

The Church Officers' Gazette

VOL. II

JULY, 1915

No. 7

Church Officers' General Instruction Department

Lessons to Be Used by Church Elders

Lesson 3

HYMN.

Responsive Reading: Matthew 24.

Prayers. Pray for the unconverted members of your families.

Announcements.

Hymn.

Lesson

Second Coming of Christ

Luke 21: 25-36.

Tell of the darkening of sun and moon, May 19, 1780; falling of the stars, 1833. Point out distress of nations with perplexity.

Wickedness of last days { Matt. 24: 36-42
2 Tim. 3: 1-5

Testimony service.

Hymn.

Notes

1. The reading is Matthew 24. Read it over several times during the week. The responsive reading should not be interrupted by comment or question. Make it an exercise when all, old and young, take part. As leader read loudly, clearly, and slowly. Ask the audience to keep together while reading.

2. The lesson topic is the "Second Coming of Christ." Read Luke 21: 25-36 as introductory to your study.

Some Signs You Will Mention

Darkening of the sun.

Darkening of the moon.

Falling of the stars.

Distress of nations as seen in the present war.

Men's hearts failing.

3. Matt. 24: 36-42 tells of the prevalence of wickedness. Emphasize this. Refer to the days of Noah as a sample of the last days.

4. 2 Tim. 3: 1-5 describes the last days. Note the prevalence of these signs.

5. Confine your study to fifteen minutes.

Lesson 4

HYMN.

Responsive Reading: Deuteronomy 30.

Prayers. Pray for our ministers, that they may win many to Christ.

Announcements.

Hymn.

Lesson

Obedience

1 Sam. 15: 22, 23.

Illustrate by { 1 Kings 13
Acts 5: 1-11
John 14: 15, 16, 23
1 John 3: 21-24

Praise service.

Hymn.

Short prayer.

Notes

1. The responsive reading is Deuteronomy, chapter 30. Here Moses sets before Israel God's attitude toward obedience. Obedience brings blessings; disobedience reaps only punishment.

2. The lesson is on "Obedience." The scripture is that strong statement of Samuel to King Saul. 1 Sam. 15: 22, 23. Saul's disobedience cost him his kingdom. Partial obedience is not acceptable to God.

3. 1 Kings 13 is the description of the disobedient prophet and his being deceived, leading to his disobedience and death. It is God's commentary on obeying his word.

4. Acts 5: 1-11 tells the story of those two early professed Christians who pretended to do what they did not try to do except in part. This shows how the Bible regards those who claim to be doing what they know they are not doing. The other scriptures bear on obedience. This is an important topic and needs study and prayer.

I. H. EVANS.

Servants

THOSE sent out for the advancement of the cause of God in this world are called his servants. To those who do this work acceptably it will be said at last, "Well done, thou good and faithful servant." Matt. 25: 21. Of such servants it is said, "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God." Ps. 123: 2. Such servants do not wait until duties so accumulate around them that they cannot escape attention except by the grossest negligence, but they make the interest of their master their own, and constantly study how the work can be done to the furtherance of the cause intrusted to them.

The Saviour and his apostles are our examples. Of himself our Saviour said, "I am among you as he that serveth." Luke 22: 27. Paul said of him that he "took upon him the form of a servant." Phil. 2: 7. The apostles, when speaking of their position, styled themselves servants. So it was with Paul (Rom. 1: 1), with James (James 1: 1), and with Peter (2 Peter 1: 1). Leaders in the church were also designated as servants of the church, as in the case of Phebe (Rom. 16: 1), and Epaphras (Col. 4: 12).

Those placed in responsible positions in the church were thus exhorted: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20: 28. And, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5: 2, 3. In order to effectually serve the church they were told to hold "fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1: 9. And they were to be "apt to teach." 1 Tim. 3: 2.

Of those appointed as church elders it is clear that they were not only expected to nourish the church, but that they also were expected to draw others into the fold. Of them it is said, "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. 3: 7. And, "The servant of the Lord must not strive [contend]; but be gentle unto all men, apt to teach, patient ["forbearing," margin], in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2: 24-26. Connect with this the following, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4: 6.

Such exhortations lead us to note the natural condition of mankind not in obedience to Christ. Regarding this condition and help for it we have the following testimony: "This will, that forms so important a factor in the character of man, was at the fall given into the control of Satan; and he has ever since been working in man to will and to do of his own pleasure, but to the utter ruin and misery of man. But the infinite sacrifice of God in giving Jesus, his beloved Son, to become a sacrifice for sin, enables him to say, without violating one principle of his government, 'Yield yourself up to me; give me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of my good pleasure.' When he gives you the mind of Christ, your will becomes as his will, and your character is transformed to be like Christ's character."—"Testimonies for the Church," Vol. V, page 515.

Again, "It is the grace that Christ imparts to the soul that creates the enmity against Satan. Without this grace man would continue the captive of Satan, a servant ever ready to do his bidding. The new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper." — Mrs. E. G. White, in *Review and Herald*, July 18, 1882.

What a blessed service is that of wooing men to that source of strength which can rescue from "the snare of the devil," and give power for constant victory.

J. N. LOUGHBOROUGH.

The Office of Church Treasurer

As Related to the Church

THIS office is one of the most important in the church. It is one that the church needs to look well to, for the treasurer handles sacred money, every dollar of which should be hastened on to its appointed field. The man who fills this office — and I believe as far as possible this office should be filled by a man — should be one of tact and carefulness, one who can lead others to see their duty without offending them. Some become slack, but only need to be shown their duty and they are ready to respond. Here is where the treasurer needs the spirit of God. His work should never be done in a faultfinding way.

As Related to the Treasurer

Promptness should characterize all your work, for you stand as an example to the church. You should be a leader as well as a pusher, keeping a high standard in your own tithes and offerings, and taking a deep interest in the home work, such as church missionary work and the church school. You should work in perfect harmony with the church elder, keeping him informed with reference to each individual case, but you should not communicate to one member what another member is doing. To do this causes much trouble, and it should be avoided; but for the elder to know how these matters stand will enable him to assist the discouraged ones or to administer the proper help.

As treasurer you should give a receipt for every cent that you take in. This will save much worry. The question often arises, "When shall I count the money and write the receipt?" Some do this on the Sabbath, and thus take up all the intermission and part of the regular service. This appeals to me as a very unwise thing to do. It is unnecessary. First, we should teach our people to place all the Lord's money in the envelopes prepared for that purpose. When this is done you will be able to take these home with you, and after the Sabbath can open the envelopes, make your entries in your book, and write the receipt, put it in a fresh envelope, and the next Sabbath hand it back to the individual whose name is on it.

Aside from performing your duty to the church you have an obligation to the conference treasurer. You should be very careful to write plainly so that the carbon copy that comes to the conference office can be easily read. Never interline in entering the items. You had better use up more books. If you could be in the conference office at the end of the month and see the trouble the treasurer has with some of the reports I am sure you would be careful.

You should be prompt in sending in your report and remittance at the end of each month. You know the enemy is doing all he can to cause delay in God's work. Do not let him use you in doing this. You may ask, "Why this haste?" The answer is, "This message has reached the place where it is going so rapidly that we are now living month by month in it, and when we fail in doing our part we hinder the work just that much." Only those who keep step will be able to keep up with the onward march of this truth.

A. R. SANDBORN.

"IN her infancy the church gave all her apostles, except James, to the foreign work, leaving the home work to be carried on by other laborers."

"A GREAT work is to be done in the world, and what efforts are we putting forth that it may be accomplished?"

Church Officers and General Funds

THE raising of mission funds requires constant and systematic effort. The stream is going out monthly into the mission fields to support the workers and carry forward the work. There should also be a steady stream coming into the treasury from the churches.

The reason such a strong effort becomes necessary at the close of the year to make up our quota of funds is because earlier in the year the matter is somewhat neglected, and as a result we fall behind. Once behind it is difficult to catch up. The better way is to keep up as nearly as possible.

The officers in each church should see to it that the exact standing of the church upon the mission funds is kept before the church. Some device, such as a thermometer or other contrivance, may be made and placed in the church, and the standing of the church shown each Sabbath. The amount of funds which ought to be raised up to that date may be shown, as well as the exact amount really raised. This part of the church's work, as well as other lines, will require constant thought and planning. But if given attention, good results will be attained.

Now, brother church officer, a large part of the year 1915 is already past. How does the church in which the Lord has called you to carry responsibility stand? Do you know? Have you been keeping the matter before the church, that they might be fully informed in reference to the financial showing of the church? Are you determined that your church shall do its full share, and not leave the burdens you should carry to be borne by some one else?

Experience shows that in churches where the officers are aggressive and alert on this question the church usually stands in the front rank, not only on the question of funds, but in all missionary plans as well.

We suggest that the officers in each church ascertain the standing of the church in reference to the Twenty-cent-a-week Fund, and plan to keep the stream constantly flowing so that when the year shall close your church will have done its full duty.

G. B. THOMPSON.

The Dorcas Band

(Concluded from page 7)

So there will be unlimited opportunities for the services of the band members, and various outlets for their activities.

A leader and secretary should be appointed. The leader should open the meeting, see that all have work, and plan for some spiritual talk or reading in connection with it. The secretary should keep a record of what is done, of the funds raised, and of the needy cases. The meetings may be held in some home or in one of the church classrooms, as seems best under the circumstances.

E. M. G.

Something New and Nice

ONE of the most pleasing scenes I have witnessed for some time was a division of children singing the new motion song, "The Boat on Galilee." This song was written for the *Sabbath School Worker* by Miss Barbara Knox, and it is receiving an enthusiastic welcome. It tells in song that story which the children never tire of hearing, of Jesus asleep in the little boat, of the fearful storm that arose, and the wonderful ending. The melody is pleasing, and is well within the range of children's voices, and the suggested "motions" are such as will please them.

This song appeared in the June number of the *Sabbath School Worker*. An extra number of copies were printed, and the song may be obtained of the Sabbath School Department, Takoma Park, Washington, D. C. Price, two copies, five cents; five copies, ten cents. Please send cash with your order, as the Department has no accounts.

We wish this song might be sung in every school. It is one that will never grow old, and it will bring the keenest delight to the children wherever it is used.

Mrs. L. FLORA PLUMMER.

"TODAY there are few who are heartily serving God."

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held July 24)

OPENING Song: "Hymns and Tunes," No. 41; "Christ in Song," No. 442.

Season of prayer by several.

Song: "Hymns and Tunes," No. 854; "Christ in Song," No. 795.

Bible and Testimony Study: "Missionary Visiting."

Reading: "The Present Truth Series."

Reading: "Letters Regarding the Present Truth Series."

Offering for literature fund.

Closing Song: "Hymns and Tunes," No. 1242; "Christ in Song," No. 700.

Benediction.

NOTE.—The reading on "The Present Truth Series" might well be given as a talk, after having been carefully studied, so that all the points may be clearly given. The one who talks or reads it should have a sample of each issue of the paper to show as he gives the names of the papers. Simple illustrations like this all help to hold the attention of the people.

If your church has been using these papers in its district, it would be well for you to have a few facts at hand to mention in regard to the number of papers circulated, interest aroused, results seen. All such things will help to give life to your meeting.

Missionary Visiting

1. WHAT was Christ's mission? Luke 19:10.
2. Did he mingle freely with his fellow men? Matt. 11:19; 9:10.
3. What was his object? John 17:4, 6.
4. What was his attitude to the world? Verses 14, 15, 16.
5. What instruction did he give his disciples when he sent them forth? Matt. 10:8, 16.
6. What has he given to every man? Mark 13:34.
7. What is their mission? John 17:18.
8. What relation do they sustain to the world? Matt. 5:14.
9. Where is their light to shine? Verse 16.
10. What is necessary in order that the world may see their light?
11. What sentence will be passed upon those who neglect their work? Matt. 25:41-45.
12. Is there no danger that this condemnation will rest upon us?

"In the great judgment day those who have not worked for Christ, those who have drifted along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of all the earth with those who did evil. They receive the same condemnation."—*Christ's Object Lessons*, page 365.

13. Are we doing all that we can to get the truth before our neighbors?

"Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light? with your privileges? with the opportunities granted of Heaven? This is a serious question. Why is it there is so little faith? so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through his professed followers as a light to the world?"—*An Appeal to Our Churches*, page 4.

14. Then will we not be in a measure responsible if they are lost?

"Satan uses the listless, sleepy indolence of professed Christians to strengthen his forces and win souls to his side. Many who think that though they are doing no actual work for Christ they are yet on his side, are enabling the enemy to preoccupy ground and gain advantages. By their failure to be diligent workers for the Master, by leaving duties undone and words unspoken, they have allowed Satan to gain control of souls who might have been won for Christ.

"We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there. If we do not strive to gain an entrance into the kingdom, if we do not seek earnestly to learn what constitutes its laws, we are not fitted for a part in it. Those who refuse to cooperate with God on earth, would not cooperate with him in heaven. It would not be safe to take them to heaven."—*Christ's Object Lessons*, page 280.

15. What standard is set before us? James 1:27.

16. How may we awaken a desire to become acquainted with our faith?

"The work of warning souls should not be confined to ministers alone, but brethren who have the truth in their hearts, and who have exerted a good influence at home, should feel that a responsibility rests upon them to devote a part of their time to going out among their neighbors and into adjoining towns to be missionaries for God. They should carry our publications, and engage in conversation, and, in the spirit of Christ, pray with and for those whom they visit. This is the work that will arouse a spirit of investigation and reformation."—*Sowing Beside All Waters*, page 10.

17. When this desire has been awakened, how careful should we be in presenting the truth?

"As a people we should cultivate a kindly manner in our association with those whom we meet. Let us avoid any abruptness of manner, and endeavor always to present the truth in an easy, winning manner. This truth means life, eternal life, to the receiver. Pass easily and courteously from subjects of a temporal nature to the spiritual and eternal. In this courteous manner the Saviour taught. And we should work in the most gentle way to introduce our mission. While walking by the way, or seated to rest by the wayside, we may be able to drop into some heart the seeds of truth."—*A Call to Service*, page 3.

18. What models may we study with profit?

"Christ's teaching, like his sympathies, embraced the world. Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in his teaching, and for which its principles have not a lesson. The Prince of teachers, his words will be found a guide to his coworkers till the end of time."—*Education*, page 81.

"Sacred history presents many illustrations of the results of true education. It presents many noble examples of men whose characters were formed under divine direction; men whose lives were a blessing to their fellow men, and who stood in the world as representatives of God. Among these are Joseph and Daniel, Moses, Elisha, and Paul,—the greatest statesmen, the wisest legislator, one of the most faithful of reformers, and, except him who spoke as never man spake, the most illustrious teacher that this world has known."—*Id.*, page 51.

19. In what spirit should we bring the light to others? 1 Peter 3:15.

20. Should care be taken not to urge the truth upon those who will not receive it? Matt. 7:6.

21. What subjects may be presented without arousing prejudice?

22. Of what is there need if we have no time for this work?

"It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character. When one is always at work, and the work is never done, it is because mind and heart are not put into the labor. The one who is slow, and who works at a disadvantage, should realize that these are faults to be corrected. He needs to exercise his mind in planning how to use the time so as to secure the best results. By tact and method, some will accomplish as much work in five hours as another does in ten. Some who are engaged in domestic labor are always at work, not because they have so much to do, but because they do not plan so as to save time. By their slow, dilatory ways, they make much work out of very little. But all who will may overcome these fussy, lingering habits. In their work let them have a definite aim. Decide how long a time

is required for a given task, and then bend every effort toward accomplishing the work in the given time. The exercise of the will power will make the hands move deftly."—*"Christ's Object Lessons," page 344.*

23. What will be said to those who have fulfilled their mission? Matt. 25:34.

The Present Truth Series

WE should endeavor to make our missionary visiting profitable by having some definite aim in mind. Many persons find it difficult to make a call and turn the conversation in such a way that it will give an opportunity to present some phase of truth. The new *Present Truth Series* of Extras to the *Review* is designed for use in this missionary visiting. Each paper deals with one phase of present truth, beginning with those which are the least likely to cause prejudice, and continuing until in twenty-five papers all the leading points of our faith will be dealt with. One paper is issued each month, and the prices are so low that in quantities the papers cost less than half a cent each. This makes it possible to give them a large circulation.

The first subjects dealt with are of interest to most persons who give any attention to religious subjects. They are: No. 1, "The Bible the Word of God;" No. 2, "Origin of Sin and Plan of Salvation;" No. 3, "The Great Image of Daniel 2;" No. 4, "The Second Coming of Christ;" No. 5, "The Signs of Christ's Coming;" No. 6, "The Millennium."

If plans could be laid to deliver these papers, month by month as they are issued, to every house the church members could reach, the way would be prepared for the ministers and Bible workers to reap a quick harvest. An interest would be aroused in the minds of many persons, and they would desire to learn more about the truths of which they have read in these papers. These Extras should therefore be used very freely by the members when there are tent meetings or public meetings held in their neighborhood. They should also be used to develop an interest and prepare the way for tent meetings. That they will do this has been proved by the experiences of some churches which have been systematically circulating them in their districts. Ground sown with such seed as these papers, and watered with the prayers and loving personal work of the members, cannot fail to yield a rich harvest of souls.

This work may be made to pay for itself if carefully managed. The people may be told that the papers are distributed free of charge, but that if any feel that they would like to help in the good work their contributions will be gratefully received and will be used to do a larger work. Churches that have worked on this plan have not only paid for thousands of papers which have been distributed, but have had a substantial surplus to turn over to the mission funds, so helping at home and abroad at the same time.

These papers are also excellent for use in missionary correspondence and for distribution in all ways in which we are accustomed to use tracts. Being made up of several short articles, with some good illustrations, they are attractive in appearance, and are likely to be read by those who receive them.

Plans are being laid to bring out these papers in many lands and in various languages, that there may be a very widespread circulation of literature dealing with the foundation principles of the message. May we not look to all our churches in this country to give them a large circulation?

Letters Regarding the Present Truth Series

MANY letters which show the interest these papers are arousing, have been received. We give a few of them:—

"CHICAGO, ILL., Jan. 9, 1915.

"DEAR SIR: Your Extra was handed to me by a lady in the street car, and it is according to my religion and belief, so I should like to carry on the good work and give out copies. Inclosed you will find money. Please send them as soon as possible."

"CHICAGO, ILL., Jan. 23, 1915.

"DEAR SIR: I have been so exceedingly pleased with your Extra, 'The Bible the Word of God.' For sixty-five years the Bible has been a lamp unto my feet and a light on my pathway. What a blessing if this copy of your paper could be distributed among Roman Catholics. How the Bible would dissipate all their false and erroneous teachings. Perhaps the Lord may lead you to publish this Extra in the form of a booklet. How many of this kind of teachings were issued by H. L. Hastings, of Boston! I wish his mantle might fall on you. Please send me twenty-five cents' worth of this copy of your Extra."

In a later letter, dated April 23, this same lady writes:—

"I am writing you for fifty more copies of your Extra, 'The Bible the Word of God.' I think it is calculated to do a vast amount of good."

"STEWARTSVILLE, VA., April 5, 1915.

"DEAR SIR: On the second of this month I was privileged to see a copy of your Extra No. 3, 'The Great Image of Daniel 2.' This paper was addressed to a person who has removed from this town, so others get his papers. I want to know what fifty or one hundred copies of this paper will cost me, as I want them for gratuitous distribution. Let me know by return mail, and I will send you the money for them. I have taught my pupils for twenty-five years that the end of the world is approaching. I did not think I should live to see it, but God in his infinite mercy has permitted me to live to see the beginning of the struggle that will lead to Armageddon and the time of trouble spoken of by Daniel over 2,400 years ago."

Later this same gentleman wrote:—

"I inclose check for one dollar, fifty cents to pay for the one hundred copies of that valuable paper you sent me, and fifty cents for the one copy each of 'Capital and Labor' and 'Here and Hereafter.'

"I am more than glad to tell you that the papers you sent are asked for and read with the greatest avidity, and the Bible is being referred to to see if these things are true. Years ago I taught similar doctrines and was laughed at, but since the great war began people are stopping me on the streets and telling me that they now see these things are true."

One of our workers writes:—

"I received a copy of the Present Truth Series No. 1, 'The Bible the Word of God.' I have read this number, and it is good. We are going to hold a tent effort here this summer, and I am wondering if you have different numbers on each subject that will be presented. From reading that one issue, it seems to me they would be the finest tent meeting literature that I have ever seen.

"The price is also very attractive, \$4 for 1,000. Let me know at once what subjects you will take up in the series."

A church elder writes:—

"Our first order of 1,000 Present Truth Series of Extras is at hand, and I hope to have our people do a systematic work from month to month and from week to week. This is rather a poverty-stricken community, but we can use these papers. I appreciate them greatly. It is a long-felt want supplied. I regret deeply that we did not get started about ten years ago. That would have been five years before I heard of the message. Had these papers been issued then, I might have heard of it sooner.

"We have used many in rack work here, but I encourage systematic house-to-house work. The personal touch is the thing. I find that a half-minute talk, accompanied by a pleasant smile, a cheery salutation, yet withal an earnest bearing, is the most effective in breaking barriers and destroying prejudice.

"You may count on my active cooperation in this or any other effective means of spreading the message."

A conference officer writes:—

"We will do all in our power to circulate the Present Truth Series of our papers this summer in our tent efforts. Our ministers appreciate the papers, and no doubt we shall use a large quantity."

Another writes:—

"The Extras are doing a good work, and our brethren are interested in getting them out among the people."

The secretary of one of our tract societies writes:—

"Yesterday morning a cab drove up to our gate, and we soon saw a stranger struggling to the door. The woman was old, and scarcely able to walk. It was quite an effort for her to get up the two steps, even with help, and when she left, the cabman had practically to lift her into the cab.

"She said she had received a War Extra from a friend, and finding the address on the paper, had come to get more literature. Think of it! almost too feeble to walk, and came to the office in a cab, having the cabman wait until she had looked over our tracts and purchased some. She chose those on the coming of the Lord.

"This experience filled us with thankfulness. But it seems a shame to think of some one living only a few miles from the office and wanting the truth, who had not been visited with literature. If we had only known about her we would have gladly carried it to her. And there must be many just as eager. Shall we make the effort to search them out?"

Many like extracts could be given.

Up to the present, including the War Extra and the Eastern Question Extra, the number of Extras used is approximately 3,600,000, as follows:—

War Extra, 1,500,000; Eastern Question, 1,550,000; P. T. S. No. 1, 150,000; No. 2, 150,000; No. 3, 100,000; No. 4, 150,000.

Suggestions for Missionary Meetings

First Week

OPENING Exercises: Song, prayer, minutes, song.
Reports of labor.
Lesson: "Faithfulness."
Plans for work.
Closing song.

NOTE.—The subject of the lesson is a very important one. Faithful persons, persons who can always be depended upon to do the best they know, are wanted everywhere in the cause of God. How many have been tried and found wanting, because they were not faithful. Sometimes they would do first-class work, and sometimes it would be very badly done, so that everything intrusted to them had to be overseen by others. The result of such work is always the same,—sooner or later they are not wanted, and others, perhaps not so naturally gifted, but faithful, take their places. It should be strongly impressed upon every church member that God requires faithfulness in every one he accepts.

Second Week

Opening Exercises: Song, prayer, minutes, Scripture exercise, song.
Lesson: "Health Principles From the Testimonies."
Reports of labor.
Plans for work.
Closing song.

NOTE.—For the Scripture exercise, let the leader read the text, "Whatsoever he saith unto you, do it" (John 2:5), and make a few pointed remarks on the need of heeding the promptings of the Holy Spirit, which come to us in impressions to speak to this one, to write to that one, or in some way to bring the truth before some one. Speak of the danger of listening to suggestions to put these things off to some better time. These come from the enemy of souls.

With these studies on health principles work may well be conducted that will assist in making them known to others, not in a spirit of condemnation for bad habits, but in one of love and with a desire to draw all to ways of living that will make them better mentally and physically. This may be done by the circulation of health literature, and in other ways. The health magazine comes out now with a new name, *Health and Temperance*, and it is worthy of an extensive sale. There are also health leaflets on different topics. We should wage an unceasing warfare against all physical habits which lead to the destruction of the soul.

The sisters of the church might be able to start some simple mothers' meetings, to which they could invite their neighbors, that they might study together the many helpful instructions given in our literature, on how to make our homes places of preparation for the eternal home.

In conducting these, and indeed all studies, care should be

taken to do so from the aggressive standpoint, that of unitedly seeking for help and counsel in leading better and more useful lives, rather than from the negative side, of reproving wrong habits. It is always easier to lead than to drive, and this is Christ's way.

Third Week

Opening Exercises: Song, minutes, season of prayer, song.
Lesson: "Ways of Working."
Reports of labor.
Plans for work.
Closing song.

NOTE.—In this lesson a number of ways of working are brought out. It would be well to write them on the blackboard, and to question the members in regard to the best way of using each method, that they may get hold of the different points brought out. This question of using tact and judgment in our work is an important one.

Plans should be laid each week to provide suitable work for all the members, that each may do his part in this great closing work.

Fourth Week

Opening Exercises: Song, prayer, minutes, song.
Reports of labor.
Lesson: "Our Work;" "Literature for the Foreigners."
Plans for work.
Closing song.

NOTE.—In planning work, do not forget the foreigners, for it is our duty to see that they have an opportunity to understand and receive this message. Now that our publishing houses are laying plans for increasing and improving our foreign literature, our churches ought to be laying plans to circulate it

Faithfulness

WHAT is characteristic of the saints? Rev. 17:14.
Where is this developed?—During the life on this earth.
To whom will the Lord look? Ps. 101:6.
In how much should they be faithful? Luke 16:10.
As servants of God, what is required? 1 Cor. 4:2.
Who only can the Lord trust in his work? 2 Tim. 2:2.
Are there many faithful men around? Prov. 20:6.
How long is one to manifest this characteristic? Rev. 2:10.

"The work to which as Christians we are called is to cooperate with Christ for the salvation of souls. This work we have entered into covenant with him to do. To neglect the work is to prove disloyal to Christ. But in order to accomplish this work, we must follow his example of faithful, conscientious attention to the little things. This is the secret of success in every line of Christian effort and influence."
—"*Christ's Object Lessons*," page 358.

"Work with a pure, divinely inwrought purpose to glorify God. The Lord sees and understands, and he will use you, despite your weakness, if you offer your talent as a consecrated gift to his service; for in active, disinterested service the weak become strong and enjoy his precious commendation. The joy of the Lord is an element of strength. If you are faithful, the peace that passeth all understanding will be your reward in this life, and in the future life you will enter into the joy of your Lord."—"*Testimonies for the Church*," Vol. VIII, pages 33, 34.

Health Principles From the Testimonies

Diet and Health

1. WHAT was God's original plan in regard to diet? Gen. 1:29-31; Dan. 1:8-12; Gen. 3:18.

"In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food."—"*Ministry of Healing*," page 205.

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator."—*Id.*, page 206.

2. When did man receive permission to eat vegetables?

"Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also 'the herb of the field.'" Gen. 3:18.—*Id.*

3. When did God permit flesh foods? Gen. 9:3.

"The flesh of dead animals was not the original food for man. Man was permitted to eat it after the flood, because all vegetation had been destroyed. . . . Since the flood the human race has been shortening the period of its existence."
—"*Healthful Living*," page 98.

4. Was it the design of God that man should continue on this diet?

"God gave our first parents the food he designed that the human race should eat. It was contrary to his plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden was the food man's wants required."—*Facts of Faith*, page 120.

5. Did God bring about a reform?

"And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16: 3, 4; see Numbers 11.

6. For whom is this written?

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

7. To what then is God leading us back?

"Again and again I have been shown that God is trying to lead us back, step by step, to his original design—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to become a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it."—*Christian Temperance*, page 119.

8. For what does God then call?

"God calls for a straight testimony to be given to those who claim to believe that we are now living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve him not. God calls upon his people to put away self-pleasing. When in body, soul, and spirit they will dedicate themselves to God, his power will be revealed in a remarkable manner."—*General Conference Bulletin*, April, 1901.

9. Why, then, are not the sick healed in our ranks today?

"You may say, 'Why not, then, take hold of the work, and heal the sick as Christ did?' I answer, 'You are not ready. Some have believed; some have been healed; but there are many who make themselves sick by intemperate eating, or by indulging in other wrong habits. When they get sick, shall we pray for them to be raised up, that they may carry on the very same work again?'"—*Id.*

10. What shall we see when we have faith in the right arm of the message?

"Let me tell you that the sick will be healed when you have faith to come to God in the right way. We thank God that we have the medical missionary work. Wherever we carry the gospel, we can teach the people how to care for themselves. This is our pioneer work. The medical missionary work gives us access to places where otherwise we could not enter, where the people would not give us a hearing. We have been in the field. We have been over the ground. We know what this means."—*Id.*

11. What standard has God set for his people?

"The light then given me was that this people should stand higher than any other people on the face of the whole earth, that they should be a loyal people, a people that would rightly represent the truth. The sanctifying power of the truth, revealed in their lives, was to distinguish them from the world. They were to stand in moral dignity, having such a close connection with heaven that the Lord God of Israel could give them a place in the earth."—*Id.*

12. What must be seen in our ranks?

"There must be a reformation throughout our ranks; the people must reach a higher standard before we can expect the power of God to be manifested in a marked manner for the healing of the sick."—*Id.*

Ways of Working

THIS is an age of opportunities. Openings for labor exist on every side. Never was the field more "white unto harvest" than it is today. Look where we may, souls are long-

ing for light. In every quarter are the poor and destitute to be cared for, the sick to be visited, mourners to be comforted, and sinners to be pointed to Jesus. Hence there is no occasion for one single professed follower of the Master to feel that there is nothing he can do. There is opportunity for all; God has given to every man his work, and it is for every man to determine what that work is, and then to perform it faithfully unto the Lord.

Missionary work is not confined to labor in some particular line. Living Christ is the most effectual way of preaching Christ. The following are but a few ways in which the disciple may work for his Master:—

1. Make social calls. These should be made not for whiling away time, nor for hearing or telling the news of the neighborhood, but rather to become acquainted with the people, to come into closer and warmer touch with humanity. Show the people that you have an interest in their temporal and physical welfare, that you are a friend to good laws, worthy institutions, and noble enterprises. But let not the term "social calls" as used above be confounded with social gatherings, parties, etc. While our interest may be exerted for good at a neighbor's fireside, even when no word regarding the truth may be uttered, our attendance at places of amusement and pleasure would be looked upon as sanctioning the practices of the world and compromising the principles of the gospel.

2. Invite the people to your homes. Show hospitality. Convince them that you are not cold and exclusive. The nearer we can approach our neighbors, and the nearer we can draw them to us by words and deeds of love, the greater will be our influence for good.

3. Be neighborly. Be obliging. Accommodate whenever possible. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." If your neighbor is needing assistance, lend a helping hand. Do not expect pay for every service rendered. Do not drive sharp bargains. Seek others' good as well as your own. In this way you will commend the God you love and the truth you profess.

4. Be consistent. Do not continually be talking about some particular doctrine. Do not feel it your duty to make your work more public on Sundays than other days. If you have noisy work to be done near a neighbor's house, or near a church where Sunday services will be held, choose some other day than that observed by your neighbor on which to do it. It pays to be considerate. We should never sacrifice principle, but should let our light shine forth in love and consistency.

5. Visit the sick and destitute. These classes may be found in every town, hamlet, and neighborhood. Do not go to talk about the Sabbath or any of our peculiar views as a people, unless so requested. Go to represent Jesus. Go to carry sunshine, hope, cheer, healing. Let deeds, more than words, proclaim the Saviour's love. Food, fuel, or clothing may be required. In a judicious and quiet way, neighbors may be asked to contribute such necessities. Domestic duties connected with the house or with the outside work may demand attention. Be not backward in rendering assistance in these lines. The world needs a practical Christianity, and when it is manifested, the hearts of the sinners respond to its invitations.

6. Distribute religious literature. Books, tracts, and periodicals may be lent, sold, or given away as circumstances may warrant. But in this, wisdom must be exercised. It will not do to force literature upon people. If they are prejudiced against the truth, endeavor by some means to remove the feeling. Do not give them the impression that your object in life is to proselyte, or to convert to some particular form of doctrine. Oftentimes a systematic distribution of literature may be made with excellent effect. The envelope system of lending tracts has much to commend it to favor. It is for each to study the plan best adapted to his neighborhood, and then move forward with tact, discretion, and good judgment, trusting the Lord to direct.

7. Hold Bible readings. This may be done with individuals, with families, or with companies. As the result of social calls, visiting the sick, or distributing literature, many

openings of this character will occur. Let the desires of the reader largely govern your choice of subjects. Make the reading short and spirited; three quarters of an hour is sufficiently long. Avoid discussions. As far as possible let the Bible answer all inquiries and objections. Open or close the meeting with a word of prayer. Do not speak disparagingly of or criticize other churches. Do not ridicule other views however ridiculous they may appear. Hold to Jesus and speak of his love. Tell what he has done for your soul, and do not dwell constantly on theory. Do not conclude every subject with a reference to the Sabbath. This is one of the ten eternal principles. It should have its share of attention, but should not be made obnoxious to the truth inquirer. At the close of the meeting quietly withdraw, leaving the truth, by the Spirit's aid, to work its way into the souls of the hearers.

Many other practical methods of doing good will suggest themselves to studious minds. Never sacrifice truth or righteousness, but, like Paul, become all things to all men, if by any means you may win any for the Master. Prove the value of the gospel in your own experience; then, and not till then, will you be able to convince others of its worth. — *Selected.*

Our Work

ARE we responsible for converting the world? John 6:44.
Are we responsible for evangelizing the world? Luke 24:46-48; Mark 16:15.

Is there any way for the world to learn of Christ except through us? 2 Cor. 5:19, 20; Rom. 10:14.

Who should go? Isa. 6:8; compare with Luke 6:46; Eze. 33:7, 8.

What fitness is essential? Acts 4:13; John 15:5; Phil. 4:13; 2 Cor. 3:5.

Wherein is our hope of victory? 1 John 5:4, 5; 1 Sam. 17:45-47; 2 Cor. 10:4.

These texts should be studied carefully with the idea of learning just what God requires of us, and then of obeying his requirements willingly. His work should always take first place, and everything else should become secondary. This is a hard lesson for many to learn, but it must be learned if we are to stand in our place at this time.

Literature for the Foreigners

PLANS are being laid by our publishing houses to increase the variety of publications in foreign languages, to improve them in appearance, and to lessen the prices of them. We are glad to hear of these plans, but they will be of little use unless we have a willing body of people to circulate the literature.

For the Germans and Scandinavians

The Pacific Press Publishing Association has taken over the work for the Germans and Scandinavians. They are issuing three periodicals: the *Hausfreund*, semimonthly, 16 pages, in German, at \$1 a year; the *Sendebud*, the Danish-Norwegian missionary paper, 16 pages, weekly, \$1.75 a year for single subscriptions, and \$1.25 for clubs; the *Tidens Tecken*, the Swedish missionary paper, 16 pages, weekly, \$1.75 for single yearly subscriptions, \$1.25 for clubs. These papers are suitable for selling, and will do much good and greatly aid in giving a knowledge of the truth. If sold by single copies, the price asked should be five cents a copy. Whenever possible, yearly subscriptions should be taken, as then you know the people will receive the papers for quite a length of time.

These papers are also suitable for free distribution to those who cannot or will not purchase them.

Magazines

Three magazines are issued, one in Swedish, *Tidens Tecken*, or Signs of the Times; *Zeichen der Zeit*, the German Signs of the Times; and *Lys Over Landet* — Light Over the Land — Danish-Norwegian. These are the same prices as the English magazines: 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each.

These magazines are attractive in appearance, with colored cover. The Swedish magazine has a home and health

department, as well as articles on present truth and the present signs of the end. The German magazine follows the general plan of the *Signs* monthly. The Danish-Norwegian magazine is a health, temperance, and religious liberty paper.

Tracts

The German, Danish-Norwegian, and Swedish tracts are now being sold at the same rates as the English tracts — sixteen pages for one cent. Lists of these tracts can be obtained from your tract society. There is a fair variety of them, and more will be added from time to time.

Other Languages

Tracts can be obtained in most, if not in all, of the languages spoken in this country. For convenience in ordering, these have been put up in twenty-five-cent packages, each package containing one language, as good a variety of tracts as possible, and good value for the money.

In the Bohemian language there are some war extras on the Eastern Question. These are especially timely just now, and should be used wherever there are Bohemian communities.

Small books may be obtained in a number of languages. Lists of them can be obtained from your tract society. These may be readily sold, especially during the three months before Christmas, as many of these people come from countries where the custom of giving Christmas presents is largely followed. What better presents can they give than our good books?

A Fiji native worker attended the Australasian Union conference in 1910. It was held near the publishing house. During the intervals between the meetings he was generally to be found in the stock room of the publishing house, gazing at the rows of books piled up high on shelves. The employees wondered what attracted him there so often, but could not ask him, as he did not understand English. At a testimony meeting near the close of the conference he told what it was, and a worker who understood his language gave the interpretation. He said he had never seen so many books before in his life, and that every time he looked at them, he had a longing desire to take them and carry them to the people, that they might read the truth the books contained.

Should not that be the desire of all hearts; to carry the publications produced by the publishing houses to the people who need them? Order all supplies from your conference tract society.

The Dorcas Band

ALMOST every community needs a Dorcas band. Some need many of them. It is just as true today as it ever was that the poor are always with us, and Seventh-day Adventists should do what lies in their power to supply the needs of the unfortunate and needy.

Steps should be taken to get the sisters of the church, as many as can do so, to meet at some stated time each week or month, to sew for the poor. Some may be able to come occasionally, when not able to attend every meeting. All should be encouraged to do what they can.

Many well-to-do persons are glad to supply a Dorcas band with partly worn and outgrown garments, if these are solicited. Therefore one of the first steps is for the sisters to call at the homes of such persons, explain what they are doing, and ask for a parcel to be made up, for which they will send or call. If some specific cases of need in the neighborhood can be mentioned, this will probably help to open the hearts of those from whom the clothes are solicited.

There will not usually be any difficulty in finding persons to use the garments, when they have been repaired. Some may need altering and remodeling to fit their new wearers. It pays to make the clothes as suitable as possible, for neat and tasteful clothing helps to develop self-respect in the poor and to encourage them to improve their condition.

The efforts of this band need not be limited to providing clothing. Food will be needed; sick persons will require care and treatment; homes will need improvement in various ways.

(Concluded on page 2)

Missionary Volunteer Department

Senior Society Program for Sabbath, July 3

1. REVIEW Morning Watch texts.
2. Reports of work done.
3. Reading: "Benjamin Franklin's Scripture Reading on Toleration."
4. Reading: "Why Sunday Laws Are Wrong."
5. Reading: "Impending Issues."

Benjamin Franklin's Scripture Reading on Toleration

BENJAMIN FRANKLIN, who was full of native wit and humor, would frequently entertain and surprise his visitors by reading from his Bible the following passage about Abraham's experience with an idolater.

Gen. 51: 1-16.

"1. And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

"2. And, behold, a man bowed with age, coming from the way of the wilderness, leaning on a staff.

"3. And Abraham arose, and met him, and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night; and thou shalt arise early in the morning, and go on thy way.

"4. But the man said, Nay, for I will abide under this tree.

"5. And Abraham pressed him greatly; so he turned, and they went into the tent; and Abraham baked unleavened bread, and they did eat.

"6. And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the most high God, the creator of heaven and earth?

"7. And the man answered and said, I do not worship thy God, neither do I call upon his name; for I have made to myself a god, which abideth alway in mine house, and provideth me with all things.

"8. And Abraham's zeal was kindled against the man, and he arose, and fell upon him, and drove him forth with blows into the wilderness.

"9. And at midnight God called unto Abraham, saying, Abraham, where is the stranger?

"10. And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name: therefore have I driven him out from before my face into the wilderness.

"11. And God said, Have I borne with him these hundred ninety and eight years, and nourished him, notwithstanding his rebellion against me; and couldest not thou, that art thyself a sinner, bear with him one night?

"12. And Abraham said, Let not the anger of my Lord wax hot against his servant; lo, I have sinned; forgive me I pray thee.

"13. And he arose, and went forth into the wilderness, and sought diligently for the man, and found him;

"14. And returned with him to his tent; and when he had entreated him kindly, he sent him away in the morning with gifts.

"15. And God spake again unto Abraham, saying, For this thy sin shall thy seed be afflicted four hundred years in a strange land,

"16. But for thy repentance will I deliver them; and they shall come forth with power, and with gladness of heart, and with much substance."

Why Sunday Laws Are Wrong

It is wrong to employ force in religious matters. Sunday is a religious institution. For more than fifteen hundred years no one ever pretended to call Sunday laws anything else but religious laws. True religion never coerces the conscience. It wins men by the power of love. To use force in religion is to pervert the plan of redemption, even if the truth were legislated into law, because God cannot save any man unless he exercises his own will power and personal

choice in the essentials of religion. Sunday laws are absolutely un-American, unconstitutional, and antichristian. They are so utterly untenable in any line of defense in American jurisprudence as to make them entirely indefensible.

A person who is forced to observe Sunday outwardly while his heart revolts against the custom, is made a perjurer and hypocrite instead of a Christian.

When the state assumes the prerogative to legislate Sunday into law in opposition to the Sabbath commanded by God, it virtually says: "I am infallible, and God is wrong. All who differ with me are wrong. I represent the truth, and my opponents are in error. I have a right to advocate truth and smother error; my opponents have no rights which I am bound to respect."

Sunday laws make honorable deeds criminal acts, not because the act itself is criminal, but because the deed is done on Sunday.

If Sunday laws rested upon a civil basis, they could only legitimately prohibit acts which are not civil on Sunday, the same as they do on Monday. From a civil viewpoint, what is a nuisance on one day is the same on seven days.

If the church advocates that the saloon should be closed on Sundays only, it virtually legalizes its business on the other six days. A law prohibiting horse stealing on Sundays only would certainly legalize the crime on the other days. If the churches have a right to close the moving picture shows on Sunday in order to avoid competition, then certainly the shows have an equal right to demand that no church be allowed to open its doors during the rest of the week.

If Sunday laws are justifiable on the ground that the state must look after man's physical needs and see that he rests a certain number of hours each week for the benefit of his physical welfare, then the state ought to pass a curfew law that would put every man in bed at 8 P. M. each day of the week. The night, not the day, is the natural time to rest physically and to recuperate one's powers. If our welfare advocates really want to help their fellow men physically, why not compel men to retire at eight o'clock and rise at six? Christ did not rest physically on the Sabbath, he went about doing good.

Civil laws and carnal weapons were never employed by Christ to advance his cause. Christ's prayer and forgiving spirit wrought a change in the thief on the cross which the scourge could not do. What this sinning world needs is more of the love and gentleness of the Man of Calvary, whose wooing and winning ways never repelled the poor sinner. If we desire people to fall in love with our religion, we must entreat it kindly and make it lovely and attractive instead of repulsive.

Nothing but the power and love of God can transform human hearts. It is the changed heart, and not the striped suit, which reforms the malefactor. It is in the secret close of prayer, and not in the chain gang, that we conquer our enemies. The Man of Galilee did not try to reform the government, hut to convert the individual. Let us, therefore, banish darkness with light, error with truth, malice with kindness, and our cause will be sure of final triumph.

C. S. LONGACRE.

Impending Issues

THE future is filled with ominous forebodings. The time has come when we must expect some startling development along the line of religious legislation. All the Bible prophecies are on the verge of a speedy fulfillment. The things we have preached by faith for years are suddenly looming in sight. The grand consummation of all things is at hand and we must prepare for the impending issues which we are told in the scroll of prophecy were to precede the final doom of a lost world.

The Lord's Day Alliance of the United States and Canada has been very aggressive of late. At a recent convention held in Washington, D. C., the officers of the organization announced that they had a plan formulated to introduce Sunday bill into the next session of Congress that would give the District of Columbia and the nation "a clean, whol Sabbath law." They stated that they were organizing the forces in the field throughout the whole Union so that th

would be prepared to send fifty barrels of petitions into Congress favoring their Sunday measure to every barrel Seventh-day Adventists could send in against it. They said that President Wilson had promised to sign the bill if they pushed it through Congress. So they are determined to get it enacted by Congress before President Wilson leaves the White House.

This means that we will have to meet this issue in all its multiplied intensity. While we have succeeded this year in defeating many of their Sunday bills before the State legislatures, and before Congress, yet we can see omens of a coming storm which will soon break loose in fury from these pent-up forces which are now working in disguise to bring Sunday to the front.

The Testimonies tell us that these Protestant reform organizations "will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages."

Just recently a member of the Illinois legislature introduced a Postal Regulation Bill which would have prohibited, if enacted, the manufacture, sale, and transportation of any literature in any form which cast any reflection upon any man's religious faith, whether he be dead or alive; and if any one knowingly received such literature or gave information where it could be obtained, he was to be fined several hundred dollars or be imprisoned for six months in the county jail.

Seven Missionary Volunteer Societies of Chicago at once ordered 1,098 copies of *Liberty Magazine* which dealt with this issue, and sent these to prominent State officials who could bring influence to bear against this bill. The result was that strong opposition was developed against the Ryan Bill, and the author finally decided to withdraw it from the legislative committee without even giving it a hearing.

If space permitted I could cite many cases where we have gained signal victories by educational campaigns through the medium of the *Liberty Magazine*.

If each Missionary Volunteer Society would make itself responsible for a club of ten yearly subscriptions to the *Liberty Magazine* it would enable us to send it to every newspaper editor in the whole country, as we have done this quarter. A club of ten subscriptions would cost your society only two dollars. The splendid articles, which are reaching our office, written by these editors on the subject of liberty and Sunday legislation, fully justify such an investment in missionary effort. Will not your society consider this matter with favor, and give us an opportunity to reach these prominent men who are the greatest molders of public opinion?

C. S. LONGACRE.

Senior Society Program for Sabbath;

July 10

1. REVIEW Morning Watch texts. Have a paper on "The Life of Saul."
2. Reports of bands and individuals.
3. Bible Study: "The Ministry of the Holy Spirit."
4. Standard of Attainment Quiz: Luke 11:13; Acts 13:2.
5. Talks: "South African Union Conference;" "In African Wilds Visiting Outstations." See "Notes on the Mission Studies," and "Outline of Mission Fields," 1915 edition, pages 60-74.

The Ministry of the Holy Spirit

I. How This Great Blessing Comes.

1. The Heavenly Father bestows the Holy Spirit. Luke 11:13; Acts 5:32.

"The Son of man came not to be ministered unto, but to minister.' Not for himself, but for others, he lived and thought and prayed. From hours spent with God he came forth morning by morning, to bring the light of heaven to men. Daily he received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened him from his slumbers, and his soul and his lips were anointed with grace, that he might impart to others."—*Christ's Object Lessons*, page 139.

2. Received through faith. Gal. 3:14.

"The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more

abundant. *The Spirit awaits our demand and reception. Christ is again to be revealed in his fullness by the Holy Spirit's power.*"—*Christ's Object Lessons*, page 121.

"Plead for the Holy Spirit. God stands back of every promise he has made. With your Bible in your hands say, I have done as thou hast said. I present thy promise, 'Ask, and it shall be given you.'"—*Christ's Object Lessons*, page 147.

II. The Holy Spirit Selects Men.

1. Peter. Acts 10:19, 20.

"Because Cornelius was living in obedience to all the instruction he had received, God so ordered events that he was given more truth. A messenger from the courts of heaven was sent to the Roman officer and to Peter, in order that Cornelius might be brought into touch with one who could lead him into greater light."—*The Acts of the Apostles*, page 140.

2. Barnabas and Saul. Acts 13:2, 4.

"The Christian church was at this time entering upon an important era. The work of proclaiming the gospel message among the Gentiles was now to be prosecuted with vigor. . . . The apostles who had been appointed to lead out in this work, would be exposed to suspicion, prejudice, and jealousy. . . . God foresaw the difficulties that his servants would be called to meet; and in order that their work should be above challenge, he instructed the church by revelation to set them apart publicly to the work of the ministry. Their ordination was a public recognition of their divine appointment to bear to the Gentiles the glad tidings of the gospel."—*Id.*, page 161.

III. The Holy Spirit Indicates the Place to Work.

1. Philip. Acts 8:26-31.

"An angel guided Philip to the one who was seeking for light, and who was ready to receive the gospel; and today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts."—*Id.*, page 109.

2. Paul and Silas. Acts 16:6-9.

IV. The Earnest of Our Inheritance. Eph. 1:13, 14.

Senior Society Program for Sabbath,

July 17

1. REVIEW Morning Watch texts.
2. Reports of work done.
3. Bible Study: "Justification by Faith."
4. Standard of Attainment Quiz: Rom. 3:20-22.
5. Talk: "Central Africa." See "Notes on the Mission Studies," and "Outline of Mission Fields," pages 60-74.

Justification by Faith

I. Meaning.

1. Cause to appear innocent. Deut. 25:1.
2. To reckon righteous. Rom. 4:2-8.
3. Not to impute iniquity. Ps. 32:2.

II. How Justified.

1. No man is justified by works.

- a. Those of works under the curse. Gal. 3:10.

"They were brought into subjection to Babylon, and scattered through the lands of the heathen. In affliction many renewed their faithfulness to his covenant. While they hung their harps upon the willows, and mourned for the holy temple that was laid waste, the light of truth shone out through them, and a knowledge of God was spread among the nations. The heathen systems of sacrifice were a perversion of the system that God had appointed; and many a sincere observer of heathen rites learned from the Hebrews the meaning of the service divinely ordained, and in faith grasped the promise of a Redeemer."—*The Desire of Ages*, page 28.

- b. Justified without the deeds of the law. Rom. 3:28.
- c. No flesh justified by law. Verses 19, 20.

"We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. 'Ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither knoweth him.' Here is the true test. If we

abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our actions, will be in harmony with the will of God as expressed in the precepts of his holy law. 'Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous.' Righteousness is defined by the standard of God's holy law, as expressed in the ten precepts given on Sinai."—*"Steps to Christ," page 66.*

d. Not self-righteousness. Phil. 3:9.

"For the moment the interest of the hearers was awakened. They exclaimed, 'What shall we do, that we might work the works of God?' They had been performing many and burdensome works in order to recommend themselves to God; and they were ready to hear of any new observance by which they could secure greater merit. Their question meant, 'What shall we do that we may deserve heaven? What is the price we are required to pay in order to obtain the life to come?'—*Id., page 385.*

e. No flesh justified by works. Gal. 2:16.

"Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteousness obtained; but it is freely given to every soul who hungers and thirsts to receive it. 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; . . . without money and without price.' 'Their righteousness is of me, saith the Lord,' and 'This is his name whereby he shall be called, the Lord our Righteousness.'—*"Mount of Blessing," page 34.*

2. Justified by faith.

a. Justified by his blood. Rom. 5:9.

"The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ. The Lord can do nothing toward the recovery of man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow. From the soul that feels his need, nothing is withheld. He has unrestricted access to him in whom all fullness dwells. 'For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'—*"The Desire of Ages," page 300.*

b. Righteousness by faith. Phil. 3:9.

"The righteousness which Christ taught is conformity of heart and life to the revealed will of God. Sinful men can become righteous only as they have faith in God, and maintain a vital connection with him. Then true godliness will elevate the thoughts and ennoble the life. Then the external forms of religion accord with the Christian's internal purity. Then the ceremonies required in the service of God are not meaningless rites, like those of the hypocritical Pharisees."—*Id., page 310.*

c. Made the righteousness of God. 2 Cor. 5:21.

"Righteousness is holiness, likeness to God; and 'God is love.' It is conformity to the law of God; for 'all thy commandments are righteousness;' and 'love is the fulfilling of the law.' Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving him."—*"Mount of Blessing," page 34.*

d. Justified by faith. Rom. 5:1.

"All who have a sense of their deep soul poverty, who feel that they have nothing good in themselves, may find righteousness and strength by looking unto Jesus. He says, 'Come unto me, all ye that labor and are heavy-laden.' He bids you exchange your poverty for the riches of his grace. We are not worthy of God's love, but Christ, our surety, is worthy, and is abundantly able to save all who shall come unto him. Whatever may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you his arms of love and his robe of righteousness. He presents us to the Father clothed in the white raiment of his own character. He pleads before God in our behalf, saying: I have taken the sinner's place. Look not upon this wayward child, but look on me. Does Satan plead

loudly against our souls, accusing of sin, and claiming us as his prey, the blood of Christ pleads with greater power."—*Id., page 21.*

Senior Society Program for Sabbath, July 24

1. REVIEW Morning Watch texts. Have each member give some lesson he has learned from the life of David.
2. Reports of work done.
3. Bible Study: "Results of Justification."
4. Standard of Attainment Quiz: Rom. 8:3, 4.
5. Talks: "Solusi Mission, Bulawayo, Rhodesia," and "North-west Rhodesia or Barotseland Mission." See "Notes on the Mission Studies," and "Outline of Mission Fields," 1915 edition, pages 60-74.

Results of Justification

I. Results of Justification.

1. No condemnation. Rom. 8:1.

"While the Christian's life will be characterized by humility, it should not be marked with sadness and self-depreciation. It is the privilege of every one so to live that God will approve and bless him. It is not the will of our Heavenly Father that we should be ever under condemnation and darkness. There is no evidence of true humility in going with the head bowed down and the heart filled with thoughts of self. We may go to Jesus and be cleansed, and stand before the law without shame and remorse. 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.'—*"Great Controversy," page 477.*

2. Peace. Rom. 5:1; Isa. 26:3.

"A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to his strength, your ignorance to his wisdom, your frailty to his enduring might. So you are not to look to yourself, not to let the mind dwell on self, but look to Christ. Let the mind dwell upon his love, upon the beauty, the perfection, of his character. Christ in his self-denial, Christ in his humiliation, Christ in his purity and holiness, Christ in his matchless love,—this is the subject for the soul's contemplation. It is by loving him, copying him, depending wholly upon him, that you are to be transformed into his likeness."—*"Steps to Christ," page 75.*

3. Saved from wrath. Rom. 5:9.

4. Made heirs. Titus 3:7.

II. Righteousness; How Obtained.

1. Believe. Rom. 4:2-5.

2. Confess. Verses 6-8.

"The righteousness of Christ will not cover one cherished sin. A man may be a law breaker in heart; yet if he commits no outward act of transgression, he may be regarded by the world as possessing great integrity. But God's law looks into the secrets of the heart. Every act is judged by the motives that prompt it. Only that which is in accord with the principles of God's law will stand in the judgment."—*"Christ's Object Lessons," page 316.*

3. Forsaking sin. Isa. 55:7.

4. Justified. Isa. 43:25, 26; 44:21, 22.

"Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at his word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; he bids them live, and not die."—*"Steps to Christ," page 57.*

5. Clothe with Christ's righteousness. Zech. 3:1-4; Isa. 61:10.

"Notwithstanding the defects of the people of God, Christ does not turn away from the objects of his care. He has the

power to change their raiment. He removes the filthy garments, he places upon the repenting, believing ones his own robe of righteousness, and writes pardon against their names on the records of heaven. He confesses them as his before the heavenly universe. Satan, their adversary, is shown to be an accuser and deceiver. God will do justice for his own elect."—*Christ's Object Lessons*, pages 169, 170.

III. God's Spirit Cooperates.

1. Christ dwells within. Eph. 3: 16-20.

"Give, and it shall be given unto you;" for the word of God is 'a fountain of gardens, a well of living waters, and streams from Lebanon.' The heart that has once tasted the love of Christ, cries out continually for a deeper draught, and as you impart, you will receive in richer and more abundant measure. Every revelation of God to the soul increases the capacity to know and to love. The continual cry of the heart is, 'More of thee,' and ever the Spirit's answer is, 'Much more.' For our God delights to do 'exceeding abundantly above all that we ask or think.' To Jesus, who emptied himself for the salvation of lost humanity, the Holy Spirit was given without measure. So it will be given to every follower of Christ when the whole heart is surrendered for his indwelling. Our Lord himself has given the command, 'Be filled with the Spirit,' and this command is also a promise of its fulfillment. It was the good pleasure of the Father that in Christ should 'all the fullness dwell,' and 'in him ye are made full.' . . . 'Of his fullness have all we received, and grace for grace.'—*Mouni of Blessing*, pages 37, 38.

2. Write law in mind. Heb. 8: 10.

"Jesus said, Be perfect as your Father is perfect. If you are the children of God, you are partakers of his nature, and you cannot but be like him. Every child lives by the life of his father. If you are God's children,—begotten by his Spirit,—you live by the life of God. In Christ dwells 'all the fullness of the Godhead bodily,' and the life of Jesus is made manifest 'in our mortal flesh.' That life in you will produce the same character and manifest the same works as it did in him. Thus you will be in harmony with every precept of his law; for 'the law of the Lord is perfect, restoring the soul.' Through love 'the righteousness of the law' will be 'fulfilled in us, who walk not after the flesh, but after the Spirit.'—*Id.*, page 118.

3. Walk after the Spirit. Rom. 8: 4, 5.

4. Able to keep you. Jude 24; 2 Cor. 12: 9.

"While the Lord has not promised his people exemption from trials, he has promised that which is far better. He has said, 'As thy days, so shall thy strength be.' 'My grace is sufficient for thee: for my strength is made perfect in weakness.' If you are called to go through the fiery furnace for his sake, Jesus will be by your side, even as he was with the faithful three in Babylon. Those who love their Redeemer will rejoice at every opportunity of sharing with him humiliation and reproach. The love they bear their Lord, makes suffering for his sake sweet."—*Id.*, page 49.

Senior Society Program for Sabbath, July 31

NOTE.—Let each society prepare its own program.

The Map of Africa

THIS month we begin the study of our African Mission field. To become really intelligent on our work in Africa the society should study the map and the location of the different mission fields and stations. Let one or more persons be appointed to fill in the outline map. We have done this, marking the various mission fields and head stations. Other stations are mentioned in the "Outline of Missions" and in the 1915 Year Book, but for lack of room they could not be indicated by stars. The three organized conferences in South Africa also have been indicated. Their headquarters are marked by a round dot, but the churches in these conferences are not marked.

A picture of our map appears in the *Instructor* of June 22. This may be followed in filling in yours. If you desire to locate other countries or places, consult a good map of Africa.

This outline map can be made to stand out well by shading the coast lines with a red or blue pencil. Refer to your map in connection with each study. Make use of the "Comparative Areas" insert to show the great extent of territory in the Dark Continent.

If you did not get gold stars with your maps, remember that you can get them at any good stationer's. The set of outline wall maps can be procured from the Review and Herald Office for 75 cents; 200 gold stars and gummed tape to bind the edges of the maps, 40 cents extra.

M. E. K.

Notes on the Mission Studies In African Wilds Visiting Outstations

W. H. ANDERSON gives us a little of his experience as a missionary in going from school to school up in northwestern Rhodesia. Here a large mission has been established upon a tract of land comprising several thousand acres, from which outstations are operated. Of one trip to native outschools he says:—

"We had something of Jacob's experience when he tended the flocks. He said the sun was hot upon him during the day, and the frost consumed him by night. The sun was hot upon us during the day, and although at night it did not get very cold, we had to watch lest the lions consume us. We kept our fires going, and I always lay with a loaded rifle on one side of my body, a loaded shotgun on the other, and a pistol under my pillow, so as to be ready for anything.

"I remember one morning we arose very early and made a start. We were in the woods, and had big fires burning. I was stirring the fire, and the boys were putting the oxen into the yoke. Presently I noticed an animal come up behind us. He went around in the woods, and I could hear him walking through the dry leaves. I thought it was a hyena. When he got around in front, those oxen sprang up and came back to the wagon. One of the boys said he heard something in the woods. I said, 'Yes, I saw a hyena going around.' He replied, 'Missionary, did you ever see oxen run like that from a hyena?' I was very anxious to get started, and I insisted it was a hyena. So we got our oxen straightened back in the yoke; and I should say that in five minutes, about one hundred yards in front of us, that lion roared until he fairly shook the earth. My boy turned to me and said, 'Missionary, that is a strange noise for a hyena to make.' Well, we did not travel that morning until it became light. Then I had to walk ahead, because the boys were very much afraid.

"We have no roads. We have only a little footpath, with grass growing up on both sides. One cannot see very far ahead, or on either side. The boys were walking in front of the oxen. It was between seven and eight o'clock. After awhile I left the wagon, and the boys went on. As I was coming back to it, I heard shouting, and there were all the boys on the top of the wagon bed. They had the lead oxen tied fast to the back end of the wagon, and they were all sitting up there except my native driver. He was running down the road to meet me, with the rifle in his hands. I said, 'What is the matter?' He replied, 'Two lions came up the road.' I went down where I could see a little distance, but did not see the lions. However, the boys said they had seen two of them, and that they went into the grass.

"We tied up for the day, and when evening came, we went on. We travel in the evening because the sun is so fearfully hot during the day. Those lions followed us all that night. I stepped behind the wagon a little while, and heard them coming along in the grass behind us. I did not get very far from the wagon. Finally we set fire to the prairie, and they cleared out. They are very much afraid of fire. We had experience after experience like that.

"When we were ready to return, it had been raining about three months. The river was out of its banks, and from fifteen to twenty feet deep. I started my native boy in first with my blankets, and he swam across and kept them dry. I then drove the oxen through, and swam across. Another boy came over with my food basket on his head. I always carry my food basket in waterproof cases, and try to keep myself pretty well encased in waterproof clothes

when going through the country. Traveling through the swamps, one cannot help but get wet. I have gone about the country sometimes for two weeks without being dry, except as I went into my blankets at night. Although I had an ox to ride, once in a while the ox would get mired in the mud and water, and I would have to get off and pull him out. Sometimes in going through the water half way up his sides, he would put his foot into a hole and fall down, and I would be pitched into the water. So it is almost impossible to keep dry.

"Nearly all these rivers have crocodiles in them, ten, twelve, and fifteen feet long, and they would make very short work of a little man like me. The first thing we do is to take our rifles and fire five or six shots into the water, to scare them away, and then we swim through as quickly as we can before they come back. One has a very queer feeling as he goes through. But we must get across. We must travel around and look after our schools if we would make them successful. Besides, the government requires it of us."—*Signs of the Times, October, 1912.*

Central Africa

THE following letter was written home to the father of Brother W. H. Anderson's wife shortly after her death. While it was not written for publication, it so vividly pictures the experiences of the missionary out in the heart of Africa that we know it will be of deep interest to all:—

"I thought you would like to know some of the experiences that I had on my last trip to the outstations. I will give you a brief outline of the journey and the happenings by the way.

"I sent the wagon from home on Thursday, so that I might save some time in making the journey. The next Sunday I followed by train. One of the outstations is about forty miles from here, and is just off the railway, so I could reach it by train. The trains are very good out here. They will stop to let you off anywhere.

"On Sunday noon the boys met me near the station, and we went on with the wagon in the evening. We had but a short distance to travel, but you know from experience that oxen travel slowly. It was soon dark, and, as there was nothing but open prairie, we had nothing to guide us except the stars. We lost our way, and none of us knew just where we were. From the time we had been traveling, I knew we must be near the station. Then the sky was overcast with clouds, and our guides, the stars, vanished. We camped for the night, and when morning dawned, we saw that we were only about half a mile from the mission. We soon arrived, and enjoyed a good breakfast.

"I spent the day in the school, conducting examinations and reviewing the work of the classes. The boys drew up some timber for a new house. In the afternoon I staked out a new house, and marked off the ground for forty fruit trees. We then talked together about the work for the next month, and planned it. In the evening I held a service, and after that we had a social meeting, with testimonies in five languages. I was able to understand only three of them, and two of those not very well, but we had a good time together.

"The next morning I started westward, to visit the other station, thirty miles away. I was to pass through a good game district, so planned to shoot some antelope, and use the skins for harness for the oxen. Leather is too expensive for us here, and the sun soon rots it. We shoot antelope, and make harness from the rawhide.

"The first night there were lions around the camp all night. We camped in an opening, and had good fires. Many times the oxen jumped up and rushed back on the wagon, dragging the yokes with them. The dogs kept up a constant barking, and because of the danger to the cattle, I had very little sleep.

"The next day at one o'clock we came out of the bush onto the Kakui flats—a flat prairie without a tree for miles. I soon saw some blue wildebeests, and, saddling my riding ox, went after them. I had no difficulty in coming up with them, and, firing at about four hundred yards, I shot two. It took us the remainder of the day to cure the skins.

"The day following we traveled on. Hundreds of heads

of big game were seen. I shot a zebra, and wounded two more wildebeests, but lost them. In the evening just before going to camp, I met two traders. We stopped and had a short visit, then I followed on about three hundred yards behind the wagon. I had gone but a short distance when my big dogs, which always walk by my side, stopped short, and peered into the tall grass at the side of the path. I looked, too, and to my astonishment found myself face to face with a full-grown, black-maned lion, only about ten feet from me. It was too close to risk shooting him, so I resolved to sacrifice my faithful dogs to save my own life. I saw the lion crouch for a spring, and knew that the next instant he would be on me. I said, 'Sah!' to the dogs. This is a Dutch word, and means 'Sic 'em.' My big hound went right onto the lion, and the other dog followed. I ran for the wagon as fast as I could. One of the dogs followed me, but the other did not return for half an hour. I thought he had been killed, but he came in out of the tall grass without a scratch.

"The lion came to the wagon, and went for the oxen. We fired the rifles to frighten him, and started the fires. But he was so close on the lead ox that the ox broke loose and ran. The lion followed, and soon killed him. We set a trap gun the next night, and just at dusk the gun went off, followed by an awful roar that seemed to make the earth tremble. In the morning we found that the lion had shot himself in the hips. He went away dragging his hind parts, and left plenty of blood on his trail. As he went into the tall grass, about ten feet high, I thought it best not to risk following him, although I did want his skin.

"On Friday we arrived at the other station, and remained until Monday. Here, too, I examined the schoolboys, and also held three services. The work is prospering, and prejudice is breaking down. If the work continues a short time we shall not be able to supply teachers enough for all. I am working hard in the training school, and it is slow work. I left there for home on Monday evening, and arrived late Wednesday night. . . .

"I was away a little more than a week, traveling one hundred and twenty miles by ox wagon and forty by train. During this time I conducted examinations in two schools, planned the work of twenty boys for the next month, held four services, and came home well and strong. My health is the best I have had in this country, partly because I am living in a mosquito-proof house. O, if Nora [Mrs. Anderson] were only with me, I would be the happiest man in this world! We have such a nice place. From my own trees I am now having all the lemons I want to use, and have lemonade three times a day. The guavas are about finished, but the papaws are beginning to ripen. The garden is fine. We had potatoes, green peas, marrow, and green beans for dinner today.

The new missionaries are expected two weeks from today. Naomi will come with them. It will not be so lonely then. I have not decided yet what I shall do. Sometimes I think I will come home. And then when I remember that my health is good and my heart is here, I want to stay and finish the work for which our dear one gave her life. I want to work for the Lord somewhere. I know I am a poor worker, and make many mistakes; but I do love this work and this people and if God thinks best, I want to stay here until the end.—*Missionary Monthly Reading, July 8, 1908.*

Solusi Mission, Bulawayo, Rhodesia

So here we are at old Solusi, facing the realities of genuine mission life; at least I thought so last night when I was called out at 12:30 to do something for a four-year-old child whose father said it was dying. Brother Walston and his wife have gone away for three or four days to Bulawayo leaving all the responsibility of this big mission on us and his fifteen-year-old adopted daughter. I tell you, I was glad for my little dispensary experience. I found the child not dying but in need of some good treatments, which I gave it. I was much better today. I crawled back into bed at 3:30 and had just got to sleep when another knock came and Mr. Robinson again awoke me. Edward, our native foreman reminded me that we had decided a couple of days before to go hunting spring hare and antelope out of the monkeynt

(peanut) field that morning early. So, rather than disappoint him, and lose the opportunity, I dressed again and went out. I got a couple of hours' sleep this forenoon, and I guess will last till bedtime.

It has been nearly two weeks since we assumed our present duties. We have all the poultry and eggs to look after, there being two hundred hens on the mission besides a great many little chicks of different ages. I also have to give the orchard some attention, as the white ants are numerous here. Last, and far from being least, is the school work. Mrs. Robinson and I have all of that responsibility. We have a school of seventy at present. Mrs. Robinson goes in at 8 in the morning and carries the work, with the help of three native teachers, until 10:30; then a new bunch of students come, and I take them, with the help of native teachers, from 10:45 to 1:15. Mrs. Robinson has been helping me with my part, as she is an experienced teacher and I am not. We have night school from 7 to 8:30, when we have sixty faces before us as black as they can be. We have nearly sixty right here in the mission home. But already we have almost forgotten that they are black. I have never been in any work that appeals to me as this work does. We both enjoy our work very much. R. P. ROBINSON.

Africa.

Northwest Rhodesia or Barotseland Mission

THE headquarters of this mission are at Pemba, six miles from the railway station of Monze, north of Victoria Falls. In a letter from Elder W. H. Anderson, the superintendent, he says:—

"We are now operating seven outstations in addition to the central home mission, and it keeps us busy looking after it all. During the present year we have had five cases of malignant black-water fever among our native boys. In the nature of things, we have to deal with it on the ground; we have to know how to take care of them. We also have many accident and emergency cases. About two years ago one of my boys, while out chopping wood to burn bricks, put the ax right through the center of his foot, severing a fair-sized artery. No doctor was there. I got hold of the artery, drew it out, tied it, and dressed the wound. He did not have any infection, strange to say, but got along all right. A year ago one of my boys was gored by a vicious ox, and I had to put his organs back in place. A year ago last July a native, while out hunting, stopped to rest, and put his hands over the muzzle of his gun. The gun was loaded with gravel stones, and it went off, blowing off three fingers on one hand and a thumb and finger on the other. He came to us to be treated. I did not know how to cut the bone, as I have never had a nurse's training. All I could do was to cut away the flesh, and cauterize it with carbolic acid.

"We often have to treat snake bites. The natives come rushing in, having been bitten usually on the foot or leg, the bitten part being badly swollen. Some of the methods we use are rather crude. With my surgical knife I cut the wound open, cutting it deep so it will bleed profusely, thus washing out considerable of the poison. Then I apply a saturate solution of permanganate of potash, and dress the wound. If I do not have that, I cauterize it with carbolic acid. Then the patient is given a liberal cathartic, to cleanse the stomach and bowels. Patients so treated get along all right.

"Sometimes I have dental work to do. Many of the natives have very poor teeth. I never learned the art of filling teeth, but I know something about extracting. One time a woman came to me who had nine very bad roots in her jaw. These natives are some like children — as soon as they see a little blood, they are frightened. To hurt them as much as necessary does not seem to annoy them unless they see blood. This woman had some ulcers also, and was in a very bad condition. I saw that the only thing to do was to take out all nine of those roots. We have no dentist's chair, so I had her kneel down on the ground, and one of my boys held her head between his hands. Then I got hold of her head, and took those nine roots out before I let her shut her mouth. She got up on her feet, spit some blood, and then ran.

"You see from these experiences something of what is expected of a missionary out in the field. He has to be pre-

pared to deal with anything that comes his way, and he ought to have a training that will enable him to deal with these things successfully.

"At the present time we have seven outstations to attend to, and that means traveling about two hundred and fifty miles every month. Traveling the way we do, one can walk only about twenty-five miles a day,—at least that is all I care to undertake,—then stop a day, two days, or three days, at the outstation. This means that in order to visit these outstations we must spend from sixteen to twenty days traveling, and must keep it up the year round. There are many hardships and privations to meet in this field. If a man is not willing to endure these things, and go through them cheerfully as a part of his regular experience, and not grumble about them, he should not become a worker in this field."

Junior Society Program for Week Ending July 3

1. REVIEW Morning Watch texts.
2. Reports of bands and individuals.
3. Reading: "Persecution for Righteousness' Sake."
4. Paper: "Religious Liberty," see "Great Controversy," pages 293-295.
5. Reading: "An Experience in the German Army."

Persecution for Righteousness' Sake

FAITHFULNESS and integrity receive their reward as well in our day as in the time of Joseph and Daniel of old. This fact has been clearly demonstrated here in Argentina in the case of a young brother who has been serving in the army as a conscript — enforced military service of the country. For years Pedro, as he is called, has desired to enter our training school in Entre Ríos and prepare himself for some branch of the work. Being the son of one of the wealthiest cattlemen in this country, he found it difficult to realize his purpose, as his father was not in sympathy with him in this desire.

At last the favored opportunity came his way, and with great rejoicing he entered on his studies. He had hardly begun when the news came that he must present himself for military duty. Our young people of America do not realize what this is, as there the regular army is made up of volunteers. Pedro determined to remain true to his principles, obeying God rather than man in the observance of the Sabbath. For a few weeks he was left free on this day, but soon came the trial of his faith. For refusing to work on the Sabbath he was whipped till too weak to stand, then was carried into the barracks. The following Sabbath he was obliged to stand for thirteen hours, motionless, with one foot raised on a small block, in the *patio* (open court) of the barracks, where the other soldiers made fun of him. For several months every conceivable way was tried to make him yield. At last he was taken to the capital of the republic, where he was tried and condemned to one year in prison on the island of Martin Garcia.

Here his troubles seemed to have just begun. The prisoners must work, and he with the rest was expected to work on the Sabbath. At first they threatened to thrust him through if he disobeyed, no doubt to frighten him into yielding. This did not succeed. His faithfulness on other days was observed, and he soon came into favor with the officers, who left him free to wander about the island on the Sabbath — a concession given to no other prisoner.

While on the island he made the acquaintance of another young man, who decided to serve the Lord with him. This young prisoner, Baldomero, had once heard the truth, and his brother is an Adventist. At the time his brother was baptized, he felt the desire to yield to the pleadings of the Spirit, but resisted. Soon he was called to military service. One day two soldiers were fighting, and as he tried to separate them, one was killed, and he was sentenced to a long term for manslaughter.

After a few months on the island the soldiers were all moved to the military camp near Buenos Aires. As soon as Pedro became known, he received every kindness possible from the officers. While the others were compelled to march out in file with armed guards before and behind, he was al-

lowed to go and come as he pleased. The fifth of October, 1908, he finished his term of imprisonment. Then he was required to serve out his unfinished time of service—seven months. The officers, who had become attached to him, kept him on in their service, so he was free from any further embarrassment because of his faith. They even gave him a month's leave to attend the camp meeting and to visit his home. Soon afterward we received the following letter from him:—

"MY DEAR BROTHER IN CHRIST: I wish to let you know the love that God has for us, and how wonderful are his ways, and how powerful he is to aid those who confide in him. I expect to be set at liberty at the end of this month, January, and also my faithful companion, Baldomero. I am freed because of good conduct, and my companion because he saved the life of a soldier who was drowning in the stream. To the Lord be the praise and glory for his goodness."

Through this year and a half our young brother has passed through bitter experiences, but he has learned the Source of strength and how to obtain it. His greatest regret was that he was not free to spread the knowledge of the truth, but he comes out bringing with him fruit of his efforts even while in prison. May his noble example influence other young people to be as true to right and duty as he has been.—*Second Sabbath Readings, Nov. 13, 1909.*

An Experience in the German Army

BORN of godly parents in Germany, they dedicated me, the first-born, to the service of the Master. At the age of twenty I met with an accident. As I was unable to work, I went to a hall where the last warning message was being proclaimed, and at this time, with my family, accepted the truth.

Responding to a call, I had the pleasure of studying the Word of God thoroughly at our Friedensau school. When the time drew near to go into the field, another call came, a call that would have made my heart beat more quickly had it come three years earlier. It was an order for service in the German army. I tried to prevent any trouble that might arise because of my keeping the Lord's commandments while in the army, by writing a letter to the emperor, explaining why I could not work on the Lord's day, the Sabbath, and asking that because of previous training in nursing, I be put to service with the ambulance or in the kitchen. When I had been in the army two months, word came that there would be no allowance of that kind.

The day came when I had to bid my dear mother good-by, but even in the tears of her loving eyes was written this message, "Farewell, my boy; I'll pray for you, as I have done in the past. Be true to God." My destination was Magdeburg, that Protestant city which was captured by the Catholics in the thirty-year religious war.

We arrived there on Thursday. The word soon passed that I could not do unnecessary service on Sabbath. When that day drew on, it found me among a gathering of two hundred soldiers, to meet the question, "Will you work or not?" The Saviour gave me strength to say, "No!"

I was brought before the court-martial. The accusation was, "Refusing obedience at three different times before a gathering of soldiers"—one of the most serious offenses in the army. Did it help me to call attention to the words of the emperor, that everybody has full religious liberty; that he exhorted the soldiers to live a godly life and keep God's commandments; that an article of instruction to the army recommends to each soldier to fear the Lord; that schools were erected by the government, and the ministers and teachers paid by the same; further, that every child was obliged to attend these schools, and learn, under those teachers paid by the state, "This is the love of God, that we keep his commandments," and that this is the duty of all men? I then questioned them whether it is right to punish a subject who does not attend these schools, and then to punish a subject who attends the schools and follows the directions given him from the state, and keeps the true Sabbath of the Lord. The punishment meted to me was six weeks in jail.

When on our journey we neared Wittenberg, the city

where Luther nailed on the church door his protest, I was filled with joy to see that old church tower, crowned with golden letters. Nearer and nearer the train drew, and soon we were able to read, "A strong tower is our Lord," and what joy came into my heart as I felt the spirit of the Reformation of that time, and realized that God is still the same.

They put me in a dungeon five times, and punished me twice more before court-martial. For about one year I went from one jail to another, but no matter how strong the walls were and how I was isolated, God never left me alone, but fed me with joy inexpressible. I will "feed thee with the heritage of Jacob," became literally true. The more they isolated me from humankind, the more I enjoyed my connection with God.

Finally one of the officers said, "Well, where is your God now? Let him help you out of these heavy walls; but for that you will have to wait. He will not pull you out." His words and scoffing I presented to the Lord, asking him to reveal his power; and in a few days I was free, free in a free land, the United States. Praise the Lord for his saving and delivering power.

C. A. REIDT.

Junior Society Program for Week Ending July 10

1. REVIEW Morning Watch texts. Have a paper on "The Life of Saul."
2. Reports of bands and individuals.
3. Bible Study: "Justification by Faith."
4. Recitation: "None of Self and All of Thee." See "Christ in Song," No. 218.
5. Standard of Attainment Quiz: Luke 11:13.
6. Mission Talks: "South African Union Conference;" "In African Wilds Visiting Outstations." See "Notes on the Mission Studies," and "Outline of Mission Fields," 1915 edition, pages 60-74.

Justification by Faith

- I. *The Meaning of Justification.* Ps. 32:2.

He Died for Me

"A touching story was told after our war, of a man who had traveled hundreds of miles, to one of our battle fields, to stand beside the grave of a soldier who had fallen on that field. He was seen kneeling at the grave, the tears streaming down his cheeks. The stone he had just erected told the story. On it was the name of the dead, and underneath, 'He died for me.' The man who knelt there had been drafted. He had a sick wife and helpless little children, and this neighbor came and said, 'You stay at home and I will go to the war for you.' He fought bravely and fell, and slept now in this grave. This long journey, this costly stone, these streaming tears, told of the love and gratitude of the man for whom this neighbor had died.

"That visitor at the grave lived because the soldier had died for him. We live and have hope, and are heirs of heaven and glory, because Jesus died for us. There is a wondrous motive for consecrated life in realizing the truth that we are Christ's—redeemed by the giving of his life for us."

- II. *Not Self-Righteousness.* Phil. 3:9.

- III. *Justified by Faith.* Rom. 5:1.

- IV. *Made the Righteousness of God.* 2 Cor. 5:21.

"Out of the Spoiled Stone"

"Michelangelo was one day passing along one of the streets of Florence, when he saw a piece of marble which had been wrought upon by some unskillful workman, hacked and cut and spoiled, and then abandoned—thrown away as worthless. The stone lay now among the waste and rubbish. It was of finest Carrara marble. No doubt many an artist looked at it, struck by the fineness of its quality, but it was ruined, and nothing could now be made of it. So it lay there, rejected, spoiled, useless, until Michelangelo saw it. At once his eye perceived the possible beauty in it. Now if you visit Florence, one of the noblest works of art you will see there will be Angelo's magnificent representation of the young David. Life is in every feature. The statue is one of the most wonderful works of art in all Italy. When first unveiled it caused an almost unparalleled sensation. Ye

that wondrous statue, so like life, so fine a piece of art, was cut from that spoiled, rejected, abandoned, blackened stone.

"Is not this story an illustration of what happens in many human lives? They contain noble material for manhood, but they have been spoiled, marred, and are thrown aside. No one thinks of anything good ever coming out of them. Then Jesus passes by, and his eye sees the possibilities of beauty, the elements of noble life and manhood in them, and he takes the soiled lives out of the dust and lifts them up until they shine in radiant splendor, fashioned into the beauty of his own image."—*Dr. J. R. Miller.*

Junior Society Program for Week Ending July 17

1. REVIEW Morning Watch texts.
2. Reports of work done.
3. Bible Study: "Results of Justification." (It might prove interesting to have different Juniors relate the stories given under this Bible study instead of reading them.)
4. Standard of Attainment Quiz: Rom. 3: 20-22.
5. Mission Talk: "Central Africa;" see "Notes on the Mission Studies," and "Outline of Mission Fields," pages 60-74.

Results of Justification

I. Forsake Sin. Isa. 55:7.

How Sin Destroys Beauty

"One of the most famous pictures in the world is the Last Supper, by Leonardo da Vinci. Jesus sits at the table with his twelve apostles. It is said that the artist sought long for a model for the Saviour. He wanted a young man of pure, holy look. At length his attention was fixed on a chorister in the cathedral, named Pietro Bandinelli. This young man had a very noble face and devout demeanor. Leonardo used him as a model in painting the face of the Master. Soon after this, Pietro went to Rome to study music. There he fell among evil companions and was led to drink, and then into all manner of debasing sins. Year after year the painter went on with his great picture.

"All the apostles were now painted save one—Judas, the traitor. Da Vinci went from place to place, looking for some debased man who would be suitable as a model. He was walking one day on the streets of Milan, watching the faces of the evil men he chanced to meet, when his eye fell on one who seemed to have in his features the character he sought. He was a miserable, unclean beggar, wearing rags, with villainous look. This man sat as the artist's model for Judas. After the face was painted, Da Vinci learned that the man who had sat for him was his old friend, Pietro Bandinelli, the same who had sat a few years before as the model for the Master. Wickedness had debased the beautiful life into hideous deformity. Sin distorts, deforms, and destroys the human soul. It drags it down from its erectness until it grovels in the dust."—"*Glimpses Through Life's Windows.*"

II. No Condemnation. Rom. 8:1.

On the Same Old Terms

"There is a simple story of an old German friend of God which illustrates all of this with a charming picturesqueness. Prof. Johan Albrecht Bengal was a teacher in the seminary in Denkendorf, Germany, in the eighteenth century. 'He united profound reverence for the Bible with an acuteness which let nothing escape him.' The seminary students used to wonder at the great intellectuality and great humility and Christliness which blended their beauty in him. One night, one of them, eager to learn the secret of his holy life, slipped up into his apartments while the professor was out lecturing in the city, and hid himself behind the heavy curtains in the deep recess of the old-fashioned window. Quite a while he waited, until he grew weary, and thought of how weary his teacher must be with his long day's work in the classroom and the city. At length he heard the step in the hall, and waited breathlessly to learn the coveted secret. The man came in, changed his shoes for slippers, and, sitting down at the study table, opened the old, well-thumbed German Bible and began reading leisurely page by page. A half hour he read, three quarters of an hour, and more yet.

Then, leaning his head down on his hands for a few minutes in silence, he said in the simplest, most familiar way, 'Well, Lord Jesus, we're on the same old terms. Good night.'—"*Quiet Talks on Power.*"

III. Clothed With Christ's Righteousness. Zech. 3:1-4.

Keeping the Life White

"A writer tells of going with a party down into a coal mine. On the side of the gangway grew a plant which was perfectly white. The visitors were astonished that there, where the coal dust was continually flying, this little plant should be so pure and white. A miner who was with them took a handful of coal-black dust and threw it upon the plant, but not a particle adhered. Every atom of the dust rolled off. The visitors themselves repeated the experiment, but the coal dust would not cling. There was a wonderful enamel on the folds of the white plant to which no finest speck could adhere. Living there amid clouds of black dust, nothing could stain its snowy whiteness.

"This is a picture of what every young Christian life should be. This is an evil world. We go among the ungodly continually in our daily walk and work. Unholy influences breathe about us; but it is our mission to be pure amid all this vileness, undefiled, unspotted from the world. If God can make a little plant so that no dust can stain its whiteness, can he not by his grace so transform your heart and life that no sin can cling to you? If God can keep a little flower stainless, white as snow, amid clouds of black dust, can he not keep hearts in like purity in this world of sin?"—"*Glimpses Through Life's Windows.*"

IV. Christ Dwells Within. Eph. 3:16-20.

"Jes Me 'n' Jesus, Massa"

"I recall a bit of a poem I ran across in an old magazine somewhere. It was one of those vagrant, orphan poems with fine family lineaments that find their way unfathered into odd corners of papers. It told about a man riding on horseback through a bit of timberland in one of the cotton States of the South.

"It was a bright October day, and he was riding enjoying the air and view, when all at once he came across a bit of clearing in the trees, and in the clearing an old cabin almost fallen to pieces, and in the doorway of the cabin an old Negress standing. Her back was bent nearly double with the years of hard work, her face dried up and deeply bitten with wrinkles, and her hair white. But her eyes were as bright as two stars out of the dark blue, it said.

"And the man called out cheerily, 'Good morning, auntie. Living here all alone?' And she looked up, with her eyes brighter yet with the thought in her heart, and in a shrill, keyed-up voice said, 'Jes me 'n' Jesus, massa.' But he said that a hush came over the whole place; there seemed a halo about the old broken-down cabin, and he thought he could see Somebody standing by her side looking over her shoulder at him, and his form was like that of the Son of God.

"How poor and limited and mean her world looked to him as he rode up. But how quickly everything changed as he saw it through her seeing of it. With the keen insight into spirit things so often found in such proximity among her race, she had got the whole simple philosophy of life. Her world was changed and beautiful in the loneliness of the woods by reason of her Master's presence."—"*Quiet Talks on Service.*"

V. Able to Keep You. Jude 24.

The Father's Hand

"I once knew a gentleman whose little boy asked one day to go with him to walk. Was there ever a father who did not love to take his boy walking? I am sure the Plymouth boys know of none.

"The walk led soon to a rough bit of road, and the father said to the little fellow, 'Let me take your hand.' I suppose the boy was a bit proud, for instead of giving his little hand into his father's, he said, 'No, papa, let me hold your hand.' Thus they went on together, the small fingers holding tightly to the big hand.

"It was not long before the boy stumbled, and, trying to catch himself, he let go his father's hand and fell. He was not hurt, but he learned a lesson. We have to fall sometimes

The Church Officers' Gazette

Issued Monthly by the

REVIEW AND HERALD PUBLISHING ASSOCIATION

Takoma Park Station, Washington, D. C.

SUBSCRIPTION RATES

| | | | | |
|--|---|---|---|--------|
| Yearly Subscription | - | - | - | \$.50 |
| Clubs of two or more copies to one address, one year | - | - | - | .35 |

EDITH M. GRAHAM } EDITORS
C. L. BENSON }

Entered as second-class matter, Jan. 20, 1914, at the Post Office at Washington, D. C., under the act of Congress of March 3, 1879.

to make us willing to learn. When he got up and they started on together, he said, 'Papa, I guess you may hold my hand.' After that, though the road was still rough, the little fellow did not fall. He was not a bit stronger than before, but now the father was holding his hand, while before he had been trying to hold his father's hand.

"A little boy is pretty safe while his father holds his hand."
—*"Little Ten Minutes."*

Junior Society Program for Week Ending July 24

1. REVIEW Morning Watch texts. Have each member give some lesson he has learned from the life of David.
2. Reports of work done.
3. Bible Study: "Prayer."
4. Recitation: "Prayer."
5. Standard of Attainment Quiz: Jer. 29: 11-13.
6. Mission Talks: "Solusi Mission, Bulawayo, Rhodesia;" and "Northwest Rhodesia or Barotseland Mission." See "Notes on the Mission Studies," and "Outline of Mission Fields," 1915 edition, pages 60-74.

Prayer

- I. *Face-to-Face Communion Broken.* Gen. 3: 9, 10. (See Senior Lesson.)

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

"Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And cry, "Behold, he prays."

"O thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod;
Lord, teach us how to pray."

— James Montgomery.

- II. *Prayer Commanded.* Jer. 29: 12.

Prayer Brings Conviction

"At a revival service a brother arose and said: 'I came to this meeting for a blessing, and must have it; but I did not think it would come in the way it is coming. I want the Spirit of God, and am determined to have it; but I feel convicted before God of robbing him in withholding my tithe.' He then took from his pocket a sum of money and passed it on to the treasury of the Lord. Why did he feel under condemnation? — Because in answer to his prayers the Spirit was drawing near to him and convicting him of sin. . . .

"At another meeting a woman was under great condemnation because she had been riding on the railroad on another person's pass. This is a species of dishonesty to which the Spirit can never set his seal. The fact that the conductor on a train overlooks you does not discharge you from all responsibility in this matter. . . .

"A man to whom too much money had been paid in a

business transaction, some time after gave his heart to God. He at once began to be troubled concerning this matter. As he prayed for the Holy Spirit, his prayers were heard and conviction for sin deepened. He felt that he ought to make the wrong right. He found no peace until he confessed to the one he had wronged, and made restitution. The man to whom he sent the money wrote:—

"Your letter was forwarded to me here. I of course was very much surprised at the contents, for it was something of which I had not the least suspicion. I can understand that the temptation to keep the money unwittingly paid you was great, and can feel that the relief to the conscience of an honest man, as you are, must be great when he makes restitution. I thank you very much for the confession you have made me, as it gives me an insight to your noble nature, and more faith in my fellow men. I thank you, and wish you all good luck in the future, for an honest man is God's noblest work, and deserves to prosper."— *Thompson, in "The Ministry of the Spirit."*

III. *Pray Always.* Eph. 6: 18. (See "Steps to Christ," page 103.)

Pray Without Ceasing

Jesus tells the boys and girls today, as well as the men and women, to "pray without ceasing." Some ministers were sitting together discussing what this verse meant. The servant girl passed through the room, and she, being a Christian, was asked what this verse meant to her. She replied: "When I wake up in the morning, I say, 'He waketh me morning by morning. Lord, help me to live for you today.' As I arise, I say, 'Praise the Lord for the good night's rest, and the strength I have today.' As I dress, I say, 'Lord, clothe me today with Christ's righteousness.' As I light the fire to prepare breakfast, I say, 'Lord, make me a light today to some one's pathway.' As I wash the dishes, I say, 'Wash me, and I shall be whiter than snow,' and so on through the day." This is what Jesus expects us to do.

Work and Pray

We must work and pray. When we do our part, God will do his. There was once a man who was sending continually to the minister's house for aid. Several times the needed assistance was given, but one day, chancing to ask the child who came for the money what her father was doing to support the family, she replied, "O, father isn't working at anything now; he spends most of his time in praying." Of course they stopped helping such a family; and God will do the same, for he never expects to do for us what we are able to accomplish for ourselves.

IV. *God Hears and Answers.* Isa. 65: 24.

Husband Converted

"Mr. Myers was in Australia and received a message from a noble Christian woman whose heart was burdened for the salvation of her husband. She was doing all in her power to bring him to her Saviour. She requested him to unite with her in praying for her husband's conversion. She was in New York; he was in St. Louis; Myers was in Vienna. At that very hour the man was suddenly converted. He immediately wired his wife of his decision."— *Myers, in "Real Prayer."*

Junior Society Program for Week Ending July 31

NOTE.— Let each society prepare its own program.

"WHEN the youth give their hearts to God, your care for them should not cease. Lay some special responsibility upon them. Make them feel that they are expected to do something. The Lord chooses them because they are strong. Teach them to labor in a quiet, unpretending way, for their young companions. Let different branches of the missionary work be laid out systematically, and let instruction and help be given, so that the young may learn to act a part. Thus they will grow up to be workers for God"