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## Church Officers' General Instruction Department

### Special Appointments for the Month of May

Home Missionary . . . . . May 4  
Foreign Missions Rally . . . . . May 18

### Some Texts to Which We Are Cited

UNDER the title, "True Education in Our Churches," in "Testimonies to Ministers," page 125, is found a striking statement. Think of it!—the Lord, pointing His finger to texts and saying to us Seventh-day Adventists, "You need to study every word as for your life." It would seem there could be nothing more important, then, than that we should do so. Here is the paragraph:

"Read the second chapter of James. Practice the truth in your daily life, and you will know the work that the Lord has given you to do. Read also the fourth chapter, especially verses 5-12; and chapter 5, especially verses 13-20. These chapters are a dead letter to the larger number of those who claim to be Seventh-day Adventists. I am directed to point you to these scriptures, and to the seventh chapter of Matthew. You need to study every word as for your life."

If the Lord admonishes us that these scriptures "are a dead letter" to the majority of Seventh-day Adventists, it would seem that we all would do well, church elders, ministers, and people, to take our Bibles and not only study what these portions of God's word say, but see to it that these truths are made a part of our very lives. It will be by *doing* what God tells us to do in these texts that we shall "know the work that the Lord has given" us "to do."

James 2 deals with practical religion. It talks about having *faith*, and the genuine "faith of our Lord Jesus Christ," too. This chapter starts in (verse 1) by telling us to have this faith, but not with respect to persons. We are to receive and love and fellowship the poor the same as the rich, showing no partiality. To be partial to the rich, neglecting the poor, is to sin. Verse 9.

We use verse 11 in emphasizing how one who, while seeking to obey His commandments, tramples upon God's Sabbath, thus breaking one commandment, is guilty of all. All this is true. Also the one who is void of mercy,—that mercy which takes hold to help a destitute brother or sister or neighbor,—is guilty of breaking the commandments. If one is lacking in the *doing* of these deeds done by our Lord and Master, there can be no value attached to a profession of His faith. Of such faith, without corresponding works, the scripture asks, "What doth

it profit?" then concludes, "Even so faith, if it hath not works, is dead, being alone." Verses 14, 17.

God's moral law is a practical, everyday working document. It is not a dead code. It is a living royal law (verse 8), and must be put to a daily use. It is to be our looking-glass, in which we may see reflected the perfect image of Jesus.

"Read the second chapter of James. Practice the truth in your daily life, and you will know the work that the Lord has given you to do." "If we decide that in these last days we have no work assigned to us that is out of the common course of the nominal churches, we shall meet with great disappointment. . . . Unless the work is first done in their [Seventh-day Adventists'] own hearts, all the specific directions that might be given to point out their course of action, will be labor in vain."—"Testimonies to Ministers," p. 125.

This second chapter of James reveals the righteousness of Jesus, and how it is imputed by faith unto us:

"Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by [such faith] works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it [his obedient faith] was imputed unto him for righteousness: . . . see then how that by works a man is justified, and not by faith only." Verses 20-24.

It was not until Abraham, one hundred twenty years old, had made that three days' journey to Mt. Moriah, where God had told him to go, had built an altar, had made known to Isaac that he was to be offered as a sacrifice, had affectionately bidden him farewell, had bound him upon the wood of the altar, and had raised his hand to slay his son, that God proclaimed, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." It was right here that God again, swearing by Himself, renewed unto Abraham His covenant promise that through him [the Seed, Christ] should all the families of earth be blessed.

"Abraham's great act of faith stands like a pillar of light, illuminating the pathway of God's servants in all succeeding ages. . . . There are many who fail to understand the relation of faith and works. They say, 'Only believe in Christ, and you are safe. You have nothing to do with keeping the law.' But genuine faith will be manifest by obedience. Said Christ to the unbelieving Jews, 'If ye were Abraham's children, ye would do the works of Abraham.'"—"Patriarchs and Prophets," pp. 153, 154.

We Seventh-day Adventists must look "into the perfect law of liberty," and continue therein, squaring our lives by these holy precepts. This will work out in our lives the life of Christ which that law reveals.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." James 2: 14-17.

It is the not doing of the works of faith which reveals the lack of a genuine faith in Christ, that this scripture is talking about, and to which our attention is especially called. Jesus went about *doing good*. He ever ministered to those in need, and we are to follow in His steps. This is not saying that by doing of these works we earn merit, earn the gift of everlasting life. Not at all, for ever and always it is true that "by grace are ye saved through faith; and that [even this faith we exercise is a gift of God to us] not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2: 8, 9. All boasting is excluded, whether based on exercised faith or exercised works, for all the glory of it belongs to God only. But let no one conclude that the doing of good works, ministering to others in need, has no part in God's scheme for the salvation of souls, for the Scriptures make it plain that it has. And further, God expects this blending of

faith and works together in His plan for our lives—as manifested in the life of Christ among men.

“Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” Titus 2: 14. “Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.” 1 Peter 2: 12. “We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Eph. 2: 10. (See also Matt. 5: 16; Titus 3: 8; Heb. 10: 24; John 10: 32.)

T. E. B.

### Receiving and Dismissing Members

It is distasteful to me to see the Sabbath worship hour turned into a formal business meeting for the reception or dismissal of members; and I often ask myself, “Is this necessary?”

The purpose of making a motion and waiting for a second in a business meeting, as I understand it, is to avoid bringing anything before the deliberative assembly unless at least two persons desire to see the question discussed and acted upon.

In the matters above mentioned there is no such need. The usual order is for the church board first to consider these names. So they come to the church recommended by its constituted board. The matter of waiting for some one in the congregation to make a motion, and then the sometimes painful wait for a second, seems an unnecessary formality. No one ever thinks for one moment that there is any objection to bringing these necessary and recommended matters to a vote. It would be much less formal and more in keeping with divine worship, if the elder or pastor would say, after presenting the names:

“These requests for letters to join other churches, which your officers have recommended, were read before the church last Sabbath. No one has objected, and in harmony with our custom we will take action to-day. As many as favor granting letters to the persons whose names have been read, make it known by the uplifted hand. If any are opposed, let them show it by the same sign. The letters are granted.”

Likewise a similar statement could be made preceding the vote for receiving members into church fellowship, there having been no objection raised concerning any name during the week since the first reading of names.

M. E. KERN.

### Appointing the Nominating Committee

“In appointing the nominating committee, should all the officers holding office at the time be placed on the committee? or should a per cent of its members be from the members of the church?”

It is not considered wise or necessary that any considerable per cent of a nominating committee be chosen from the staff of officers serving in the church. Preferably the larger per cent should be chosen from those in the church not serving as officers. Should some, possibly the greater number, of the present officers be favorably considered by the nominating committee for reappointment, it would prove less embarrassing for such that they should not be on the committee. Further, this plan avoids what in some instances becomes a serious charge, that holding officers seem to manipulate affairs so as to reappoint themselves. This should never be the case, for there is no place in the work of God for the bringing in of worldly political methods in the conduct of Christ's work upon earth. In the choosing of a nominating committee, representative persons familiar with the different departments of church work, such as the Missionary Volunteer, Sabbath school, and home missionary, should be chosen as members of the committee, thus giving careful consideration to the selection of those for officers who shall serve all the interests of the church.

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.” Phil. 2: 3. “Ye know that the princes of the Gentiles exercise dominion over them, and they that are [counted] great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister [one to helpfully minister unto others]; and whosoever will be chief among you, let him be your servant.” Matt. 20: 25-27.

These are the principles given us by the Great Shepherd, not only to govern us in the selection of officers, but to guide them, as well, in their service for the church.

T. E. B.

## Home Missionary Department

### “Ministry of Literature”

#### Suggestive Program for Home Missionary Service

(Sabbath, May 4)

OPENING SONG: “Urge Them to Come,” No. 531 in “Christ in Song.”

PRAYER.

ANNOUNCEMENTS.

FIRST SABBATH OFFERING FOR CHURCH MISSIONARY WORK.

CHURCH MISSIONARY SECRETARY'S REPORT.

SONG: “Heir of the Kingdom,” No. 679 in “Christ in Song.”

BIBLE STUDY.

ADDRESS: “The Literature Ministry.”

READING: “A Mission for Every Believer.”

TALK: “Finishing the Work.”

PRESENTATION OF LOCAL PLANS FOR LITERATURE WORK.

CLOSING SONG: “Entire Consecration,” No. 316 in “Christ in Song.”

BENEDICTION.

#### Notes for Leaders

This first Sabbath Missionary Service is one of the most important of the whole year, and the missionary committee should give careful consideration to the program and the work which will follow. The distribution of our message-filled literature is a vital factor in bringing the knowledge of this blessed truth to the world; and as we near the end, this agency will be used mightily of God to call His children out of Babylon. The loud cry is to be given through this medium and through the living teacher. Every church should have a well-defined plan for distributing literature in its mission territory. From house to house, through the mails, single copy sales, tract racks, and by other means, the literature is to be sown broadcast. Has your church a definite program to carry the message in printed form to every home in its district? If not, the missionary committee should lay definite plans to this end. The month of June is a most opportune time to start a systematic distribution of the Family Bible Teacher, *Present Truth*, or tracts, as the summer months lie ahead, and the campaign can be nicely finished before Harvest Ingathering time. The following is a suggestive list of the various lines of literature ministry which may be carried on in your church:

Systematic distribution of *Present Truth* or the Family Bible Teacher.

King's Pocket League.

Home Bible Study League (systematic correspondence).

Magazines and periodical work.

Lending books and magazines.

Tract racks.

Literature work for foreigners.

Finally, remember that your conference Home Missionary secretary stands ready to assist you in working out your missionary plans. Seek his counsel and help. Your Book and Bible House may also have some interesting offers along literature lines. But start something! Don't let your church drag along without a definite program of missionary activity. We must be wide awake, for opportunities are coming to us now which may not come our way again. “Let the gospel message ring through our churches, summoning them to universal action” is the admonition from the servant of God. Our literature work wins souls, and if we faithfully sow the seed and carefully follow up its interests, a rich reward awaits.

HOME MISSIONARY DEPARTMENT.

### Bible and “Testimony” Study

1. At the time of His ascension, what responsibility did the Saviour place upon His people? Matt. 28: 19, 20.

2. Is it the Lord's plan for every individual to have a part in the carrying out of this commission? Mark 13: 34.

3. How did the members of the early church relate themselves to this program? Acts 8: 1, 4; 11: 9-20. You will note that a great laymen's missionary movement developed shortly after Pentecost.

4. What is one of the most effective means of missionary labor?

“One of the most effective ways in which light can be communicated is by *private, personal effort*.”—“*Testimonies*,” Vol. VI, p. 428.

5. What outstanding example among many do we have of personal ministry in the experience of our Saviour? John 3: 1-21; 4: 6-42.

NOTE.—Nicodemus later united with the early church. The

woman of Samaria immediately became a missionary in her own city.

6. What man prominent among the disciples and in the early church was the fruitage of personal labor? John 1: 40-42. Note verses 43-46 relative to the call of Nathanael.

7. What noted personage of Ethiopia was won to the gospel through personal contact? Acts 8: 26-39.

8. What line of service provides an avenue through which every one may have a part in soul service?

"Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part."—*Review and Herald, June 10, 1880.*

9. What promised aid is given those who engage in personal work?

"By personal labor reach those around you. . . . Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy."—*"Testimonies," Vol. IX, p. 41.*

10. What conclusion must I draw from these texts and quotations?

*Answer.*—That the Lord would have me earnestly engage in personal work for the salvation of my fellow men.

C. A. SCRIVEN,

*H. M. Sec. Atlantic Union Conference.*

### Literature Ministry

J. W. MACE

To a world, in one generation, a gospel message must be given, by a small people of 275,000, to a world of 1,900,000,000 people, with a changing population, for one dies every time the clock ticks,—109,000 every day, 40 million every year,—and every year there come upon the stage of action 60,000,000 young people who take up the world's task afresh, and to whom the message must be given anew. They are scattered in every corner of this great world, but we must find them, for it is not only a national but an individual message. So when the message comes to each one of us individually, we are to be willing to go wherever God may direct, for "go ye" means every one of us, and "into all the world" means anywhere we may be called to work for Him.

This is an impossible task when we look at it from the human standpoint, for our resources are far from being adequate to the enormity of the undertaking. No advertising plans have ever been laid that would accomplish the results for which this denomination works. Our proposition is wonderful, but it seems well-nigh impossible. However, God has said He will give us the "all power," and for this reason He says, "Go ye," and with every plan that is divinely laid there is always power to carry it out successfully.

Early in the proclaiming of this message, instruction came from the servant of God that very largely through the printed page this truth was to be given to the world; that it was to be like streams of light going around the world. Later on, as the work progressed, came this word, "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory." Again it is stated, "The publications sent forth from our publishing houses are to prepare a people to meet God. Throughout the world they are to do the same work that was done by John the Baptist for the Jewish nation." The message of John the Baptist was, "Repent ye: for the kingdom of heaven is at hand." So the literature will carry a message, a call to repentance, because the coming of Christ the second time is near at hand.

Our literature is going into all the world in 132 languages, from more than fifty publishing centers; it is being scattered in the form of tracts, magazines, and books, like the leaves of autumn; by colporteurs,—an army of 2,500 or more,—who are carrying it directly to the homes of the people, along the city streets or along the country roads into the dark corners of the earth, "the holes of the rocks," as Isaiah calls out-of-the-way places. These colporteurs are of many a race and nation; they

are "the John the Baptists who prepare in the desert a highway for the missionary." They are sacrificing home and friends and comforts in order that the call of God may be extended. When some one remarked to Brother Lopez, our veteran island worker, who had left his wife and large family of children for nine months to carry the message to Venezuela, that it was a hard thing for him to do this, he said, "I love my family as well as any one else loves his family, but I love this message more; and if I do not do this necessary work, who will do it?"

Then we have a great auxiliary army of literature distributors in our churches, who distribute our tracts and sell our magazines and small Crisis books everywhere. And regarding all this vast flood of literature, which is compared in Ezekiel 47 to a mighty river, it seems to the writer that as Christ said not one sparrow should fall to the ground without our Father, so not a leaf of the printed present truth will fall to the ground without His notice.

A brother told me how his attention was first called to the truth for this time. He was waiting for a train in the north country in the winter. It was a very cold day, and the icy wind was blowing, so he took refuge behind the little shelter erected for passengers. As he stood there watching the wind blow the snow in icy gusts, he noticed that every gust fluttered a paper caught in the barbed-wire fence, and his curiosity was aroused, so that he finally braved the tempest and picked up the fluttering paper, which was a copy of *Present Truth*. He carefully folded it and placed it in his pocket to read later and preserve. Afterward more light came to him, and he accepted it. One of our veteran colporteurs, before he knew of this truth, had a dream one night in which he saw three angels flying over his house, and they carried a little paper that attracted his attention. One week after this a copy of *Present Truth* was sent to him, and he recognized the resemblance between this and the little paper he had seen in his dream. He was interested, and went regularly to his post-office box to get the paper, the reading of which led him into the message.

It was only another case of salvaged literature when Captain Jones, who sailed his ship from New York to England, came out on his deck one morning and picked up some pages of one of our tracts. The last page contained the address of the publishers, and he sent for more literature. The next we heard about him was that he was selling this literature on the streets of Southern cities. Later God called him far away to the New Hebrides, the Solomon Islands, and New Guinea, where he has brought thousands from the darkness of cannibalism to the light of the gospel.

A drunken man was reeling along the street of a Korean city one night, and some one handed him a tract on the third angel's message. He put it into his pocket, and when he came to the gate of the city, climbed to its top, about sixty feet, and sat down. He pulled this tract out of his pocket, and leaning over the top of the gate, threw the tract down, and it landed in the mud at the bottom. When he was sober, he went down, picked up the tract, and carefully wiping it, took it home and read it. Ultimately he accepted this message.

We have been sowing the seed for many years, and now we have come to the time of reaping. More than \$70,000,000 worth of literature has been distributed during these years. In many homes this literature still lies unread, but this time is coming very soon when it will be read, and the message contained therein will be a witness to the people, who will accept or reject it. But in many homes this literature is greatly prized. In the Northland a man secured a copy of "Bible Readings for the Home Circle," and decided to keep the Sabbath. There being no Adventist church in his locality, he and his wife went to the Baptist church the first Sunday night to meeting. While they were gone, his house and all the contents were burned. The letter that came to the publishers was not to bemoan the fact that he had met with such a heavy loss, but to say that the copy of "Bible Readings" had been burned with the rest, and to ask that if possible he be sent a damaged copy, as he was not able to pay much because of his heavy loss.

A lady said the other day, "I would rather lose any article of my furniture than this good book that has been such a help to me." A German farmer borrowed a German "Bible

Readings" from his neighbor, and kept it for months. When the man asked for its return, the farmer said, "I will not return it," and there was considerable controversy regarding it. Finally the farmer said, "Wait a moment," and he went in and wrote a check for \$100. When he came out he said to his neighbor, "Take your choice," but the neighbor said, "I want my book." He was finally persuaded to take the check instead. In the South some years ago a man said to a colporteur, "It would take a bale of cotton to purchase that book." The colporteur replied, "It is worth a bale of cotton," and the man took it. In Wisconsin another farmer said, "It will take a gallon of cream to purchase that book." The colporteur said, "It is worth a gallon of cream," and the man took it. In far-away Western Canada a Danish woman brought to the colporteur as first payment a family heirloom, a gold pin, that she had treasured for years, having brought it from Denmark, but she wanted the book more than that, believing that it had a real message for her.

And the spirit that is in the literature and in the heart of the worker, manifests itself in fruitage. A colporteur canvassing in a Western State in January of this year, came to a home where he received an invitation to enter. As he proceeded to show his book, the lady asked, "What denomination publishes that book?" He answered, "Seventh-day Adventists." She said, "I am so glad. I have been waiting for years to get in touch with Seventh-day Adventists. My grandmother was the only one I ever saw, and when she died, I gave up the faith. I want my four children brought up Seventh-day Adventists." As she placed her order for the book, tears of joy rolled down her face, because she had found the people of her choice.

As one of our colporteurs came to a home to deliver "Our Day in the Light of Prophecy," the woman said, "I will not take the book, and you cannot compel me to do so." The colporteur had no intention of forcing her to take it, but talked a little while, hoping that she might decide to take it, which she did. As they were talking, her husband came home, evidently a carpenter, and the colporteur said, "When we get to the new earth, we will not build houses for other people, but we will build houses and inhabit them, and plant vineyards and eat the fruit thereof." The man said, "Is that in the Bible? I never heard of it." So the colporteur showed him the passages, and talked to him about the message for to-day. Coming back the following day to bring this interested man some tracts, the colporteur said, "When you have read the message in the book 'Our Day,' and have accepted it, won't you give me your old snuffbox?" (He had seen this in the man's pocket the day before.) The man replied, "Bless you, my brother, I threw that old snuffbox away before you were out of sight yesterday." Now that man and his family are Seventh-day Adventists, and members of our church.

The field is truly white to harvest, and the laborers are few. Let us not only pray for laborers, but be willing to go ourselves wherever He may call. "The call of the hour is answered by the coming of the man." "To every man his work," applies to you and to me. Let nothing hinder us from doing what we ought to do in view of the soon coming of our Saviour.

### A Mission for Every Believer

All cannot be ministers or missionaries and give all their time to direct Christian work, but there is one form of Christian service that every one may undertake, and that is literature distribution. "Out of the abundance of the heart the mouth speaketh" (Matt. 12: 34), but how far will the speaking reach? How thankful ought we to be for the printed page, which not only carries the message to quarters which the voice often fails to reach, but also preserves the impressions of truth when the sound of the human voice speaking it has died away. True, leaden type will never take the place of the human voice, but we ought to be thankful for the blessed aid it renders to the human voice.

Literature can go everywhere. It can go many places you cannot go. It knows no fear, never tires, can be multiplied without end by the press, can travel at little expense, needs no public room to tell its story. It can tell it in the kitchen,

parlor, shop, factory, store, or railway car. It takes no note of scoffs, jeers, or taunts. No one can betray it into hasty expressions. It never quarrels, never loses its temper, never answers back. It sticks to its story, and can tell it over and over again. The noiseless literatures can go into homes where men and women sit in darkness and in the shadow of death. To many it is their only chance to hear and to live. Tracts, books, papers,—silent messengers,—work while we sleep, and will continue their ministry after we have been laid to rest.

A minister gave a Negro a tract. He asked him what he thought of it. "Oh, massa, it do my soul good. I never knew before why dey call 'em tracks, but when I read dat little book, it track me dis way and it track me dat way; when I go out in de barn, it track me dare, and when I come back in de house, it track me dare; it track me everywhere I go. Den I know why dey call 'em tracks."

What a thrilling history might be written concerning the work of literature! Richard Sibbs wrote a little tract entitled, "The Bruised Reed." A tin peddler gave it to a boy named Richard Baxter; through reading it he was brought to Christ. He wrote "A Call to the Unconverted." Among the thousands saved through it was Philip Doddridge, who wrote "The Rise and Progress of Religion in the Soul." It fell into the hands of William Wilberforce, the great emancipator of the slaves in the British colonies, and led him to Christ. Wilberforce wrote "A Practical View of Christianity," which fired the heart of Legh Richmond. He wrote "The Dairyman's Daughter." Before 1849, as many as 4,000,000 copies were circulated, and it has testified for Christ in more than fifty different languages. Look at this! Not a flaw in the chain! Richard Sibbs, Richard Baxter, Philip Doddridge, William Wilberforce, Legh Richmond.

A man stepped into a street car in New York, and before taking his seat, gave to each passenger a little card bearing the words, "Look to Jesus when tempted, when troubled, when dying." One of the passengers carefully read the card and put it in his pocket. As he left the car he said to the giver, "Sir, when you gave me this card, I was on my way to the ferry, intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live, but this card has persuaded me to begin life anew. Good day, and God bless you."

Many years ago, a lady gave some leaflets to two actors. One of the actors was led by these to attend church, and was converted. It was Dr. George Lorimer, pastor of Tremont Temple, Boston. Through his influence, Russell H. Conwell was led into the ministry. Thus the great Baptist Temple in Philadelphia, together with the work of the Tremont Temple, and the personal influence of these two notable speakers, is really traceable in its origin to one little leaflet in the hands of a woman. Rev. J. Hudson Taylor, founder of the China Inland Mission, was led to Christ by a tract. Thousands have been won to Christ by the printed page. Many of the best Christian workers are using it continually and seeing results. Many use it who will never see the results on earth, but will in the better world. Whether we see results or not, it is our blessed privilege to know and rejoice in the fact that if we sow good seed, the harvest will certainly be for His glory. "Know now that there shall fall unto the earth nothing of the word of the Lord." 2 Kings 10: 10. "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11: 1. Literature distribution enables you to "sow beside all waters" and to be "instant in season, out of season." Remember, too, that when you put a tract, gospel paper, or gospel book in the hands of a sinner, and it is the means of his salvation, it starts a circle for our Lord that will continue to widen until He comes. Remember, too, that God multiplies the seed that is thus sown. What encouragement this is, and what an incentive to "sow beside all waters," knowing that He will give the increase!

### How the Printed Page Can Be Used

It is useful to open a conversation on religious matters; it is just the thing to follow up such a talk. Often there are difficulties in the way of speaking to people about eternal realities. A gospel tract given in person or through the mails, may do the work. It can reach the king's palace; it will enter the home of the poor, and stay for weeks, months, and years,

and turn up again in time and deliver its true and faithful message just the same as it could the day it left this kind and thoughtful hand that passed it on. If you have not the courage to give it out, you can lay it around where it will be picked up and read, at the store, post office, depot, in the car seats. You can slip it into the magazines left you by the train boy, hand it out of the car window at each station. A ticket agent who gave away a tract with every ticket sold said that over twenty persons wrote him saying that the leaflets which he gave them had been blessed to their conversion.

Multitudes upon multitudes can testify that the printed page was the means of their conversion, or their restoration from paths of sin and vice to that of peace and righteousness, or that they have been cheered, comforted, stimulated in their lives by it, receiving light and truth, making homes happier, and the Bible a new book to them. *What a grand work!* The distribution of literature, a work in which young and old, rich and poor, educated and illiterate, can help. Any one can easily multiply his influence twentyfold by a wise use of printer's ink.

Have you won a soul for Christ? Do you wish to meet your blessed Lord with no fruit to bring from your earthly life? Has He not set before you an open door of service? Will you enter in?

Beloved, think of the tens of thousands of sermons, the silent messengers which speak for Him many times, in many places, and to many hearts, which you may have fellowship in sending forth. This is a definite work for Christ, and the blessing that will come to your own soul and the many others into whose hands you may place literature, should be a strong inducement for you to take up the work.

May our God mightily stir up His own everywhere to do what they can. The time is short and the days are evil. Satan's hosts are exceedingly busy in filling the land with that which leads souls down to perdition.

As a soldier of Jesus Christ, why not lay in a store of ammunition and press into the battle, and accompany each page of literature with a prayer for God's blessing on it, and remember if you trust the Holy Spirit, He will guide and help you in this blessed work. Let us hasten our absent Lord's return by every possible way, "till He come."—*Selected.*

### Finishing the Work

D. W. REAVIS

MANY years ago there came to this denomination the following testimonies:

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Gospel Workers*, pp. 351, 352.

"The very simplest modes of work should be devised and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward."—*Testimonies*, Vol. VI, p. 433.

In response to this instruction, *Present Truth*, with its simple modes of work, began to be issued in 1914. It was especially designed to provide the laity with a full, complete, topical, connected presentation of the full message in attractive, economical, and effective printed form, in order that they might rally to the work, and unite their efforts with those of ministers and church officers by doing regular, systematic message teaching through the simple act of circulating this specially prepared literature.

One of the most encouraging evidences that the work of God in this earth is being speedily finished, is the general rallying of our churches in the systematic, successful teaching of the message with the special literature and simple plans especially prepared for them. This work is rapidly expanding, and more and more of our people are engaging in it with marked success.

#### The Simple, Effective Way of Doing This Work

In order to reveal the simplicity and effectiveness of this method of ministry work by our members, we quote the following letter, selected from hundreds of others just as good:

## Message Teaching

### AT THE DOOR



"Please send the following issues of *Present Truth* to Mrs. —, and send *Present Truth* to her address the coming year. This lady has fully accepted the truth through my home-to-home work begun last October, and she has become a faithful literature worker herself. She has never heard a Seventh-day Adventist sermon nor attended any of our meetings, yet she is thoroughly converted to every phase of the message. She is faithfully paying tithe and making generous offerings; and in the absence of any local church, she will join the conference church to which I belong. We hope to raise up a church of our own soon, as we have a good, growing interest, and the prospects are very favorable for many new members just as thoroughly converted to the message as we are.

"We are doing regular, systematic work from home to home. I am naturally very timid, and keenly feel my weakness. I work on in the strength of Jesus, to whom I commit myself every day before I start out. I humbly work, trusting in His promise to lead me as He did Philip. I am jealous of our literature, and want to be sure that every paper goes into the hands of one who will read it. So I go to the homes of the people, and simply, easily introduce my work by informing them that I am distributing free literature on their street for a short period of time, and have called to see if they would accept and read it. I then show the paper, and in a few words explain the importance of its contents. I tell them that my object in this work is to get these important Bible facts before a busy world in a condensed and simplified, connected form.

"Usually the people I meet in this way accept the paper, and promise to read it and all the others I will bring them. Then I leave that copy with them, and tell them I will bring another on an important subject the following week. So the next week they are expecting me when I again rap at their door. As I hand them another copy, I ask if they have read the one I left before. Most of them have, but some say they have been so busy they could not find time, but assure me they will as soon as possible. I do not spend much time with them — just enough to give a word of explanation about the new number and to reveal my personal interest in them.

"After I have made a few calls in this way, they demonstrate a confidence in me that is really gratifying. They seem to be ready to listen to me, for they ask many questions about what they have read. In time these weekly calls ripen into general interest and friendliness. Many insist upon my staying longer with them. Some invite me to spend an afternoon with them in the study of the Bible and the things taught in *Present Truth*. In this way my work is constantly enlarging. My friends made through this inspiring work are multiplying. My courage is becoming stronger as I see that the power of the message as taught in *Present Truth* and delivered by a frail instrument, is being marvelously demonstrated in this place, and I fervently thank God for the spiritual refreshing this literature ministry brings to me."

If people do not take knowledge of us that we have been with Jesus, we cannot give it.

## The Church Missionary Service

(Fifteen-Minute Missionary Meeting)

Sabbath, May 4

MISSIONARY TOPIC: "Big Week."

TEXT: 1 Corinthians 15: 58.

SUGGESTIONS: May 4 is the last Sabbath of the Big Week campaign, and a special effort should be made to check up on the results of the campaign. Encourage those who have not done so, to dispose of their literature, turning in the proceeds to the Missions Extension Fund. Also urge each band to raise its goal of \$2 per member. It might be well to mention that the special Big Week offering is to be taken up during the church service, and that all offerings for the Big Week — day's salary, dedicated wages, pledges, and profits from literature sales — be turned in at that time and marked Big Week or Missions Extension Fund. At this time mention should also be made of the value of follow-up work after such a campaign as Big Week, when hundreds of homes are visited. It might be well to encourage the church members to hand in the names and addresses of interested people which may be followed up by correspondence, Bible readings, etc. The report for this week should be a good one. Encourage all to mark down the number of books, magazines, and tracts distributed. "Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part."—*Review and Herald*, June 10, 1880.

Sabbath, May 11

MISSIONARY TOPIC: "Big Week."

TEXT: Romans 9: 28.

SUGGESTIONS: Once more the missionary topic is the Big Week, but surely such a worthy topic demands the time of three Church Missionary Services. This campaign is in a definite way hastening the coming of Jesus by assisting in the erection of publishing houses, schools, and dispensaries around the world for the spread of the gospel. In nine years it has furnished \$1,297,372.40 for this threefold work, assisting in all 152 projects — building or assisting to build and equip 61 publishing houses and depositories, 40 schools, and 51 hospitals and dispensaries. What an enviable record!

As this will mark the last reference to the Big Week during 1929, further emphasis should be made regarding the sale of Big Week literature. By this time all literature should be sold and the money turned over to the proper persons. Be sure that the missionary secretary has received payment for the books ordered by the church members, so her account with the Book and Bible House will be paid up. It should not be forgotten that the month of May is Literature Month, and each band should be encouraged to cover a section of the city, town, or country systematically with literature. Perhaps some time will be necessary at this service to launch this program. In that case the Big Week topic should be quickly dispensed with and the other taken up.

Sabbath, May 18

MISSIONARY TOPIC: "Soul-winning Experiences."

TEXT: 2 Corinthians 4: 4.

SUGGESTIONS: It is Satan's studied plan to close the lips of witnessing disciples. He knows he is overcome "by the blood of the Lamb, and by the word of their testimony," so encourage the church members to tell their Big Week experiences. Emphasize the soul-winning side of the campaign. An interesting feature of this program might be a short report from each band leader, if time permits. "Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting."—*Testimonies*, Vol. I, p. 260. Not all can relate their experiences in the short time allotted, but quite a number can do so if they touch only the "high points." Following right after the campaign, this meeting should prove an inspiration to further missionary endeavor on the part of every church member.

Sabbath, May 25

MISSIONARY TOPIC: "Review Forward Movement."

TEXT: Ephesians 6: 11-20.

SUGGESTIONS: It is planned that in all our churches the *Review and Herald* be given special attention at this time. Every Seventh-day Adventist family should be a subscriber to the *Review*. It is our oldest minister. As a minister it not only visits 30,000 homes, but is capable of visiting many more. It brings to us messages of reproof, comfort, and encouragement. It brings to us reports of councils, mission fields, progress of the work, etc. It is a student of prophecy, and keeps us abreast of the times. It keeps us up to date. It informs us of any subtle doctrines which would deceive the very elect. In short, the *Review* keeps us in the truth.

At the last Fall Council it was voted that an earnest effort be made to place our church paper in the home of every believer. Call attention to the fact that beginning with January 31, the *Review* has had 32 pages instead of 24, and the price has been reduced 25 cents, making it now \$2.50. It may be necessary to appoint a special committee to visit every believer who does not take the *Review*, in an effort to secure his subscription. Our young people are also willing to co-operate in this matter, and should be enlisted in this good work. This matter is so vital that the servant of the Lord has said if a family is too poor to afford it, the church should provide a year's subscription. Place this burden on the shoulders of your band leaders. For the asking, your conferences will send you a list of all *Review* subscribers in your church.

### The Fifteen-Minute Missionary Meeting Worked in Chicago

In the absence of Pastor L. B. Schick, it was my good fortune to fill the pulpit in the North Shore church, Sabbath, January 12.

On entering the building, I was interested in visiting the different departments of the Sabbath school, and to note the deep interest on the part of the different classes. As I went into the primary room, naturally the children looked up and smiled, but immediately settled back to their work. Evidently the teachers were quite able to interest them above the novelty of seeing a stranger. In the senior department the same spirit of interest and intensity was manifested.

As we neared the close of the time allotted for the Sabbath school, I wondered if they would be able to close in the hour and fifteen minutes given them. A missionary reading, giving the history of our great chart, was presented by one of the young ladies, and Miss Florence Lawrance, the superintendent, gave a very earnest word of counsel and encouragement to reach their missions goal—the highest ever set by their church for any quarter. At exactly thirteen minutes after the hour, the last hymn was announced, and by singing "the first and last stanzas only," the Sabbath school closed on time.

Immediately at the close of the Sabbath school, Brother E. C. Townsend, one of the local elders, took charge of the much-discussed but very popular fifteen-minute missionary report. Many things were brought to the attention of the church. There was perfect order, and every one was busy. I watched carefully to see how much time would be needed in making announcements and looking after the details of our home missionary work, among both the seniors and Missionary Volunteers, and was much pleased to note the correlation of these departments. In exactly eight minutes everything was done, ready for the preaching service. I mention this specifically, as it shows what organization can do in a large church, and how much work can be done in a short time.

It was a great pleasure to study the Bible with the believers in the hour following the Sabbath school. Surely the Lord does come near to His people and refreshes us again and again by new revelations of His word. The old scriptures that we memorized in youth, shine with a new luster each time we humble our hearts before God and ask Him to give us spiritual strength and encouragement. It is the same old table, and the bill of fare is much the same, as we cling close to the Bible, but the Lord knows how to savor the spiritual food, and make it palatable and easy of assimilation.

J. W. CHRISTIAN.

# Junior Missionary Volunteer Meetings

## Suggestions to Junior Superintendent

**Summer Leadership.**—Some one has said that a successful leader always trains a successor to take his place. In just a few weeks the church schools will close, and during these long summer days and weeks the boys and girls will need help and supervision more than at any other period of the year. What have you done to make such direction and leadership possible? Perhaps you will remain where you are for the summer and will be able to foster the work yourself. This is the ideal arrangement, but in case you are a teacher and will be leaving the school when the summer vacation arrives, some one else should be prepared to lead successfully the Junior Society in your absence.

The General Conference plan is for every church to elect a man and a woman to serve as assistant superintendents during the school year. They are to aid in the progressive class instruction, and should also keep in touch with the devotional meetings of the society. By so doing they will be familiar with all the activities of the society, and can lead out successfully during the summer months. If your church has not yet chosen such officers, will you not urge that it do so at once? When the appointments have been made, you can do much, even at this late date, to acquaint those chosen with their responsibilities for the summer.

C. L. B.



"My son, if sinners entice thee, consent thou not;" "Ask, and it shall be given you;" "I have loved thee with an everlasting love."

Do we treat the Bible as a father's letter ought to be treated? When the postman brings us a letter from father or from mother, we do not lay it aside till a more convenient time, and perhaps forget to read it at all for a day or two, while we go on with the story we are reading, the work we are doing, or the game we are playing. No; we forget everything else for the time being and give our whole thought and interest to that letter. We laugh over it, maybe cry a bit over it; and if some one is near, we often want to read some parts of it to that one so that he, too, may enjoy it with us. And if there is some bit of especially good news in it,—if father or brother is planning to visit us, or is coming to take us home,—why, we are eager to tell the news to every one we know, and we do not tire of telling it over and over again.

And then we are eager to write back to that dear one, to thank him for the pleasure he gave us, and to tell him of our experiences and the things that interest us; and we look forward to the time when we can have another letter from him. Do we thank our heavenly Father for the wonderful letter He has written us, for His promises of help and comfort, for His assurances of love and care, and for the good news that soon He will send our Elder Brother to take us home to live always with Him? Are we eager and glad to tell the "good news" to our friends and associates? For in our heavenly Father's home there is room for all our friends, and He wants us to tell them this, and that He is waiting and anxious to have them come home with us, and will be their Father, too.

Let us think of the Bible in this way, as a love letter from our dear Father, and let us give it our first and best thought and interest. He will not disappoint us, either, for the oftener we read His letter, the more beautiful and precious it will become to us. Let us play square with God, and He will meet us more than half way.

### Talk: "I Rejoice at Thy Word"

Don't you wish you could?

Could what?

Enjoy your Bible.

Yes, we wish we could; but it's so dry and uninteresting.

Oh, is it? Why, I've heard some say it was the most interesting book they ever read, and that they really enjoy reading it more than any other book. "Probably some saintly old man or woman who is getting ready to die!" I hear some one whisper. Not all of them! Let me tell you how one learned really to enjoy it—and how you can!

First, treat it fairly, as you treat any other book. If some one gives or lends you an interesting book to read, you don't read a paragraph or two here, a page there, a chapter in another place. No; you start in at the first word and read straight through, in order not to miss any of it. And you get so inter-

## Sixty-six Books

(Program for Week Ending May 4)

BY T. ROSE CURTIS

Song: "Give Me the Bible."

Prayer.

Exercise: "The Holy Bible." (By nine of the smaller Juniors.)

Duet: "What Says the Bible?" (No. 196 in "The Gospel in Song.")

Secretary's Report.

Talk: "On the Square With God."

Song: "Wonderful Words of Life."

Talk: "I Rejoice at Thy Word."

The Books of the Bible. By Two Juniors. (Let one give the books of the Old Testament, the other those of the New. Speak each name distinctly.)

Missionary Reports and Offering.

Closing Song: "An Open Bible for the World." (No. 482 in "Christ in Song.")

Repeat in Concert Psalm 119: 105.

### Note to Junior Superintendent

This week we are to emphasize two requirements for Companion membership,—the books of the Bible in order, and the Bible Year. Help the boys and girls to realize that it is more important to know the order of the books, so that they may turn readily to a given text, than that they merely be able to repeat them glibly. And on the Bible Year, encourage those who have fallen behind, or who have not begun, to "redeem the time," as two Junior boys did; going ahead with the current reading, and making up back reading as rapidly as possible. Cheer them on to take as their slogan, "We are going through!"

The cartoon given here may be reproduced on the blackboard. Or if you have a world globe, ask children to bring dolls dressed in the costumes of different continents, and by means of a fine wire encircle the globe with these dolls and a small book to represent the Bible. Illustrate how others have striven to preserve this wonderful Book of books, by telling the story of Thomas Hitton in the article, "Selling Gospel Literature in the Sixteenth Century," April GAZETTE, p. 14.

### Talk: "On the Square With God"

MANY of us receive letters which we scarcely bother to open; we know beforehand that they will not interest us. Others we can hardly wait to open, and we read them eagerly, and again and again. They are the letters from those who love us and whom we love,—parents, brothers, sisters, friends; they are love letters, and mean much to us.

The most wonderful and best of all love letters is the Bible. It is written to us, each of us, by our Father in heaven. Our letters from home or from friends remind us of happy times together in the past and of how lonely they are when we are away. They warn us against danger; they promise us help when and if we need it; they assure us of abiding love. So our heavenly Father, in His letter, says, "Remember the days;"

Are you up to date in your Bible Year?

ested that you dislike to stop when the time comes to do so.  
Well, the Bible is made up of sixty-six books,—some of them rather long, some very short, none as long as the average storybook. Just you try reading it book by book,—a book at a sitting. Find out all you can about its author, its purpose, its history, its background, when it was written as related to other books in the Bible. And *think* about what you are reading, remembering that, unlike any other book in the world, it is always new, though so old, and it has a *message to you*.

Read your Bible *regularly*, every day, giving it the *best* time. Read it *prayerfully*, asking God to help you to understand it. Read it *sympathetically*, with real interest and desire to know and understand it for yourself. Read it *intelligently*, with a knowledge of the relation of its parts and characters; for example, do not confuse the Saul of the Old Testament with the Saul of the New. Read it *obediently*, remembering that Bible reading without Bible living is mocking God. "Be ye doers of the word, and not hearers only."

When you have finished reading a book, ask yourself these four questions about it. And take time to answer them.

What is the principal subject?

What is the leading lesson?

What is the best verse?

Who are the prominent persons?

And then you can!

Can what?

Can say truly, "I rejoice at Thy word."

### Exercise: "The Holy Bible"

(Provide each child with a large cut-out letter, which he will display as he repeats his verse.)

"Heaven and earth shall pass away: but My words shall not pass away." Luke 21: 33.

"O how love I Thy law! it is my meditation all the day." "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. 119: 97, 18.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3: 16.

"Yea, in the way of Thy judgments, O Lord, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee." Isa. 26: 8.

"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart." Ps. 119: 1, 2.

"In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, . . . full of grace and truth." John 1: 1, 14

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" 1 Peter 1: 23.

"Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40: 7, 8.

"Every word of God is pure: He is a shield unto them that put their trust in Him." Prov. 30: 5.

## Making Home Happy

(Program for Week Ending May 11)

BY GRACE EVANS-STEVENS

Song: "Love at Home." (No. 580 in "Christ in Song.")

Scripture Reading: Ex. 20: 12; Ps. 103: 13; Luke 2: 51.

Prayer.

Secretary's Report and Missionary Reports.

Superintendent's Talk: "Honor Thy Father and Thy Mother."

Recitation: "Mother's Day."

Talk: "What Mother and Father Do for Me." (This should come from the heart of a Junior. The expression of his own thoughts will be more valuable than the repetition of the thoughts of others.)

Special Instrumental Music.

Recitation: "Nobody Knows — but Mother."

Story: "The Little Bird That Tells." (In "Uncle Arthur's Bedtime Stories," Fourth Series, p. 67.)

Symposium by a Number of Juniors: "How I Can Show My Love for Father and Mother." (These should be sentences or one-minute testimonies. It may be best to ask them to submit in writing what they expect to give, in order that all may not say the same thing.)

Recitation: "Home."

Closing Song: "Home, Sweet Home." (No. 737 in "Christ in Song.")

Note to Junior Superintendent

Invite the parents to be present at this meeting. If possible, have carnations or some white flower to pin on all as they come in. As the boys and girls prepare the program, help them to understand what it means to truly honor father and mother. For further thoughts see the senior program on page 11.

## Talk: "Honor Thy Father and Thy Mother"

Our heavenly Father must have known that we might forget to honor our fathers and mothers, for He put this wonderful commandment right in the heart of His law. We should remember that whatever we do brings either honor or disgrace upon our parents. I believe that if we did remember this we would be more careful how we act.

Quite a number of years ago a young lady by the name of Anna Jarvis, who lived in Philadelphia, prepared a beautiful memorial service for her mother, who had died some years before. From this grew the idea of Mother's Day, which is celebrated the second Sunday in May. The purpose of the day is to remind us of our mothers and all the love and tenderness they have shown toward us. We may manifest our love and gratitude to them in many ways. The idea of a special day in memory of our fathers developed a little later, and now we have both a Mother's Day and a Father's Day. Let us not wait until these special days come, but let us show our fathers and mothers every day how much we love and appreciate them. (Repeat together Exodus 20: 12. Discuss the word "honor.")

### Mother's Day

I'm glad that once in every year  
We set aside a day  
To say, "I love you, mother dear,"  
In every way we may.

We love our mothers all the time,  
But oft forget to say  
How dear they are; and so I'm glad  
Of Mother's Day in May.

— Julia M. Martin.

### Nobody Knows — but Mother

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

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

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

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

Nobody knows of the anxious fears,  
Lest darling may not weather  
The storm of life in after years;  
Nobody knows — but mother.

Nobody kneels at the throne above  
To thank the heavenly Father  
For that sweetest gift — a mother's love;  
Nobody can — but mother.

### Home

HOME is not a place to stay,  
But where there's good cheer all the day.  
Home is not a boarding place,  
But where there's sunshine in each face.

Home is not where riches dwell,  
But where sweet Patience weaves her spell.  
Home is not where all is fair,  
But where love lightens every care.

Home is just a place to see  
How brave and splendid one can be.  
A place that makes all heroes bold,  
And heroines as fine as gold.

Home is where the bravest hearts  
Are daily acting noble parts;  
Where angels' feet have hourly trod —  
Yes, home is where there's most of God.

— Mary Hester Forbe.



## Birds of the Air

(Program for Week Ending May 18)

BY IRENE WALKER

Opening Song: "God Sees the Little Sparrow Fall." (No. 252 in "Christ in Song.")

Scripture Text: Matthew 6:26.

Prayer by Two Juniors.

Exercise: "Bible Birds."

Duet: "Once on a Mountain Side." (Two stanzas of No. 17 in "Sunshine Songs," by younger children.)

Talk: "Birds as Friends or Enemies." (Material for this talk will be found in "Bible Nature Series," No. 2, pp. 275-285. Make use of questions on pp. 279 and 285.)

Story: "Lady Betty the Quail." (See book, "Elo the Eagle," pp. 29-41.)

Recitation: "My Little Blue Friend."

Superintendent's Talk: "Lessons of Trust." (See note, also poem "Eventide.")

Blackboard Drill: "Birds Around Our Homes." (Let Juniors name birds they already know. Give a few minutes for descriptions and lessons to be learned from their habits.)

Notebook Memoranda: "What Should I Know About a Bird?"

Recitation: "With Father."

Close by Memorizing in Concert Matthew 10: 29-31.

## Notes to Junior Superintendent

Birds seem to be the happiest creatures on the earth, yet they have none of what we call the common comforts of life. Men who study dead birds can tell how they are made, how their bones are put together, and how many feathers are in their wings and tails. It is well to know these things, but to see how birds live is much more interesting. As we study them, we shall be surprised how much they act like people.

For lessons of trust, see "Education," pages 117-119. Tell the story of how the boy Jesus watched the common sparrows as they built their nests in Nazareth. And in later life as Jesus sought to draw lessons from things with which all His hearers would be familiar, He chose these plump little brown birds for one of His chief lessons of trust. Repeat together Matthew 10: 29-31.

It would be a fine thing to have this program in the open. But if it is not possible to have the meeting out of doors, be sure to plan a walk soon thereafter. As a rule, it is not best to go out in large groups to study birds. Any noise startles them, so a crowd does not see some of the more timid little songsters. The best time to observe birds is in the early morning. But if the Juniors are quiet, you will see many almost any hour of the day. Teach them how to wait quietly in a secluded spot for a frightened bird to reappear. Listen to the songs of the birds, and when you are out of the woods recall and imitate their notes. Examine nests, preferably deserted ones, in order not to frighten father and mother birds. Of course, no Junior Missionary Volunteer will be guilty of killing, or ruthlessly destroying the nest and eggs of, any harmless bird. If it is absolutely impossible to take children for a walk in the woods, visit the zoo, or at least have colored pictures where they can become familiar with our bird friends. As you go out to study you should have access to at least one good bird guide. A small pocket-size guide can be obtained from Doubleday, Doran & Co., Garden City, N. Y. When ordering be sure to state whether you wish the guide for birds east or west of the Rocky Mountains. For other bird books consult your public library.

## Exercise: "Bible Birds"

(Juniors should have Bibles and pencils and paper ready to begin all at the same time. Following are suggestive sentences to be placed on the blackboard for them to copy, filling in blank spaces with the proper word. Add other sentences on Bible birds. Use Bibles and give references only if absolutely necessary.)

1. Elijah was fed by——. 1 Kings 17: 6.
2. Noah sent a —— out from the ark. Gen. 8: 11.
3. The children of Israel were given —— to eat. Num. 11: 31.
4. —— talked about birds, when He preached the sermon on the mount. Matt. 6: 26.
5. Solomon must have watched an —— fly. Prov. 30: 19.

## My Little Blue Friend

Oh, I saw a bird, a dear little bird;  
Its coat was the brightest of blue.  
At first I stood still, very still, yes, indeed,  
And scarcely would breathe, for I knew  
That unless I was still the bird would not stay,  
And I never would know where it flew.

Then, little by little, I drew closer up,—  
So slowly it didn't see me.  
I could watch very plainly its shiny black eyes  
As it flitted about on the tree.  
And once it sang sweetly a dear little song  
Right where I plainly could see.

I stood there so thrilled and so thankful and glad  
To have had such a pleasant surprise,  
That I said, "God, I thank Thee for making the birds,"  
As I quickly shut tight my two eyes;  
And I wondered whatever we'd do if we had  
No birds and no bright butterflies.

— Author Unknown.

## "What Should I Know About a Bird?"

(Have these points listed where all can copy in their notebooks.)

1. Locality — tree, bush, ground.
2. Size — compare with robin or English sparrow.
3. Form — long, short, stocky, slender.
4. Bill — stout, hooked, long, short, slender.
5. Tail — length, shape at end.
6. Legs — long, weak, strong, short, scales.
7. Toes — webbed, how turned, length of hind claws.
8. Color — bright, dull.
9. Markings — on head, breast, wings, tail, back.
10. Manners — walk, hop, quiet, active, noisy, silent.
11. Habits — of eating.
12. Song — long, short, continuous, broken.
13. Flight — direct, undulating, fluttering, labored.
14. Nest — place, shape, materials, eggs.
15. Young — plumage, behavior, how cared for.

## Eventide

At cool of day with God I walk  
My garden's grateful shade;  
I hear His voice among the trees,  
And I am not afraid.

I see His presence in the night;  
And though my heart is awed,  
I do not quail before the sight  
Or nearness of my God.

He speaks to me in every wind,  
He smiles from every star;  
He is not deaf to me, nor blind,  
Nor absent, nor afar.

His hand, that shuts the flowers to sleep,  
Each in its dewy fold,  
Is strong my feeble life to keep,  
And competent to hold.

I cannot walk in darkness long,  
My light is by my side;  
I cannot stumble or go wrong  
While following such a guide.

He is my stay and my defense;  
How shall I fail or fall?  
My helper is Omnipotence!  
My ruler ruleth all!

The powers below and powers above  
Are subject to His care;  
I cannot wander from His love  
Who loves me everywhere.

Thus dowered, and guarded thus, with Him  
I walk this peaceful shade;  
I hear His voice among the trees,  
And I am not afraid.

— Caroline Atherton Mason.

## With Father

I took a walk with father  
Out in the woods to-day.  
He knows the names of all the trees  
And where the squirrels stay.  
He let me look into their house  
Inside of the big tree;  
We gathered nuts for them to keep,  
And they left some for me.  
My father knows what kinds of stones  
I made into a stack;  
And when the birds sing calls to him,  
He always whistles back.  
I'd rather walk with father  
And have him tell me things  
About the woods and what we see  
Than ride the horse with wings.

— Rose Waido.

## A Good Time Being Good

(Program for Week Ending May 25)

BY G. R. FATTIC

Opening Song: "Always Cheerful." (No. 284 in "Christ in Song.")  
Scripture Lessons: Eccl. 12: 1-7; Amos 4: 12; Eccl. 11: 8-10.  
Prayer. (Following Morning Watch suggestion, "That I may put out of my life anything that hinders God from answering my prayers. For a greater interest in missionary work at home.")

Do you have a Missionary Volunteer Self-denial Bank?

**Special Music.**  
**Secretary's Report of Last Meeting: Mission Offering.**  
**A Study on Amusements. From the Spirit of Prophecy.** (See also symposium, "Tests of Our Recreation," p. 15.)  
**Song: "Saviour, Like a Shepherd Lead Us."** (No. 729 in "Christ in Song.")  
**Leader's Talk: "Our Parties and Hikes."**  
**Story: "The Sleigh Ride" or "Plain Bernice."** (See the Junior Reading Course book, "Stories Worth Rereading.")  
**Recitation: "Be a Friend."** (See p. 14.)  
**The Superintendent Brings Good News.** (See notes.)  
**Discussion: "How Shall We Choose Our Games?"** (See notes.)  
**Close With Song and Prayer.**

#### Notes to Junior Superintendent

This program should help our Juniors to see that the best times they can possibly have will consist of wholesome fun or work. It should be the plan to have a party or a hike soon after this meeting. Announce the hour and place you will meet. If your Junior meetings are held on a week day, definite plans can be laid at once. If you meet on Sabbath, of course you will come together at some other time to make detailed arrangements for the gathering or hike. (Study carefully the "Social Life of the Junior," chapter IX in the Junior Manual.) If you are going for an outing, organize under unit leaders. (See Junior Manual, p. 22.)

The discussion, "How Shall We Choose Our Games?" may be conducted by an older Junior, though you, of course, will mold the final decisions as to the best kind of games. If possible, refer to "Social Plans," pp. 39-41. The unit leaders should meet with you for specific arrangements in regard to games, what to take, etc. Be sure that each Junior understands what he is to bring, the hour, the place, and what is expected of him if he is to bear definite responsibilities.

For further helps see the talks and leader's notes in the senior program, "Our Social Relations," p. 14.

#### A Study on Amusements, From the Spirit of Prophecy

1. WHAT questions should we apply to our recreation and amusements? C. T., 334, first four lines.
2. Does the Lord expect us as children to have some fun as we go along? C. T., 335, last par., first six lines.
3. What two tests should always be put upon amusements? C. T., 337, last par.
4. What kind of amusements are not safe, but dangerous? (Answered by above par.)
5. What other test may we put on recreation and amusements? C. T., 342, last par.
6. Where is the most dangerous resort for pleasure? C. T., 334, last par.
7. What is the only safe course for us to take in regard to theatergoing? C. T., 335, lines 3-6.
8. What kind of recreation is good for boys and girls? C. T., 335, lines 10-12.

#### Leader's Talk: "Our Parties and Hikes"

We are members of an organization that stands for religion and for the Seventh-day Adventist message. It is the purpose of this Junior Society to help us to grow into workers and leaders for the Master. We need to have strong, vigorous bodies and minds. We need both work and play. To-day we are going to study how to find different kinds of pleasure that are good and all right for Christians.

In any great work such as ours of giving the advent message to the whole world, an organization is necessary, and an organization must have a leader. Our parties and hikes can train us in both of these lines.

But no one can become a leader until he has learned to follow leadership. We boys and girls must learn to be respectful to our superintendent or whoever accompanies us in our good times. We must get a training in being a part of an organized plan of obeying our unit leaders. (If possible to have access to the book "Social Plans," the one giving this talk should study the section on chaperons, pp. 30-32.)

Besides being obedient, a Junior Missionary Volunteer is pledged to be kind and courteous. If a hike or party is to bring happiness to every one, then all should plan not to be rough or rude. To have the best time we must all be on friendly terms, no one taking unfair advantages in the games we play.

Then, too, there are times when some Junior can help another who for some good reason has not been able to do his share as quickly as the rest. We can be helpful by showing each other how to do new things. All will have a better time if every one joins in helping in every group activity, whether it be work or play.

## Senior Missionary Volunteer Meetings

### Suggestions to Missionary Volunteer Leaders

#### Varying the Opening of the Meeting

1. SING softly that beautiful hymn, "Tread softly, the Master is here." This will have a subduing, spiritual influence.
2. After all have bowed their heads in silent prayer, let the leader offer a short audible prayer.
3. All sing softly, without the organ, a verse of a prayer hymn, such as "Nearer, Still Nearer," "Closer to Thee," etc.
4. Stand and repeat reverently the Lord's prayer in concert.
5. Repeat Exodus 20: 8-11, then unite in singing, "Blessed are they that do His commandments." (Shortest and most pointed sermon delivered. Largest audience — estimated 6,000,000.)
6. As leaders take their places and bow their heads in a moment of silent prayer, let some one or two, appointed beforehand, sing softly, "There are angels hovering round," or "Jesus, come and bless us." N. H. FAULKNER.

#### Two-Minute Features

*Lessons from the leaves* will constitute our two-minute features each week of this month. The Juniors have a program on birds, and the Senior Missionary Volunteers have one on "Creation and the Creator," which will in themselves bring nature to the forefront this month. Each week ask a Missionary Volunteer to be prepared to show a different family leaf. For instance, of the oak family you may have several varieties in your community. Consult the Junior Reading Course book, "Trees Every Child Should Know." Let the following suggestive lessons be given to the ones conducting the four weekly drills, as illustrative of the lessons which they may bring out:

1. Each leaf works unselfishly for the benefit of the whole tree. The fiber from each runs down into the trunk of the tree. Though the leaves die each year, part of them remains for the constant upbuilding of the tree. Like the leaves, let us work for the common interests of humanity.
2. Leaves are content to work in the place where they are. The highest leaf does not feel above those on the lower limbs.
3. By absorbing carbonic acid gas, which is poison to animal life, and giving off oxygen, which is healthful, leaves purify the air around them. As Christians, do our lives have an atmosphere of purity surrounding them?
4. Almost all trees have green leaves during summer months. But when cold winter comes, only the evergreens retain their color. Can we maintain true Christian principles regardless of storms of strife and stress?

#### Home

It takes a heap of living,  
 To make four walls a home;  
 And it matters not  
 How much you've got,  
 Be it cottage or palaced dome;  
 The main thing here  
 Is love and cheer,  
 As life's dark maze we roam.

The fires upon love's altar  
 Must cheery be and bright;  
 And its ruddy glow  
 Cheers the heart, you know,  
 And floods the soul with light;  
 And its radiance fair,  
 Like a beacon star,  
 Illumines life's dark night.

So keep the home fires burning  
 Through morning, noon, and night,  
 And their light will shine  
 In your heart and mine,  
 To make the dark hours bright;  
 For the love-light fair  
 Reflected there  
 Will turn the dark to light.

C. A. RUSSELL.

Have you planned a social gathering for your Missionary Volunteers?

## The Home Beautiful

(Program for Week Ending May 4)

BY C. A. RUSSELL

Song Service. (Nos. 581, 568, 598, in "Christ in Song.")  
 Opening Song: "Love at Home." (No. 580.)  
 Two Texts: Ex. 20: 12; Eph. 6: 2, 3.  
 Prayer. (Especially for more love at home.)  
 A Two-Minute Missionary Experience and the Offering.  
 Repeat in Unison the Blackboard Thought.  
 Talk: "The Home Beautiful."  
 Recitation: "Home." (See p. 10.)  
 Talk: "Kindness."  
 Recitation: "Home." (By Mary Hester Force. See p. 8.)  
 Closing Song: "Home, Sweet Home." (No. 738.)  
 Missionary Volunteers Separate for Band Meetings. (See p. 15.)

### Blackboard Thought

"In all that pertains to the success of God's work, the very first victories are to be won in the home life."—*Testimonies*, Vol. VI, p. 354.

### Note to Leaders

It will not be difficult to connect this program with our character-building series for the year. (None was given in April, but there are two this month. See also program on p. 14.) The home is the very center of character formation, and in no other place is the true character more clearly revealed.

### Talk: "The Home Beautiful"

THE home beautiful—a beautiful home! Not all homes, or so-called homes, are beautiful. The home is what we make it—and God makes it.

The three most beautiful words in the language, we are told, are mother, home, heaven. Home—the haven of rest for the soul. Home—"a world of strife shut out; a world of love shut in." Home—"a man's kingdom, a woman's world, the child's paradise."

Associated with the word "home" are some of the sweetest words which we know,—sweet because of their association,—father, mother, brother, sister, husband, wife, son, daughter. S. D. Gordon, in his beautiful book, "Quiet Talks on Home Ideals," page 81, paints a picture of a true home.

"Home is the holy of holies of a man's life. There he withdraws from all the world, and shutting his door, is alone with those who are his own. It is the reservoir of his strength, the restorer of his energies, the resting place from his toil, the brooding place for his spirit, the inspiration for all his activities and battles.

"Home is where love lives. Not where it boards, nor pays occasional visits, even long visits, nor even where it may be a sort of permanent guest, with familiar access to certain rooms and cozy corners. But where it owns the front-door key, sits by the glow of a hearth fire of its own kindling, and pervades the whole house with its presence. It may be a king's spacious, luxurious palace. It may be the poor man's narrow-walled cottage, or anywhere in between these two extremes."

It takes more than four walls to make a home. As Mr. Gordon says, "Home is where love lives and reigns and trains." Home is where there are warm, loving, tender, sympathetic, understanding human hearts beating together in perfect unity. Yes, a home may be a palace or a cabin. It may be in the heart of a great city, or on the summit of a majestic mountain. It may be a palace, tent, cabin, or anything between these extremes, but a home is where love lives.

A stranger accosted a little boy on the street one day, as he paused in his morning walk and said:

"Well, son, is your home in this town?"

The boy lifted a frank and beautiful face as he said:

"Yes, our home is in this town. We ain't got no house for it yet. Papa's building one."

I picked up a discarded magazine on a railway train. As I was sketching it through, my eye fell upon a picture. It was a full-page illustration. I studied it. The longer I looked at it, the dimmer grew my vision. The room was cheerless, the plaster had fallen in two or three places. The occupant had made some attempt to decorate the bare walls with a touch of art here and there, if only a calendar. Calendars do not cost anything. The mother was at her sewing. The old clock

indicated the hour of one in the morning. The kerosene lamp burned dimly. On an old mattress in the corner which served as a bed, a little thin form had lifted herself upon her elbow. She had drawn her torn nightie about her with a beautiful touch of modesty; besides, the room was cold. She looked at mother, and with just the trace of a smile playing about her lips said, "Mother what do poor little girls do who ain't got no home?" As I laid the picture down, a lump came into my throat and my eyes grew still more dim.

Yes, home is what we make it—and God.

### Talk: "Kindness"

HARSH words, unkind words, how they cut—cut like a two-edged sword, cut to the very heart's core! After they are spoken, we regret them. Too late! "Three things come not back, the sped arrow, the spoken word, the neglected opportunity." In that beautiful and touching poem by Will Carleton, "The First Settler's Story," he says, after telling the incident with all its touching pathos:

"Boys flying kites haul in their white-winged birds;  
 You can't do that way when you're flying words.  
 Thoughts unexpressed may sometimes fall back dead;  
 But God Himself can't kill them when they're said."

Why not just be kind? Are we provoked? Is our temper stirred? Does the impatient word come to the lip? Bite it, hold the breath, do anything but speak the word that hurts. "Let something good be said."

An old man and a young man were having a quiet heart-to-heart talk over some of life's problems. Finally, the young man turned to the older one and calling him father, said, "Father, if you could live your life over again, what would you do?" The old man thought for a moment, and then with the trace of a smile on his lip, said, "Well, son, if I could live my life over again, I think I should just try to be a little mere kind."

There ought to be a well-beaten track between the heart and the lip. Love them and tell them so.

"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. . . . I should rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy."

Margaret Sangster has expressed the thought of the lingering headache which comes as a result of unkind words as she sings:

"If I had known in the morning  
 How wearily all the day  
 The words unkind  
 Would trouble my mind  
 I said when you went away,  
 I had been more careful, darling,  
 Nor given you needless pain;  
 But we vex 'our own'  
 With look and tone  
 We might never take back again.

"For though in the quiet evening  
 You may give me the kiss of peace,  
 Yet it might be  
 That never for me  
 The pain of the heart should cease.  
 How many go forth in the morning  
 That never come home at night,  
 And hearts have broken  
 For harsh words spoken  
 That sorrow can never set right!

"We have careful thoughts for the stranger,  
 And smiles for the sometime guest,  
 But oft for 'our own'  
 The bitter tone,  
 Though we love 'our own' the best.  
 Ah! lips with the curve impatient,  
 Ah! brow with that look of scorn,  
 'Twere a cruel fate  
 Were the night too late  
 To undo the work of morn."

## Creation and the Creator

(Program for Week Ending May 11)

### Favorite Songs of Praise.

#### A Season of Sentence Prayers.

Opening Song: "Thy Glory Fills the Heavens." (No. 341 in "Christ in Song.")

Leader's Question: "How Do You Know?" (See Notes to Leaders.)

Talk: "The Reasonableness of the Genesis Story."

Talk: "Design in Nature." (As this talk is given, show specimens of leaves, minerals, bird's nests, etc.; or exhibit pictures.)

Reading: "Eventide." (See p. 9.)

Song by the Juniors: "Creation." (No. 33 in "Sunshine Songs.")

Four Scriptures: Psalms 14: 1; 19: 1-6; 33: 6-9; 96: 1-10. (To be read or recited by four Missionary Volunteers.)

Closing Song: "Crown Him Lord of All." (No. 268 in "Christ in Song.")

A Moment of Silent Prayer, Closed With Audible Prayer.

Missionary Volunteers Separate for Band Meetings. (See p. 15.)

### Notes to Leaders

We are living in a day when it is impossible for a young person to stand upon the beliefs of his forefathers. Sooner or later he is bound to face the question for himself, *How do I know?* Widespread are the theories which are undermining the foundation of a belief in God. Read and glean helpful thoughts from "Patriarchs and Prophets," pp. 113-116. Approach this meeting to-day with much prayer and earnestness. As Missionary Volunteer officers, pray that God will help you in making it so clear and convincing that every young person present will go out with a firmer belief in the true God. Place the following quotation on the blackboard, and read it impressively several times:

"We find design evident everywhere. Design implies mind; mind implies thought; thought implies a thinker; a thinker implies a person. Thus step by step we rise to the conception of an Almighty Person, who is above us and around us."—*Rollo Franklin Hurlburt.*

Read Romans 1: 20, and illustrate with the story of the French atheist who, visiting an old German baron, was being shown about the estate. The visitor commented upon the beauty of the architecture of the buildings and the perfection of the arrangement of field and wood. "Who is the author of all this beauty?" he asked. "My son," replied the Christian baron simply. They went on and visited the fine hospital on the estate where many ills were treated year after year, and again the question: "Who is the author of all this perfection?" And again the credit was accorded to the son. At last they came to a school where young men by the score were being educated and trained to the highest manhood under the best minds of the age. When the Frenchman learned this, too, was under the direction of the baron's son, he exclaimed, "Your son must be a rare man indeed. I hope I shall have the pleasure of meeting him." Then with a Christian purpose in his heart, the baron asked, "How did you know I have a son?" "How, indeed?" exclaimed the atheist. "Have I not been viewing all this day the wisdom of his activity and intelligence?" "Ah," replied the devout old German, "if you can believe that I, have a son from seeing his work, why can you not believe that there is a God, when on every side you see His work and the evidence of His intelligence?"

### Talk: "The Reasonableness of the Genesis Story"

"*In the beginning God.*" Thus opens the record. In framing any explanation of the universe and of life, we must start with something, we must assume something as eternal. The evolutionists, and virtually all who reject the Genesis story, assume that matter—the dead earth—is eternal, and that from it, by a long-drawn-out process, all of our complex life developed. The tremendous difficulties with which this view is beset are evident. The assumption that insensible matter could take on sense—by developing into creatures with minds—seems the essence of nonsense. Truly does the Good Book say of those early men who "did not like to retain God in their knowledge," and who first introduced this method of explaining all the wonders of creation in terms of the forces of nature, that "professing themselves to be wise, they became fools."

We would consider as foolish the thought that a man could whittle out an ocean-going liner with his pocketknife, or that a house could spring up out of the ground by some chance combination of the elements in the soil. Why? Because the effect produced does not have a sufficient cause. Water cannot rise higher than its source. A masterpiece demands a master; a house, an architect. The application of this principle to the problem before us is logically made by an inspired writer. "Every house is builded by some man; but He that built all things is God." This analogy appeals at once to our reason. Moses, in presenting us with an all-powerful, all-wise God as the one Eternal Entity, from whom all things else proceeded, furnishes the only satisfying, rational explanation

of the universe. "In the beginning God created the heavens and the earth."

"God said . . . and it was so." This phrase is used repeatedly in the description of the creative acts. The opponents of Genesis picture God as laboriously modeling out all the creatures much as a sculptor would. Thus they attempt to discredit creation. But the Bible record goes into practically no details. "He spake, and it was done; He commanded, and it stood fast." An immediate response to a divine command—that is the essence of the creation story. And here, indeed, is the crux of the whole problem. The skeptic protests that he cannot understand how God could create instantly all the multitudes of living creatures, and that such a belief is unreasonable. We confess that we also are in ignorance as to how God could perform such wonders; but we protest that such a belief is *not* unreasonable; that it is, instead, the most reasonable view to hold.

In the first place, the evolutionist is perplexed as to how God could create a living creature at all. How else could any creature come into existence? The best proved fact of science is that all life is the result of pre-existing life. Following that back to its logical end, we are led to the doctrine of the eternity of life, the eternity of a living Being whom we call God. And God being the Source of all life, other beings could come into existence only as a result of His willing to give them life. And this *willing* on the part of God we are pleased to term a manifestation of His creative power. True it is, that faith must play a part in obtaining a full appreciation of this creative act; but it is a faith *aided* by facts and reason, not opposed to them.

The opposite doctrine—that the nonliving earth brought into existence the first living thing—demands that a person defy the evidence as to life's coming only from pre-existing life, and that he go contrary to reason, which demands that every effect have an adequate cause.

"Anyhow, it seems unreasonable to believe that God could bring creatures into existence *instantly*," asserts the skeptic. But why should God require a long time? When mere man, as a result of experiments with artificial lightning, can begin to speak of "the application of terrific energy in such a way as to effect changes in an instant,"—changes that it was formerly thought required "millions of years of slow evolution,"—we should not find our faith unduly taxed in accepting the Biblical story. For if man believes he will do these feats instantaneously by harnessing the lightning, why should we find it hard to believe that God, out of whose "throne proceeded lightnings," could likewise accomplish His creative acts instantaneously?

F. D. NICHOL.

### Talk: "Design in Nature"

WHENEVER we see design, whether in nature, a watch, a picture, or a book, we know that there must be an intelligent designer somewhere behind that thing; for design never comes by chance. Nature presents an endless variety of designs. All its flowers have beautiful forms, and even its forest leaves are beautiful formations. Many of its creatures are architects of wondrous skill. The Queensland (Australia) ant builds its nest four or five feet high, a veritable palace of corridors and caves. One variety of spider, "the builder," puts a trapdoor, hinged and of perfect fit, to its underground dwelling. The mason bee builds its nest of mud, lays its eggs, and then fills the earth mold with preserved insects for the use of its undeveloped children.

All the different kinds of bird families build their own kind of nest, and all the singing birds sing their own special song. The honeybee builds its six-sided cell so perfect in design that human science can offer no improvement. The honeycomb is a veritable wonderland of ingenuity, adaptability, and design.

Nearly all the minerals in the world are composed of minute crystals. These crystals are of great variety, differing in their angles, colors, and formation. But the crystal form in each particular mineral is the same everywhere. Not an angle is found to differ. The angles of quartz are always the same whether taken from the Alps or the Himalayas. So it is with salt, iron, and marble—each crystal has its own formation.

In the snowstorm millions of little snowflakes fall upon the earth, but every one carries with it a perfect design. Catch a few of the little fairy flakes, examine under a magnifying glass, and see that every one is composed with six points. A large variety are found, but the six points are found in them all. Usually the flakes in each storm are the same in formation.

Now, the birds and bees have never attended school or college, but their work of building is accurate and beautiful. How does each mineral know how to crystallize into its own form, and what is it that stamps the snowflake with its six points? Why does each flower blossom according to its own pattern, and each fruit tree bring forth its own kind of fruit? Nature is full of design, and behind it all there must be a great Designer.

For ages artists have been trying to imitate the Creator's work. But after all, their most persistent endeavors, the exercise of the most perfect skill, the use of the best materials to be obtained, the work done has only been one of imperfect imitation. We admire the artist's picture, but we turn away from the fairest scene portrayed to look again at the landscape and the sunsets of the great Master Artist. "He who built all things is God."

R. HARE.

## Things We Can Be Certain About

(Program for Week Ending May 18)

BY W. P. BRADLEY

**Appropriate Songs.** (Nos. 11, 33, 91, 93, 132, 220, 278, in "The Gospel in Song.")

**Scripture Readings:** Phil. 4:19; 1 John 3:22; 5:14.

**Prayer.**

**Secretary's Report, Reports of Work, and Offering.**

**Introduce the Topic by Memorizing in Concert the Blackboard Motto.** (See quotation at bottom of July in 1929 Morning Watch Calendar.)

**Talk: "Great Prayers."**

**Reading: "Limitations of the Right of Prayer."**

**Testimony Study: "Faith and Feeling."** (Ask members in advance to find answers to the respective questions in the references listed.)

**Discussion: "It Isn't Likely."** (Ask volunteers to name others.)

**Recitation: "Faith."** (The first three stanzas of the poem by William Cowper, set to music in "Christ in Song," No. 726.)

**Close With Song and Prayer.**

**Missionary Volunteers Separate for Band Meetings.** (See p. 15.)

### Note to Leaders

This is a call to renewed earnestness and faithfulness in the prayer life of every Missionary Volunteer. We may accomplish any amount of work, but "only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—"The Desire of Ages," p. 362. If your prayer bands have been gradually dwindling, begin anew to-day. We need public prayer; we need this united prayer in little groups; but most of all we need to be dead in earnest in our personal devotions. As you go forward with this program, pray earnestly.

### Talk: "Great Prayers"

In answer to the question, "What can we pray for with assurance?" we may profitably study several great prayers of the Bible to learn what requests are pleasing to God.

The Lord's Prayer. Matt. 6:9-13.

1. "Thy kingdom come"—Prayer for the advancement of the work.
2. "Daily bread"—The necessities of life, physical and spiritual food.
3. "Forgive us"—Personal cleansing.
4. "Lead us"—Guidance.

Solomon's Dedication Prayer. 1 Kings 8:22-53.

1. That God would control nature to the benefit of His people. Verses 35-39.
2. For the conversion of strangers. Verses 41-43.
3. In battles to which they were sent. Verses 44, 45.

Study also:

1. Manoah's prayer for guidance in rearing Samson. Judges 13:8.
2. Solomon's request for wisdom. 1 Kings 3:5-9.
3. Abraham's servant's prayer in choosing a wife for Isaac. Gen. 24:12-14.

Praise Is Inseparable From Prayer.

1. Many of David's psalms were really prayers. Consider to-day a few, such as Psalms 23, 43, 107, 139.
2. Daniel gave thanks for the revelation of the king's dream to him, and evidently he did so before making it known to the king. Dan. 2:19-23.

### Reading: "Limitations of the Right of Prayer"

A PRAYER of a true child of God, offered in faith, will be for such things only as the child supposes he needs and has a right to ask for, in order to fill his place and do his work in life to better advantage. And every such prayer will of necessity be conditioned on God's knowledge that the thing asked for is best for the petitioner. Thus offered, every such prayer will be approved of God, and will be answered accordingly.

Any promise from one person to another, or any compact between two persons, is to be interpreted in the light of the well-understood relations of those persons to one another. Take an illustration, for example, from army service in time of active warfare. A corps commander directs a colonel to take his regiment to a critical position and perform a specified duty. As he sends him out, he says, "Call on me for whatever you want, and you shall have it promptly." Hardly is the colonel at his post before he sends back a request to the commander for the suspension of all hostilities along the entire line,—even, if necessary, at the cost of surrender,—so that the new movement can be made without any danger to the life and limb of those engaged in it. The request is refused.

"But didn't you promise to give me whatever I wanted, if I would ask for it?" says the colonel. "Certainly I did," replies the commander; "but that promise had reference to you as a soldier, under authority, in time of warfare. You knew that you were liable to death on the battle line. You knew that I must keep up active movements elsewhere along the front." "Well, then," says the colonel, "I don't see that your promise amounts to anything, if you are to grant only such requests as you think it wise to grant. I thought the promise was unqualified; but it seems now to be so limited that all there is to it is a privilege of asking without knowing whether an answer will be given or not."

"The promise was unqualified within its well-understood limits, as between a commander and his subordinate," is the commander's answer. "If you had asked for forty rounds of ammunition per man, or for three days' rations, or for a supply of shovels and picks, or for a covering party on either flank, or for an explanation of your orders on a doubtful point, you might have been as sure of an answer as of the sun in the heavens. The promise was unqualified just so far as you had any real needs; just so far as you might properly want because of your need; just so far as you had a right to make a requisition in the line of your designated service. So far the answer was assured you.

"And even beyond all that, you might have asked for a cessation of hostilities, in order that you might work to better advantage; but as you could not know if that were practicable and wise from the commander's standpoint of knowledge, you would have to leave it to him to say whether or not he would accede to that request. Within your own sphere of need and knowledge the promise of help had no limits. Outside of that it must, in the very nature of things, be conditioned on the commander's judgment."—H. Clay Trumbull.

### Testimony Study: "Faith and Feeling"

(Ask young people to find answers to these questions in the books indicated.)

1. *Definite faith.* D. A., 347; C. O. L., 112; G. W., 262.
2. *Does the exercise of faith depend on knowledge of the outcome?* T., IV, 28; D. A., 347; G. W., 262.
3. *How is any spiritual blessing appropriated?* E. W., 72; Ed., 258.
4. *Can we prove that we are saved by our feelings?* T., V, 199; S. C., 55, 75.
5. *How may the request of the apostles, "Lord, increase our faith," be fulfilled in our lives?* G. C., 527; T., V, 213; Ed., 253, 254.

### Discussion: "It Isn't Likely"

MANY of the servants of God and others could have said, "It isn't likely," in answer to some of His promises. But the promises were accepted in faith and the blessing and fulfillment followed. Some suggestive examples are:

1. The Lord tells Noah of the coming flood. Genesis 6.
2. In his old age, Abraham is promised a multitude of seed, a thing naturally impossible. Genesis 15.
3. A promise is made to Joshua that the walls of Jericho will fall when he has carried out instructions. Joshua 6.

Do your Prayer Bands meet regularly?

## Our Social Relations

(Program for Week Ending May 25)

BY HELEN BURCH

Songs for To-day: "I Would Be Like Jesus," "More Like the Master," "Do Something for Somebody" (in "The Gospel in Song") or "The Saviour With Me," "Give of Your Best," "Precious Name," "Not a Wasted Moment" (in "Christ in Song").

Prayer. (Ask several young people to take part, telling them before the meeting what the subject for the day will be.)

Introduction by Leader. (See note.)

Symposium: "Tests of Our Recreation." (See p. 15.)

Talk: "Amusement vs. Recreation." (See also "Social Life in Its Proper Setting," in "Social Plans," pp. 20, 21.)

Story: "Social to Save." (See article by Ellen Gould in "Instructor" of May 21; or a story from the book, "Stories Worth Rereading," "Mabel Ashton's Dream" and "Two Trifles" are both good.)

Poem: "Be a Friend."

Ten-Minute Discussion: "Our Social Gatherings." (See suggestive questions. Urge all to take part.)

Blackboard Thought: 1 Cor. 10: 31. (Have this text written on a blackboard in sight of all during the meeting. Emphasize by memorizing it in concert.)

Offerings, Reports, Announcements.

Closing Song: "Would I Be Called a Christian?" (Words and music in "Instructor" of March 12. May also be sung to tune of No. 189 in "Christ in Song." It would be well to memorize this.)

To Close, Repeat in Concert Psalms 19: f4.

Missionary Volunteers Separate for Band Meetings. (See p. 15.)

### Notes to Leaders

"Social instincts are woven into the very fabric of human life by an all-wise Creator. They form the basis of the very highest development of the moral and spiritual life of man. The desire for social intercourse by our young people is, therefore, natural and right, and like all other proper impulses should be encouraged and directed. It is not at all surprising that an element of human life which is so pregnant with possibilities for individual happiness and blessing to others, should be the special object of Satan's attacks. Satan well knows that the perversion of the best is the worst. He understands, too, that it is the mistakes of youth that most effectually mar the whole life."—"Social Plans for Missionary Volunteers," p. 5 (old edition).

As Christian young people, we know that we cannot take part in certain things which the world enjoys, because we cannot take Jesus with us. To-day we are not going to discuss the danger of the theater, the dance, the moving picture show, etc. We are going to study the difference between recreation and amusement, and then the possibilities before us in the right kind of social gatherings. Plan to make this meeting mean something definite in your society. After consulting your pastor or church elder, and carefully and prayerfully studying the matter with your executive committee, plan some social gatherings, having one, perhaps, within the week following this program. This will give opportunity to put into practice the principles and ideals set forth. To supply your young people with proper social life is going to mean work, time, and sacrificing of plans, but it is worth while. You may be sure that Satan will try to make the gatherings serve his purposes, so you need, first of all, divine guidance.

To be a success, your gatherings must have the most careful planning. If you have a copy of the old edition of "Social Plans for Missionary Volunteers," study the first forty-two pages. This book is now being revised, and will not be ready for use by the date of this program; but as soon as possible, obtain one through your Book and Bible House. It will be a constant source of help and guidance in your social gatherings.

For additional helps make use of the writings of Mrs. E. G. White (especially "Counsels to Teachers"); "The Lighted Way," by M. E. Kern; and "Stories Worth Rereading." Have on hand a supply of the leaflet, "Standards of Christian Living," for those who do not have it. Refer to pages 12, 13, 17-23.

In some places the young people meet frequently for a "sing," spending an hour or more learning old favorites which may not be familiar to them, and some of the newer hymns. Other Missionary Volunteer Societies have formed a Mutual Improvement Society which meets every two weeks, for the purpose of improvement in public speaking, the organization of material, the English language, etc. Members give readings and extemporaneous speeches, and discuss topics of the day which vitally concern Seventh-day Adventist youth.

### Discussion: "Our Social Gatherings"

(In order to direct this discussion into right channels, the one conducting it should study carefully the pages referred to in "Social Plans;" also "Counsels to Teachers," pp. 386-384.)

1. What should be a test of our social gatherings? ("If they can take Jesus with them and maintain a prayerful spirit, they are perfectly safe."—Mrs. E. G. White, in *Review and Herald of Aug. 19, 1884.*)
2. What are the advantages of "eatless" socials? (See "Social Plans," pp. 37, 38.)
3. Should *all* the young people be invited? (Do not overlook "slighted" ones.)
4. Is it proper to attend a social gathering or other proper recreation on prayer meeting night? (See "Social Plans," pp. 20-22.)

5. The advantages of the chaperon. (See "Social Plans," pp. 30-32.)
6. Where shall social gatherings be held? (Outdoors when possible. See "Social Plans," pp. 31-33.)
7. Is there danger of devoting too much time and attention to the social life? (See "Social Plans," pp. 19, 20.)
8. How can we improve the social life in our church and community?

### Talk: "Amusement vs. Recreation"

I READ in the Book, "Peace I leave with you, My peace I give unto you." At once the question arises, Who is the "you" to whom this peace was bequeathed? A moment's careful thought reveals the fact that "you" referred directly to the disciples, —followers of Christ. So we must conclude that it refers to such in all time; or, in other words, to Christians.

There are those who think that salvation can be won only through sorrow, humiliation, and torture. Such never find this promised peace. They are afraid to smile, and the innocent laughter and merriment of youth are black-winged harbingers of destruction to them. "Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled with the innocent laugh from the youth or from any one. They consider all recreation or amusement a sin, and think that the mind must be constantly wrought up to just such a stern, severe, pitch."—"Testimonies," Vol. I, 565. Certainly this is not Christianity, for it is devoid of peace and happiness, —it is a counterfeit.

Just what is amusement? Macaulay said that his "favorite amusements" were "architecture and gardening." Entertainment, recreation, and relaxation are given by Webster as synonyms for amusement. No one questions whether or not a man needs recreation, and from the foregoing we are safe in taking entertaining recreation that brings peace.

Amusement may be good or bad. It may be used in a right way or a wrong way. Excess leads to a wasting of one's powers, to sorrow. It matters not how good a thing is in itself, if carried to excess it becomes bad. Also the use to which a thing is put will determine its value: For an adult to seek amusement merely for the purpose of being amused, would indicate a weakness. However, proper amusement, taken as recreation, is most certainly in harmony with correct Christian living.

To compare amusement with recreation, would necessitate very careful definition of terms. An act may at the same time be both. However, the terms are often used in a specific sense, recreation meaning that which provides necessary recreation processes, and amusement simply meaning that which gratifies a morbid desire for excitement or pleasure. In this sense, a Christian cannot indulge in amusement. Nevertheless, to think of recreation that does not satisfy, or please, or amuse one is impossible. Let us learn to find the recreation and amusement that will minister to our needs, but not to follow them until we lose sight of good, honest toil and God-given duty.

W. C. BALDWIN.

### Be a Friend

Be a friend. You don't need money;  
Just a disposition sunny;  
Just the wish to help another  
Get along some way or other;  
Just a kindly hand extended  
Out to one who's unbefriended;  
Just the will to give or lend:  
This will make you some one's friend.

Be a friend. You don't need glory.  
Friendship is a simple story.  
Pass by trifling errors blindly,  
Gaze on honest effort kindly,  
Cheer the youth who's bravely trying,  
Pity him who's sadly sighing;  
Just a little labor spend  
On the duties of a friend.

Be a friend. The pay is bigger  
(Though not written by a figure)  
Than is earned by people clever  
In what's merely self-endeavor.  
You'll have friends instead of neighbors  
For the profits of your labors;  
You'll be richer in the end  
Than a prince, if you're a friend.

—Edgar A. Guest.

Order "Standards of Christian Living" leaflet. Price, 4 cents.

## MISSIONARY VOLUNTEER SERVICE BANDS

"Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs."—*Testimonies*, Vol. VI, p. 436.

### General Outline for Band Meetings

Memory Quotation, or Opening Song.....	2 minutes
Prayer .....	1 minute
Discussion Themes for May.....	2 minutes
Oral Reports .....	2 minutes
Work or Class Study.....	20 minutes

(Be sure to give opportunity for oral reports at least once or twice a month. Many will have Big Week experiences to tell the first week of this month.)

### Prayer and Personal Workers' Band

THERE is joy in working for souls, and there is no vacation. The devil does not take any, and the messengers of light must be ever on the alert and "watch for souls as they that must give an account."—*Testimonies*, Vol. VI, p. 70. Do not forget to make chapter 14 of "Missionary Volunteers and Their Work" your constant study. On page 231 you will find testimonies that show this band idea is the Lord's plan. Do not falter though the number may be small. "There is no restraint to the Lord to save by many or by few." 1 Sam. 14: 6.

This month we will study the "Qualifications of Personal Workers." Let the leader prepare carefully each week for the short study. Each band member should have the leaflet, "Personal Work," by Meade MacGuire (price, 4 cents). This month whoever leads the studies should have access to "Soul-Winning," by G. B. Thompson (price, 50 cents), and "The Passion for Men," by Hallebeck (price, 75 cents).

1. *Passion for Souls*.—"Personal Work," Lesson 6, pars. 1, 4; "Soul-Winning," chapters 1, 2; "Passion for Men."

2. *A Stable Christian Experience*.—Luke 22: 32; "Personal Work," Les. 6, pars. 2, 3; Les. 7, par. 1; Les. 8, pars. 1, 6.

3. *Personality and Perseverance*.—"Personal Work," Les. 7, pars. 2-4; Les. 8, pars. 2, 3, 5.

4. *Bible Student*.—Eph. 6: 17; "Personal Work," Les. 8, par. 4. M. E. K.

### Christian Help and Gospel Meeting Band

"THERE is power in the ministry of song. Students who have learned to sing sweet gospel songs with melody and distinctness, can do much good as singing evangelists. They will find many opportunities to use the talent that God has given them in carrying melody and sunshine into many lonely places darkened by sorrow and affliction, singing to those who seldom have church privileges.

"Students, go out into the highways and hedges. Endeavor to reach the higher as well as the lower classes. Enter the homes of the rich as well as the poor, and as you have opportunity, ask, 'Would you be pleased to have us sing some gospel hymns?' Then as hearts are softened, the way may open for you to offer a few words of prayer for the blessing of God. Not many will refuse to listen. Such ministry is genuine missionary work."—*Counsels to Teachers*, pp. 547, 548.

"It [sacred song] is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard pressed and ready to despair, memory recalls some word of God's,—the long-forgotten burden of a childhood song,—

and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!"—*Education*, p. 168.

What is here suggested for students as missionary work is open to the young people of all our churches. In fact, they have opportunities to put the word of counsel into practice much more often than students in boarding schools. Let every member of the band be on the alert to find those who are shut in and have very few privileges to hear singing. The band leader with others should visit such places as old folks' homes, old soldiers' homes, sanatoriums for tuberculosis patients, prisons, etc., seeking opportunities to sing sacred songs. Soon after the work is started there will be opportunities for prayer, and in some cases for Bible study. In one old people's home where our young people habitually went to sing, one of the hearers was so impressed that he made inquiry for a minister, and later gave \$50 to help advance the work.

You do not need highly trained musical talent. Often the singing of simple gospel songs with ordinary talent, but with natural interest and feeling, is the most effective. The impression is of the spirit rather than of ability, and it is thus that hearts are touched. Encourage your Missionary Volunteers to sing. Lead them to use their simple ability to soften and inspire hearts that are burdened. H. T. E.

### Literature and Correspondence Band

*Selling small books and magazines.* While most of the work of the Literature and Correspondence Band will be to engage in the free distribution of our denominational literature, many Missionary Volunteers will do well and accomplish much good by selling our smaller books and magazines in their home communities. All the books in the World's Crisis Series are good, and besides these there are many others. These books are easily sold, for they deal with current topics in such an interesting, helpful way that people are eager to have them.

When selling these good books, you are doing double missionary work: you are placing pages of truth-filled literature in the hands of your neighbors and friends, and you are earning money which can be used in numerous ways to bless others. Many societies raise all the money needed for their home missionary endeavor through the sale of small books.

Then, too, why should not some of the band members have regular magazine routes and sell our truth-filled papers, or take yearly subscriptions for them when possible?

Many devote most of their time during the summer months to this kind of work, and find that it not only provides money for missionary purposes and results in winning people for God, but that they are also able to earn enough money to meet their school expenses. Surely this is missionary work of a high order, and it deserves the support of every Literature and Correspondence Band. Usually the band members do this work from house to house in the resident sections; and, however, work is done on the streets and in public places, young Missionary Volunteers should always be accompanied by an older Christian of experience. Those who do this work should put forth special effort to be quiet, decorous, and courteous. C. L. B.

### Symposium: "Tests of Our Recreation"

(Be sure to read full paragraphs in "Steps to Christ" and "Counsels to Teachers" as indicated.)

1. "We sustain a loss when we neglect the privilege of associating together." (Read S. C., 106, par 2.)
2. "Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour."—*T.*, VI, 172.
3. "Gatherings for social intercourse may be made in the highest degree profitable and instructive. (Read C. T., 338, par. 3.)
4. "There are amusements such as dancing, card playing, chess, checkers, etc., . . . and something perfectly harmless should be substituted in their place." (Read C. T., 346, par. 1.)
5. "Between the associations of the followers of Christ for Christian recreation, and worldly gatherings for pleasure and amusement, will exist a marked contrast. (Read C. T., 336, par 3.)
6. "Any amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous."—*C. T.*, 337.
7. "It is Satan's policy to fill the mind with a desire for worldly

amusement, that there may be no time for the question, How is it with my soul?"—*C. T.*, 325.

8. "There is great need of temperance in amusements, as in every other pursuit. And the character of these amusements should be carefully and thoroughly considered."—*C. T.*, 333.
9. "We may confidentially say that whatever is found to unfit you for religious duties, or to interfere with the performance of them; whatever dissipates your mind or cools the fervor of your devotions; whatever indisposes you to read your Bibles or to engage in prayer; wherever the thought of a bleeding Saviour or a holy God, of the hour of death, or of the day of judgment, falls like a cold shadow on your enjoyment, the pleasures which you cannot thank God for, on which you cannot ask His blessing, whose recollections will haunt a dying bed and plant sharp thorns in its uneasy pillow,—these are not for you. These eschew; in these be not conformed to the world, but transformed by the renewing of your minds.—'Touch not, taste not, handle not.' Never go where you cannot ask God to go with you; never be found where you would not like death to find you; never indulge in any pleasure which will not bear the morning's reflection. Keep yourselves unspotted from the world; not from its spots only, but even from its suspicions."—*Doctor Guthrie*.

Do you read the Young Men and Young Women's page in the Review?

# OUR FOREIGN MISSIONS

This page contains interesting material for use of church elders and conference workers in promoting our foreign mission work.

## Yes, God Hears and Answers Prayer

MISSIONARY C. E. MOON passes in the following interesting experience from the Central Mexican Mission territory:

"A Totonaca Indian, Tomas Gonzalez, and his people live in the great wooded country on the eastern slope of the Mexican plateau. Last year he attended a general meeting in Mexico City. On his return, he began working for his people. Recently, as Missionary Martinez was sent among these Indians, he found fifty-seven attending Sabbath school, with ten persons awaiting baptism."

While among these Indians, Brother Martinez and those with him had this experience:

"It was a Catholic feast day, but we had held an evening meeting, with a good attendance. I had accompanied Tomas to his home, and we had retired for the night in his bamboo hut. Presently we heard voices in the woods near by. Then a man came and ordered me to come out. We knew by his voice that he was drunk. All kept still. Louder and louder he shouted, with cursing, beating his machete [a large swordlike knife used to cut cane] against the rocks, threatening to kill Martinez. A young Indian, a brother of Tomas, but not a believer, wanted to go out and fight this man, but his brother would not let him. After a while he left, threatening to return and kill me. Sure enough, soon we heard him coming back, still cursing and determined to cut into the bamboo hut with his machete. Up to the doorsteps he came, and then we heard him suddenly stop and turn, and off into the woods he ran as fast as his drunken legs could carry him.

"Wondering what had happened, cautiously we opened the door, and there on the steps lay another drunken man fast asleep, but none the wiser that his presence had so thoroughly frightened our enemy. He evidently counted this man an armed guard lying in wait for his return. How thankful we were, and our Indian converts as well, for this signal providence of God in answering our prayers for protection from the rum-crazed votaries on that wild night of revelry."

## The Women Now Attend Church

AFTER the "devil house" on Bougainville, Solomon Islands, had been cleared, its altar and relics of heathenism hurned, still another victory for God in this stronghold was to be gained. Of this, Missionary A. J. Campbell reports:

"But this was not all. We now turned our attention toward the women, and hoped for another victory while we had the enemy of souls on the run. We succeeded in getting the women into the 'devil house,' now transformed into a place to worship God, from which all the sacred jawbones and the altar had been removed, and consigned to the flames. This sacred house had, up till this Sabbath day, always been absolutely taboo to the women. It was the first time in all their lives they had been in there, or at least since they were bargained for in marriage. The men as well as the women hardly realized what was happening as this second victory for the gospel took place that day. This meant for the women, that they could now take part in evening worship, which privilege had been denied them so long.

"On this occasion some of the women pulled their fans and mats up over their heads so that the men would not look upon them. It was realized that the test would come next evening at worship time. But the women did not fail to grasp the opportunity, and have come each evening since. It means much to these poor women, and they are very happy about it, and act like freed slaves. Several more women have given up their smoking and chewing since that day.

"We want our readers to pray for these people, for though victories have been gained on their behalf against the powers of darkness, which have tried their utmost to keep them in subjection and ignorance, there is still much to be done in preparing many of them for the kingdom of heaven."

## The Liumba Hill Mission, Barotseland

MISSIONARY S. M. KONIGMACHER sends us these interesting items from up the Zambesi River, Barotseland:

"There is a beautiful view from our new mission. The country is truly wonderful. There are many villages in the district, but they are filled with idols and altars to the spirits of the departed. The magistrate called on us one Sabbath, and said there are about 75,000 natives in the Kalabo District. Many of these natives have come into the district from Portuguese territory.

"We have now been here about two months, and have a temporary building of three rooms, a pole kitchen, and a carpenter

shop. The natives built a grass and pole church, and we helped to finish it. Our best audience has been about 250. Twice I have heard of delegations of natives who were coming to church on the wrong day. They did not know which day was the Sabbath. In one village I explained it to them in this way: I took some sticks and stuck them in the ground. The first stick represented the first day, I said, when God began His work of creation. Then there were the second, third, on up to the sixth day. Then God rested the next day, the seventh, and made it into the Sabbath. So on this day we also rest. This they could understand.

"The natives were so impressed that some of the old people brought in their gods to us. The Mawike people have a varied assortment of gods in sticks, posts, and earthen pots.

"Yesterday I had quite a long walk through the sand to visit a man who was reported to have such big sores on his body that he could not be carried to the mission. When we found the man, the flies were swarming around the sores. I had sent over some dressings, but he had not put them on. I called for a basin, and after washing it out thoroughly began to wash the sores. The basin was a part of a wooden bowl. I showed them how to clean up. The natives told me that he could sleep after we put on the dressings.

"A woman sat near, and on examining her wound, I found her sore nearly healed. I was glad to see the progress, as we had been treating her for some time. We had worship and then I came home.

"I hear of places not far away where there are as many as twenty villages in a group. They are looking for us to open a school there, but we have no funds with which to send them a teacher. They are a fine class of natives, but almost wholly given up to spirit worship. Remember us in your prayers."

## Gathering in Mohammedan Children

OVER in Java, Dutch East Indies, in a leaky rented building, a day school for the children and evening meetings for the parents, are being conducted by Brother and Sister K. Tilstra. Of this work, Missionary Tilstra writes:

"We have some difficulty in keeping this school going, because the mission is not able to help us much financially. In this school are enrolled more than forty children, whose parents are all Mohammedans. Each child pays an average of 20 cents a month. This is not much, but the people do not get more than \$12 a month, and many even less than that. We pay \$12 rent a month, and the teacher receives \$14 each month. We use the place at night for public efforts, and collect sufficient funds so that we come short only about \$10 each month. But this means much to us here. However, if we want to reach these poor people, we must do something for them; and by getting the children we can reach the hearts of the parents. It is thus that we are entering this new field. Remember to pray for us."

## Hindus Plead for the Light

ELBOWING his way through the crowd at the close of a service held by Missionary H. Christensen, near where the waves from Ceylon's "spicy breezes" waft upon India's southernmost shore, a young Indian very courteously requested the next night a sermon on the second coming of Christ. He said further:

"Some time ago I accepted Christianity, and now I have studied the doctrines of your church, and I believe them. I want to hear a sermon on the second coming of Christ, for I love that theme so much. This man had walked ten miles to attend this evening service, and returned to his home that night afoot after the preaching. In our conversation, I learned that he had twenty-five or thirty Hindu families whom he had interested in Christianity. As he learned that the next day we would pass his community, he carried the news to the Hindu families that the 'Big Sahib' from America was coming their way. This created a stir. They met together, and these families drew up a request for a teacher, and sent a delegation to the wayside to await our arrival and present it to us. The request was read by a native doctor and translated for me by our Indian worker, who was acting as our guide. The appeal was for a worker to teach them the Bible and about Christ, as they were Hindus, and wanted to learn a better way.

"As I listened to their story, and saw the earnestness in their faces, and heard their plea, there surged through my soul an almost overmastering desire to remain with them myself and teach them the way of life. Here was a wonderful opportunity. How could we pass it by? I wish you might have seen the light that stole into their dark, pleading eyes, as they bowed so gratefully, when they were told that we thought a teacher could be sent. The picture is engraved upon my mind as we left them standing there with eyes fastened upon us until we faded from their sight, hands outstretched to us truly, as so often our artists picture it, pleading for the light of truth God has committed to us."

MISSION BOARD.