

# The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Special Appointments for the Month of May

Home Missionary Day .....	May 1
Foreign Missions Rally Day .....	May 15
General Conference Begins .....	May 27
Educational Offering .....	May 29

### Debt

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13: 8. My burden is to contribute something further concerning debt, or no debt, rather than to elucidate here the principle of love. Suffice it to say, however, that the debt created by love can never be paid. For the more exuberant the divine principle existing in the individual, the greater the obligation incurred.

From the book entitled, "The Acid Test," page 62, we quote the following as a good statement of the principles to be followed in spending:

#### "Principles to Guide in Spending"

- "1. Never spend what you have not got.
- "2. Never buy what you do not need.
- "3. The best is the cheapest if really needed.
- "4. Do not seek to get something for nothing, or more than fair value."

We thought these suggestions were worth passing on. If we never buy what we do not need, and that not until we have the wherewith to pay for the same, we will never owe any man anything.

#### A Fitting Symbol

The servant of the Lord, Mrs. E. G. White, has counseled us: "The very highest kind of education that could be given, is to shun the incurring of debt as you would shun disease."—"Testimonies," Vol. VI, p. 211. Then on page 217 the kind of disease referred to is mentioned: "We should shun debt as we would shun the leprosy." I presume it would be in accord with medical science to say that leprosy is the most loathsome of all diseases to which the human family is heir, a disease for which there is no cure, so far as man is able to contribute; hence, a fitting symbol of sin. It is this horrible and horrifying disease which is used by the prophet of God as a symbol of debt.

It was Mr. Spurgeon who said: "Poverty is hard, but debt is horrible. A man might as well have a smoky house and a

scolding wife, which are said to be the two worst evils of our life." To this Bulver adds: "Debt is to a man what the serpent is to the bird: its eyes fascinate, its breath poisons, its coil crushes sinew and bone, its jaw is the pitiless grave."

This question of debt seems not to have a redeeming virtue, no matter from what angle it is viewed. Consequently it should be outlawed by every one, especially by those who have turned their feet into the path of righteousness. And what is true of an individual is true of a multiplicity of individuals; such as compose churches, conferences, and boards of managers. God, who is abundant in resources, and who "knoweth our frame," and who has promised "to supply all" our needs, and who has counseled us to seek "first the kingdom of God, and His righteousness; and all these things [the temporal necessities of life] shall be added" unto us, is able to conduct His cause everywhere and under all circumstances upon the "cash policy," upon the "pay as you go" system.

#### The Man Who Had No Bills

As a further illustration of this principle and a comment on the scripture introducing this article, we cite the experience and position of George Müller, the great man of faith, whose name is immortalized by his work of housing, maintaining, and training the hundreds of orphans, for which no debt was ever incurred. We quote his words from the book, "The Life of Trust:":

"We had not enough to pay our weekly rent; but the Lord graciously sent us again today fourteen shillings and six pence. I would just observe that we never contract debts, which we believe to be unscriptural according to Romans 13: 8; and therefore we have no bills with our tailor, shoemaker, grocer, butcher, baker, etc.; but all we buy we pay for in ready money. The Lord helping us, we would rather suffer privation than contract debts. Thus we always know how much we have, and how much we have a right to give away. I am well aware that many trials come upon the children of God, on account of not acting according to Romans 13: 8."

#### A Man Who Could Wait

The principle which governed his personal affairs directed his work for others, as expressed by him when urged to build faster than his resources would warrant. He said:

"My heart longed to build two more houses to the honor of the Lord for the benefit of poor children, bereaved of both parents by death. I had brought before the Lord many thousands of prayers during the past five years; there were many hundreds of orphans waiting for admission, and their number daily increasing, for during the past year alone . . . 611 were applied for to be admitted; but I could not contract debt; I would not sign contracts which I had no money in hand to meet. Should it be said: 'But your work is so manifestly the Lord's work, it is surely according to His mind that destitute children who have lost both parents should be cared for, so that you need not be afraid to build, though you have not yet all the money in hand, for God will surely help you;' my reply is this: Just because it is the Lord's work, and manifestly His, therefore I can wait, patiently wait His time. When His time is come, He will give to the last shilling all I need; but if I commence before His time, which I should do were I to begin that for which I have not the means, it would be like saying: 'God has not money enough to pay for His own work;' and instead of acting in faith, I should act presumptuously. I therefore did this: As I had ample means to contract for No. 4, for separate tenders were given in for the two houses, I accepted it, and a written agreement was made between the contractor and myself; that on January 1, 1867, or at any time previously, I may accept his tender for No. 5 also, but I shall not be bound to do so. If it shall, therefore, please the Lord, by the first of January, 1867, to give me about £7,000 more than I have now in hand, the contract for No. 5 will be signed; but I cannot go into debt."

We are convinced the course pursued by Müller is the proper plan for financing the cause of God. And had it always been followed, we would have been saved much trouble, sorrow, and tribulation, and verily we would be as near a completed work as we are today. May we heed the counsel of the living voice which said, "Shun debt as we would shun the leprosy."

CHARLES THOMPSON.

### The Same Message

THERE are many questions that come to the minds of those who have once been in fellowship with Seventh-day Adventists, but who, for different reasons, have severed their relations with the organization, and in their efforts to justify themselves in the steps they have taken, dwell upon these questions. They do not realize that they have placed themselves in a different attitude to their former brethren from that which they maintained when in unison with them, or when they, as worldlings, knew nothing of the views held by this body.

One question frequently asked is: "If I have made a mistake, will you show me from the Bible where it is?" This sounds very plausible at first thought, and when the person has been uninstructed, it is the thing to do. But when the person departing from the faith has been instructed, and asks for the purpose of raising an argument, the Lord has cautioned His people to avoid such use of His word. The Bible texts which first caused that person to accept this faith in past days, would not have the force if read again. The Lord has given this counsel:

"If the evidence already given is rejected, all other evidence will be useless until there is seen the converting power of God upon minds. If the convincing impressions of the Holy Spirit made in the past will not be accepted as trustworthy evidence, nothing that can be presented hereafter will reach them."—*Mrs. E. G. White, in Review and Herald, Aug. 9, 1906.*

Another says that Seventh-day Adventists have presented no new truths for many years, but have repeated the same scriptures over and over again. This supposed fact is to them sufficient evidence that the Seventh-day Adventists have fallen into darkness, and are rejected of God. These charges are made by some who claim unbounded faith in the "Testimonies" of Mrs. E. G. White. But these same "Testimonies" bear solemn cautions in regard to views that some would advance as "added" light. Again I read:

"The message must in no case be changed from what it has been. . . . The only hope for any one is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again, until the close of this earth's history."—*Mrs. E. G. White, in Review and Herald, Aug. 9, 1906.*

"We are to hold the beginning of our confidence steadfast unto the end." "We are not to stop at the first experience, but while we bear the same message to the people, this message is to be strengthened and enlarged." "Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth."—*"Special Testimonies," Series B, No. 7, pp. 38, 41, 57, 58.*

In the face of these and many like testimonies, the charge that Seventh-day Adventists have not for years advanced any new truths, instead of being a condemnation, is a commendation, showing that they have been true to the commission the Lord has given. It was to be a complete message.

"The message must in no case be changed from what it has been." It is to be "proclaimed over and over again, until the close of this earth's history." "Not a word is changed or denied." Bearing "the same message." "Strengthened and enlarged," but ever the same. "That which the Holy Spirit testified to as truth after the passing of the time [1844], . . . is the solid foundation of truth."

Then, brethren and sisters of the Seventh-day Adventist faith, do not fear the charges that some would make to confuse. Telling the story today that was told fifty years ago, and telling it "over and over" ever since, has brought more people into the truth in 1924 than in any year of the past. And thank the Lord that when they accept this message, they have that which is complete and needs no additions. CLARENCE SANTEE.

"WHEN obstacles and trials seem  
Like prison walls to be,  
I do the little I can do,  
And leave the rest to Thee."

"FAIL not for sorrow, falter not for sin;  
But onward, upward, till the goal you win."

### In Case of Refusal of a Sabbath School Officer to Serve

"IN case a person who has been elected as Sabbath school superintendent fails to fulfil the duties of his office by not being present for three Sabbaths or more, or refuses to serve; and should the assistant resign (the local church elder having no jurisdiction over the Sabbath school),

"1. What procedure must be taken to re-elect officers to fill these unexpired terms?"

"2. Should these be chosen from the floor of the Sabbath school, or be chosen by the church nominating committee?"

"3. What procedure must be taken to declare the office of the delinquent superintendent vacant?"

"4. How should the resignation of the resigning assistant superintendent be acted upon to be accepted?"

*Answer.*—It would be proper for the Sabbath school secretary, on the first Sabbath of the new year, in case both the superintendent and the assistant elect are absent, to call the school to order and proceed with choosing one to act as superintendent for that day.

As soon thereafter as it is known that the superintendent elect will not fulfil the duties of superintendent, the same applying also to the assistant, the elder of the church should, if possible, obtain their resignations in writing. He should then call a meeting of the church board, and present to it these resignations, either orally or in written form. It would then be proper for the church board either to request the nominating committee to continue its work by giving further consideration in nominating other names for superintendent and assistant (although in very fact a nominating committee is supposed to be through with its work and discharged when its report is rendered and the church has acted upon the report); or the church board itself may nominate two names for these offices. Whichever way *nominated*, the names should then be brought by the church elder to the church (not the Sabbath school), the situation explained, and the names chosen presented for the church to vote upon at its first meeting.

The responsibility would rest with the church elder in such cases as the one pointed out in the foregoing questions, to ascertain whether the offices of superintendent and assistant are vacant, which is self-evident when these officers refuse to serve.

Usually the chairman of a nominating committee would not render a report until it is known, by personal interview by either himself or some member of the committee, that each and every person whose name is submitted will accept the office to which he is called, and consequently be prepared to serve.

T. E. B.

### Forgiveness

If we knew the weight of sorrow  
That is hidden in the heart,  
When one humbly asks forgiveness,  
We would never say, Depart;  
While an angel moves the waters,  
Where the heavenly teardrops start.

No, it was not the mind of Jesus  
E'en to turn the least away,  
But He ever taught forgiveness  
As He ever taught to pray;  
Lord, forgive us our trespasses,  
E'en as we forgive away.

If you should resentment cherish  
And an exacting course pursue,  
E'en so will your heavenly Father  
Be exacting unto you;  
If ye from the heart forgive not  
Every one his brother too.

Take the word of Jesus with you,  
In your heart keep open door,  
Quick apply the balm of Gilead,  
Go in peace and sin no more;  
While we look unto the Master,  
And His matchless grace adore.

Sarasota, Fla.

G. S. HONEYWELL.

# Home Missionary Department

## THE LITERATURE MINISTRY

### Suggestive Program for Home Missionary Service

(Sabbath, May 1)

OPENING SONG: "Love Divine," No. 345 in "Christ in Song." Prayer.

(Missionary report blanks should be passed out and placed in the basket when the offering is taken.)

Special Music, or "The Call for Reapers," No. 547 in "Christ in Song."

Bible Reading: "Acceptable Service." Conducted by the pastor or elder.

Brief Address, or "Great Results From Small Means."

Reading: "Our Missionary Literature."

Note: A well-rendered recitation of "The Eleventh Hour" will add impressiveness to the service.

Offering of Big Week gifts and gathering of Big Week profits from literature sales should be taken at this point in the service.

Closing Song: "I Have Promised," No. 319 in "Christ in Song." Benediction.

#### Note to Pastors, Elders, and Missionary Leaders

The service on the first Sabbath in May is a very important one. It marks the climax of the Big Week campaign, and there should be a generous offering for our Missions Extension Fund. Not only so, but the service should also result in definite plans for systematic missionary work during the summer months. Careful planning will be required if the missionary program of the church is to be kept in action during the hot months. But why should any church relax in its soul-winning work for a single week? Satan never takes a vacation, but he does take advantage of people who take a vacation from Christian service. See that some one becomes the magazine salesman for your community. Encourage tract distribution. Continue in the good work of selling small books so well done during Big Week. Keep the correspondence band at work according to the Home Bible Study League plan. There are unlimited opportunities for literature ministry. Let us use all of them.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

#### Acceptable Service

E. F. PETERSON

1. How are believers to manifest confidence in the truth?

Ans.—"Therefore, my beloved brethren, be ye steadfast, unmovable." 1 Cor. 15: 58.

2. How are Christians to relate themselves to the work?

Ans.—"Always abounding in the work of the Lord."—*Ibid.*

3. What is the promise made to the faithful worker?

Ans.—"Forasmuch as ye know that your labor is not in vain in the Lord."—*Ibid.*

NOTE.—The admonitions of this scripture, are addressed to all believers. First, they are admonished to be "steadfast" and "unmovable" in their own spiritual life, to know Christ as a living Saviour who delivers from the guilt and power of sin. Secondly, they are admonished to "always abound in the work of the Lord,"—a call to continuous service. Thirdly, there is the blessed assurance that their "labor is not in vain in the Lord." Surely this is a most encouraging assurance.

4. Shall we delay our efforts until everything seems favorable?

Ans.—"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Eccl. 11: 4.

5. When should we sow the gospel seed?

Ans.—"In the morning sow thy seed, and in the evening withhold not thine hand." Eccl. 11: 6.

6. What assurance have we that good results will come from our endeavors?

Ans.—Isaiah 55: 10, 11.

7. With what earnestness should the believer search for souls?

Ans.—Psalms 126: 5, 6.

NOTE.—The mere mechanical performance of missionary acts will not do the work that needs to be done.

"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.

8. How did the Lord demonstrate His intense interest in humanity?

Ans.—Psalms 69: 9; Isaiah 59: 17.

NOTE.—It is evident that travail of soul accompanying missionary effort by the church will cause souls to be born into the kingdom of God. The noted evangelist Chas. G. Finney said:

"Some have zealously used truth to convert men, and laid very little stress on prayer. They have preached, and talked, and distributed tracts with great zeal, and then wondered that they had so little success. And the reason was, they forgot to use the other branch of the means, effectual prayer. They overlooked the fact that truth by itself will never produce the effect without the Spirit of God. Sometimes it happens that those most engaged in employing truth are not the most engaged in prayer. Others err on the other side. Not that they lay too much stress on prayer, but they overlook the fact that prayer might be offered forever, by itself, and nothing would be done, because sinners are not converted by direct contact with the Holy Ghost, but by the truth employed as a means. To expect the conversion of sinners by prayer alone, without the employment of truth, is to tempt God."—*Finney's "Lectures on Revivals and Religion," pp. 46, 47.*

#### Great Results From Small Means

John 6: 1-14

ERNEST LLOYD

THE people were stirred and excitement ran high. A wonderful Teacher had appeared. And they thronged about Him, forgetting to provide their necessary food. The day was far spent, and many of them were hungry. But how could they be fed? There was no market near, and the satisfying of the hunger of a multitude under such circumstances was no easy task. In the emergency Andrew suggested that there was a boy in the crowd who had five loaves and two fishes. And with this small asset for a beginning they met their liabilities. Let us see how they did it.

1. *They used what they had.* And so must we, if we feed the people. Great abilities are not always necessary. There was no large supply of food on hand, and yet there was sufficient when properly used. "Fidelity to the trust committed is all that is required of us." Too often the lad with his tiny resources is lost sight of amid the multitude. And yet he had in his hands something that was needed by all. How often we despise the day of small things, and how foolish we are in doing so! God looks on none as insignificant. The boy with the little basket, lost in the great crowd, held a strategic position. He was the only one at that time who had what they needed—bread.

2. *It was brought to Jesus.* It matters not how limited our abilities, if they are only consecrated to God. Somebody will be fed. A lad with five loaves and two fishes would have been nothing apart from Jesus among such a multitude. But a lad with five loaves and two fishes and Jesus was a full supply. In the olden time Theresa, when twitted for beginning to build a church with only a penny on hand, replied in substance as follows: "A penny and Theresa would be nothing, but a penny and God is sufficient." So it has ever been. "Success does not depend upon bigness of capital on our part, but the bringing to Jesus of whatever we possess, whether it be little or much." Again and again the world has been startled by the achievements of some humble instrument. The record of the church abounds with incidents of this kind. The lad with his basket appears frequently on the scene. People gape and wonder. But the Book of books continues to say: "God hath chosen the weak things of the world to confound the things that are mighty." If you have only a lad's portion, bring it to Jesus.

3. *He blessed it.* And that is the secret. They brought it and He blessed it. There is all the difference between blessed and unblessed talent. How many there are who possess splendid gifts, and yet they do so little for others! Their influence does not really bless. Why is it? They do not bring their talents to Christ for His wonderful benediction. They are not devoted to Him. Their talent is, unblessed because unconsecrated. It matters not how many loaves and fishes we possess, they are never going to be properly used unless brought to Jesus. In every unblessed talent there is a menace.

4. *The hungry are fed.* "Give ye them to eat." The little supply has been blessed, and now the disciples are hidden to pass it to the multitude. They are the human conductors of

heaven's blessing. And so are we. "God feeds folks through other folks." "Give ye them to eat," is a command that many who stand with full hands do not seem to have heard. On every side stand the hungry, and close by are those who could supply that hunger. If the world's hunger is ever to be allayed, it must be done through those who have received from God and then gladly passed the blessing on to others. It is the ministry of human hands moved by Christlike compassion that is needed today.

5. *A great lesson is taught.* The supply either multiplied in the hands of Jesus as He broke it, or in theirs as they passed it on. And so it is today. There is a marvelous increase as the blessing is passed to others. Herein is a profound spiritual truth quite unseen by many. It does not matter how much bread is given us, if we do not pass it on, our own supply is diminished. Spiritual supplies increase as they are shared with the needy. "There is that withholdeth" and yet "it tendeth to poverty," but "the liberal soul shall be made fat." It is a principle based on heaven's law of increase. Ten thousand of the Lord's faithful stewards could rise and proclaim that the more they give the more they prosper. The stingy soul not only starves others, but starves himself.

The hungry multitude are about us today. Jesus is moved with compassion to help them, but it must be through His followers, His disciples. We dare not say, "Send them away." It is our business, our chief business, to feed them, and we cannot get rid of the responsibility. When His people plead poverty as an excuse for inaction, the Master says, "What have you?" And when His people point to their little supply, He says, "Bring it to Me." If His people will do that, He will multiply it and make it sufficient. With His blessing upon it there will be no lack. The important thing is that we place what we have in His hands.

### Our Missionary Literature

WHAT a wonderful change has come since that first issue of *Present Truth* was prayerfully dedicated to the giving of the third angel's message to the world! Now our literature is printed in 120 languages, such mysterious tongues as that of the Duneuns of Borneo and the Mongolian dialects having recently been put into print to carry the glad tidings of a soon-coming Saviour. Just one copy of all the publications that we now print would cost \$1,301.68; and since our publishing work began, we have actually circulated \$60,000,000 worth of literature. Truly it is a wonderful story of how the message is still being carried into all parts of the world through the printed page.

Everybody can "teach every man his neighbor" by the use of literature. First of all there are the tracts. Anybody can give a tract, or inclose it in a letter that is going to a friend or a business connection. Dedicate a pocket to tracts, and scatter them "as you go." Especially remember your foreign friends by securing a supply of tracts in their language.

Then in our periodicals we have a wealth of truth-filled literature to give away or sell. There is *Present Truth*, *Signs of the Times*, *Watchman*, *Life and Health*, *Liberty*, and many others as we follow the path of light around the world. In every church there should be careful planning as to how to use these "silent preachers." Some brother or sister in every city of any size may do a wonderful work by selling our beautiful magazines. The message is also spoken in the language of your foreign neighbors in the papers printed at Brookfield. Use the foreign *Present Truth* in your missionary work.

Then there are many small books and pamphlets covering a great variety of topics to interest your neighbor. Millions of these small books have been used, and millions more will be used. People cheerfully pay the small price we ask for these Crisis Series and Home Workers' Books. And what a blessed privilege it is to place the message these books contain in the homes of the people!

And then there are the larger books. What a stirring story will be unfolded in the kingdom when the Lord reveals the influence these wonderful volumes have exerted in the world! And what a wonderful story is being written every day by the faithful men and women who are going from door to door with these truth-filled books! God is calling thousands of church members to become workers in this great "literature ministry." Perhaps

He is calling some who are in this service today, to enter the ranks of that royal and loyal brotherhood and sisterhood of colporteurs who are as verily giving their lives in God's service as are our missionaries in heathen lands.

Thank God for our publishing houses and the literature they are printing. Let us make a larger use of this literature as we endeavor to do our part in hastening the finishing of the work.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

### The Eleventh Hour

"ABOUT the eleventh hour he went out, and found others standing. . . . He saith unto them, Go ye also into the vineyard." Matt. 20: 6, 7.

Belated soul! grieving to think life's day  
Hath been misspent—lo! one redeeming hour,  
Rise to thy Master's work. Away! away!  
Draw from His blessed parable thy power.

Many may scoff at thee, and may complain  
That with dayworkers thou shouldst hold thy place.  
Little they know this Calvary of pain,  
Through which late souls accept the Master's grace.

"O that my feet had hasted with the morn  
To enter at the pious vineyard gate!  
My idle day can never be reborn,  
Nor can I cease to mourn that I am late."

O tardy soul of the eleventh hour,  
Hark not to voices that would hinder thee!  
Sin, doubt, despair, and man may make thee cower,  
But rise and work,—one hour thy day may be!

Yea, thy eleventh hour may more fulfil  
Than the whole day of many that have wrought.  
Haste! one immortal hour is left thee still,  
That one hour's work the Husbandman hath sought.

—Charlotte Fiske Bates.

### Reporting

OUR denomination has an efficient and complete reporting system which enables workers everywhere to keep in touch with missionary efforts at home and abroad.

Reporting shows what places need strengthening, and from what sources re-enforcements may be expected.

Without a system of reporting, the work of the General Conference would not be thorough, systematic, or harmonious; neither could the work in the union conferences, the local conferences, nor the local churches.

Were it not for the reports that come from the foreign fields, the mission board would not know where to send new missionaries. It would not know which field needs the doctor, the nurse, the minister; in fact, it would not know how to supply the needs of the mission fields.

The Bible is largely a compilation of individual reports. Genesis is a report of creation and of God's dealings with the patriarchs. Many of the other Old Testament books are individual reports of what men and women who served God attempted and accomplished. The New Testament abounds in individual reports. The Gospels are chiefly reports of what Jesus did. The book of Acts is Luke's written report of the missionary work done by the apostles.

Two quotations will be sufficient to show that the "Testimonies" recommend reporting:

"Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor."—*Volume VII*, p. 19.

"Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting. . . . If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance."—*Volume VI*, p. 436.

Each church member should report. Wide-awake secretaries will never rest until all the church members are reporting regularly the work they are doing, and a faithful record is being kept of their reports. Have we done what we could? Have I? Have you?—*Mrs. D. F. Weatherly, in Northern Union Reeper.*

### Making an Impression

DID you ever notice how one man will say a thing and it will not make the slightest impression, and another man will say almost the same thing and every one will remember and repeat it? There is a yardmaster in a big freight center in Pennsylvania who is remarkable for the immediate obedience that is given to every one of his orders. He never speaks loud, nor yells, and he is never known to swear, but the surliest "rough-neck" in the yard jumps when he gives the word. He has handled riots, wrecks, and crowded traffic all his working life, and never yet seemed angry or hurried. Men always obeyed him from the time when he was nothing but a young brakeman himself.

Possibly you have noticed the same thing in public speakers. One man will have a fine voice and a carefully prepared address, and every one will want to go to sleep five minutes after he has begun. Another man, with none of the art of the elocutionist and with the simplest message imaginable, will electrify every person in the audience. We call it personal magnetism. We don't know just what it is, but it gives one the feeling that the person that has it is alive and means what he says. It seems to be a combination of will-power, sympathy, and earnestness; but that is not all of it.

Jesus was pre-eminently a magnetic man. No person ever heard Him with indifference. They either loved or hated Him. The secret of this personal magnetism is "with them that fear Him." Stephen, in the early days of the Christian church, learned this secret, and how effective he was in His service. "He was appointed to a position that looked quite small. He was to help administer the temporal affairs of a semi-pauper church. But he made these temporal affairs to administer to highest spiritual ends. He gave out bread in such a fashion as to make men hunger for the Bread of Life. And when he passed out a bit of money to the needy, he did not forget to tell them where they could buy wine and milk without money and without price. He worked with all his might in his small sphere, and God honored him and made him a mighty preacher.

"Jerusalem was a proud and wicked city," in the days of Stephen. "It was full of cultured and religious aristocrats. Those aristocrats would have given a world to have been able to ignore Stephen. Nothing would have suited them better than to have been able to treat him with cool and complete contempt. But they could not ignore him. They might as well have tried to ignore a burning building when the wind was high. They might as well have tried to ignore a cyclone. There was hardly a man in Jerusalem stupid enough and sleepy enough not to know that Stephen was in town on a business trip for his King.

"Mark you, I do not say that everybody welcomed Stephen's message. I do not say that everybody who heard him repented, and became a follower of Jesus Christ. Many did. Many even among the priests yielded to his impassioned appeals. Many hearts were softened. But this was not true of all. Some were made only the more bitter. Some had all the serpents within their souls awakened into activity. Some were led to hate him with a hatred that only his life blood could satisfy. But this I say, they could not remain stupidly and stolidly indifferent.

"Oh, for a church that the world cannot treat with indifference. Oh, for a band of saints that it is absolutely impossible to ignore. Oh, for a ministry that will divide audiences and communities and cities and continents into those who are either out and out for Christ or out and out against Him. Oh, for a Christianity virile enough to compel the active opposition, the open antagonism of the forces of evil that refuse to be won. The church of Jesus Christ can stand any amount of opposition. 'The gates of hell shall not prevail against it.' But the direst of all dire calamities is for it to become so effete, so powerless, so dead, that it is not worth fighting."—*Selected.*

"Did you ever think that the little acts of kindness and thoughtfulness day by day are really better than one immense act of goodness once a year?"

### A Cripple's Charge

SEVENTEEN years ago a Korean found a tract which had been thrown into the mud. He could not read it, but carried it with him. When he reached his home village, he presented it to Kim Kwaa Tack. Mr. Kim eagerly devoured its contents, and then proclaimed its message to the people about him. Later a colporteur sold him books. From these he memorized large portions, and was constrained to keep the commandments of God.

Mr. Kim is a cripple. In order to get about, he must move in almost a crawling position. It is most pitiful to see him. Yet he has a bright mind, and the village folk esteem him highly. He is the leader in their little church.

When I saw him at his village home, back in the mountain recesses of Korea, he told me how God had blessed him in bringing a whole family to the truth during the past year. He wished it were possible for him to do active service for his Lord. I asked if he had a message for our people. He thought a moment. Then he said, "A heavy charge rests upon those who know this wonderful truth. To all who are able-bodied I would say, Run with the message, warn the people of the soon-coming Saviour."

Often since have I thought of the charge of which our crippled brother, Mr. Kim, would remind us. May we truly run with the message, warning the people of the great coming event.

J. J. STRAHLE,

Home Missionary Secretary Far Eastern Division.

### There Must Be No Pretense

"INTRODUCING myself at the door of the first home, the lady invited me in, and when I produced from my bag several small English books and the *Signs*, she exclaimed, 'Oh, you are a Seventh-day Adventist! I am so glad to meet a missionary of that denomination. My sister in India has just joined your church.' Then followed an interesting conversation. At house No. 2 the lady said, 'Oh, Seventh-day Adventists! Then you know the — family. They are Seventh-day Adventists, and very dear friends of mine.' A long conversation followed. At house No. 3 the lady said, 'Seventh-day Adventists, who are they? I have never heard of them.' I had heard something at house No. 2, and said, 'You are an Australian, are you not?' And as soon as she found that I was from the same little corner of the globe as she, she became very friendly, and kept me several hours, talking about home, and telling her who Seventh-day Adventists are. At house No. 4 the gentleman said, 'Oh, yes, I know the Seventh-day Adventists. They are good people.' Then followed a discussion on evolution and the Bible and the papacy and the Sunday question. At each home several books were sold, and the good *Signs* have been going to those homes every week since. Seventh-day Adventists are more widely known than we sometimes think. Let us all see to it that they are continually becoming better known."—*H. A. Skinner.*

The above is indicative of the general feeling throughout the country of the work of Seventh-day Adventists. People were never so favorable to our work as they are now, but soon the tables will turn. We should take advantage of this little time of peace by giving the message a wide circulation.

"There must be no pretense in the lives of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists, because it knows something of their profession of faith, and of their high standard, and when it sees those who do not live up to their profession, it points at them with scorn."—*"Testimonies," Vol. IX, p. 23.*

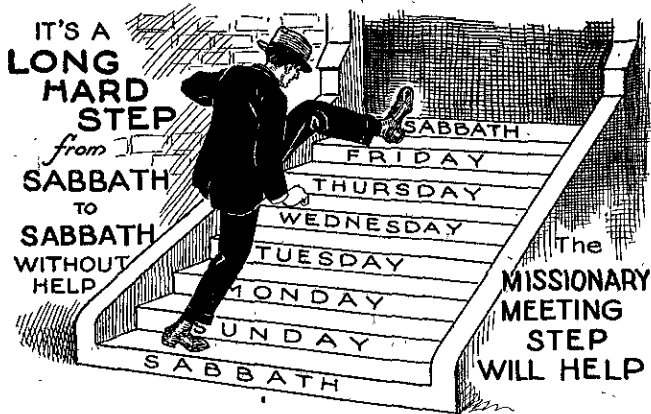
HOME MISSIONARY DEPARTMENT.

### Missionary Lesson

#### Seven Things to Ponder

1. CHRIST'S example. Phil. 2: 7, 8; Luke 19: 10; 2 Cor. 8: 9.
2. Our Lord's command. Mark 16: 15; Acts 1: 8; Luke 14: 16, 17, 21, 23; John 20: 21.
3. The Saviour's claim upon us. Luke 6: 46; 1 Cor. 6: 19, 20; 2 Cor. 5: 15.
4. Man's lost condition. Rom. 1: 18-23; 2: 12; Eph. 2: 12.
5. Man's only hope. Acts 4: 12; John 14: 6; 1 John 5: 12.
6. Our ability to help—
  - a. By prayer. Matt. 9: 37, 38.
  - b. By giving. Acts 4: 34; 20: 35.
  - c. By sending. Rom. 10: 15; Acts 13: 3.
  - d. By going. Isa. 6: 8.
7. Our responsibility. Matt. 25: 19; Luke 19: 15; 2 John 8.

## The Weekly Prayer and Missionary Meeting



May 5

TOPIC: "What Is Our Love?"

TEXT: Revelation 2: 4, 5.

SEED THOUGHTS: (1) "He that loveth not knoweth not God."

1 John 4: 8. To love Christ is to serve with Him in ministry to others. "When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact."—*Steps to Christ*, p. 82. (2) Spiritual apathy is a dangerous symptom. The servant who buried his talent was at last cast out. (3) The "first love" may be regained. (See "Testimonies," Vol. IX, p. 46, par. 2. Read also "Mount of Blessing," pp. 119-128.)

May 12

TOPIC: "Responsibility of Discipleship."

TEXT: John 17: 18-21.

SEED THOUGHTS: (1) As God sent Christ, so Christ sends every disciple. (2) "The Son of man came not to be ministered unto, but to minister." (Read for helpful suggestions, "Christ's Object Lessons," pp. 190-192; "Steps to Christ," pp. 81-88.)

May 19

TOPIC: "Evidence of Discipleship."

TEXT: John 15: 14.

SEED THOUGHTS: (1) "If ye do." Here is the secret of successful service. Either we obey or we do not. Negligence of God's requirements means spiritual failure. (2) "He only serves who acts up to the highest standard of obedience." (3) "Good works do not purchase the love of God, but they reveal that we possess it." (For other very helpful suggestions read "Christ's Object Lessons," pp. 282, 283; "The Desire of Ages," pp. 640, 641.)

May 26

TOPIC: "The Test of Discipleship."

TEXT: John 15: 8.

SEED THOUGHTS: (1) The vine planted by Christ will be fruitful. "All who would be sons and daughters of God must prove themselves coworkers with God and Christ and the heavenly angels. This is the test for every soul." (2) "Christ hungers to receive from His vineyard the fruit of holiness and unselfishness. He looks for the principles of love and goodness." (3) "In due season we shall reap, if we faint not." (Read for additional helpful suggestions, "The Desire of Ages," pp. 662-680; "Christ's Object Lessons," pp. 284-306.)

## Conversions at the Midweek Prayer Service

WHY should we not expect conversions in the midweek service? We must believe that an ideal church will all the time have a number of susceptible individuals in different stages of spiritual development who can be easily induced to attend the prayer meeting and confess Christ there. And we know that as many shrink from public confession in a large gathering, we could make this midweek meeting a place where it would be delightful to confess the Lord Jesus. Thus evangelism would stimulate activity regarding the prayer meeting.—*Practical Ideas in Evangelism*.

## What Is the Purpose?

ARE you thirsty? I sometimes wish we had in all our churches a meeting for hungry and thirsty Christians. I would put a man at the door so as not to let anybody else in. Let him ask every one, "Are you hungry? Are you thirsty?" They would not know what he meant, most of them. Lots of people go to prayer meeting because it is customary. They go year after year, go for nothing and get nothing. It seems to me that if we could have a meeting in all our churches of two, three, four, or five Christians, all really in earnest in asking for the gift of the Holy Spirit, they would get it. But I tell you, you have got to stoop to get that. God is not going to give it to those who are careless and indifferent. But if you and I really want it,—want it above anything else,—then, I believe God will give it. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I like that "shall be." My brother, are you filled? Put the question right to yourself. —*Dwight L. Moody, quoted in Australasian Record, May 7, 1923.*

## Working for God

"How is it that ye sought Me? wist ye not that I must be about My Father's business?" Luke 2: 49.

The fundamental business of Jesus was not in the carpenter shop, although that was an honorable trade. The work for which He had come into the world was not primarily that of making houses, yokes, tables, and chairs. This was the work of Joseph, and it was worthy and useful work. Jesus was there in that little shop until He was about thirty. He carried forward the work faithfully, but carpentering was not His fundamental business. God had given Him some work to do, and He was some day going to take it up in earnest!

Now, all of us are like Jesus—at least in one way. We have a business by which for a time we are engaged. It may be carpentering, or selling, or working in some of the professions. This is the way we earn our daily bread, our living. But whatever our business may be, each of us has a fundamental business, the business of serving God.

What is this fundamental business? I think we can put the fundamental business of Jesus into two words: Helping folks! The great thing about this fundamental business is that our work in it goes on forever. Look at Jesus! The carpentry work He did is lost and gone! But the help He has given and is still giving to folks will go on forever!

So with us—our fundamental business is to do what Jesus did—to help folks! That is the "Father's business" of which Jesus spoke. The end and purpose of our living is helpful service for the largest number. The business which deserves our best attention is that which ministers most to the souls of other people.—*Rev. Vincent G. Burns.*

## Bringing Christ to Mind

A QUIANT old man used to carry a little book, which he took very often from his pocket, and which he called his "biography." It had only three leaves, and there was not a word written on any of them; yet he said the book told the whole story of his life. The first leaf was black—that was his sin; that was his condition by nature. The second was red—that was the blood of Christ. The third was white—that was himself washed in Christ's blood and made whiter than snow. His book told the whole story of every redeemed life. Between the black of our sins and the white of redemption must always come the red blood of Christ.—*Selected.*

## The Power House of the Kingdom

THE "upper room" is the power house of the kingdom of God. Wherever in the world one may find things being done for Christ, if one traces back the lines of power, they will be found to start from some "upper room." The power is not in man, "not in an organization, not in a great aggregate of influence and conditions." It comes from the "upper room," in which the people are called to tarry "far ben" with God many days.—*Sunday School Times.*



This good word of interest in their magazine, comes from our Brother Dean, special representative of the *Oriental Watchman*, India:

"The *Watchman* campaign, through the goodness of God, is still making gratifying headway. The last three months my sales have been more than 3,000 rupees. A few days ago I had the pleasure of receiving an invitation from the viceroy's staff to visit them; I am looking forward to this occasion, and trust the Lord will bless. The governor's staff, with the exception of one gentleman, all subscribed for the three-year period; in fact, very few subscriptions are taken nowadays for a less period."

A message of courage and success comes from Brother Blue, superintendent of the Northwest India Union:

"We have just had a very successful Big Week here in this union, and I want to tell you of the sale of the Home Missionary Calendars. Last year we ordered 250, and they didn't last long, so we made bold to order 2,000 this year for this union alone. . . . The calendars came late, for some reason; but they were all gone in about two weeks. Our calendar was the best we have seen here in India. Some of our Indian workers have sold as many as 100 each, so that makes a good record for them. . . . Then, too, I think these calendars are a very good way of doing missionary work. They will do more good than some literature, for the people will have the calendar before them every day, and will be reminded of the Sabbath day as well as the other features."

Our ideal of 100 per cent of church members doing missionary work and reporting, has been reached in the Philippine Union Mission. Brother Weidemann says:

"You will be pleased to note that we have at last reached the goal of 100 per cent reporting members a quarter. We have done a little better than this the last quarter, nearly 106 per cent of the membership having reported."

Let this example of faithfulness in reporting encourage your members to do better.

Writing on Christmas eve, Brother Joseph, of Africa, says:

"You will be glad to know that our recent Big Week was a great success. Final reports have not yet reached us, but nearly all the fields have gone over their goals."

While *Present Truth* carries a comprehensive, convicting special message to the rank and file of the common people, its contents, dignity, and general appearance appeal to all classes, as is revealed in the following letter to Brother Reavis from the editorial staff of the Los Angeles *Examiner*:

"We are so pleased with the truths contained in the *Present Truth* that we want to send it on to others who are yearning to know more of the Scriptures. Also, in my next letter I shall order several of the little books which you advertise. My *Present Truth* copies are all up at my home today, so I am unable to obtain the list.

"Inclosed is \$1.50 in stamps to cover the following six subscriptions: . . . Kindly let me know if the list headed 'Revised Series' is the one that is supplied in the 1926 subscriptions for *Present Truth*. If not, I would also like to have that series complete. You can send it on to me if you desire, inclosing the bill, and I will send check; or else you can advise me, and I will send check with the order.

"Wishing you every success, and greatly appreciating the excellent work you are doing, I am

"Sincerely yours."

### Tracts in Your Correspondence

SEVENTH-DAY ADVENTISTS have always made a large use of tracts. But tracts are not being used as freely as in years gone by, notwithstanding the fact that our publishing houses are providing the finest series of tracts we have ever had. Try the following method:

Select a list of names in your neighborhood, preferably through your church missionary secretary, to avoid duplication. Then select one tract, such as "Prophecy, the Bible's Acid Test," or the entire ten "Victory" leaflets, or "Did a Good God Make a Bad World?" or some other such tract, and inclose it with the following letter:

DEAR FRIEND:

The accompanying tract is sent you with the compliments of the Seventh-day Adventist Church (give address of church).

Believing the truths it contains to be of vital interest and importance to every one, and that you are entitled to a knowledge of them, I respectfully ask that you will give the subject careful and impartial consideration.

To aid you further in making the truths of the Bible your very own, a series of these little tracts are available, and will be mailed to you if you will send me your request. This will not obligate you in any way, and you may also feel free to ask any questions you desire to have answered.

Wishing you God's blessing as you study the Bible for yourself, I remain, in the Saviour's name,

Respectfully yours,

A few tracts on practical subjects are always useful for correspondence work, or even in your personal or business correspondence. Make better use of tracts in your correspondence.

J. A. STEVENS.

### Broadcast the Truth With Literature

WONDERFUL things are accomplished by the use of tracts. Ministers who carefully select the messages that can be had in printed form today and mail them to their members and distribute them among the congregation by the medium of a literature table, are doing a great work.

This kind of seed sowing has been going on for years by propaganda organizations. Only recently papers were left about in this community carrying hatred and atheism everywhere. Printed poison is what it really is. During the same week some one left some printed tracts at our church on "How to Be a Christian." These were passages of Scripture without comment. Recently a gentleman at the church door, after services, handed us a little booklet entitled, "Liberty," by Charles E. Jefferson. It is a splendid tract on prohibition. That man is doing much good by giving them away.

Some churches have a literature table. They place a bundle of books on it with a bowl beside it. The people are asked to take a book and leave at least a dime in the bowl. The books cost \$2.50, the people left \$4. Secure printed pamphlets of all sorts that are good and helpful, and keep the table well filled. Most of the printed things are free, and they get taken away and read.

Ministers can get such material from their denominational headquarters, and they can have things of their own printed. It is possible sometimes to get other people to pay for having them printed. Printer's ink is a wonderful method of spreading the truth.

Some years ago the Christian Science Church did most of this. Then the various sectarian movements did it. Atheistic societies are doing it with a will. Why not try to counteract this influence with something wholesome?—*The Expositor*.

### Trust

A NEST of robins, that is all,  
Aswaying in the breeze;  
But sweet the lesson that they bring  
To one beneath the trees.

How trustingly they snuggle down  
Within their nest so warm,  
And go to sleep without a fear,  
In sunshine and in storm!

When they awake, they open wide  
Their little mouths for food,  
Expecting fully that they'll soon  
Be filled with something good.

And they're not disappointed, though  
They are so weak and small;  
For there is One who hears their cry,  
And satisfies them all.

# Missionary Volunteer Department

## Devotional Meeting for May 1

Senior and Junior

Topic: "Deliverances in South America."

### Notes to Leaders

Here is a fine supply of material which Prof. C. P. Crager has collected from the missionaries in the field. Most of it should be given as talks. In arranging a Junior program from such material, the superintendent should read it all carefully, and select the incidents which are best suited to the interest of the boys and girls. I would suggest that the article, "God's Providential Care," be used as the basis of the superintendent's talk, showing how it takes courage to break through to victory. Keep in mind the purpose of the program,—that of showing how God protects those laboring for Him.

**Music.**—Select a number of missionary hymns along with a few such as No. 507, "Christ in Song," which shows the safety of abiding with Him, no matter how the tempests rage.

**Standard of Attainment Drills.**—The Seniors should be ready to drill on Lesson XV, "Christ's Ministry," page 27 of the Standard of Attainment Manual, and the Juniors should study the section on "The Gift of Prophecy," page 10 of their Manual. These drills should be brief, and only the important texts emphasized.

**Band Reports.**—Although the program deals with foreign missions, a report of what the young people are doing in their community should not be overlooked. What has been done in the way of sending out papers and writing letters? Perhaps a letter that has been received can be read as an encouragement, and the time of the correspondence band meeting emphasized.

### To College Leaders

Here is another opportunity for your foreign mission band to take charge of the meeting.

## God's Providential Care

THE missionary for God in those sections of the field where the ire of the enemy is especially manifested in persecution, far from being discouraged and disheartened by the persecution, is brought to see more clearly the hand of God in caring for His own through the deliverances that come in the hour of distress.

It is a very striking fact that severe persecution is almost without exception an evidence that a harvest of souls is soon to follow. One example of this kind is found in connection with the beginning of the work among the Quichua Indians.

As we were to open our first station at Laro, our missionary, Pedro Kalbermatter, met great persecution. Some will remember having read of some of his very first experiences, and of the Indians who were killed in the attacks made. The enemy was determined to drive Brother Kalbermatter from the field. Under the leadership of the unfriendly priests, different Spaniards continually brought charges against our brother, which, though false, caused him no little inconvenience in being called before the justice to answer for the charge, and thus detracting from his work. It seemed to the committee that we would have to make a change, moving Brother Kalbermatter to some other point, hoping that this might alleviate the situation, and perhaps bring greater progress. But our brother pleaded earnestly that he might be left at his mission, assuring us that he believed God was going to give him a victory in spite of the adverse conditions. Because of his earnest pleading, the committee left him for another year. And a year later, as our brother related his experiences with tears of joy, it was evident that God had wrought victory.

In that section there are no hospitals or doctors, nor any one to care for the sick, and God permitted sickness to come to the homes of these Spanish persecutors. They had only one place to turn in their distress, and that was to the persecuted missionary nurse. Brother Kalbermatter thanked God for the privilege of going into the homes of his enemies, and ministering to their sick, and God blessed his ministry. The sick recovered, and the news of a man who was teaching a strange doctrine, but who loved folks and cared for them, spread through the land. The work began. The Indians flocked to us to learn the teachings

of this missionary, and by the close of the year a great harvest of souls was gathered; and it was right at this point, where the enemy had tried so hard to drive us out, that in one single meeting a baptism of more than 600 believers was held, the largest baptism ever held by this people.

On another occasion, in connection with the opening of our work,—the first Indian mission station in Bolivia,—God's providence was signally manifested in the experience of Brother Reid Shepard and his wife. At the very beginning persecution was strong, but as the mission was progressing nicely, and we had a large number of believers, the enemy, still determined to destroy the work, planned an attack that was to take place at 12 o'clock midnight during one of their high religious feasts. It seemed on this occasion that unless God interposed in a miraculous way, the mission would be destroyed, the believers scattered, and the missionaries killed. The story is a long one, but very interesting.

Word of the planned attack reached the ears of a colonel of the Bolivian army, who was a friend of the mission, and he immediately telegraphed to the president of the republic and the highest minister of the government. They replied, giving him authorization to go to the protection of the mission and the missionary, but he was without soldiers, and so the providential hand of God so overruled that one of the leading generals of the Bolivian army, going overland to a distant city, was led to pass by the home of our friend the colonel. The general was accompanied by a bodyguard of twelve calvarymen and a lieutenant, all well armed. As our friend, the colonel, greeted him, he showed the messages from the president and minister, and then explained his dilemma in that he had no soldiers, and the general immediately ordered him to send the lieutenant and the twelve soldiers of his bodyguard. They were sent, and arrived at the mission station just four hours before the attacking party came. When they came, seeing armed soldiers, they withdrew, and God's cause gained a mighty victory, and the lives of God's servants were protected.

C. P. CRAGER.

## A Great Deliverance

THE Tahuantinsuya Society, a society with the purpose of inciting the Indian to overcome the white man, and who also greatly oppose our mission work, went forward carrying many villages with them in their deceptions, and finally, in the summer of 1923, believing themselves sufficiently strong, they decided to put an end to the white Peruvians and the evangelist pastor and mission, which they considered a hindrance to the furtherance of their cause and the final establishment of the old Inca Empire again.

And so, on the 6th of December came the attacks on the village of Huancane. The white people protected themselves as best they could, and were able to ward off the attacks of the angry mobs. News reached me at the mission the next morning that the Indians had revolted, and we did not know what to do, as it seemed they planned on attacking the mission that night, the 7th of December. I gathered the Indians together, and told them we would pray and trust God. That night we put watches in different places, and two hundred of them slept with us in the church, where we kept several lights burning. Lights were also kept burning in the different Indian dwellings, so that if the enemy started down the hill to surround the mission, they would see the lights and know we were on watch.

About ten o'clock that night we began to hear cornets and drums and yells from one mountain to another. Getting up and looking out, we saw the surrounding hills black with Indians. They were in the light of the moon, and we could distinguish their forms as they moved about from place to place, seemingly forming in groups for the attack on the mission.

We continued our watch, and after what seemed several hours of suspense, wondering what to do, we knelt and prayed to God for protection. When we looked out again, we saw the Indians dispersing hurriedly, and believing that God had answered our prayer for protection that night, we went to bed trusting Him.

The next day the subprefect (the chief police officer) sent us ten policemen to protect us in case of an attack, as I had notified him of our plight and the anticipated attack of the Indians.



The Tahuantinsuya Indians who had retired the night before, had their committee meeting, and decided they needed more men in order to make their victory sure, so they notified other districts on the other side of the river, and more forces came to help them. Again, the night of the 8th, we could hear and see the Indians as the night before. This time they started down the hill, believing their victory was won. The believing Indian women began to cry, and the men were filled with consternation. My own heart beat hard and fast. I looked to God and breathed a prayer. I told the brethren to stay close by and trust in God. The policemen made ready for the emergency, but with fear. They planned to escape to the lake in *balsas* (canoes) in case of danger. I stood alone, but I believed God would lead, and so I kept on encouraging all of them and trusting God for victory.

When the enemy were a little less than half way down, they again suddenly turned back and hurriedly disappeared over the hill to return no more. The policemen could not understand why they did not come on, and the believing Indians wondered and were amazed, but did not say a word. I knew God had protected us in the hour of danger, but I wondered also what made them turn back those two times. Soldiers from Puno came to Huancane, fierce battles ensued, and at least one thousand Indians were killed, the exact number not being known. When defeated and persecuted by the whites, many came to us, and afterward became Christians, and are now faithful members. This is the story they told me:

"We were in that mob that twice tried to destroy the mission and kill you, planning on cooking our breakfast with the lumber of the house and pillaging everything in sight. We were deceived by our chiefs, for they tried to make us believe this possible. The first night we came we were about a thousand strong, and when we were ready to come down on the mission, we suddenly saw soldiers with rifles stationed all around the mission, and down in the village other groups. Fear took hold of us, and we returned.

"We had a committee meeting, and decided to send for more men on the other side of the river. They came, a thousand more. We were jubilant. Now we will take the mission and kill the devil pastor. We formed in groups of fifty and one hundred each, and started down the hill. When less than half way down, our watchmen on the hilltops said a steamer was coming very well lighted. We stopped and looked, and sure enough, we saw coming from the direction of Puno a lake steamer. It made several turns in circles as if hunting for the port of Piata, finally sailed in, and to our amazement, hundreds of soldiers, well armed and with ammunition, disembarked in Piata and began marching toward the mission. We were filled with fear, and hurriedly returned, wondering how we could succeed in ransacking Piata (the mission station).

"We decided to send for every man on the other side of the river to help, making known to them our jeopardy. The forces came, but got only as far as the river. That same night hard rains swelled the river, and it was over its banks. The *balsas* were all yanked from their moorings, and those coming to help us could not get across. While all this was happening, soldiers appeared the next morning coming from Juliaca, and the forces who had come to help us disappeared. From this on, the river continued to fall, and we were left without help, and feared to try again to attack because of the soldiers we knew must have been stationed around the mission."

Outside of the ten policemen that we had received as help after the first attack, we saw nothing, nor did we have any other help that was open to our eyes. Surely, God answered our prayers, and angels of God, in the form of soldiers, protected us and God's boat filled with angels came to our aid. We praise His name. He never loses a battle.

G. A. SCHWERIN.

### In the Midst of Enemies

One time my wife and I were on a tour of the schools, and after having visited several in Vilque, we were on our way to the school in Altos Caeador. Night came, and we hurried on, arriving a little after dark at the house of a brother who lived some two leagues from the school of Altos. We decided to remain here overnight, as they cordially invited us. They seemed to know of our coming, and had already prepared *chupe* (Indian soup) and a bed of sheep hides.

All went well that night, and we had good soup and a good sleep, after having prayed with the brother and explained to him many scriptures and answered his many questions.

Around five o'clock a brother who lived a block away came with his head all bleeding, and said that some time before some Indians, with the mayordomo of a near-by *finca* (farm), had come asking for the pastor, saying they had come to kill him, having orders from their patron to do so. The brother refused to tell him, and in consequence was beaten on the head with the butt of the rifle. The two horses we were riding were in plain sight of this brother's house, but they did not see them. During the night it snowed, and some Indians passed on horseback, leaving their tracks. The mayordomo, thinking these were our tracks, went on hunting for us, never seeing our horses that were in plain sight, eating grass on the hillside where the snow had been swept away by the wind.

We dressed the brother's wounds, and gathering the family together, had prayer, thanking God for His deliverance. We could not help but admire this brother's courage when he was willing to receive a beating and risk his life in our behalf. Truly, there are noble characters among these Indians, and we thank God and ask Him to help us win them.

G. A. SCHWERIN.

### Another Experience

At the beginning of the present year I had the privilege of holding a series of public meetings in a little village in the interior of the province of Corrientes. It was planned that three of us work together in this place. Two of the students from our school were to unite with me. They were to come by boat up the river Paraná, and I went to meet them at the port where they were supposed to land. For reasons which, to this day, have never been satisfactorily explained, these brethren were not able to arrive on time.

As I was waiting for them, I began talking with the people, and while there was not a soul in the place that I knew, I began to visit from house to house, thinking to thus improve my time while I was waiting for the next boat, on which I thought surely the brethren would arrive. Most of the people received me kindly and listened with interest.

On one of my visits I went to the home of a gentleman who was chief of one of the municipal offices. This man, from the first, showed himself very favorable. I told him how it happened that I was in the village, and that I would like to hold a few meetings there for the public while I was waiting. I told him that I had with me a little stereopticon. He was very much interested, and offered me his home in which to hold some meetings. I invited the public that very night. Under a large arbor in his front yard, adorned with beautiful flowers, and by the clear light of a full moon, the third angel's message was preached in this place for the first time. The attendance grew from night to night to such an extent that I was convinced it was the hand of God that had detained me in this place against my own wishes.

I waited an entire month for the brethren who were to come, and thank God, when He changes our plans, it is because He has something better for us and His cause. At first I presented general subjects that did not raise any opposition; then I went on presenting the stronger points of our message, and to my surprise, the people, instead of abandoning the meeting, continued to come with greater interest than ever. I visited the people in their homes, and noted that the word of God was taking root in their hearts. I soon saw that several were deciding in favor of the truth. Up to this time, all had been friendly, but as soon as the first converts began to give public testimony of their faith, the people divided into two groups, those in favor and those against. The priests began to incite the people, and we soon found ourselves, as in the time of Paul, in the midst of a great tumult. Thirteen persons were baptized, and they immediately became the objects of every kind of threat, and were molested by both neighbors and relatives. One night a group of men armed with revolvers and knives came to the meeting with the purpose of doing us harm, but thanks be to God, He did not permit it. One of the persons who attended told me that there were several who had planned to beat me before the meeting should close, and that his father was one of the number. Later on, that same man became interested in the truth, and has the Bible in his home now, although it is contrary to the will of his father.

One day while we were walking along the road just outside the village, some person turned a wild cow loose behind us, and being infuriated, she came for us. If the hand of God had not intervened, we would not be here to tell this experience to our young people. The animal came up behind us, running at full speed. She first knocked Brother Wederkempfer down, for he was walking a few paces behind me, next to the fence. I knew nothing about it until I heard the cow throw him down. I turned around and saw the furious animal at a very short distance. While running to safety, I slipped and fell my whole length in the middle of the road, thus being at the complete mercy of the animal, but happily, when she was right where she could attack me with her sharp horns, she fell down beside me, and seemed unable to move until I had gotten up and climbed to the other side of the fence.

It is impossible to tell all that these superstitious and fanatical people tried to do to us. They circulated the report that we were supernatural beings; that the people who came to our meetings became enchanted, and could not leave the place. They also said that after the meeting, we transformed ourselves into dogs, and ran about frightening the people. Many claimed to have seen us do this, stating it as a definite fact. Many of the people who came for the first time, watched us very carefully, expecting thus to be able to discover the tail and horns which they had been told we had.

But in the midst of this ignorance and fanaticism, there are precious souls that long to know the truth, and once they accept it, remain firm and loyal. At the present time we have two Sabbath schools in this place. Some of the better families have accepted the truth. Two of the young people are already in our school, and we hope, before the close of the year, to baptize several others.

PEDRO BROUCHY.

## Devotional Meeting for May 8

Topic: "Honoring Mother."

Senior and Junior

Blackboard Quotation:

"Love droops, youth fades, the leaves of friendship fall;  
A mother's secret hope outlives them all."

—Oliver Wendell Holmes.

1. Standard of Attainment Drills.
2. Band Reports.
3. Recitation: "Thank God for Mother."
4. Song and prayer.
5. Talk: "Mother."
6. Reading: "Mother's Hands."
7. Talk: "What Rested Mother."
8. Talk: "Rising to the Occasion with Mother."
9. Story: "Self-Made."
10. Responses.
11. Closing Song: "Home, Sweet Home."
12. Benediction on "Our Mothers."

### Note to Leaders

Mother's Day has come to be an important day in the line-up of days which our nation devotes to honoring those to whom honor is due. The white carnation in honor of the mother who has left her children, and the pink in honor of the living, is recognized as the emblem of tribute. To Missionary Volunteers the world over, Mother's Day should be looked forward to with delight, as an opportunity to express the gratitude and love which are in each heart. Make this a special program of song and tribute. Decorate the church with flowers, white and pale pink predominating. Send out special invitations to the mothers, and present each with a flower as she comes in. It is especially appropriate to have both the older young people and the Juniors join in such a program. The young mothers as well as the middle-aged and grandmothers should receive equal tribute.

The best way to advertise such a meeting is to write personal invitations to the mothers of the church. At least two weeks before, call for volunteers and ask the Juniors to join. Perhaps the church school teacher may be persuaded to allow the Juniors to copy invitations as a writing exercise. Make the invitation cordial. "DEAR MOTHER: We are planning a Mother's Day program to be given Sabbath afternoon, May 8 [or whatever time may be planned by the society], and we should be happy indeed if you could find it convenient to join us then. Cordially yours, THE MISSIONARY VOLUNTEERS." Some such statement on a card or simple writing paper would be appropriate. If you have the proper help, it would add further to the attractiveness of the invitation could you print the following stanza on it:

"For all the far outreaching  
Of homes where mothers pray,  
For all their blessed teaching,  
We bring God thanks today."

Then, the Sabbath before the program, delegate several Juniors to give out the invitations as the mothers pass from the church.

**Music.**—The music is so dependent upon the sources available that little has been suggested. However, plan at least three special numbers to be added to the program. The songs, "Mother Machree," "Little Mother o' Mine," and the hymn, "Mother, When I think of Thee," are ordinarily available. See that your society organist has some soft, sweet music to play before the meeting while the mothers are coming in, and also during the collection.

**Standard of Attainment Drill.**—Do not have this break into the regular program. On the other hand, the mothers will enjoy knowing a little of what is being accomplished at the regular meetings, and so plan your drills before the regular opening exercises. Ask the one conducting them to explain to the mothers the plan of training each member until he is able to answer intelligently for his faith, then proceed with the drill. Perhaps the Junior leader may conduct the Junior drill. Thorough preparation will make this very entertaining to all the visitors. For the Juniors the section, "The Kingdoms of This World and the Kingdom of God," page 10 of the Junior Manual, should be studied. For the Seniors, Lesson XVI, "Christ's Ministry," on page 28 of the Senior Manual, is the lesson for the day.

**Band Reports.**—What is true about the Standard of Attainment is also true concerning the work of the society. Plan to have a brief but inspiring report of some of the work which the society is doing from week to week.

**Material for Program.**—We are furnishing the following poem and talks to be used as the program committee sees fit. No. 3 is a tribute. Ask one of your members to make the spirit of it his own, and add to it as he would pay tribute to his own mother. It would give this more point if the one giving this recitation was addressing it to his own mother. No. 8, "Rising to the Occasion With Mother," should be given by one of the Senior Missionary Volunteers, and addressed especially to the Juniors. In planning the program, see that the Juniors have an equal part to give.

**Responses.**—Why not try the plan of asking several mothers to respond? Ask one to tell, "The Best Time My Son Ever Gave Me." Another, "The Gift That I Appreciated Most From My Daughter," etc.

### To College Leaders

In preparing a Mother's Day program for a college society, we would emphasize the importance of drawing upon the talent available. Of late, we have appreciated greatly the tributes which we have noticed in school papers from time to time. Give the meeting a practical turn in encouraging letter writing home.

## Mother

ORVILLE DUNN

"MOTHER," what a wealth of memories cluster about this expressive word of ours. There is no word that expresses the love, service, and sacrifice so fully as does this one. It at once calls to mind the cooling touch on a fevered brow, the soothing kiss to a bruised face, or the helping hand in many a childish task.

Whose love is it that never fails you? Whose heart is it that never ceases to pray for you? Whose faith is it that never dims when thinking of you? Our hearts all answer, "'Tis Mother."

How much we owe to mother! Her loving care has aided us in our path from the cradle to manhood or womanhood. She it was who encouraged us to take our first wavering steps. It has been her constant love and encouragement that has spurred us on to meet the problems of life. Her love never falters, even though she sees us pressing forward beyond her immediate reach. Her mother love enables her to bear in silence the keen and poignant pain that tugs at her heart strings as her boys and girls leave home to achieve their success in the world.

Mother love has meant much to men of earth. Think of Washington, of Lincoln, of Garfield. We cannot think of them without pausing to thank God for the mothers who trained them. What a blessing the life of John Wesley has been to men. Yet our record would be incomplete if we failed to mention his mother's influence on his life. When he asked her how to know the right or wrong of any question, she made this answer, "Whatever weakens your reason, whatever impairs your tender-

ness of conscience, whatever obscures your sense of God, whatever increases the strength and authority of your body over your mind, that thing to you is wrong, however innocent it may be in itself."

Let us not forget our mothers, but under God resolve that we will prove ourselves worthy sons and daughters. It is our privilege to live out the ideals of manhood and womanhood in a life of service. As we live for others, we live for our mothers.

### Mother's Hands

MOTHER'S hands were seldom still; they always seemed to be doing little tasks of love to ease my path for me. Sewing, baking, mending clothes, and putting things away! Mother's hands were busy hands, but they found time to stray tenderly across my hair, to rest above my hands, saying, with their gentle touch, "Mother understands!"

Small they were and rather plump; they spoke of faith and prayer. If there was a time of need, her hands were always there, doing pleasant work; or sad, but always without stint, answering the spoken want, or the unspoken hint.

When I was a little child, they brushed my fears aside. They were swift to comfort me when I could scarcely hide broken faiths and heartbreaks from the watching world. They were like a bit of mother's soul — the dearest part of her!

I have seen them waving when I went away from home; half across the world they've called when I have dared to roam. I have hid my face in them when dreams have gone astray; I have known their sunshine when the skies above were gray!

Mother's hands! . . . Their memory is very close this hour, as I wear, to honor them, a single snow-white flower.—*The Christian Herald*.

### What Rested Mother

It was such a busy, busy morning! Every one seemed to want mother for everything at once, and she was trying to look after a lot of things and talk to two or three people at the same time. Then the telephone rang, and she had to answer it. As she stood there talking, the little boy came softly in. It was time for him to go to school, but he whispered smilingly, "I want to kiss you before I go."

Mother turned for the good-by kiss, and the lady who was taking down a report of a meeting at the other end of the line did not know that anything was happening. But something had happened, for mother turned back feeling rested and happy, and with the worried wrinkle gone from her forehead. How easy to work when she had such a loving helper! And the whole day was easier — for just a little boy's good-by kiss.—*L. P. McAvoy*.

### Thank God for Mother

G. A. SWANSON

ACROSS the years now spent and gone,  
With friendly scenes beguiling,  
The fairest face I've looked upon  
I see serenely smiling;  
Its fadeless beauty ever gleams  
Above all earthly splendor,  
And memory sweeps in endless dreams  
Its features kind and tender.

I am a child at mother's knee,  
Her gentle voice is calling,  
I hear its soft, sweet melody  
In tender accents falling;  
While through the midst of hopes and fears  
Her faith is still abiding,  
And 'spite the distance of the years  
Her hand my hand is guiding.

No earthly wealth, but rich in prayer  
And faith beyond time's measure,  
Her womanly grace beyond compare,  
Her love, an endless treasure,  
To me she came a gift divine,  
Like her there's not another,  
And I am rich, her faith is mine;  
Thank God for such a mother!

*El Reno, Okla.*

### Rising to the Occasion With Mother

I WONDER if you know you are going to be judged almost above everything else by the way you treat your mother. It is so easy to be thoughtless when one is young and eager and in a hurry.

Not because you need it, but because it is such a wonderful story, and true, I am going to tell you about a young man who came up from Tennessee to attend a great Northern university. In the four years he spent there he became the most popular man in his class.

He worked his way through, but he took so many honors, and consequently was president of his class so often that no one thought very much of how he worked in the summer to pay his tuition. The word spread around that his mother was coming to visit him, and of course the whole college community was interested because, for so prominent a man, very little was known of his home and people.

So a great number of people went to call on his mother as soon as she arrived, some out of curiosity, and some because they were so genuinely fond of him. They found a little old woman from the mountains with a shawl around her shoulders. And was he ashamed of her? Not a bit, or at least no one ever knew it if he was. He took her all over the university, and his eyes shone as he introduced her as his mother. When she left, more people admired him than ever before, and you can sense how they would, can't you?

I told you this story only because I like it so much, but it will surely show how thoughtfulness in little things may count when you are with your mother.

Now I suppose you would like to know some of the things you might do to be entirely correct in all of them instead of awkward and clumsy. Well, one good general rule is to give her the preference in every possible way, and act as if she were a guest of great importance.

For instance, isn't it a nice attention to push your mother's chair in at the table for her? and to see that she gets served before you, and not to start eating until she does?

And in introductions, always to introduce every one to her; for instance, you should say: "Mother, may I present Harold Jones?"

Do you carry packages for her and answer the telephone for her? There! I don't need to enumerate any further, for I know your own thoughts can run on ahead of mine in all these things.

But there is one more thing I would like to put in. Do you always present all the friends who come to your house to your mother? If you don't, it looks as if you were ashamed either of them or of her, and you don't want to give such an impression either way, of course!

And it is always your mother who should issue invitations for everything at your house, even in asking your friends to stay to dinner.

What a dreadful thing! I have saved the worst for the last, and that is the wrong way to go about things, isn't it? But we will go over it in a hurry because I know it can't apply to any of you, only it may make you see even more how important doing the opposite way is.

I once knew a girl who had a new winter coat every year, and loads and loads of dresses and hats, while her mother wore her cast-off ones, and said she was happy to see her daughter have such pretty things, since both of them couldn't.

And how every one talked and talked about this girl's selfishness, and really laughed at it. Of course, you will say it was natural for them to laugh at her because she was horrid, but it may make you think, too, how nice it is to show a real preference for your mother.

Do you give her presents other times besides her birthday, out of your own allowance? And do you make these presents little things that she will want, that she can have all for herself, and not something for the house, to benefit everybody? That is the real point!—*Every Girl's Magazine*.

No program is given for May 29.

It is your day.

Plan for it early.

## Self-Made

A WEALTHY business man several years ago made a short visit to his native town, a thriving little place, and while there, was asked to address a Sunday school on the general subject of success in life.

"But I don't know that I have anything to say, except that industry and honesty win the race," he answered.

"Your very example would be inspiring, if you would tell the story of your life," said the superintendent. "Are you not a *self-made man*?"

"I don't know about that."

"Why, I've heard all about your early struggles! You went into Mr. Wheeler's office when you were only ten—"

"So I did! So I did! But my mother got me the place, and while I was there she did all my washing and mending, saw that I had something to eat, and when I became discouraged, told me to cheer up and to remember tears were for babies."

"While you were there, you studied by yourself—"

"Oh, no, bless you, not by myself! Mother heard my lessons every night, and made me spell long words while she sat up cakes for breakfast. I remember one night I got so discouraged I dashed my writing book, ugly with pothooks and trammels, into the fire, and mother burned her hand pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you had saved a little money, you invested in fruit, and began to peddle it out on the evening train?"

The rich man's eyes twinkled, and then grew moist over the fun and pathos of some old recollection.

"Yes," he said slowly, "and I should like to tell you a story connected with that time. The second lot of apples I bought for peddling were specked and wormy. I had been cheated by the man of whom I bought them, and I could not afford the loss. The night after I discovered they were unfit to eat, I crept down into the cellar, and filled my basket as usual, for the next day's business.

"They look very well on the outside," I thought, "and perhaps none of the people who buy them will ever come this way again. I'll sell them, and just as soon as they're gone I'll get some sound ones." Mother was singing about the kitchen as I came up the cellar stairs. I hoped to get out of the house without discussing the subject of unsound fruit, but in the twinkling of an eye she had seen the basket.

"Ned," said she, in her clear voice, "what are you going to do with those specked apples?"

"Se-sell them," stammered I, ashamed in advance.

"Then you'll be a cheat, and I shall be ashamed to call you my son," she said, promptly. "Oh, to think you could dream of such a thing as that!" Then she cried and cried, and—'I've never been tempted to cheat since. No, sir, I haven't anything to say in public about my early struggles. But I wish you'd remind your boys and girls every week that their mothers are probably doing far more for them than they do themselves.'"

Long live the mothers! — *Youth's Companion*.

## He Who Serves

He has not served who gathers gold,  
Nor has he served whose life is told  
In selfish battles he has won  
Or deeds of skill that he has done;  
But he has served who now and then  
Has helped along his fellow men.

The world needs many men today,  
Red-blooded men, along life's way,  
With cheerful smiles and helping hands,  
And with the faith that understands  
The beauty of the simple deed  
Which serves another's hour of need.

Teach me to do the best I can  
To help and cheer my fellow man;  
Teach me to lose my selfish need,  
And glory in the larger deed  
Which smooths the road and lights the day  
For all who chance to come my way.

— *Select ed.*

## Devotional Meeting for May 15

## Senior

Topic: "Ministering to the Suffering."

1. Song Service and Opening Exercises.
2. Scripture Reading: Matthew 25: 34-40.
3. Standard of Attainment Drill.
4. Leader's Talk.
5. Testimony Study: "A Call to Service."
6. Talk: "A Woman Who Ministered."
7. Reading: "He Who Serves."
8. Talk: "Opportunities."
9. Responses.
10. Closing Song and Prayer.

## Junior

Topic: "Going on God's Errands."

1. Song Service and Opening Exercises.
2. Repeat together Matthew 25: 40.
3. Standard of Attainment Drill.
4. Leader's Talk.
5. Talk: "Helping My Neighbor."
6. Recitation: "He Who Serves."
7. Story: "A Girl Who Saved Others."
8. Superintendent's Talk and Response.
9. Closing Song and Prayer.

## Notes to Leaders

This program is another of those which are planned with the work of the bands in mind. Again the Christian help band work is to be emphasized, this time the medical phase of it predominating. Every year seems to bring greater opportunity of service for the sick about us, and the General Conference Medical Department is doing much in training the church members to meet the emergencies by holding home nursing classes. How many Missionary Volunteers are trained home nurses? Are there those who can give treatments, and have given them when occasion demanded? If so, ask these as well as the leader of the Christian help band to meet with your program committee as you plan to make this program an incentive for further preparation and efficiency in relieving the suffering. Get in touch with the union conference medical secretary or nurse, and find out what is being done along this line by other church members. He will doubtless have charts to lead and suggestions which will make the importance of the work more clear.

## To College Leaders

Ask the teacher of the hydrotherapy class as well as the leader of the Christian help band to join you as you prepare for this program. The purpose to be kept in mind is to show the students the possibilities for soul-winning wrapped up in the ability to minister to those who are sick. Reports of what has already been accomplished by the young people should also hold a prominent place in your program.

## Senior Notes

*Standard of Attainment Drill.*—"Christ and the Law," page 30 of the Standard of Attainment Manual, is the lesson for the day. Emphasize the importance of being able to prove a point by turning promptly to a text. Ask some member to prove that Christ magnified the law. Ask another to be ready to explain the texts which are so frequently used by those who wish to prove that the law does not need to be kept, as, for instance, Galatians 2: 19.

*Leader's Talk.*—The purpose of this is to give the keynote of the program. Point to Jesus, the great example, and show how at least two thirds of His time was spent in relieving suffering. Use as a basis the first two chapters of "The Ministry of Healing." The statement, "During His ministry, Jesus devoted more time to healing the sick than to preaching" (page 19), shows how He regarded the needs of the suffering. We cannot hope to win people to the truth while they are cold or hungry or suffering. The first way to show Christian love is to supply the needs. The point may be further illustrated by the following incident:

"A chaplain in our Army during the war was passing over the field when he saw a soldier who had been wounded, lying upon the ground. He happened to have his Bible under his arm, and he stooped down and said to the man:

"Would you like me to read you something that is in the Bible?"

"The wounded man said, 'I am so thirsty, I would rather have a drink of water.'

"The chaplain hurried off, and quickly brought the water.

"Could you lift my head and put something under it?"

"The chaplain removed his light overcoat, rolled it up, and tenderly lifting the head, put it as a pillow for the tired head to rest on.

"Now," said the man, 'if I only had something over me. I am so cold.'

"There was only one thing the chaplain could do, and that was to take off his coat and cover the man. As he did so, the wounded man looked up in his face and said: 'If there is anything in that book that makes a man do for another what you have done for me, let me hear it.'"

*Testimony Study: "A Call to Service."*—The following quotations have been selected from sources which are available to all, and so they are merely suggested. We are indebted to L. A. Hansen, of the Medical Department, for them (we give the first and last words of the quotation):

1. A work for all.  
"The work which the disciples did, . . . lighten the woes of suffering humanity."—*"The Ministry of Healing," p. 104.*
2. Lengthening the chain.  
"Jesus did not consider . . . path He trod."—*Id., p. 105.*
3. In His steps.  
"Many feel that it would . . . in need of consolation."—*Id., pp. 105, 106.*
4. "We are to feed the hungry, . . . hopeless."—*Id., p. 106.*
5. The one way to reach souls.  
"Christ's method alone . . . 'Follow Me.'"—*Id., p. 143.*
6. Kindling faith.  
"Many have no faith . . . Word is opened."—*Id., p. 145.*
7. The youth, God's helping hand.  
"The Lord has appointed the youth to be His helping hand.

If in every church they would consecrate themselves to Him, if they would practise self-denial in the home, relieving their careworn mother, the mother could find time to make neighborly visits, and when opportunity offered, they could themselves give assistance by doing little errands of mercy and love. Books and papers treating on the subject of health and temperance could be placed in many homes. The circulation of this literature is an important matter; for thus precious knowledge can be imparted in regard to the treatment of disease,—knowledge that would be a great blessing to those who cannot afford to pay for a physician's visits."—*"Counsels on Health," p. 428.*

*Talk: "Opportunities."*—Ask the leader of the Christian help band to give a report of work done by the members, and make suggestions for further work. Perhaps arrangements can be made to give instruction in simple treatments.

*Response.*—This is an opportunity for all who are interested in this kind of work to make it known. Plan for definite results. No enthusiasm should be allowed to die. Ask those who have reported "Treatments given" to be ready to tell how the homes of neighbors have been entered and help given. If such ministering has opened the way to tell the "truth" or has in any way broken down prejudice, tell of that, too.

### Junior Notes

*Standard of Attainment Drill.*—The study for the day is on the 2300 days. Have a chart drawn on the blackboard. Then study carefully the verses that mark the beginning and close of the period. On an understanding of this period depends an understanding of the call which has made Adventists what they are. It is this that reveals to us the fact that even now the investigative judgment is going on. After this study, call on several Juniors to draw the chart from memory.

*Leader's Talk.*—See the notes for Senior Leader's Talk.

*Talk: "Helping My Neighbor."*—Tell the story of the good Samaritan. Luke 10: 30-35. Illustrate by this incident:

"One winter day the evening train, which was the only train that stopped, brought to a certain Western town a man who looked like a foreigner. He asked for 'the best hotel.' Now the town had only a very small boarding house. The men at the corner joked the stranger a good deal as they told him to walk right across the road and enter their very best 'hotel.'

"The next day word spread around town that the stranger was sick and needed care. The ranchmen promptly took charge, and every one took his turn in looking after the sick man. It was a long pull, for the newcomer was very ill, but no one failed when his turn came. When, at last, the patient began to get better, he did not seem like a stranger, for they felt that he belonged to them. But the man was surprised when he came to himself and found a man whom he did not know trying to feed him some broth. 'Who are you?' he asked. 'One of your neighbors,' the ranchman said. 'Well, how did we get to be neighbors?' the sick man went on. 'Oh,' said the ranchman, 'you needed neighbors, and we took you on.'

"When the visitor became well, he went away, but soon came back and built a small hospital to show how grateful he was. He always said that his best friends were the men who adopted him for a neighbor when he was sick and a stranger."

Did these men have the spirit of Christ in their hearts when they ministered to the sick stranger?

*Superintendent's Talk and Response.*—Emphasize the value of being ready to serve others. If the meeting is not on Sabbath, have a first-aid drill, and review the principles that Junior Companions are supposed to know. (See Junior Manual, pages 136-146.) A bandage drill or the tying of a tourniquet would be an interesting exercise. Ask some Juniors to bring her doll to serve as patient. Give a demonstration of fomentations, using small woolen cloths instead of regular fomentation cloths, and the doll for the patient. If the meeting is on Sabbath, emphasize the importance of learning how to do things so as to be ready when the opportunity presents itself. Study the instruction that has been given us (see article for Senior Talk No. 5), and show the children why every Christian should know how to care for the sick. For the responses, ask the boys and girls to make suggestions as to how they can be of use when there is sickness in the home, or have experiences related.

### A Woman Who Ministered

BORN in Hampden, Maine, April 4, 1802, Dorothea Lynde Dix knew such suffering as a child that never to the end of life would she refer to her first twelve years. "I never knew childhood," was the only reply she would ever make to questions.

Certainly she knew no home, for her father was a wanderer who dragged his wife and child from place to place. They stitched together and sold the tracts he wrote, and so earned a scanty, uncertain living. At twelve years of age Dorothea went to her father's mother, in Boston.

Here she studied night and day to fit herself to be independent. So well did she succeed that at fourteen she began to teach, a work that she followed, with a few intervals of study and travel, for twenty-five years.

By that time her father and mother had died, and the two young brothers whom Miss Dix had reared and educated, were started in life for themselves. The grandmother who had given the child a home had died also, leaving all her worldly possessions to Dorothea.

She was a woman of thirty-nine, "tall and of dignified carriage, head finely shaped and set, with an abundance of soft, wavy brown hair. I thought her the most beautiful woman I had ever seen." So said one of her pupils. She had fulfilled all family obligations and was financially independent. What should she do?

Chance answered the question, "Eternal God the chance did guide." Coming out of church one morning, she overheard two men talking of the inhuman treatment of the prisoners, sane and insane, in the jail at East Cambridge, Mass. A day or two later Miss Dix was asked to teach a Sunday school class made up of women in this jail. She was ready to accept the task, but to those who asked her she put the question, "How can I teach love and good will toward all men to the half-starved and freezing?"

She was told to prove these statements. With determined energy she investigated for herself the jail conditions. She found the overcrowded place filthy; she saw the innocent, guilty, and insane herded together without any heat in a room where the temperature was below zero. Men like Dr. Samuel Howe and Charles Sumner helped her carry the matter to the courts, and so clean this Augean stable.

Womanlike, Miss Dix wondered if this jail were the exception, or if there were others like it. Without any authority from the State she visited all its prisons and almshouses. Then she compiled a report to the legislature, a report confined to a statement of the conditions of the insane; for to these helpless sufferers her sympathy had gone out most strongly. "I proceed, gentlemen," she wrote, "to call your attention to the state of the insane confined within this Commonwealth in cages, closets, stalls, cellars, pens; chained, naked, beaten with rods, lashed into obedience."

She cited illustrative cases, such as that of one patient confined in total darkness, a chain from the iron collar about his neck to a staple in the wall preventing his moving about. The keeper boasted of this collar, saying the man liked it.

"How do you know he likes it?" flashed Miss Dix.

"Why, he's quit trying to run away!" was the astounding reply.

Another poor man had lived for years in a stone cell, eight feet square, with no light, no air, no heat. Case after case of heart-breaking suffering Miss Dix told of, and the State was shocked into remedying the evils. For the hospital at Worcester alone \$200,000 was appropriated.

From Massachusetts Miss Dix went to Rhode Island. Conditions there were equally frightful. Again Miss Dix made a report, and again the State was shamed into bettering conditions. Then on she went to other States.

After State insane asylums were established here, Miss Dix visited State after State in the South. Much of her traveling had to be done in a carriage, over wretched roads, so rough that Miss Dix always carried with her in preparation for an emergency, "a hammer, wrench, nails, screws, coil of rope, and straps of stout leather." No danger daunted her, and difficulties only whetted her spirit. She used to say, "The tonic I need is the tonic of opposition. That always set me on my feet."

Her work carried her to nearly every State east of the Rocky Mountains, to Canada, and to many of the countries in Europe.

Then came the Civil War. At once Miss Dix volunteered her services. Immediately she was appointed superintendent of women nurses, and in this capacity she served throughout the war. Not one day's rest did she take; very often when meal-time came she had to be reminded to eat. From her own resources she rented two large houses to store the supplies sent her, and to use as resthomes for the nurses. Also at her own expense she bought a detachment of ambulances to supplement the Government service; she employed two secretaries, and she traveled hundreds of miles from one battlefield to another.

The war ended, but not Miss Dix's work. For eighteen months longer she carried on correspondence in behalf of the men who had come under her care; for the disabled and sick she procured pensions; to the families of those who had died she sent their dying messages.

At the age of sixty-five she again took up her work for the insane. During the next fifteen years she founded or enlarged thirty-two hospitals in her own country, and influenced the erection of two in Japan.

"She had built homes for the homeless, but she had provided none for herself." At eighty years of age she accepted an urgent invitation to go to live at the asylum at Trenton, N. J., the first one which had been built as the direct outcome of her work. Here she lived until July 17, 1887. Her worn-out body lies in Mount Auburn in company with a host of other illustrious dead. "Thus was laid to rest the most useful woman America has yet produced."—*Great-hearted Women*, by Mabel Ansley Murphy.

### Clara Barton, a Girl Who Saved Others

Not so was she named when she came into the world on Christmas Day, 1821. The inmates of the old Massachusetts farmhouse named the tiny baby Clarissa Harlowe, and so well did she live up to the name that she started to school at three, able to spell words of as many syllables as she numbered her years.

But she was shy, so shy that she could answer no question in school. Only on a horse did she forget herself. Her big brother, David, who was her hero, taught her to ride by telling her, "Just feel the horse a part of yourself, the big half of you for the time being." Many a mad gallop together they had, up and down the rocky pastures. So, by riding half-tamed colts Clara received the training that enabled her later, in life, to ride strange horses on all-night races to safety.

When she was only eleven years old, David fell from a barn roof, and for two years was an invalid. Clara was his devoted nurse. With him she left the wild, free outdoor life they both loved, and lived within the four walls of the sick-room. Not one half-day was she absent, and the doctors, as well as the neighbors, said, "Clara's a born nurse."

But she grew ever shyer and more sensitive. Her family were puzzled to know how to help her until a wise friend suggested that she be given some work for others outside of her home. So, as Clara at fifteen was far ahead of all other pupils in her studies, she took a country school. The first day was an ordeal. She herself said, "It was one of the most awful moments of my life when I first faced the room full of children. But by the end of the day I had proved that I could teach."

So for sixteen years she taught. Finally, she learned that Bordentown, N. J., had no school; that the children had been too lawless to be controlled.

"Let me try for three months. I'll teach for nothing," Miss Barton pleaded.

She began with six street urchins in an old tumble-down building. At the end of the school year, with an assistant, she moved six hundred children into a fine new schoolhouse, the first public school in the State.

After a time her voice gave out, so she went to work in the Patent office in Washington. Here she was when the Civil War began. The Massachusetts men who hurriedly answered Lincoln's call for volunteers were attacked in Baltimore, on April 19, as they were hurrying to the front. Their train finally reached Washington with many wounded on board. Clara Barton with many other women met the train and dressed the men's wounds. Here she found her real life-work.

From that day to the end of her life never again had she time to be self-conscious. For weeks she met the Potomac

transports, filled with wounded soldiers, as they docked at Washington. Only too often had the men lain so long uncared for that her ministrations were of no avail. So she determined to go to the front and give to the men immediately after they were wounded what is now known as "first aid."

But days passed into weeks, and still those in authority turned a deaf ear to her plea. At last, however, Assistant Quartermaster-General Rucker gave her a pass, and from that day until the war closed, Clara Barton was an angel of mercy on the firing line. On sixteen battlefields she worked. Through the siege of Charleston and the Wilderness campaign she served, and into the Richmond hospitals she went with the men. Yet, loyal as she was to her own "boys," no Confederate who needed her care was ever passed by.

At Antietam she took the cornmeal packed about bottles and from it she made hot gruel. At Fredericksburg the wounded suffered greatly from the cold. Clara Barton had them all brought to one place and great fires started. Still the men shivered. An old chimney stood near. "Tear it down, heat the bricks, and place them about the boys," Clara Barton commanded.

At last the war ended, but sixty thousand men were "missing!" President Lincoln asked Miss Barton to help to locate these men and to answer the letters of their anxious parents. For four years she worked, and in that time she laid out the National Cemetery at Andersonville, Ga., and identified nearly thirteen thousand graves. And to the homes that would know their sons no more she sent definite word of thirty thousand men.

But although the war was over, Clara Barton found other fields of service. She served over on the battlefields of Europe. Here she learned about that great organization, "The Red Cross," under whose badge workers can minister to the suffering whether on an enemy's ground or not. It was Clara Barton that influenced the United States to join with the other nations in making the Red Cross help to save life in our country. She worked hard, and wherever there was suffering, there Clara Barton was sure to go. When she was eighty years of age she went to Galveston's aid, and President McKinley sent her to help in distributing food to the starving Cubans.

She lived to be eighty-seven years old, happy and honored by all nations. Something she said should be treasured by each boy and girl, for it is the secret of a useful life; it is: "I have no mission. I have never had a mission. But I always had more work than I could do lying around my feet. I try hard to get it out of the way so as to go on and do the next duty."—*Adapted from the Story of Clara Barton in "Great-hearted Women," by Mabel Ansley Murphy.*

## Devotional Meeting for May 22

### Senior

Topic: "God's Witnesses."

1. Opening Exercises.
2. Standard of Attainment Drill.
3. Band Report.
4. Repeat Psalms 19.
5. Song: "Hymns and Tunes," No. 80.
6. Recitation: "Nature's Lessons."
7. Talk: "God's Witnesses."
8. Recitation: "An Outdoor Man's Prayer."
9. For Answer.
10. Song: "The Spacious Firmament."
11. Close with Silent Prayer.

### Junior

Topic: "God's Book."

1. Standard of Attainment Drill.
2. Band Reports.
3. Repeat Psalms 19 together.
4. Song: "God Made Them" (No. 426, "Christ in Song").
5. Leader's Talk: "The Mighty Arcturus."
6. Recitation: "Nature's Lessons."
7. Talk or Reading: "Do You Read Both Books?"
8. Symposium: "Some Questions."
9. Recitation: "An Outdoor Man's Prayer."
10. Close by repeating Mizpah.

### Notes to Leaders

All through the ages our heavenly Father has been trying to show us the greatness of His love. Through sin our conception of Him has been warped. Jesus "came to reveal the light of

God's love."—*The Desire of Ages*, p. 19. Through His words and works we are awakened to the greatness of this love. True, nature too shows the results of centuries of sin; and yet if we read it aright, it will become a lesson book from which we may draw the great truths of salvation, even as Jesus did. To give a little glimpse of the way nature reveals God's love and His plan of redemption, this program is planned.

For your poster, cut out some striking picture of nature. With the beautiful scenes of mountain, lake, and sea so often found on the front of magazine covers or in advertisements, a good selection is possible. Underneath the picture print the words: "What do you see in it?" Then give the time and date of the meeting.

### To College Leaders

Ask your science teacher to furnish a number of paragraphs, or perhaps better call them parables, from students of his classes. Each parable should tell the story of some phase of redemption or in some way reveal God's love through the facts of nature. Each different class of science may have its own peculiar contribution to offer.

### Senior Notes

Do not forget the song service. Nos. 341, 426, 428, 197, are all appropriate. The first three may not be very familiar, but why not use the song service to learn some new songs?

*Standard of Attainment Drill*.—If you are keeping up to schedule, you should be ready to study Lesson XVIII, "The Law in the Heart." Love to God and love to man fulfil the law. To know God is to love Him. Only by having Christ in the heart and trusting in His obedience can we hope to fulfil the law.

*Band Report*.—Ask the leader of your prayer and personal workers' band to make a report. How many bands have you? What is their membership, and how often do they meet? Do not forget to give an opportunity for others to join, especially if there are young people in the society who do not belong.

*Song*.—Encourage the use of the hymnal, "Hymns and Tunes," whenever possible. Many of the young people of today are forgetting some of the old songs that inspired our pioneers. The one, No. 80, here suggested is right to the point.

*Recitation*: "An Outdoor Man's Prayer."—You will find this on the inside of the back cover of your 1926 Morning Watch Calendar.

*For Answer*.—Pass out the following topics for comment. "God's Care for Little Things," "God's Provision for Man's Comfort," "Wonders of the Insect World," "Marvels of Seeds." Close with that grand old hymn, No. 329, "Christ in Song."

### Junior Notes

*Standard of Attainment Drill*.—Review the 2300-day chart. See if some one will not volunteer to put it on the blackboard from memory. The lesson for today is really a continuation of the previous study, "The Heavenly Sanctuary." Emphasize paragraph 4, for it is that point that touches the life of each boy and girl.

*Leader's Talk*: "The Mighty Arcturus."—The purpose of your remarks is to show God's might, and yet how He cares for the smallest creature. Study the first paragraph given under the "Symposium" of the Senior Lessons, and then read Job 38:32. Then connect this with what Jesus said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Show how God's love is thus revealed, and then point out that we do not spend enough time learning the lessons which the heavenly Father tries to teach us through the book of nature.

*Symposium*: "Some Questions."—Pass out these questions, and ask those receiving them to write out their answers:

What lesson is taught by storms?

What can we learn from trees?

Name some teaching of a flower.

What do we learn when we "go to the ant"?

Beavers can give us a lesson—in what?

In what way do rocks remind us of God's love?

*Recitation*: "An Outdoor Man's Prayer." (See Senior Notes.)

### God's Witnesses

"God left not Himself without witness." Acts 14:17.

If man, God's masterpiece, fails to witness for his Maker, then his Creator will still have the witness that is continually being borne by all creation about Him. This mighty host of witnesses, some in silence and some with joyful sound, all declare that God is good, "in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:17.

A considerable portion of the Scriptures is devoted to a description of God's created works. Many of the spiritual truths of God's Word are linked with the objects of nature about us, so that these spiritual lessons may frequently be brought to mind. The following are a few of the many objects mentioned in the Old Testament which are linked with spiritual truths:

1. *Sun*.—"The Lord God is a sun." Ps. 84:11. As the light of the sun fills the earth, dispensing joy and blessing, so the

light of God's truth fills the hearts of men, giving them hope and gladness.

2. *The Constellations of Heaven*.—"Seek Him that maketh the seven stars [Pleiades] and Orion." Amos 5:8. The sight of these two constellations remind us of our need of seeking God. "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" Job 38:31. Besides reminding us of our need of seeking God, they tell us of His boundless influence and power. Job 38:32.

3. *Arcturus and Mazzaroth (the Zodiac)*.—The power that guides Arcturus (a bright star in the constellation Bootes) and his sons, and brings forth the Zodiac in its season, will guide us, and cause our lives to bring forth fruit in due season.

4. *Rock*.—"He is my rock, and there is no unrighteousness in Him." Ps. 92:15. The enduring and unchanging rock represents the enduring love of God and His unchanging character.

5. *Fountain*.—"With Thee is the fountain of life: in Thy light shall we see light." Ps. 36:9. The freely flowing fountain whose waters minister life and blessings to plants, animals, and man, remind us of the "fountain of living waters" from which we may drink and quench our thirsty souls.

6. *Spring of Water*.—"Thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:11. Those who minister to the sick and the destitute, are compared to a flourishing garden and a never-failing spring.

7. *Trees*.—"That they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61:3. The noble, majestic trees growing toward heaven represent the noble Christian lives that are becoming more and more heavenly in character.

In the New Testament, as well as in the Old, divine spiritual truths are linked with the things of nature. This was Christ's favorite method of teaching, as indicated by His parables. (See Junior article.)

Jesus not only taught the people, but He left teachers behind Him to repeat the lessons He had given. The wheat, the tares, the leaven, the lily, the sparrow, the raven, the hen, the cock, the mustard seed, the pearl, are a few of nature's witnesses that repeat His wonderful lessons of truth, and these lessons they are repeating today. Let us briefly consider two of the most common of these witnesses, and the messages they proclaim.

Jesus had nearly finished His ministry in behalf of His own people. "And when He was come near, He beheld the city, and wept over it." "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" At that time this common domestic fowl, this quiet, but busy, unpretentious, demure mother who faithfully guards and protects her brood from all harm and danger, was ordained to bear witness throughout the centuries to the unutterable and undying love of Him who "came unto His own, and His own received Him not."

On the night of Christ's betrayal, boastful Peter declared that he would never deny his Lord. "Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice." Three times on that eventful night Peter denied that he was a follower of Christ, and the third time, "he began to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, before the cock crow, thou shalt deny Me thrice. And he went out, and wept bitterly."

From that hour, on down through the centuries, this herald of the early morning, before men begin their labors, has been warning the Peters of ancient and modern times of their constant danger of proving untrue to the love so truly expressed by the Master. The boastful, pompous, self-sufficient spirit of man is strikingly manifested in the attitude and demeanor of the witness while sounding the warning.

Wonderful witnesses are these two members of the lower family of the animate world whose itinerary is the world, and whose ministry is undivided. The industry, thoughtful care, and demureness of the one, the indifference, self-sufficiency, and cock-sureness of the other, indicate with what wisdom and skill Jesus selected these witnesses of His love, and the danger of man's proving untrue to that love. Are you listening to these witnesses, and a thousand others who declare with one accord that "God is love"?

"The listening ear can hear and understand the communications of God through the things of nature. The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the glories of the heavens, speak to our hearts, and invite us to become acquainted with Him who made them all."—*"Steps to Christ,"* p. 89.

Of the witness of nature as well as the witness of man, it may be truly said: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12: 1.

M. E. CADY.

### Nature's Lessons

As we look upon the fields of green  
In the quiet month of May,  
And behold how trees and bushes  
Have exchanged their robes of gray

For a dress of brighter color,  
Which proves life in every limb,  
This should constantly remind us  
Of the debt we owed to Him.

So this cheering proclamation  
To our livess, so filled with care,  
Should new hope and courage bring us,  
Send us to the Lord in prayer,

Asking that to us be given  
Also hearts of grateful praise  
For the freedom love has brought us,  
Keeping us from devious ways.

—Maggie G. Richardson.

### Do You Read Both Books?

God has written two books. One is the book of revelation commonly called the Bible, and the other is the book of creation spoken of as science or nature.

Are you reading both of these wonderful books written by God Himself? I am sure that many of you, and I hope all of you, are reading and studying the Bible every day. It is your textbook in learning your Sabbath school lesson, and I trust that you are also among those who are reading the Bible through each year. It is a good plan, also, to commit to memory many of its verses and even whole chapters, taking some of the shorter psalms first. Afterward you can commit to memory longer chapters; and then some of the smaller books of the Bible. My father used often to repeat a psalm or some chapter of the Bible at family worship, without opening the Bible or having it in his hands. We children thought it was wonderful for him to do that, but we were more surprised when he told us that he could repeat the whole book of Revelation without opening his Bible, also the book of Romans.

Of course, as children we were interested to learn how he committed so much of the Bible to memory, and he told us that he learned many of these verses and chapters when he was a boy from ten to fifteen years of age. He said that he often took his Bible with him to school, and would spend a part of the noon hour, and sometimes the whole of the recess (when the weather was stormy), reading it and committing it to memory.

He loved to read the Bible, and would read it after going to bed. In those days they did not have electric lights, not even gasoline or kerosene lamps, but used tallow candles. In order that he might read without danger, while lying in bed, he took one half of a large turnip and hollowed it out like a bowl. In the bottom he cut out a little round socket just large enough to hold the round candle, which would prevent it from falling over.

This rather crude turnip candlestick he fastened tightly to his chest by means of two strings, long enough to pass around his body back over the chest where he tied a double bowknot to prevent its slipping off. We asked a lot of questions about this curious candlestick and how it worked; one I now remember was this: "Didn't the bedclothes catch fire when you turned over in your sleep?" He replied, "I didn't turn over in my sleep. I was so interested that I kept wide awake."

Another thing he said which interested me very much was this: "Those verses and chapters I learned when I was a boy I have never forgotten. Those that I learned after becoming a man I forgot more easily, and do not seem to remember them as I do those which I learned when I was a boy. Learn all you can while you are children, for that you will never forget."

The other book, the book of nature, is sometimes called the book of creation. God wrote this book (of creation) before He wrote the book of revelation (the Bible). I hope you are, reading this wonderful book of nature, of which the Bible has so much to say. The more you know of the Bible, the more you will be able to understand and appreciate the book of nature. In order that we might not forget this Saviour, and that His lovely character might be better understood and appreciated, the Bible speaks of constant reminders in nature of what Christ is, and of what He will be to those who accept Him as their Saviour.

Here are a few of the witnesses in nature that continually remind us of the character of Christ and what He is to those who love and obey Him:

1. *The Sun*.—Christ is called the "Sun of Righteousness." When we look at the sun, we are reminded of Christ. What the sun is to the world, Christ is to us. What could we do without the sun? Without it we would have no heat, no light, no beautifully colored flowers and birds, no food, and we would die. Without the Sun of Righteousness we would have no love and joy in our hearts, no beautiful characters would be formed, and we would perish forever.

2. *Bread*.—Christ is the "bread of life." When we eat bread to keep our bodies alive physically, this should remind us of the need of eating the "bread which came down from heaven," which will give us spiritual life. The Word of God is also called bread, and when we eat (read and study) it, we are partaking of spiritual food.

3. *Water*.—Christ is the "fountain of living waters," and as we quench our thirst, we are reminded of the water of life "which if a man drink," says Jesus, "he will never thirst again, but the water that I shall give him will be in him a well of water springing up into everlasting life." This was the lesson taught to the Samaritan woman at the well.

4. *Lamb*.—Christ is the "Lamb of God." When we see the gentle, innocent, harmless lamb, we are reminded of the gentleness, goodness, and love of Christ.

5. *Lion*.—While the gentle lamb represents the gentleness of Christ, the lion represents His power and strength; for He is spoken of as the "Lion of the tribe of Judah."

6. *The Lily*.—In the plant world, as well as the animal, we have also reminders of Christ; He is the "lily of the valley." The beautiful white lily represents the beautiful, spotless character of Christ. Jesus says, "Consider the lily," and that we "shall grow as the lily."

7. *The Rose*.—Christ is also called the "rose of Sharon." These two beautiful, fragrant flowers remind us of the beauty and fragrance of the life that Jesus lived during His childhood and youth, and that our young lives are to be beautiful and fragrant like His. As I have looked at the lily in the pond, and the lily and rose in the field, I have often wondered how God could produce such beautiful, fragrant blossoms on plants whose roots reach down into the cold, dark mud and soil. But He does it, and that helps me to believe that He can make my life beautiful and fragrant, even though I live in a cold, dark world of sin.

The Bible we cannot always have with us, but the book of nature is always with us, and open ready for us to read at any time. Let us keep our eyes open to read the messages of love that God has written for us in earth and sea and sky, as well as those He has written for us in His Word.

Christ when a boy studied both books. Of Him we read:

"Beside the written word, Jesus studied the book of nature, finding delight in the beautiful things of His own creation."—*"Special Testimonies on Education,"* p. 64.

His hours of greatest happiness were found alone with nature and with God. Whenever it was His privilege, He turned aside from the scene of His labor, to go into the fields, to meditate in the green valleys, to hold communion with God on the mountain side or amid the trees of the forest.

M. E. CADY.