important, and by far the best meeting ever held by Seventh-day Adventists up to that time. From that day to this the camp meeting season has been a much-anticipated one among the members of our denomination.

### Life Sketch of Ellen G. White

ELLEN HARMON was born in Gorham, Maine, November 26, 1827. She was healthy and lively, the same as any other girl. As she grew older she went to school. Ellen had not attended school long, when a dreadful thing happened to her. A classmate, becoming angry at her while they were on their way home, hurled a stone, which wounded Ellen severely. It so disfigured her face that when Ellen's father came home from a trip he didn't even recognize his own daughter. The doctor advised her not to try to attend school any more.

Ellen disliked to quit school, but being a serious-minded girl, and longing to know more about the Bible, she felt she would then have more time to study it.

At the age of eleven she was converted. At twelve she was baptized and became a member of the Methodist Church. When she was thirteen she heard the message proclaimed by William Miller. She and her parents accepted it. As a result they were all dismissed from the Methodist Church.

Ellen was one of the advent believers who anxiously prepared to meet Jesus in 1844. She was then a girl seventeen years of age. That disappointment was such a severe tax on her physical strength that some thought she could live only a short while.

Soon after the disappointment, while this frail young girl was with a group of women praying for light regarding it, she was taken off in a vision, for the first time. She saw the journey of the advent people to the New Jerusalem. This was very comforting to her.

About a week later Ellen had another vision in which God showed her that she was to be His messenger. At first, she shrank from the great responsibility and prayed for God to turn to some one more capable. Finally, she accepted the command.

In August, 1846, Ellen Harmon was married to James White. Together they gave their lives to preaching the message. They endured many hardships and trials, and constantly lived by faith.

These two good people traveled all over the United States, helping to spread the three angels' messages. God's protecting hand was always over them, through accidents and storms.

Mrs. White continued to have many visions and to receive messages from God for His people. We know that she was a true prophet, because many things that she predicted have already come to pass, and because her messages harmonize with the law and the testimony. Her physical condition while in vision answers the description of a true prophet in vision, according to the Bible. We know, too, that she was a true messenger of the Lord by the fruit borne in her life, and by the influence of her teachings.

It is impossible to tell *all* the good that her influence has done for our denomination.

### The First Sabbath Tract

MR. BATES: I feel that a book or tract on the Sabbath should be published, but how can I do it without money? [*Draws out his purse.*] All I have is a York shilling, worth twelve and one-half cents. [*Kneels down and prays. Arises, and with Bible and concordance on table begins to study.*]

Somehow I feel assured that the way will open up for this tract to be published; so I will continue to work on it.

MRS. BATES [*entering room*]: Joseph, I haven't enough flour to finish my baking.

**Is there to be a Junior Camp in your conference this year? Will every Junior attend?**

MR. B.: How much flour do you lack?

MRS. B.: About four pounds!

MR. B.: Very well.

[Mrs. Bates leaves. He puts on hat, and goes to store; purchases the groceries, returns home, puts them on kitchen table, sits down to write again.]

MRS. B. [entering room]: Where did this flour come from?

MR. B.: I bought it. Is not that the amount you wanted to complete the baking?

MRS. B.: Yes, but have you, Captain Bates, a man who has sailed vessels out of New Bedford to all parts of the world, been out and bought only four pounds of flour?

MR. B.: Yes, wife. I have given large sums of money to advance the truth, believing that the Lord was coming soon, and I have spent the last money I have on earth for those articles of groceries.

MRS. B. [crying]: What are we going to do?

MR. B. [arising with dignity]: I am going to write a book. I am going to circulate it and spread this Sabbath truth before the world.

MRS. B.: But what are we going to live on in the meantime?

MR. B.: The Lord is going to open the way.

MRS. B. [crying as she leaves the room]: Yes, the Lord is going to open the way! That's what you always say!

MR. B. [continues writing, then looks at his watch and speaks aloud]: Somehow I have a feeling that there is a letter for me at the post office. I think I shall go down and see about it. [Puts on hat and leaves the room. He next appears at the post office.]

POSTMASTER: How do you do, Mr. Bates? Here is a letter for you, but there is postage due on it.

MR. B.: I am sorry, sir, but I am unable to pay the postage.

POSTMASTER: That's perfectly all right, Mr. Bates. Here, take the letter. You can pay me later.

MR. B.: No, I am of the opinion that there is money in that letter. You open it, and if there is, you take out the postage before I read the letter.

POSTMASTER: All right, if that is what you prefer. Yes, here is some money, and here is your change, Mr. Bates. Thank you.

MR. B. [steps outside the post office, and reads the letter aloud]: "Dear Mr. Bates: Enclosed find one ten-dollar bill which I am hastening to you because the Lord has impressed me that you are in need of money. [Signed] A Friend."

MR. B. [at the grocery store]: I wish you would deliver a barrel of flour, and a sack of potatoes and some sugar to my home. Probably my wife will say they do not belong there, but pay no attention to what she says. Unload the goods on the front porch. [Goes home and resumes writing.]

MRS. B.: Joseph, just look there on the front porch! Where did that stuff

come from? A drayman came here and would unload it!

MR. B.: Well, I guess it's all right.

MRS. B.: But where did it come from?

MR. B.: The Lord sent it.

MRS. B.: Yes, that's what you always say!

MR. B. [hands Mrs. B. the letter from his pocket]: Read that!

MRS. B. [reads letter, wipes tears from eyes, returns letter]: Joseph, I'm sorry! I can see now that I've lacked faith. Please forgive me. [Leaves room.]

MR. B.: This letter gives me hopes that money will be available for the printing of my Sabbath tract. I must go to the printing office and arrange for the publishing of one thousand copies.

### Important Dates in S.D.A. History

'Twas such a disappointment sore  
That came in EIGHTEEN FORTY-FOUR.  
God did not leave us in the lurch  
For that same year came our FIRST church.

Then EIGHTEEN HUNDRED FORTY-NINE  
Brought PRESENT TRUTH along in line.  
In EIGHTEEN HUNDRED FIFTY-TWO  
The YOUTH'S INSTRUCTOR came to view.

Then one year later came the rule  
That we should start a SABBATH SCHOOL.  
In ten years more we came to see  
The GENERAL CONFERENCE, in '68.

Then HEALTH REFORM came to our band,  
And many people took their stand;  
A place was built at BATTLE CREEK  
Where we might go our health to seek.

'Twas two years later, in '68,  
That our first CAMP MEETING had its date.  
Our missionary sent in '74  
Was first to reach a foreign shore.

In EIGHTEEN NINETY, with flag unfurled,  
Our own PITCAIRN faced the world.  
And then, in NINETEEN HUNDRED ONE  
Our WORLD-WIDE MISSIONS were begun.

Next our MISSIONARY VOLUNTEERS  
Who wished to dedicate their years.  
Were organized in NINETEEN SEVEN  
To carry on the work of Heaven.

'Twas thus our work grew year by year,  
Until today it finds us here,  
A band of JUNIORS with willing heart,  
Trying to do our honest part.

JUNE B. PERRYMAN.



"From hour to hour in our varied life, opportunities to reach and save souls are opened to us. These opportunities are continually coming and going. God desires us to make the most of them. Days, weeks, and months are passing; we have one day, one week, one month less in which to do our work. A few more years at the longest, and the voice which we cannot refuse to answer will be heard, saying, 'Give an account of thy stewardship.'"—Christ's Object Lessons, pp. 373, 374.

## Why Seventh-day Adventist Schools?

(Program for June 11)

BY MRS. E. B. MARKHAM

OPENING EXERCISES.

STUDY: "True Education."

LEADER'S TALK: "Why a Christian Education?"

STORY: "Two Girls."

STORY: "Influence of Education."

STORY: "A Girl and a Nickel."

TALK: "Ten Things I Have in Church School That I Could Not Have in Public School." (See Notes to Superintendents.)

SYMPOSIUM: "Why I Love the Church School." (See Notes to Superintendents.)

CLOSING EXERCISES.

### Notes to Superintendents

Many of the Juniors may be attending church school merely because their parents are sending them there. Today is a good time to teach them the principles of Christian education, and instill in the hearts of these Juniors, and others who have never attended our schools, the desire to do so because of a conviction that that is what God would have them do.

Songs: Nos. 76, 52, 66, 64, 41, in "Missionary Volunteer Songs;" or Nos. 71, 501, in "Christ in Song."

Symposium: "Why I Love the Church School."—Ask the Juniors who attend church school to prepare to talk briefly on this topic. They may seek help from their parents if desired.

Talk: "Ten Things I Have in Church School That I Could Not Have in Public School."—The Junior might enlist the cooperation of the church school teacher for this talk, if she is in the city. Some posters could be made to illustrate the ten points.

### True Education

PROVERBS 2:1-9. True wisdom and knowledge come from God.

Deuteronomy 6:6-9. The Israelites were to teach their children the way of the Lord constantly.

2 Kings 4:38. Anciently there were "schools of the prophets" where the young men were taught.

Luke 2:52. Jesus received a four-square education: mentally, physically, spiritually, socially.

"Education," p. 13. True education "is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."

2 Timothy 3:14, 15. Timothy was taught the Holy Scriptures from his youth.

Isaiah 54:13. God's plan for His church.

**A Christian education for every Missionary Volunteer!**

### Why a Christian Education?

WHEN Moses came before Pharaoh again and again to beg him to let God's people go and serve Him, and Pharaoh asked who were to go, Moses answered, "We will go with our young and with our old, with our sons and with our daughters." Just as all the children went out of Egypt with their parents at that time, God desires that all the children and youth in this last generation may be prepared to meet Jesus and be saved with their parents. Public schools fulfill their mission by teaching youth to be good citizens of this world, but they do not teach boys and girls how to prepare to be heavenly citizens. Church schools aim to teach children not only how to be good citizens here, but also how to be fit to live with God and Jesus and the angels in the heavenly kingdom that will stand forever. Because some of the public school teachers and textbook writers do not believe the Bible, they teach theories which are not given therein and have incorrect ideas about the world and its past and future. We want to be able to believe what we are taught; so we must attend schools where the teachers teach only truth.

### Influence of Education

A METHODIST minister had a nephew who was associating with a street gang. He decided to send this nephew to his brother's farm in Texas, hoping to get him away from the city for two or three years. This boy was fourteen years of age at the time. The brother of the Methodist minister wrote back and said, "If you send him to me, I'll put him in a Seventh-day Adventist school, as it is the best school in town." The minister said, "It can't hurt him, and I'll send him there for three years until he gets through his high-school work." The lad did not know that he was going to a religious school. He was prejudiced when he first learned where he was to go, but during a Week of Prayer the second year he attended the junior college he was converted. He was graduated from that school and entered the work in the Texas Conference. Today he is one of our conference presidents.

I remember a young man who came to one of our schools the same year I arrived there. He was a Scandinavian, and he could hardly speak English. Somebody directed him to our school. He had been told that he could not smoke there; so on his way from the town to the school he threw away his pipe. Today this young man is holding a responsible position in the denomination.—G. S. Belleau.

### Two Girls

Two little sisters had a very unhappy childhood. Later their mother died, and a kind, Christian, Adventist woman took them into her home to live with her, and sent them to the church school. Here they learned to love Jesus and to pray to Him. They overcame their habits of lying and their fits of temper. After about a year, this woman died, but the children remained in the home, a married daughter taking the place of her mother. Not one of the family was an Adventist; yet these girls continued to worship God as they had been taught. They were very happy to be allowed to remain in the church school. They gladly walked the five miles to school, at least one way each day. When Friday came, they did the housework and cooked and cleaned, so that on Sabbath there would be little to do. Often they would be given money and urged to go to the movies, but they always refused. They sweetly and kindly declined unhealthful food. They were always first to offer when the teacher needed help with cleaning at school, and first to lead in missionary work. They earned their own money for Junior camp. In fact, these two girls were foursquare Christians.

### A Girl and a Nickel

THE *Youth's Companion* tells the story of a girl who lived in Mississippi. She asked her brother to give her the money to go to college. He told her he could not afford it, and added, tossing her a nickel, "unless you can go on that."

The plucky little girl took the five-cent piece and bought some calico, from which she made a bonnet that she sold for twenty-five cents. With this money she bought more calico and made more bonnets. After she had made several dollars in this way, she determined to raise potatoes. She did all the work in the field except the plowing. The venture was a success, and she had enough money to start to school. She did not stop work, however, and it is not surprising that a girl of so much determination was able to borrow enough money to supplement what she made.

She was graduated with honor from the State college for women, attended a medical school, and is now a successful practicing physician. And it all began with a nickel.

### The Insect World

(Program for June 18)

BY RAYMOND N. MONTGOMERY

OPENING SONG: No. 157. (Songs are listed in "Missionary Volunteer Songs.")

SCRIPTURE: Proverbs 6:6-8; 30:24-27.

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERINGS.

DUET: No. 145.

TALK: "Why Insects?"

TALK: "Butterflies and Moths."

TALK: "The Fiddlers, Drummers, and Singers."

EXPLANATION OF COLLECTIONS OR SPECIMENS.

ORGANIZATION OF VOCATIONAL HONOR GROUPS.

SONG: No. 132.

BENEDICTION.

### Notes to Superintendents

Please read the Notes to Leaders in the Senior program, p. 19.

Supplementary material may be found in the Senior program, in the Junior Handbook, and in standard works on today's topic.

### Why Insects?

To most of us the world is full of "whys," and when we are tormented by mosquitos or annoyed by ants, we question earnestly: Why all the insects? Are they good for anything?

Insects—flying, crawling, or wiggling—help in one way or another in nature's sanitary work. Every fallen, decayed tree soon returns to dust, and this return is hastened by the great army of insects.

When birds die and fall among the brown leaves carpeting the forest floor, the sexton beetle soon begins to give the bird honorable burial in God's great cathedral, the forest. In a short time the beetle has dug a grave beneath the dead bird, and covered it, and no eye notes the last resting place of the feathered friend. This wonderful sanitary arrangement of nature often leads us to think that the birds never die, so seldom do we see their bodies unless they are killed by accident.

But what about the disease-carrying insects, like the housefly and the mosquito? What about the hornet, the wasp, the bumblebee, the yellow jacket, and a host of other troublesome pests?

The housefly is really one of the buzzards of insect life, as is the sexton beetle. The fly serves the same

**Keep the Missionary Volunteers in your society busy during the summer months!**

purpose as does the pig among animals; it is a scavenger, or "nature's cleanup man," doing away with dead and decaying objects that might otherwise spread disease and death.

The tumblebug, or scarab, familiar to every country boy and girl, is another member of nature's great army of janitors and street cleaners.

The innumerable ant army literally scouts over the whole earth from seashore to mountaintop cleaning up every morsel of food of any kind, eating every insect that has died and been missed by the keen eye of another insect, or of a bird.

The stinging insects, such as the wasps and yellow jackets, destroy great numbers of harmful pests. Their sting serves other purposes than to sting inquisitive boys or girls who happen to get too close. It serves them in place of a refrigerator. The wasp's eggs are sealed up in a paper or mud nest, and when the young hatch they cannot be fed by the parents. In many cases, the parents are gone before the young hatch. In order to leave enough fresh food for the little ones, the wasp does not kill the dozens of insects it catches and imprisons with the eggs. These insects are stung to sleep. In this way they remain alive but inactive until the young wasps hatch and can devour the stored insects. The sting acts upon the insects exactly as ether or chloroform acts upon human beings, except that the insects never fully wake up; and if the wasp egg in a particular cell does not hatch, the stored, paralyzed insects simply dry up uneaten.

Even the firefly serves a purpose, if that purpose is nothing more than to beautify the dark summer nights and to remind us that God's word is as a light shining in a dark place.

### Butterflies and Moths

AN interesting hobby now becoming popular among those who love the out-of-doors, is the collecting of moths and butterflies. These insects are particularly destructive to vegetation, and for that reason are pests. With the proper net they can easily be caught. Butterfly guides can be purchased very reasonably. A small one may be purchased for ten cents. Public libraries are usually well supplied with books describing all known kinds of butterflies and moths. Many conference Missionary Volunteer libraries contain descriptive books which can be borrowed. The "Junior Missionary Volunteer Handbook" presents a Voca-

tional Honor in this activity and gives the requirements, which are not at all difficult to meet.

It is not necessary for the Junior to have expensive equipment to accomplish something worth while. Cyanide jars for killing the specimens quickly can be purchased for less than a dollar, but should not be used by any one except those who know how to protect themselves from this poison. A much safer method is to secure a pint fruit jar, fill it one third full of absorbent cotton, and soak this with Carbona, a cleaning fluid that can be purchased at any drugstore for a few cents. Keep the jar closed tight at all times, other than when placing a butterfly or moth in it, for the Carbona will evaporate quickly. A net is the next article necessary. It is not expensive. Nets can be made at home if the Junior is mechanically inclined. The handle should be not over three feet long, the net two feet deep. In using the net, do not try to come crashing down upon the insects, but sweep them from the air as if skimming objects from the surface of a stream. Take hold of the specimen at once to prevent it from fraying its delicate wings, grasping it by the wings, between the thumb and finger, through the net first; then remove from the net. The important thing is to catch the butterfly without its fluttering any more than is necessary, and with as little handling as possible. The color scales on the wings rub off easily, and this must be prevented if the specimens are to appear to any advantage when they are mounted. (If you wish to purchase the equipment for this Vocational Honor, consult your church school teacher or write to the science department of the college or academy nearest you for the address of a supply house handling these things.)

Do not try to mount your specimens, especially the smaller ones, until you have learned how to do so properly. If there is any one you know who has had experience in this line of collecting, ask his advice. It will prove valuable and will save many mistakes for the beginner. Consult a standard book on butterflies. "The Field Book of Insects," by Frank E. Lutz, Putman's Sons, price \$3.50, gives a very careful explanation of the processes of catching, preserving, mounting, and identifying butterflies, moths, and other insects.

Begin collecting the larger, more common butterflies and moths. The viceroy, swallowtails, and black admirals are plentiful, easy to catch, and also easy to mount. Milkweeds attract numerous butterflies. Moist ground from which they may suck the necessary water is attractive. Often dozens will congregate in some bare, wet spot near a stream or spring of water, to drink. A few trips afield will teach the collector where to expect to find the object of his search. In a surprisingly short time the little collection will grow to the point where he

can qualify for the Vocational Honor token.

Moths, being principally night-flying creatures can often be caught by placing an open light out in the garden or on the lawn. They will be attracted by the light, and will probably flutter about it, so that they can be easily caught.

Men whose names are among the great as naturalists began their climb to knowledge with no more opportunity than any Junior of today, and in many cases with far less education and the poorest imaginable equipment. "Where there's a will, there's a way."

### The Fiddlers, Drummers, and Singers

NATURE calls all kinds of musicians to her orchestra and is not particular about the tune they play. The great family of grasshoppers has many members in this band of outdoor musicians. They are all violinists, scraping a bow attached to the legs, on horny plates, to sound their monotonous score over and over again.

The crickets are also fiddlers, playing a more musical violin than the grasshoppers. Hidden in the grass in summer, or in the cellar or beneath the floor, sheltered from the outside cold, in winter, these cheerful insects play a happy note. The greatest musician of all the insects is one species of cricket found in the pine barrens of New Jersey. Its song resembles the sound of distant sleigh bells. In China the cheerful cricket is caged and kept for its song, as we keep the canary. Often it is trained to pull tiny wagons or toy merry-go-rounds, or to run races. The cricket can be trained to do these things as easily as a dog.

Of the night-singing insects, perhaps none is better known than the katydid. This large green insect can sing and never open its mouth, for the familiar "katydid-did" of a summer night is made with the insect's wings. The wings cross or overlap just back of the insect's head, and at the place they overlap is a curious device for noise making. The edge of one wing is rough like a file. The edge of the other is hard and straight and curled up slightly to meet the filelike edge. When the katydid opens and closes its wings, this motion rubs the two edges together and makes the sound. These insects can be found easily at night by following their song. With a flashlight you can locate them crawling through tall grass or in low bushes.

**Demonstration of a cottage meeting—See program for June 25.—**

For loudness of sound, the locust, or cicada, is the winner. We seldom get close enough to this active insect to watch it, for it chooses the treetops, in which to sing away the hottest part of the summer. The grubs or worms hatch from eggs laid in a groove cut in the living branch of a tree, drop to the ground, burrow in, and remain there tunneling about, some for eleven years, others for fourteen years, and some for seventeen years. At the end of this period they come out of their earthy homes, queer, brown, goggle-eyed creatures. They crawl up the nearest tree, where the drying action of the air on their outer skin or shell causes it to split down the back, and out steps the cicada—white stomach, green back, lace wings, and all. Under those gauze wings lies hidden the most wonderful of all insect noise-making organs. Two very strong muscles are fastened to the center of two finger-nail-like discs and to the back part of the cicada's body. These muscles are capable of vibrating or quivering at a very high rate. This vibrates the sound-chamber walls, and causes the loud chirring sound common to the seventeen-year locusts. So delicate and powerful are these little muscles that they will continue to quiver rapidly long after the insect has been killed. The larger portion of the back part of the cicada's body is taken up by this sound-making organ.



## The Junior and His Friends

(Program for June 25)

BY BERTHA TRUITT

OPENING SONG: No. 137. (Songs taken from "Missionary Volunteer Songs.")

REPORTS AND OTHER BUSINESS.

SONG: No. 134.

SECRETARY'S REPORT.

REMARKS BY SUPERINTENDENT. (See Notes to Superintendents.)

PRAYER: That Jesus will help the boys and girls to get better acquainted with nature.

TALK: "Wisdom in Nature."

POEM: "A Friend."

STORY: "True Friendship."

SYMPOSIUM: "Friends in Nature."

TALK: "Dogs."

SONG: No. 132.

BENEDICTION.

### Notes to Superintendents

One of the richest sources from which we may draw valuable lessons on the principles of Christian living

for our Juniors, is that of nature. The Master of all teachers Himself simplified His message to thousands by relating simple stories of nature.

The object of this program is to bring out a few of the lessons to be gleaned from scores of God's creatures: from the frog which burrows in the muck beneath the pond to the eagle which soars in the lofty sky.

Through the Spirit of prophecy the Lord has said much in emphasizing the value of nature study. In knowing God's creatures we are getting better acquainted with Him.

Let us do all we can as Junior leaders to lead our boys and girls into a study of nature.

### A Friend

MAY I be a friend to all the trees,

To birds and blossoms and the bees;  
To things that creep and things that  
hide,

Through all the teeming countryside

On terms with all the stars at night,

With all the playful beams of light;

In love with leafy dales and hills,

And with the laughing mountain rills;

With summer skies and winter snows,

With every kind of breeze that blows;

The wide sea and the stretching plain;

The tempest and the falling rain.

In love with Him who is in all,

Who giveth life to great and small,

Who giveth power to understand

The language of this treasureland.

—Author Unknown.

### Wisdom in Nature

It is said that Solomon was wiser than all other men. It is very interesting to notice that his knowledge of nature is among the first things to be mentioned. In 1 Kings 4:33 we find that he could lecture on trees. He could no doubt identify hundreds of trees in winter or summer. He knew the value of the cedar of Lebanon. He appreciated the beauty of the olive wood and noticed the hyssop which grew from the cracks in the wall. In the same verse it is also emphasized that he could give an intelligent discourse on beasts, fowls, fish, or creeping things. Nothing was beneath his notice. Solomon asked the Lord for wisdom, and let us note that it was through the study of nature that his request was granted and he came to be known as the wisest of all men.

To the boy or girl who does not like to work very well, Solomon says, Go learn a lesson from the ant. (See Prov. 6:6.)

To those who may be inclined to worry or be anxious for the morrow, Christ mentions the sparrows, calling our attention to the fact that we are worth much more than they, and that as He cares for them He will care for us. Again, in a most tender way Jesus said to His loved ones: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Jesus had doubtless seen the hen hover close to the ground as she spread her wings to form a nightly shelter for the baby chicks.

Another time Jesus spoke of the uncertainty of life, comparing it to the grass; today it is beautiful, but tomorrow it is cast into the oven to be burned.

(These and similar thoughts may be interestingly emphasized.)

### Friends in Nature

FIRST JUNIOR:

Unless we acquaint ourselves with our feathered neighbors, we may feel like a man who was heard to say one evening, "I wish some one would kill every owl in the woods, for all they do is sit and screech all night." Had he known that owls were his best friends, that they catch mice, rats, and snakes, he would never have made such a statement, but would have done all he could to protect them.

In a similar way have I heard expressions about the mockingbird. Mr. Farmer says, "I wish that mockingbird would split his throat. I get tired of his fuss all night long." To be sure, he is our friend, for he eats worms, bugs, beetles, and spiders. He has never been known to destroy fruit or garden.

Certainly you know there is a law against killing human beings, but did you know there is a law in almost every State in the Union prohibiting the killing of our old friend the buzzard, or vulture? Some of you boys and girls may think, "Why call the buzzard a friend?" Well, I certainly would not like to make him a house pet, for his after-dinner habits are said not to be in keeping with parlor manners. However, the many kinds of buzzards and vultures are man's best friends. They help keep our fields and forests clean. They never harm man, beast, or fowl.

I just can't imagine any Junior's going out to shoot birds. I, for one, want to protect my friends.

SECOND JUNIOR:

In certain seasons of the year men gather in groups to go deer hunting. I have often wondered if they know how the deer strikes the rattlesnake with his sharp hoofs and kills every one he finds. Naturalists everywhere tell us that they have never found rattlesnakes in any section of the country where the deer roam the woods.

The previous speaker told you the buzzard is our friend. I should like to say that Mr. Skunk is our friend also, because he lives almost entirely on insects and rodents that are harmful to man. He does smell bad at times, but his unpleasant odor is his mode of protection.

Some snakes are our friends, because they eat gophers and field mice. We should be the happiest boys and girls on earth to know that we have so many friends.

THIRD JUNIOR:

Tiny little ladybugs are such friends to man that in places in California they are raised and sold to farmers by quarts and gallons, so that the farmers

—May this type of work become a vital interest in your society!



may turn them loose in the fields to eat harmful insects.

One of man's sweetest friends is the busy honeybee flying from tree to tree and from flower to flower, carrying pollen on her feet. Without her labors many thousands of blossoms would not produce fruit and seed needful to man. There are hundreds of other insects similar to the bee, aiding in the pollination and fertilization of the blossoms in the fields.

Much more might well be said concerning the reasons why we should have friends among the birds, animals, and insects. Let us as Juniors determine to get better acquainted with all God's creatures and to be kind especially to those which are friends to man.

### Dogs

AMONG the animals the dog is known to be man's most faithful friend, remembering often over a period of several years kindnesses shown or friendships made.

The story is told of a father who was called to war. His wife and children did not hear from him for months, and gave up hopes of his ever returning. Years later, in the middle of the night, he found his way back to the old home. The big dog he loved so much started to charge at him, but one word, and the scene changed. The dog licked his face, jumping and whining until the family awakened to join him in his great joy.

There was once a family who lived near a river, up which boats came to bring supplies for the small cities along its banks. This family owned a large collie dog. When it was time for the cows to be brought home, father would call Lad, the dog, and say, "Bring the cows, Lad." Soon the cows could be seen coming up the lane, followed by faithful Lad. One day Bobby, who was about two and a half years old, was left in the back yard to play. Mother felt that all was well because Lad was there to watch. By and by Lad went to sleep. Inquisitive Bobby wandered out the gate and crawled out on the board walk over the edge of the river. Lad awakened, sensed danger, and ran quickly, grabbing the tail of Bobby's coat between his teeth, pulling back as hard as he could. Bobby pulled forward, and Lad pulled back, whining loudly. Soon mother ran out and found that faithful old Lad had saved her baby boy.

Thoughtlessly James threw rocks at a big white dog which ran along the

street in front of his house. The old dog stopped a moment, looked at James, and trotted off growling. The summer months passed too quickly for James. The school bell rang, and away he ran down the street. About halfway to school he was frightened by the fierce barking of a big dog behind a yard fence. On his way home as he neared this yard the same dog barked fiercely and growled. James ran by and stopped to wait for John, whom he saw coming close behind. To his surprise, when John neared the yard the big dog jumped upon the fence wagging his tail as if to say, "Hello, friend," while John whistled softly to him. As James and John walked along on their way home, John said, "I love that big white dog. I wish he were mine."

Hesitatingly James replied, "He must hate me, the way he acts."

Immediately John asked, "Have you ever seen him before?"

"Well, yes, I think he is the same one that I threw a rock at in front of my house this last summer."

"A Junior throwing rocks at a perfectly good dog! Why, I cannot imagine your doing that, James. No wonder he barks and growls at you. He remembers your mistreating him."

Before they reached home, James resolved never to be so thoughtless as to mistreat any other dog.

### Prayer for a Seeing-eye Dog

LORD, make her ever steady—  
Keep her body strong.  
This wonder-working dog  
Who sees for two!  
Bless her keen mind,  
And bless her stanch, brave heart;  
And bless the man for whom  
She plays her part!

—Dorothy Harriman Sutton,  
in *Our Dumb Animals*.

### True Friendship

RANGER and Tags were Jimmy's pets. Ranger was a big police dog; Tags, a beautiful collie.

Ranger served as a watch for the large ranch house located on a hill about two miles from the main highway. Tags spent most of his days roaming the fields with Jimmy, guarding the sheep. At night when the sheep were in safety, Ranger and Tags lay down together back of the barn. If any strange noise was heard during the night, both dogs were on duty at once.

Each day when it was time to take the sheep out, Jimmy gave his usual call for Tags, and no matter where

the dog was, he would respond with a "yip, yip," followed by his quick appearance by Jimmy's side, ready for business. As they went down the lane, Ranger stood by the lot gate wagging his tail as if to say, "Good-by, old fellow, I'll see you tonight."

Ranger, Tags, and Jimmy became fast friends. The greatest treat for all three was a half hour spent together each Sunday,—Jimmy on his bicycle racing with Ranger and Tags down the hill back of the barn.

Early one Sunday Jimmy came riding down to the barn, giving his usual call for the dogs, but there was no response. Call after call was made, but all in vain. Jimmy became much concerned, for never before had his friends failed him. He searched here and there, but Ranger and Tags could not be found. Days passed, but Jimmy could not forget his pets.

One morning as Jimmy started about his work by the barn, wondering about his dogs, he heard a voice call, "Hey, son, may I have a drink from your well?"

"Y-y-yes, sir," he answered, and added, "Have you seen my dogs?"

The traveler looked much surprised. "My boy, what kind of dogs do you have?"

"Oh, sir," came the excited reply, "One is a police, the other a collie, and they have been missing for several days!"

The traveler's surprised face saddened. "Well, my boy, about two miles down the main highway I saw two such dogs. The collie evidently was hit by a car. He is dead. The police is lying by his side watching. I tried to coax him away, but he only looked sad and would not move."

Jimmy and his father followed directions and soon found that truly Tags had been dead for some time, and Ranger had guarded his lifeless body without food or drink. When Ranger saw his friend, Jimmy, he stood to his feet, looked at Tags, then lifted his face to the sky, howling mournfully.

Tags was carefully placed in a box and buried under the old oak tree back of the barn, and Ranger stayed by the side of the small mound of dirt for days, refusing to eat.

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"No offering is small that is given with trueheartedness and gladness of soul."—"Christ's Object Lessons," p. 359.

**"An idle brain is the devil's workshop."**

## 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.

### "Mercy Drops Round us Are Falling"

**O**VER in West Africa, in the equatorial regions of Liberia, the earnest heart cry about which we are told was heard. The story is told us by Missionary K. F. Noltze, in charge of our mission in that section:

"In one of those restless tropical nights, a drop of mercy fell from heaven on the heart of an honest Negro living far in the woods of Liberia. It produced a longing for more knowledge about the gospel of Christ. Travelers had brought a little, now and then, to his home town, but none of these could give him satisfaction. Our friend, Baa, and his brother, Soma, talked this matter over and over, but could not find any better way than to leave their homes and families and go to somebody somewhere who could tell what they wanted to know. But then the grumbling began among their wives and children, and the other members of the clan made it known that they would not support those left behind. There was no other way than to take all along with them. Was it possible to find help in this village, where devil dances and other secret-society affairs were continually carried out? But to leave home and go to an unknown region with children and wives, sheep and goats and hens, to establish a new home, to convert new forest-covered land to good farming ground, was not an easy undertaking for poor natives. In former days they had been taught to saw lumber, and they planned to earn means in this way.

"So together with some other young men, they took their wives and children and traveled about sixty-five miles, seeking for a better home near a mission, or for somebody who could teach them. It so happened that wherever they wanted to remain permanently, it was not possible to get permission to build a new village. Finally they settled down in a high forest region, near the Kono River, but the next mission was two days off. Soma was then appointed to be the preacher to them, and every evening they held their worship. The living drops of mercy watered the little seed and gave it a chance to root deeply. Temptations crept into their homes in the form of palm wine and other

alcoholic drinks, but nevertheless the seed of salvation did not die. Soma had a little Bible primer, out of which most of the pages were torn, and this he used when conducting service. He could neither read nor write, but he could preach. Some weeks ago Soma told me the whole story. In those days their daily prayers were filled with earnest longings for a mission to be near them. They prayed and waited.

"When we were searching for a suitable spot to establish our Liberian main station last year, it was our plan that it should be located somewhere near the terminus of the main motor-road through Liberia. When I came to this end, the workmen were building the road right before the village of Baa and Soma. It had grown to be a pleasant little home, with about ten huts and some shelters. I lived in their home for several days while searching for a site. We had our morning and evening prayers with them, and also invited them to the Sabbath school services that we held with our workmen. Those villagers surprised us with their fine songs, but none of them gave me any hint about their year-long expectations from God. They simply watched what was going to happen. In that same village a messenger brought to me the brief news of the destruction of our home farther upcountry at our Liiwa Station. Witch and medicine doctors had put fire to it in our absence. Baa and Soma and their people heard all and observed us more carefully.

"Having about five spots in mind, I finally decided to take the one in front of this little village. Baa was once leading me for a full day to find a suitable spot, but nevertheless did not say a word to influence us to choose this place. But when I had decided, and we began to survey and build, then their hearts opened their secret, and joyfully it came from their lips how deeply they were impressed that God had heard their earnest prayers and answered them in such a wonderful manner. Baa and some of his friends are now ready for baptism, and their children are attending our newly opened school here at the Kono.

"Yes, Mercy drops round us are falling, but for the showers we plead."



"In communion with God is found the highest education."

### Developing Indian Workers

MISSIONARY ORNO FOLLETT, working among the Maricopa Indians of Arizona, after speaking of a special two weeks' Bible school held at the close of the government school for such children and others as chose to attend, says:

"We taught Bible, missionary biography, healthful living, etc. Those who attended seemed to feel well repaid for the time spent studying with us. We also have a regular Bible class for the older Indians, attended by both our own members and those who are not members of any church. This is proving a real help, and I hope it may develop a good, strong, well-informed group of Indian members who will later be able to carry on their own church work with very little help from outside. We can never hope to have a strong, continuously growing work among the Indians, until we can have native workers among them, who are God-called men and women, who have a real burden for their own people. We believe we are seeing advance in this direction, and we hope, with Heaven's continued blessing, to see many of these people taking their stand in many sections of the reservations in the future, as a result of native effort under the movings of the Spirit. Some of our Indian members are looking forward to just such a time, and I believe we are justified in holding on in faith.

"We are all very happy over the new chapel which was so greatly needed, and which was made possible by an appropriation of six hundred dollars granted us. This was made up by the local, union, and General Conferences each raising two hundred dollars. This chapel is the finest building at the Maricopa Reservation, and the Indians are justly proud of it."

### Along the Lower Amazon

MISSIONARY L. B. HALLIWELL and his wife, in their little mission boat, "Luzero" (light bearer), during a recent tour among fever-infested villages, dispensed medical treatments to 5,280 patients, held gospel services in many places, and baptized fifty-seven believers in present truth. Pathetic indeed were the scenes encountered in not a few places. At one place they found literally hundreds sick with malaria, and learned that other hundreds had died. Many houses were pointed out in which every inmate had died, and the vultures and dogs had devoured the bodies, as there was no one to care for the people while ill, and no one to bury them.

At one place among Indians on the Andira River, a mission school had

been established three years before. Elder Halliwell tells of the experience of the teacher, Brother Honorino Tavares:

"About two months after leaving them there, we received word from Brother Honorino that their baby [one of their two children] had passed away, and had been laid to rest among that strange people without any one to speak a comforting word. Then in the next letter he wrote that the Indians had stolen his chickens and had poisoned his cow. They did all in their power to discourage him; but Brother Honorino kept on.

"Now, on this trip, we have had the pleasure of seeing fifteen baptized in the waters of the Andira River. On the day marked for the baptism, one of the Indians was in the city and had not returned. We had our baptism about five o'clock in the afternoon, for we were expecting this brother to come any minute. He finally arrived during the evening meeting while Pastor J. D. Hardt was preaching. He arose after the closing song and told us that he had left the city at two o'clock in the morning, and had rowed hard all day, hoping to arrive in time for the baptism; but that the wind was against him, and so he was late, and now he would have to wait another year. Then he broke down and wept like a baby!

"Well, we held another service at ten o'clock at night, and by the light of our launch, we baptized this man and his wife, for we were leaving early the next morning. There are several couples of Indians there ready for baptism as soon as they can be married legally."

### Getting Back of the Dog and the Man

"WISE as serpents, and harmless as doves," is the Master's word to workers, *all* workers. The native colporteur in Southern Rhodesia, South Africa, sets a good example, in the manner in which he coped with his problem of allaying anger and prejudice. Missionary J. B. Cook tells us how it was done:

"One of our native colporteurs was refused permission to interview the laborers on a farm. The European was adamant, and called his dog to hasten the colporteur's departure. Our man, however, was not to be so quickly discouraged. He had a burden to get the gospel to this farmer's men; so he slipped in among a group of them who at that moment passed by on their way to the fields. They were going bean picking; so our colporteur decided he would start the day bean picking, in the hope of ending it in book selling. He worked all morning, and so encouraged the laborers that instead of the ten bags allotted

to them as their task, they brought in twelve bags. The farmer met them on their return at noon, and learning of what our man had done, became more friendly toward him. Calling his laborers together, he told them that they would do well to purchase a book each, and, to encourage them, he purchased two for himself. Thirty-three books were sold, and the farmer guaranteed to deduct the money from the wage sheet at the end of the month, and pay it over to our colporteur when he called again. It pays to take an interest in the other fellow's work, does it not?"

### Pray for Them That Despitefully—

MISSIONARY L. V. FINSTER tells of recent experiences near Venezuela in Colombia, South America:

"There has been a marvelous demonstration of God's power in the opening of the work in Colombia and Venezuela. Especially in Colombia, conditions have wonderfully changed within the last few years. Hardly a week goes by without our receiving word concerning new companies springing up in different parts of the field. The working force of our missions is so small that there is no one to send to the interior sections in answer to the many urgent calls for help.

"A man living near the Venezuela border, as a result of reading literature he had received, was instrumental in bringing about thirty other people into the truth. This company, in turn, raised up another company of twenty-five or thirty people in another village. In one village our company of believers had received considerable persecution, brought on by an individual greatly opposed to the truth. This man became ill. The members of our company went over and did what they could for him, and after receiving permission, had prayer with

him. In about a week the man was much improved, and attended Sabbath school. He is now a fervent believer in this truth."

### On the Upper Nile

MISSIONARY F. H. MUDERSPACH tells of the advancement of the message in Uganda, in the Upper Nile region, Africa, amid strong opposition of those who should welcome help in making known gospel truths among those people. He writes the following report:

"Only ten years ago there were no Seventh-day Adventists in the whole of Uganda. Now you can travel 150 miles to the north, 200 miles to the east, and 250 miles to the west, and everywhere you will find happy Christians keeping the true Sabbath.

"We have twenty-four good companies and many dear believers scattered throughout the country. Thirty African evangelists and teachers proclaim the last message and instruct a Sabbath school of about 800 members. In the last two years some 6,000 books have been sold, which have laid good foundations for evangelistic work. There are no less than 500,000 Catholics and 410,000 Protestants in Uganda.

"One of our newly converted Christians, Lubale, whose name means devil, though he has a different spirit from that which his name indicates, was forced to work, without pay, on the building of a certain church. This our good brother did without murmuring, in order not to make any trouble with the chief who commanded this work, though at the same time he was also helping our company of believers to build a small place of worship. Naturally on Sabbath the man did not report for work. On Monday he received a severe scolding. On Friday our brother told the chief: 'Tomorrow is the true Sabbath of God, and I cannot come to work.' 'If you do not come, I will have you severely punished,' was the answer. Our brother spent the Sabbath morning in church with our believers and went out preaching with the Missionary Volunteers in the afternoon, happy to serve God, though he knew that on Monday troubles would await him. Surely enough, the chief was furious, and intended to teach him to obey. Lubale was told to take off his shirt and lie flat on the ground. He received seven awful strokes from a *kitoko*, a whip made of hippopotamus hide. All the same, the next Sabbath Lubale was smiling and happy in the church."

There are many others in Uganda who, like Lubale, suffer affliction rather than prove disloyal to God by transgressing His Sabbath commandment.

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