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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1922

July 15 Midsummer, for Missions
October 7 Work for the Colored People
December 16 Annual, for Missions

Special Programs

June 10 Medical Day
August 12 Educational Day
December 9-16 Week of Prayer

Regular Programs

Missionary Readings in interest of missions every third Sabbath each month (except December). First Sabbath each month, Home Missionary service.

Examination of Candidates for Baptism

(Republished by request)

THE examination of candidates for baptism should follow a systematic course of instruction in the third angel's message. This course may be given in a series of meetings which the individual may attend; or in family Bible studies conducted by a Bible worker or by another who is competent thoroughly to instruct and to prepare candidates for baptism. After this has been done, opportunity should be given for the candidate publicly, or in the presence of church officers, to bear witness to his acceptance of the sacred and imperishable message of eternal salvation. The examination should be conducted by an ordained minister or the church elder.

It may be thought best to cover more in detail the chief points of our faith than is done in the questions suggested below; but the church ought at least to be assured, by a confession on the part of the candidate, of his unqualified acceptance of the distinctive tenets of Seventh-day Adventists before he is baptized and received into church fellowship.

The following questions are suggested as suitable, and may serve as a guide in the examination of candidates for baptism:

1. Do you believe in the inspiration of the Holy Scriptures, and do you accept the Bible, from Genesis to Revelation, as the word of the living God to man?

2. Do you believe in the personality and in the deity of Jesus Christ, and that in the incarnation He united humanity with divinity?

3. Do you believe in the third Person of the Godhead, and that He now presides as Christ's representative in the church?

4. Do you believe in the death, the resurrection, the ascension, and the ministry of Christ as our great High Priest in the heavenly temple?

5. Do you believe in the personal coming of Christ the second time in power and glory to raise the righteous dead and to translate the righteous living?

6. Do you believe in the nearness of Christ's second coming, as attested by the fulfilment of the prophecies of the Bible, and that we are now living in the last generation?

7. Do you believe in the perpetuity and binding obligation of the law of God upon mankind in every age?

8. Do you believe in the seventh-day Sabbath as a memorial of Christ's work as Creator, the seal of His law, and the sign of sanctification, and do you observe the same?

9. Do you believe that man is mortal, that he obtains life only through Christ, and that immortality is bestowed as a gift upon the righteous at the coming of Christ?

10. Do you believe in the personality of both good and evil angels?

11. Do you believe in the perpetuity of spiritual gifts which Christ has set in His church?

12. Have you acquainted yourself with the writings of Mrs. E. G. White, and if so, do you accept them as a manifestation of the gift of prophecy in fulfilment of Revelation 12:17?

13. If you have not had the opportunity of studying her writings, are you willing to study them as carefully as time will permit, comparing them with the Bible, which we recognize as the final test of all doctrine?

14. Do you believe in the principles of Christian temperance and healthful living as taught by Seventh-day Adventists? Do you promise, by God's help, to abstain from the use of all spirituous liquors, tobacco, narcotics, tea, and coffee, and to refrain from other unhealthful practices?

15. Do you believe in, and are you resolved to practise, the Bible plan of gospel support as represented in the payment of a tithe of the increase?

16. Do you believe in the Christian doctrine of simplicity of attire, having renounced the wearing of gold and jewels and costly garments, the adornment so generally worn by the world?

17. Do you believe in baptism by immersion only, and do you believe that this sacred rite was divinely ordained as the memorial of our Lord's burial and resurrection?

18. Do you accept the ordinance of the Lord's Supper as the memorial of His death and an assurance of His return?

19. Do you believe that the ordinance of humility (foot-washing), instituted by our Saviour the night of His betrayal, is still to be observed by the church as a sacred rite?

20. Do you believe in Jesus Christ as your personal Saviour, that your sins are forgiven, and that you are a child of God?

21. Do you now surrender all—soul, body, and spirit—to God? Do you unqualifiedly accept Jesus as your Lord and Master, to do His will in all things, so far as you know it; to seek daily for a better understanding of His way by continual communion with Him through the study of His word and prayer, and by availing yourself of all the means of grace provided in the household of faith?

22. Do you believe the third angel's message to be God's last message of mercy to this world, and do you promise faithfully to discharge your stewardship over His goods, and by personal labor, to assist, by God's help, in carrying this gospel of the kingdom to all the world in this generation?

E. E. ANDROSS.

"REPENT ye therefore, and be converted, that your sins may be blotted out."

Peace in the Church

CHARITY is a word frequently used in the New Testament. In 1 Corinthians 13, charity is particularly emphasized, and it is said that all other services and sacrifices without this Christian grace avail nothing.

Love is substituted for charity in some of the more recent translations, but love so used, means much more than the common use of the word.

Love Defined

"Love is long-suffering, and kind; love is never envious, never boastful, never conceited, never behaves unbecomingly; love is never self-seeking, never provoked, never reckons up her wrongs; love never rejoices at evil, but rejoices in the triumphs of truth; love bears with all things, ever trustful, ever hopeful, ever patient. Love never fails."—*Twentieth Century Version*. This is a most complete definition of love, and embraces more than any other word in the English language. No other word admits of such a fulness of meaning to us. "God is love."

The New Commandment

"A new commandment I write unto you," John says. "He that loveth his brother abideth in the light," "but he that hateth his brother is in darkness." "This is the message that ye heard, . . . that we should love one another," and "we know that we have passed from death unto life, because we love the brethren," 1 John 2: 8, 10, 11; 3: 11, 14.

Jesus was the light of the world. He said, "This is condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "For if ye love them which love you, what reward have ye?" John 3: 19; Matt. 5: 44, 46.

Who Is Thy Brother?

In church relation, is it not the one who is a member of the church? Some members may not be congenial to us. Their ways and manners we may not like, yet they are our brethren. Here is a vital test. It requires no effort to love those who to us are lovable. It does require obedience and watchfulness to love those who are not pleasing to us. Directions are plainly given by our Lord just how to relate ourselves to an erring brother. Matt. 18: 15-18. If this he not followed, but instead there are breathed forth complaints, criticisms, unfavorable comparisons among ourselves concerning those who do not please us, it may pertinently be asked, "How dwelleth the love of God in such?" If those who are violating this plain command could know whom they serve, then it would not be so strange that there is confusion and unrest in the church.

"Satan is 'the accuser of the brethren,' and it is his spirit that inspires men to watch for the errors and defects of the Lord's people, and to hold them up to notice, while their good deeds are passed by without a mention."—*The Great Controversy*, p. 395.

In 1844 our brethren were expecting to meet their Lord and live forever with Him. It is interesting to read how they gained the victory over this sin. The joy and hope of the Saviour's return "produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world." "There is no clashing of sentiments: all are of one heart and of one mind."—*Id.*, p. 401.

"Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest . . . any root of bitterness springing up trouble you." "Now the end of the commandment is charity out of a pure heart." Heb. 12: 14, 15; 1 Tim. 1: 5.

H. W. CARR.

Hamilton, Bermuda.

"We cannot win a person by jabbing his prejudices with the pitch-fork of criticism. But love will show the way. Arrows of truth sent forth by love will touch the heart and warm the soul. Try it."

Various Questions Considered

A BROTHER in Arizona raises several questions, the consideration of which may be of help in other places. He writes:

"We were instructed at a church officers' meeting, (1) That the elder being absent, the deacon should take the meeting. (2) That in case the deacon is not present, and one is called to lead the meeting, if he has not at some time been ordained, he should teach from the floor. (3) That the Home Missionary Department is very important, and that it should be for the purpose of training every member of the church in work for which he is most adapted. In some churches, the pastor, elder, and missionary leader are all centered in one, and the regular Home Missionary day is not observed nor the programs used. The result is that the members do not feel free to take part. Would it not be better, however capable one leader may be, to have some one for each office and give the church the benefit of as many different personalities in the work as possible? (4) In case of the minister being absent, should his wife take the pulpit? (5) When the Sabbath school secretary is absent, should the superintendent appoint one, or should the church appoint one for the day?"

1. We understand this to be the proper procedure.

2. Usually one under such circumstances would choose to carry forward the service of the day from a position in front of the congregation rather than enter the pulpit. Some churches are arranged with a slightly raised platform before the pulpit, used in prayer-meeting services, etc. This would be very appropriate to use on occasions of this kind.

3. The Home Missionary Department is important. Through this department, the church is to become the church *at work*, even as the Sabbath school department is important in that in the Sabbath school the church is *at study*. Church officers, through the Home Missionary Department, should seek to enlist every member in some line of work. The programs provided by the General Conference Home Missionary Department, as published in the GAZETTE for use on the first Sabbath in each month, will be found helpful as the officers adopt, and may need to adapt, them to their local need in seeking to enlist every member in some line of active service for the Master. The responsibility of leadership should be divided. The elder or pastor (should there be one) should not attempt to do all the work himself.

The definite responsibility of missionary leader should be placed upon some one at the time church officers are elected, the elder being left free to help with his counsel in this branch, as in other departments of church work. In cities where a minister is at work and there may be more than one elder, one of these may be selected to serve as missionary leader.

4. In case a minister is located in a church and is absent, without some special arrangement, the elder would look after the church service. And should a further emergency arise, the service would fall to the deacon as provided in (1) above. Should the minister's wife be selected to conduct the Bible study, it would seem that the instruction given under (2) above would apply.

(5) In the absence of the Sabbath school secretary, the assistant secretary would attend to the secretary's duties. Every school is supposed to have an assistant secretary elected the first of the year. Should the assistant secretary likewise be absent, one chosen by the superintendent could act *pro tem*, or if he chose, the school could vote upon it. The church in this case would be unable to act, the Sabbath school usually preceding church service, and in so small a matter this would be unnecessary. Should the secretary be leaving permanently and a successor must be chosen, the church board would then nominate a successor, and the church vote upon it, as in the case of supplying any other vacancy among officers that may occur during the year.

T. E. B.

It is a wicked pride that delights in the vanity of one's own works, that boasts of one's excellent qualities, seeking to make others seem inferior in order to exalt self, claiming more glory than the cold heart is willing to give to God.—*"Testimonies," Vol. IV, p. 223.*

Home Missionary Department

THE CHURCH EXTENSION MOVEMENT

Suggestive Program for the First Sabbath Home Missionary Service

(To be held June 3)

OPENING SONG: "Since I Have Been Redeemed," "Christ in Song," No. 236.

Scripture Lesson: The Call to Abraham. Gen. 12: 1-6.

Prayer.

Bible Study: "The Conquering Church."

Song: "Follow All the Way," "Christ in Song," No. 200. (May be rendered as a Duet or Trio.)

Topic: "The Church Extension Movement."

Short Prayers in Behalf of the Isolated Believers Everywhere.

Contribution for local missionary work.

Closing Song: "Here Am I, Send Me," "Christ in Song," No. 641.

Note to the Leaders

The topic under consideration at this service is one which must be largely adapted to local conditions. If the church membership is small, and no missionary families can be spared for the Church Extension Movement, the instruction should have full local application, and each church member should be urged to strive more earnestly to put it into practical operation in as wide a circle as possible, where he may be the only one to represent the truth. The time may come when God will clearly indicate duty to some of your members to leave the present church home and go "unto a land that I will show thee," as recorded of Abraham. Such a call will never come to any who are not fulfilling the divine purpose just where they are. To be called of God and intrusted with the responsibility of living and teaching truth in a strange community is a coveted experience, and the call will always be accompanied by the assurance, "Fear not, . . . I am thy shield, and thy exceeding great reward." In many of our large churches this service should result in a definite response on the part of those who can consistently transfer their residence to places of greater need. May God's Spirit take charge of this service in full measure, and as prayer ascends for the many Seventh-day Adventist believers who are deprived of church privileges and are standing alone for the truth, either through necessity of circumstances or through choice in service, may a foretaste of the refreshing from the presence of the Lord rest upon them and make them keenly sense the reality and strength of Christian fellowship.

HOME MISSIONARY DEPARTMENT.

The Church Extension Movement

THE mission of the church of Jesus Christ is to extend her program of conquest until the last soul upon the earth has heard the good news of salvation. Yea, it is pointed out in unmistakable terms that this is the one reason for her existence. She has no other excuse for occupying a place on this rebellious planet. God might have planned otherwise to make known the efficacy of His plan to lost men and women, but nothing less than a practical demonstration in the life of the members of His church would accomplish the work to be wrought upon darkened human hearts. For this reason Jesus left the courts of glory and came to earth to demonstrate to fallen man that it is possible with divine aid to keep the commandments, and to teach men how to do it. "In Him was life; and the life was the light of men." John 1: 4. It is the divine plan that the world should see the principles of the kingdom of righteousness being worked out through the members of the church,—the body of Christ,—and thus the "way, the truth, and the life" should be continually held up before the mass of humanity now wandering in the fog and mist of error.

The Church Extension Movement is based on the great commission given by the departing Saviour to His followers, "Go ye into all the world, and preach the gospel to every creature." The early church, accepting and acting upon the great commission, began a work at Jerusalem which rapidly extended into all the world, so that Paul could say that in his day the "gospel . . . was preached to every creature which is under heaven." Col. 1: 23.

The Church Extension Movement of the first century was largely a layman's movement. Notwithstanding the fact that

the record of that wonderful achievement is entitled, "The Acts of the Apostles," and that the general impression obtains that the apostles did the major portion of the witnessing, the Scriptures read, "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, *except the apostles*. . . . They that were scattered abroad went everywhere preaching the word." Acts 8: 1-4. This movement, beginning at Jerusalem, with rapid strides made its way into the surrounding territory—Judea and Samaria and then to the "uttermost parts of the earth." The church at the world's metropolis, Rome, raised up by laymen, had been so zealous in its missionary work that Paul, in the first chapter of his epistle to the Romans, said, "Your faith is spoken of throughout the whole world." This church at Rome was undoubtedly raised up by believers who had been won to the truth by Paul when on his missionary tours and had located in Rome, for we read that when that company of warm-hearted Christians met Paul at Appii Forum, forty miles from Rome, when he was on the way to Rome as a prisoner, that "many discerned in the chained captive the one who at Corinth, at Philippi, at Ephesus, had spoken to them the words of life."—"The Acts of the Apostles," p. 448. Thus we see that the work of these humble Christian workers at Rome had been greatly blessed of God, and this should encourage laymen to undertake work for God in every community.

The apostle Paul was not only an eloquent preacher and an able writer, but he was also a great leader of the lay forces of the church. As a self-supporting worker during a part of his ministry, he taught the new believers how to successfully weave the great work of soul-winning into the daily duties of life. Wherever he went he took pleasure in meeting and encouraging the laymen in their work, whether it were a few gathered together in a private home, or by the seaside, or a large audience assembled in a favored place. Paul developed an army of lay leaders who shared burdens with him, as evidenced by his deep interest in the work of the church elders, his urging that the women "which labored with me" be helped (Phil. 4: 3), the reference to the more than thirty names of collaborators mentioned in Romans 16, as well as to many others throughout his epistles. There were undoubtedly associated with him a large number of "unnamed and unordained" men and women who assisted in carrying the apostolic movement to the ends of the earth.

The Fatal Mistake of the Early Church

The first century of the Christian church was one of continuous activity and progress. The tread of missionary workers was heard in all the world. Wherever a Christian pitched his tent or made a home, there a new outpost of the church was established. As long as the missionary fire continued to burn in the hearts of the rank and file of the believers, the church grew and prospered. Gradually, however, the church returned to ecclesiasticism, the clergy assumed the entire responsibility of the preaching of the gospel and devoted the greater part of their labors to building up large churches. These churches soon occupied the full time of the delegated workers, so that little attention was given to pressing the work into new fields. Soon the church entirely lost the vision given her by her Lord, and entered into that period known as the Dark Ages.

The church today is threatened by the same dangers as was the early church. We should view with alarm the tendency to shoulder the full responsibility for soul-winning upon the preachers, pastors, elders, colporteurs, etc. This is the business of every member of the church. We cannot make our way into heaven by proxy. The paying and the support of the many phases of church work are necessary, but the personal witnessing of every member of the church is absolutely essential to the salvation of our own souls and the completion of the work.

Then there is the tendency to centralize our efforts. Some seem to have the impression that in order to be good Seventh-day Adventists they must hear a sermon every Sabbath. While it is true that God's great plan calls for the

sacred leadership of the ordained ministry, it is also His plan that every Seventh-day Adventist should be a preacher of righteousness in some capacity. Church centers are too much like the magnetized metal that draws to its bosom every small unattached piece of steel. It is God's purpose that these separate church units shall not form a solid mass, but that each shall be developed and become stronger and stronger in Christian service as its talents are put to work. Unless the members of the church do "arise and shine," as urged by the prophet Isaiah, individually and collectively, we shall certainly follow in the steps of other great denominations, many of whose adherents are only nominal Christians, acting on the principle that attendance at church is their chief Christian duty, when instead they should recognize that in going to church they are to receive the necessary preparation for efficient Christian service.

God's Plan for the Church

We have not been left in the dark as to God's plan for the church. Step by step His plan is unfolded in detail through those matchless volumes of instruction for the church furnished by the spirit of prophecy. In closing, we briefly call attention to the program outlined, leaving to you the study of the plan more in detail as you have opportunity.

For convenience, we will divide the church into three general classes:

1. Missionary families.
2. Missionary groups.
3. Individual missionaries.

1. The call to the first class, "missionary families," is clear and distinct:

"God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring scientific knowledge, will venture into pestilential regions, and endure hardship and privation. Where are those who are willing to do this for the sake of telling others of the Saviour? Where are the men and women who will move into regions that are in need of the gospel, that they may point those in darkness to the Redeemer?"—*Testimonies*, Vol. IX, p. 33.

Undoubtedly there are but few churches with a membership of fifty or over that could not supply at least one missionary family to go forth into some near-by county, and establish a Christian home as a beacon light of truth to the community. After a period of the seed sowing, by precept and example, it may become necessary to call for assistance of a conference worker to help establish in the truth those who have become interested and organize them into a united body. This group of new believers should then lead on in opening up the work in near-by villages and rural territory, until the whole country has heard the message.

2. Our large churches could furnish groups of workers to enter new territory with the message, and open up the work in a stronger way than suggested for class one. The call of the spirit of prophecy is also clear and distinct with respect to the group plan:

"Let farmers, financiers, builders, and those who are skilled in various other crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to give their neighbors a knowledge of the truth for this time."—*Testimonies*, Vol. IX, p. 36.

Perhaps a group of two, three, or more families would be able to arrange for regular Sabbath services to be conducted in one of their homes at first. A Sabbath school could be organized, and possibly a church school. Thus in a short time a new center would be established, attracting the attention of the people to the truth. If every church of one hundred members would undertake a work of this kind, a large number of new churches would be quickly established.

3. There will always be a large number who may be placed in class three, the individual workers. There are those who for various reasons cannot go out and take up work as suggested in the two preceding classes. These workers should

be carefully organized and trained to keep the home fires burning, and should take great pleasure in assisting the newly established centers raised up by classes one and two, as opportunity offers.

With a program such as this, the average church could raise up another church, and that in a short time. What courage and enthusiasm it would bring to the hearts of our people to see new centers of influence being raised up largely as a result of their own efforts! In visions of the night the servant of the Lord saw just such a work as this going forward:

"Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Id.*, p. 126.

May the day be hastened when the wonderful Church Extension program outlined in the spirit of prophecy may be a reality. It will mean the speedy finishing of the work and the glorious triumph of the Advent Movement.

C. V. LEACH.

The Conquering Church

1. To what does the wise man liken the church? Song of Solomon 6: 10.

2. What does Isaiah exhort the church to do? Isa. 54: 2, 3.

3. How did the Saviour express the duty of the church? Matt. 28: 19, 20.

"The words, 'Go ye into all the world, and preach the gospel to every creature' (Mark 16: 15), are spoken to each one of Christ's followers."—*Testimonies*, Vol. VIII, p. 16.

4. What help did He promise? Acts 1: 8.

5. Did the church heed the command to "go"? Acts 8: 3, 4; 11: 19.

6. How should the remnant church relate itself to the gospel commission? Rev. 14: 6, 7; Matt. 24: 14.

"Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for Him? What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people today. All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."—*Testimonies*, Vol. VII, p. 33.

7. What does the spirit of prophecy say concerning church extension work through efforts of the laity?

"The Lord is calling upon His people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time."—*Testimonies*, Vol. IX, p. 33.

8. Who are to do this work?

"Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. They can do good work, and at the same time show in their characters the high standard to which it is the privilege of this people to attain. Let farmers, financiers, builders, and those who are skilled in various other crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to give their neighbors a knowledge of the truth for this time.

"There is a wide field of service for women as well as for men. The efficient cook, the seamstress, the nurse—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves."—*Id.*, pp. 36, 37.

"Very much more might be done for Christ if all who have the light of truth would practise the truth. There are whole families who might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of His

Salt of the Earth

THE Lord Jesus says to His disciples, "Ye are the salt of the earth." How do you like your salt, in big lumps, or pretty well distributed? When you eat your rolled oats to-morrow morning, just ask yourself that question.

Salt, good salt, is intended for even distribution throughout food. Otherwise it becomes, not pleasant nor palatable, but very disagreeable to the taste. Christ's disciples, the salt of the earth, the preservers of good society, are intended to be scattered out among nonbelievers. If they stay together in great lumps, no wonder they are often distasteful.

There's another possible disqualification about salt, the Oriental salt which Jesus was using as a figure; that is, it may lose its flavor, become tasteless. They tell me that happens to it when it is piled up in heaps in contact with the earth. A very forcible figure, isn't it? Seventh-day Adventists piled up in heaps and in close contact with earthy things,—personal ambitions and practices,—lose, like salt, their savor. "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." May God deliver us from that sad fate, not so much because we should be lost, but because we should be no good to anybody else, even though we should move out among nonbelievers and try to do missionary work.

"There are whole families who might be missionaries, engaged in personal labor, toiling for the Master with busy hands and active brains."—"Testimonies," Vol. IX, p. 40.

"Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. . . . Let farmers, financiers, builders, and those who are skilled in various other crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to give their neighbors a knowledge of the truth for this time. There is a wide field of service for women as well as for men. The efficient cook, the seamstress, the nurse—the help of all is needed."—*Id.*, p. 36.

I am thinking of a number of believers who have done just this in different places. They went into a new place and lived the truth. They were wise tillers of the spiritual soil; they first prepared it, before sowing their seed or attempting to reap their harvest. They did not announce themselves as some superior beings come to give great enlightenment to a benighted community; they went in quietly and simply to live as helpful neighbors.

Somebody was sick; they went over and nursed him back to health, and cultivated his crops for him meanwhile—and wouldn't take a cent. A backward youth helping one of them saw wood got an inspiration to learn; it developed into a school, and they taught it. The roads needed working out; they took their part alongside their neighbors, and didn't lie down on their shovels, but helped get up a better roadbed, and introduced the split-log drag. Everybody grew tobacco there for a money crop; only thing, the farmers said, from which they could get cash. But none of them liked to grow it, least of all the children, who had to hoe the greedy weed absolutely clean from more worthy intruding plants, and who got their eyes inflamed from the poisonous exhalations of the plant as they bent over it to find the fat, green tobacco worms, which they must squash between thumb and finger. "Wisht there never was 'nuther 'backer plant growed!" And these Seventh-day Adventist community workers, salt of the earth, said, "Grow strawberries." They did it first themselves; after a year or two they got the father of one of their schoolboys to try a half acre, then another farmer, and another. Today the section is not a tobacco-growing section, but a strawberry section, with good markets.

They attended Sunday school, held Bible studies as they were invited, taught the love of Jesus in word and deed. And by-and-by people began to be interested in the religion that made people do such things. Finally came a good, healthy, clean-lived Seventh-day Adventist church, doing the same sort of service.

Salt of the earth! Don't you want to be it?

ARTHUR W. SPALDING.

A Typical Call in the Church Extension Movement

Nor long ago there appeared in one of our conference papers a brief article entitled, "An Opportunity for a Seventh-day Adventist Colony," written by a brother who, "with a strong desire to be of service," calls attention to what appeared to be "a providential opening for a few families of Seventh-day Adventists to form a compact settlement in a certain locality just opened up by the government." The brother writes:

"It is desirable that settlers shall have had some farm experience and some means, but much depends on the man. Some can start without means and make good, but such ones must have courage and be resourceful. In any event, we want each person to come and see things for himself before selling property to move here; for although this is just the opportunity needed by many families, there are some who are not adapted to pioneering. We do not want to be responsible for any family's making a mistake. I am an old man, and have had rather a wide experience. I consider myself to be fairly well informed concerning all ordinary branches of farming, fruit growing, vegetable growing, etc., and will give any information possible concerning openings in these lines here. I hope that this will result in bringing at least a dozen Sabbath-keeping families into this locality to represent the truth, and that a church school can be established where young people can be trained for some part in the work of carrying the message."

There are many similar openings for entire families to do effective work in the advancement of the third angel's message. Let all watch for such opportunities, and help to meet the need in an appropriate manner.

HOME MISSIONARY DEPARTMENT.

The Results Are in God's Hands

A DISCOURAGED minister had the following strange dream: He thought he was standing on the top of a large granite rock, trying to break it with a pickax. Hour after hour he worked on, with no result. At last he said, "It is useless; I will stop."

Suddenly a man stood by him and asked, "Was not this task allotted to you? and if so, why are you going to abandon it?"

"My work is in vain; I can make no impression on the granite."

Then the stranger solemnly replied: "That is nothing to you. Your duty is to pick, whether the rock yields or no. The work is yours, the results are in other hands. Work on."

In his dream he saw himself setting his whole being anew to his labor, and at his first blow the rock flew into hundreds of pieces. This was only a dream, but it proved a valuable and never-forgotten lesson to the minister, and a means of comfort and cheer to his soul.

Most of us are so impatient as to results! How many mothers have been praying for wayward sons since the days when they held them in their arms, and the days and years have come and gone, and still no answer! Is God's ear heavy, that He cannot hear?—No. O petitioner at heaven's gate, lean hard upon thy staff of promise: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Our duty is to scatter the seed. Its germination and springing are not by "the will of the flesh, nor of the will of man, but of God."

Adoniram Judson wrought and prayed year after year, with a consuming passion for souls, yet saw no one converted. Where was the fault?—Nowhere. God was merely biding His time. At length the Pentecostal blessing came. There were thousands who began asking as with one voice, "What shall we do?" and the wilderness blossomed as the rose. Let us be patient. The harvest will ripen, but it may ripen on our graves. Our faith should be willing to have it so.

Be of good courage, you who have toiled for many months and years, witnessing in life, in conversation, and with the printed page. The results will come. "God giveth the increase" in His own time and way. Your

work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to Him, and seeking Him with the whole heart."—*Id.*, pp. 40, 41.

9. What help is promised the faithful worker? Ps. 126: 5, 6; Matt. 28: 20.

"Consecrate yourselves wholly to the work of God. He is your strength, and He will be at your right hand, helping you to carry on His merciful designs. By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls."—*Ibid.*

"In working for perishing souls, you have the companionship of angels. Thousands upon thousands, and ten thousand times ten thousand angels are waiting to co-operate with members of our churches in communicating the light that God has generously given, that a people may be prepared for the coming of Christ. 'Now is the accepted time; behold, now is the day of salvation.' Let every family seek the Lord in earnest prayer for help to do the work of God."—*Id.*, p. 129.

J. A. S.

Is It Not Time?

DEFINITE instruction concerning the plan of the Lord for Christian families in the proclamation of the truth has been largely overlooked, or unheeded, in the program of the church. Is it not time that this special phase of missionary activity receive its full share of consideration? It is a matter which should be brought to the attention of our church members in its true significance, permitting the Spirit of the Lord to lead in the application and response.

The following extracts from the writings of Mrs. E. G. White on this important subject are presented for careful consideration and repeated reference.

The General Conference Home Missionary Department will be glad to hear from any of our brethren and sisters who know of openings where Seventh-day Adventist families could do a good work by taking up residence in the community, and also from families who feel a burden to respond to the call of God for service in the Church Extension Movement. We shall endeavor, under divine guidance, to make careful investigation in all such cases, and to help in making the connection between the need and the resource of supply, and to establish a channel of communication with all such outposts of missionary activity which will generate courage for every member of the "advance guard," and inspire a continual exodus from our churches into needy sections. We pray and trust that the Church Extension Movement will assume well-recognized proportions before the close of 1922. It is high time we were heeding the inspired instruction.

The Purpose of God for His People

"It is not the purpose of God that His people should colonize, or settle together in large communities. The disciples of Christ are His representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour."—*Mrs. E. G. White, Review and Herald, May 15, 1888.*

The Work Which Lay Members Can Do

"The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage; but where there is an opening to obtain a livelihood, let families that are well-grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should make it a study how to bring them into the truth. They can circulate our publications, hold meetings in their own houses, become acquainted with their neighbors, and invite them to come to the meetings and Bible readings. They can let their light shine in good works."—*Ibid.*

Going a Warfare at Their Own Charges

"We shall not be stinted for means if we will only go forward trusting in God. The Lord is willing to do a great work for all those who truly believe in Him. If the lay members of the church will arouse to do their work in a quiet way, going a warfare at their own charges, each seeing how much he can do in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these remarks, showing that they sincerely believe the truth which they profess, wonderful revivals will follow; we shall surely see of the salvation of God, sinners will be converted, and many souls will be added to the church. When we will bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that descended on the day of Pentecost will fall on us."—*Ibid.*

The Duty of Families Who Know Present Truth

"We see the great need of missionary work to carry the truth, not only to foreign countries, but to those who are near us. Close around us are cities and towns in which no efforts are made to save souls. Why should not families who know the present truth settle in these cities and villages, to set up there the standard of Christ, working in humility, not in their own way, but in God's way, to bring the light before those who have no knowledge of it? When the church shall truly have the spirit of the message, they will throw all their energies into the work of saving the souls for whom Christ has died. They will enter new fields. Some who are not ordained ministers will be laborers together with God in visiting the churches, and trying to strengthen the things that remain, that are ready to die. There will be laymen who will move into towns and cities, and into apparently out-of-the-way places, that they may let the light which God has given them shine forth to others. Some whom they meet will not appear to be the most promising subjects, but the only question should be, Will they come into harmony with Christ? will they become partakers of His Spirit, so that their influence, in precept and example, will present the attractions of the Author of truth and righteousness?"

"In places where the truth is not known, brethren who are adapted to the work, might hire a hall or some other suitable place to assemble, and gather together all who will come. Then let them instruct the people in the truth. They need not sermonize, but take the Bible, and let God speak directly out of His word. If there is only a small number present, they can read a 'Thus saith the Lord,' without a great parade or excitement; just read and explain the simple gospel truth, and sing and pray with them."—*Mrs. E. G. White, in Review and Herald, Sept. 29, 1891.*

Where Are the Men and Women?

"God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring scientific knowledge, will venture into pestilential regions, and endure hardship and privation. Where are those who are willing to do this for the sake of telling others of the Saviour? Where are the men and women who will move into regions that are in need of the gospel, that they may point those in darkness to the Redeemer?"—*"Testimonies," Vol. IX, p. 33.*

Why Hover About the Churches?

"Soldiers of Christ are now wanted to push the battle to the front. Marshal under the blood-stained banner of Prince Emmanuel, wear His armor, and press the battle to the gate. The gospel of the kingdom of Christ must go into new countries, and enter new provinces. We are laborers together with God. Brethren and sisters, why hover about the churches? Study the parable of the lost sheep, and go forth as true shepherds, seeking the lost one who is in the wilderness of sin."—*Mrs. E. G. White, in Review and Herald, Dec. 12, 1893.*

A Work of Transplanting Needed

"Trees that are crowded closely together do not grow healthfully and sturdily. The gardener transplants them that they may have room to develop. A similar work would benefit many of the members of large churches."—*"The Ministry of Healing," p. 152.*

A Task for Wise Nurserymen

"We need wise nurserymen who will transplant trees to different localities, and give them advantages, that they may grow."—*"Testimonies," Vol. IX, p. 118.*

A Positive Duty

"It is the positive duty of God's people to go into the regions beyond. Let forces be set at work to clear new ground, to establish new centers of influence wherever an opening can be found. Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near."—*Ibid.*

Missionary Volunteer Department

Devotional Meetings for June 3

Topic: *The Half-Way Mark.*

Senior

1. Song Service.
2. Scripture Lesson: Heb. 12: 1, 2.
3. Leader's Talk.
4. Talk: Checking Up on Goals.
5. Special Music.
6. Talk: "Spiritual 'Slumps.'"
7. Study: "The Finishers."
8. Recitation: "Onward!"
9. Responses.
10. Plans.
11. Closing Song.
12. Sentence prayers while standing.

Junior

1. Song Service.
2. Scripture Lesson: Heb. 12: 1, 2.
3. Talk: "Where We Stand."
4. Superintendent's Talk.
5. Talk: "The Finishers."
6. Recitation: "Onward!"
7. Story: "The Merrifield Summer Slump."
8. Roll Call: Renewed Pledges.
9. Close with Song and Prayer.

Senior Notes

Read carefully the Junior Notes and study the Junior program. There are many excellent thoughts suggested that will help in the Senior program.

No. 3, in the Senior outline, and the Junior talk, "Where We Stand," are somewhat similar in idea. No. 4 is for the purpose of giving specific information and obtaining clear statements on just how well the society—your society—is progressing toward the completion of your goals. You remember you began well and strong and enthusiastically. You were going to make a record this year, you were going to set a high mark for other leaders to strive for. Don't weaken now; persevere. And this is the time of the year that will test your moral fiber and stamina and endurance; don't weaken!

"Never give up! For the wisest is boldest,
Knowing that Providence mingles the cup;
And of the old maxims, the best as the oldest
Is the firm watchword, of never give up!"

The Junior story, "The Merrifield Summer Slump," contains an excellent idea, and it may be a picture of your own society as to the inward spirit. If it is, face the situation and remedy it. This is the program and the time to do it. Be a die hard when it comes to meeting those who have "spring fever" and "summer slumpitis" and "what's the users." Rally your members and go through to the end of the year gaining momentum and speed and efficiency and courage rather than faltering along the wayside. Don't be a quitter! Do it to a finish!

For No. 4 we are asking your conference Missionary Volunteer secretary to send you some special information as to progress in the local conference. However, you should also know by comparing records in your own society just how you stand on the various departmental goals. Study your own records. Make use of them in stimulating deeper consecration and greater activity.

If your program is crowded for length, you may combine Nos. 6 and 7. If you do this, put it in the hands of your strongest speaker. Spiritual slumping is just as dangerous as any other kind, and more so—much more so. The devil delights to find Missionary Volunteers who are permitting the mere physical conditions surrounding them to cause them to relax and to drop their oars and drift. Don't drift! Don't! Just suppose the missionaries should relax and should quit, what would you think of them? Aren't you a missionary—Volunteer?

For No. 9, it is hoped that your members will be stirred and enthusiastic enough after listening to your talks and the music and the needs, to renew their pledges to go through to the end with a firm determination. Encourage several to say just a sentence or so apiece expressing their own resolves.

Junior Notes

The purpose of this program is to get a second wind. We must examine ourselves and our work earnestly, and if we are falling short, let us start with renewed vim to finish the race before us.

Talk: "Where We Stand."—This is the regular secretary's report and should be an important feature of this program. Not only should it include the minutes of the previous meeting, however, but it should place clearly before all, the activities of the society, and should show how nearly the goals set at the beginning of the year are being reached. It would be interesting and profitable to work out some system by which all members could take the pulse of the society. If a board is available, make a graph, the vertical spaces representing the past months, and the horizontal lines, achievements won. Different colored chalks may be used to represent the various activities. For instance, every ten reporting members could bring the line up a space, thus showing all the story of what their society was doing in comparison with what it had done during previous months. If the line is dipping, it is a sign of the summer slump, and something must be done. Try to work out something which will plainly show whether or not the society is truly up to date in its work.

Superintendent's Talk.—This should be based on the message from the conference secretary.

Talk: "The Finishers."—This talk may be based on the article of that name.

Recitation: "Onward."—The first and third stanza of this poem is appropriate for the Juniors as well as the Seniors.

Roll Call.—Ask each Junior to renew the pledges of January and start with new energy for the goal. This is a good time to plan practical summer work.

Spiritual "Slumps"

THE best kind of a vacation for the normal person is not a hammock holiday, but days in which one feels the glow of healthy exercise—"days of fresh air in the rain and the sun," when one explores, and discovers, and grows. We sometimes forget that the same laws that govern the well-being of the physical life apply just as truly to the well-being of the inner life which we call the spirit, and that any kind of inactivity is a dangerous indulgence. It is so easy, when the warm sunshiny days come, to settle down into a colorless "slump," like the man who "sot and thought, but mostly sot;" and there is in the spiritual life the same summertime tendency to indulge in a sort of lethargy which is destructive rather than upbuilding. We forget that failure to exercise in the spirit-life means failure to develop in power and grow in vigor, and we need to guard against the "slump" of mental inertia which results in spiritual flabbiness.

It is true that after a year "cumbered about much serving," one needs something different; but that "something different" need not be a slump. One can choose, as Mary of Bethany did, the one thing needful—a time of quiet attentiveness to the things of the spirit, which is rest for the body and refreshment for the soul. For the sake of those to whom we minister there should be a response to the invitation, "Come ye yourselves apart into a quiet place, and rest awhile."

We need this resting time; but it should not be a time of passive indolence, but rather of glad receptivity. It should be an opening up of the doors of the senses to the natural beauties of sound and color and the God-given sermons in stones and running streams. It means taking a vacation from one's petty cares and half-truths and letting the sense of childlike wonder permeate all life anew. It means pausing to "consider" the lilies how they grow, in the joyous spirit of the Nature Lover of Galilee.

Such upward-looking toward the beauty of God's handiwork, awakens a deeper yearning for the beauty of holiness, and the budding graces and virtues grow into fuller strength and loveliness. Every Missionary Volunteer needs this recreation, which is to the spirit what a vacation is to the body; and there is no time of the year that one is more inspired to just be still and "consider" than during the long summer days when "Wisdom tarries by the brook and Beauty lingers on the hill."—*Mary Susanne Edgar.*

The Finishers

TED pushed the framework aside. That crosspiece just wouldn't fit in right. He was tired of it anyway.

A month before, he had entered enthusiastically into the making of a model airship. And now he had come to the

eyes may not see here the fruit of your sowing, but surprises are in store for the faithful and true witnesses.

Let us remember the word of the Lord Jesus, how He said, "Men ought always to pray, and not to faint." John on Patmos saw golden vials full of odors, which he tells us were the prayers of the saints. Not one of them was forgotten before God.

ERNEST LLOYD.

Powerful Preaching by a Piece of Paper

We little appreciate the dynamic force represented in the simple message as presented through the medium of the printed page. Often its influence is discerned even in the most obscure places and under varying conditions.

"It was only a piece torn from a recent copy of the *Signs of the Times* that a man picked up on his shop floor. Before consigning it to the rubbish tin, a hasty glance at the reading matter aroused his interest, and desiring to know more of the message for which the *Signs of the Times* stands, he made inquiries of one of our sisters living near as to the possibility of obtaining this paper. Now this sister is keeping him well supplied with the *Signs*. What a power the *Signs* can be in the Layman's Missionary Movement."

Many experiences of this kind might be related, which would help us to appreciate the value of an opportunity. Every day we are brought into vital contact with souls who are seeking truth. Just a tract or some other piece of literature placed in their hands may exert a telling influence, and change the forces of destiny in their individual lives. Many of the pages of literature which we scatter may fall on stony ground, but here and there some honest hearts may receive the seeds of truth through our humble ministry. One soul saved in the kingdom as the result of a life's toil will more than repay all our efforts. Shall we not seek, as the days go by, to improve the many opportunities that come to us to win souls for the kingdom of God?

H. K. CHRISTMAN.

Seed Thoughts for the Mid-Week Prayer Service

The Man Who Loves God

"For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish." 2 Cor. 2: 15.

"The man who loves God does not measure his work by the eight-hour system. He works at all hours, and is never off duty. As he has opportunity, he does good. Everywhere, at all times and in all places, he finds opportunity to work for God. He carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and godly conversation inspires in others faith and hope and courage."—*Testimonies*, Vol. IX, p. 45.

Saving Power of the Gospel

"Ye are the salt of the earth." Matt. 5: 13.

"Christians who are purified through the truth will possess saving qualities that preserve the world from utter moral corruption. Salt must be mingled with the substance to which it is added; it must penetrate and infuse in order to preserve. So it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved in masses, but as individuals. Personal influence is a power. We must come close to those whom we desire to benefit."—*Thoughts from the Mount of Blessing*, p. 59.

Kept by the Power of God

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Isa. 26: 3.

"While slander may blacken the reputation, it cannot stain the character. That is in God's keeping. So long as we do not consent to sin, there is no power, whether human or satanic, that can bring a stain upon the soul. A man whose heart is stayed upon God is just the same in the hour of his most afflicting trials and most discouraging surroundings as when he was in prosperity, when the light and favor of God seemed to be upon him."—*Id.*, p. 52.

Trials

"As thy days, so shall thy strength be." Deut. 33: 25.
"My grace is sufficient for thee: for My strength is made perfect in weakness." 2 Cor. 12: 9.

"While the Lord has not promised His people exemption from trials, He has promised that which is far better. . . . If you are called to go through the fiery furnace for His sake, Jesus will be by your side, even as He was with the faithful three in Babylon. Those who love their Redeemer will rejoice at every opportunity of sharing with Him humiliation and reproach. The love they bear their Lord, makes suffering for His sake sweet."—*Id.*, p. 49.

Purity

"He that loveth pureness of heart, for the grace of his lips the King shall be his friend." Prov. 22: 11.

"The pure in heart see God in a new and endearing relation, as their Redeemer; and while they discern the purity and loveliness of His character, they long to reflect His image. They see Him as a father longing to embrace a repenting son, and their hearts are filled with joy unspeakable and full of glory."—*Id.*, p. 44.

Peace

"Peace I leave with you, My peace I give unto you." John 14: 27.

"Christ is the 'Prince of Peace,' and it is His mission to restore to earth and heaven the peace that sin has broken. 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' Rom. 5: 1. Whoever consents to renounce sin, and open his heart to the love of Christ, becomes a partaker of this heavenly peace. . . . The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife."—*Id.*, p. 46.

The Peacemakers

"Blessed are the peacemakers: for they shall be called the children of God." Matt. 5: 9.

"Christ's followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin and yield his heart to God, is a peacemaker."—*Ibid.*

Reading Course Assignment for the Month of June

First Week

"Acts of the Apostles," chapter 21.

Special Study: Paragraphs 1 and 2, page 219.

Review: 1. By whom and in what manner was the gospel first carried into Europe? 2. What experiences did the apostles encounter in the city of Philippi? 3. What is said concerning the company of believers raised up at Philippi? 4. What must the messenger of truth always encounter?

Second Week

"Acts of the Apostles," chapter 22.

Special Study: Paragraph 2, page 230.

Review: 1. What was the basis of Paul's preaching to the Thessalonians? 2. Name six prophecies of the Old Testament pointing to the birth of Christ. 3. What prophecy foretold the birthplace of the Saviour? 4. How was the work of the Saviour on earth outlined? 5. How was His death described? 6. What was Paul's belief concerning the Saviour's second coming?

Third Week

"Acts of the Apostles," chapter 23.

Special Study: Paragraph 1, page 242.

Review: 1. What example did the people of Berea furnish for those who live in the closing scenes of earth's history? 2. How did the grandeur and display of the city of Athens affect Paul? 3. What was Paul's principal work at Athens? 4. In what convincing manner did Paul meet the paganism in that day in the experience on Mars' Hill? 5. Why does inspiration permit a glance into the life of the Athenians?

Fourth Week

"Acts of the Apostles," chapter 24.

Special Study: Paragraph 3, page 250.

Review: 1. How did Paul's method of labor differ from the course pursued in Athens? 2. Following conversion, what was ever the one object of supreme interest to Paul? 3. What was the effect of Paul's recital of personal experience in knowing Christ? 4. What results attended Paul's preaching in Corinth?

Those in the service of God must show animation and determination in the work of winning souls. Remember that there are those who will perish unless we as God's instrumentalities work with a determination that will not fail nor become discouraged. The throne of grace is to be our continual dependence.—*Testimonies*, Vol. VI, p. 418.

delicate fitting together and finishing—but it was never finished. The work that promised to be so well done was a complete failure.

How many of us start with zest and then fizzle out? John Mark did, on that first trip, and the Lord couldn't use him until he learned to go through. On the other hand, God honors with great tasks those that finish what is given them to do.

Have you ever stopped to think that God Himself was a finisher? The earth with its beauties testifies to that. The story of creation ends with the statement, "Thus the heavens and the earth were *finished*, and all the host of them."

It was a great work, leading the children of Israel from bondage to freedom, and teaching them to know and serve God. The patience of Moses was tried many a time, many times taxed to the limit. It would have been but human if he had given it up. It was a stupendous task, that of building a tabernacle after a heavenly pattern, but Moses *finished* it (Ex. 40: 33), and that is the recommendation that God gives of the work.

Once again when God chose the man who was to build a house for Him, He chose a man who wouldn't stop what he had started. Before Solomon undertook to build the temple, he had built his own house and *finished* it. That building took thirteen years, but the record says "he *finished* all his house." He was tried and found true, and so God called him to be the builder of one of the most beautiful buildings the world ever saw.

Again, when the walls were broken and things looked dark for the children of Israel, God brought a man clear from the land of captivity to finish up the building of the wall about Jerusalem. After Nehemiah had been there a few months, the wall was *finished*. Neh. 6: 15. It took more spirit and consecration to finish than to begin.

Then let us how reverently as we listen to Jesus as He gives the report of His work to the Father: "I have finished the work which Thou gavest Me to do." John 17: 4. And again on the cross in agony of body and soul, He cried, "It is finished." John 19: 30. Through weariness and pain, loneliness and desertion, Jesus finished that plan which promises eternal life to us.

And Paul, too, could say: "I have fought a good fight, I have finished my course." 2 Tim. 4: 7.

Let us each ask ourselves where we stand—with the slackers or with that glorious company of finishers? Let us go through to the end, let us reach the goals set before us, and above all, let us work so that God's own voice will say, "Well done."

H. H.

Onward!

We can never rest content
With the heights attained;
Life would be but poorly spent
Were no new points gained.
Onward, then, with zeal untiring,
Love for truth our spirits firing,
Ever reaching, aye aspiring
Higher yet and on!

In the life that God shall bless
Is no stopping place;
Always onward those must press
Who would win a race.
Learning days have ne'er an ending,
Knowledge, all the past transcending,
Still awaits our minds' ascending,
Beckoning us on.

Onward, forward, higher still,
Should our motto be,—
Learning more God's ways and will
Through eternity.
We should stop or weary never
Short of highest, best endeavor;
Having started, so forever
Press still farther on.

Onward, till the gates of pearl
Open for our feet,—
Till to us heaven's throngs unfurl
Knowledge more complete:

See the glorious vista growing,
With hope's radiant promise glowing,—
All new knowledge new light throwing
On all we here have known.

PEARL WAGGONER HOWARD.

The Merrifield Summer Slump

"WHAT's the use trying?" complained Lorene, perplexity and annoyance written all over her fourteen-year-old face. "Lou and I have tried hard enough to make the Junior meeting interesting, so it would grow. It did grow during the winter, and everybody took an interest; but now most of the Juniors won't come, and I am just going to quit. I guess I can enjoy an afternoon nap in the hammock as well as anybody."

"I don't blame you one bit," sympathized Aunt Ellen, "I'd quit too. There isn't any use trying to keep a society going when it doesn't want to go."

Lorene looked at her aunt in amazement. Of all people to stick, and work, and win, her Aunt Ellen was the most steadfast. She had never been known to give up anything. Expecting to be sternly rebuked, Lorene had braced herself for defense, and here was Jericho fallen without even a single march about its walls. With the sense of victory came also a pang of disappointment that Aunt Ellen had brought down her high standard of duty.

But her aunt continued without looking up, "I've often thought what a far-sighted young man John Mark was. When he arrived in Perga with Paul and Barnabas on that missionary tour, he soon anticipated the dangers of such a journey and he turned back. The later experience of Paul and Barnabas proves the accuracy of John Mark's judgment. In one city Paul was stoned and cast out apparently dead. They endured many hardships, and succeeded in establishing only a few churches. Now wasn't John Mark wise?"

"And I am thinking of Columbus. His crew wanted to turn back in the middle of the Atlantic Ocean and go back home. It was the only sensible thing to do. They had already sailed far enough to reach the Indies, and it looked as if they would never find anything by going farther. They approached Columbus and said,

'Speak, brave Admiral, speak and say!'
He said, 'Sail on, sail on, and on!'

You remember they did, and they found the West Indies, but what good did it do? The man who really discovered America wasn't appreciated and he died in disgrace, and the great continent was named after another man. Columbus sacrificed his life and all he had for nothing."

Lorene, for the first time, found her voice, "But, Aunt," she protested, "somebody had to discover America if it ever were discovered, then why should not Columbus have made the effort as well as any one else? Suppose every one had reasoned the way you have, we never would have had an America?"

"I admit I would rather live in America than in Europe, but that needn't have concerned Columbus," continued Aunt Ellen, apparently paying no attention to what Lorene had said. "And then there is Washington and his noble army during that winter at Valley Forge. Why didn't Washington surrender and quit? He and the men surely had a hard enough time. Many died from hunger and many from exposure and lack of clothes. Many had to sit by a fire all night to keep from freezing to death because they had no blankets. Their bleeding feet often left crimson tracks in the snow. Evil stories were circulated about Washington and his work. Congress was slothful and made little effort to supply the army with needful things. Another general who should have co-operated with Washington refused to do it. Surely he had abundant reason to give up the fight, and yet he stubbornly fought on, and won."

Lorene's face was a study, but she said nothing. Her aunt apparently oblivious to the effect of her words, continued:

"And there's Jesus in the garden of Gethsemane. Forsaken by all His friends, even alienated from His Father,

homesick, facing alone a cruel death, which He could escape only by giving up the struggle with Satan, and turning over to the enemy the souls He had come to save. He could have done it, and spared Himself; but He struggled on. He paid the penalty for sin that people so ungrateful as we might have a chance to be saved."

"O Aunt Ellen!" Lorene cried, "I can't bear another word. I will see Lou right away, and I promise you I will never quit."

On her way, by a crosscut, over to Lou's, Lorene passed a June berry thicket on the corner of Moore's farm, where the Moore girls were gathering berries, and Lorene chanced to hear,

"Well, yes, Lorene and Lou have stuck so far, but they won't stay by it much longer. I think they are getting tired of the job. I'll be surprised if they go to Junior meeting next Sabbath."

"That's Rilly," Lorene murmured, and then her sister proceeded,

"There isn't any use anyway in trying to have a Junior meeting in the summertime. Nobody wants to sit in church such days as this"—then Lorene passed out of hearing.

The next Sabbath the church elder announced a special Rally Day program for the Junior Society at 3 p. m., with every one, old and young, invited.

"Must be something special on!" whispered Rilla. "Suppose we come to see."

Lorene first reminded the society of its splendid New Year's resolutions, and the goals which it had adopted in its first enthusiasm, and declared that they should be held as sacred as promises, and lived up to. Lou then arose and read the missionary report for the half year, also the monthly reports, showing the sad falling off of missionary effort.

"Since the influenza epidemic," Lorene began, "a disease has developed, known as the sleeping sickness. It is usually fatal, I think. The patient sleeps himself to death. If you, the members of this society, were doctors, what disease would you think this society had contracted, judging by the symptoms you have seen today? I don't think we yet have anything so hopeless as sleeping sickness, but I believe we are well in the first stages of the 'summer slump,' which may develop fatally any time and kill our society."

Then Lorene confessed her temptation to give up her post, and repeated in detail her conversation with her aunt. "Shall we give up?" she challenged. "Shall we turn back as John Mark did? Shall we yield the field before such difficulties as sleepy summer air and easy hammocks? Shall we—

'be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?'

"Or will you choose to leave the kind of record Paul left, that despite perils and shipwreck, he had finished his course? Will the Merrifield Junior Society round out the year grandly, with its course well run, its goal reached, and the 'well done' earned? What is your pleasure?"

After the discussion which followed, Lorene announced, "The 'summer slump' has been checked in its first stages, and the patient is convalescing. Let us sing, 'Praise God, from whom all blessings flow.'"

IDONA HILL.

8. Talk: "Requirements of Real Prayer."
9. Reading or Talk: "What Prayer Can Accomplish."
10. Responses. (See also "Symposium" and "The Strongest Thing in the World.")
11. Closing Song and Prayer.

Junior

Topic: Keep the Morning Watch.

1. Opening Exercises.
2. Morning Watch Drill.
3. Superintendent's Talk: "The Strongest Thing in the World."
4. Special but appropriate music.
5. Talk: "Training for Today's Service."
6. Symposium:
 - a. Prayer Buys a Press.
 - b. Prayer Brings a Man.
 - c. Prayer Brings Money.
 - d. Prayer Delivers from Prison.
 - e. Prayer Saves from Death.
7. Responses.
8. Close with Prayer.

Special Senior Notes

It seems hardly necessary to write a note in connection with the topic for this week. We all need to study more about how to pray, when to pray, and what we may expect from prayer. The material given this time may touch a new angle on this most important subject. Study it well. Give out the parts early to those best adapted for them, and then as officers pray that the subject may be so presented that your members shall obtain benefit and help therefrom.

No. 2. There are two distinct lines of thought suggested by our Scripture lesson. The first is that we must take care that we are really praying. "In praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking." What is the suggestion here? Is it not that many people who think that they are praying are not really praying at all? The second thought in the lesson is that when we have learned how to pray,—to really pray,—nothing is too great for God to accomplish for us. Peter and Paul and Silas had all learned how to really pray. And look at the results!

There should be some special music.

Nos. 5, 6, and 8 may be read if it is necessary. However, parts that are read fail to awaken the interest that talks do, given from members who are in earnest and full of their subject.

No. 10 is suggested to closely parallel a testimony meeting. Endeavor to give it that touch. Use the *Responses* only as seed-thoughts that will stimulate thought and expression.

Let No. 11, in the closing prayer, be a period for true, heartfelt expression of need and of thankfulness. You pray earnestly and devotedly that God may bless the meeting.

Special Junior Notes

Morning Watch Drill.—Be sure that the Junior who leads this drill knows the verses of the Morning Watch thoroughly. Seven Juniors may be given the verses for the week, each one repeating his before the society follows in unison.

Superintendent's Talk: "The Strongest Thing in the World."—This article is suggestive. Do not read it. Prepare a talk with this as a base. Additional thoughts may be gleaned from the Senior Program.

Talk: "Training for Today's Service."—Let this be an original study. It has been said that the devil laughs at the work of a Christian who doesn't pray. On the other hand, God protects, blesses, and sustains in marvelous ways those who do pray. Ask some Junior to write just a paragraph about what he thinks prayer can do to help a worker for God.

Symposium.—These are experiences of our missionaries in the field, showing some of the answers to prayer that they have had. They should be passed out and read by different Juniors.

Responses.—Pray and plan for a true consecration service. It is the purpose of the program to inspire every boy and girl to spend more time in talking with God. If every Junior could form and express such a resolve, God only could measure the results.

Devotional Meetings for June 10

Senior

Topic: What Does Prayer Mean to You?

1. Song Service (Suggested: "Christ in Song," Nos. 609, 741, 643, 108).
2. Scripture Lesson: Matt. 6: 6-8; Acts 12: 5-17; 16: 25-34, and comment.
3. Prayer, followed by Lord's Prayer in unison.
4. Special but appropriate music.
5. Talk: "The Reason for the Topic."
6. Talk: "Reasons for Failure in Prayer." (See *Instructor* of May 23 or 30.)
7. Recitation: "Face to Face."

The Reason for the Topic

WERE you startled when you read this topic? Did you rub your eyes and wonder? It could be stated in a still more startling way: "What Would Happen if I Prayed?" That is suggested as being even nearer the meaning of the topic.

You say, "I do pray; I pray every day. Are you sure that this subject as stated is designed for Missionary Volunteers?" Yes, we are sure. The design is to cause you to stop and consider, to arrive at certain conclusions through some thorough introspection. A large percentage, even of Christians, do very little real deep praying.

Think that last statement over and see if it isn't true. Think what real praying is — communion with God. Then ask yourself the question, "Is my prayer life real communion with God?"

Think of the prayer life of Christ. Think of the natural way in which He talked to the Father — as if God were right with Him. Think how He took His plans and His problems to the Father for His decision. Think of those words, "Father, if it be possible, let this cup pass from Me." And then think of those other words of resignation and obedient love, "Not My will, but Thine."

When you pray, do you feel the presence of God as Christ felt the presence of God? Think of Peter and Paul and Silas when they prayed to God from prison. Could you pray with as much confidence as they prayed? U. V. W.

Face to Face

LIKE thy servant Moses, in the days of old,
I would make request, Lord, unto Thee:
Show me now Thy glory; let mine eyes behold
All Thy goodness pass before e'en me.

Hide me in the Rock, and cover with Thine hand,
Till Thy glorious presence has passed by;
Then proclaim Thy name, until I understand;
Let me see Thy goodness with mine eye.

On the mount of glory, bid me come to Thee,
If I have within Thy sight found grace;
Draw aside the veil, and show Thine heart to me;
Talk to me, like Moses, face to face!

MRS. J. F. MOSER.

Requirements of Real Prayer

WHAT are the requirements of real prayer, real communion with God?

For one thing, prayer involves *solitude*. "When thou prayest, enter into thy inner chamber, and having shut thy door, pray to thy Father."

"Consider the testimony of different sorts of men to the value of occasional solitude in the midst of a busy life. Says Walter Savage Landor, the poet, 'Solitude is the ante-chamber of God: only one step more and you can be in His immediate presence.' Goethe says, 'No one can produce anything important unless he isolates himself.' Chinese Gordon writes to his sister, 'Getting quiet does one good — it is impossible to hear God's voice in a whirl of visits. You must be more or less in the desert to use the scales of the sanctuary, to see and weigh the true value of things and sayings.'

"Real praying costs *habitual self-discipline in thinking* — the pure in heart see God.

"Successful prayer involves not only the general preparation of good living and right thinking; it costs *special preparation*. The mood may not be right; an irritated or anxious temper may be straining our minds so that if we pray, only a small fraction of us is engaged in it — a dozen different exigencies may make special preparation an absolute necessity for real prayer.

"Prayer costs *persistence in the face of difficulties*. The unreality of God, the difficulty of holding the mind to the act of prayer, the wayward mood, the disappointment of the spirit, praying which rings hollow and gives no results, — all these difficulties men of prayer have known.

"*Regularity* is essential to a successful life of prayer. To be sure Alice Freeman Palmer, at one time president of Wellesley, has this written of her in her husband's story of her life, 'God was her steady companion, so naturally a part of her hourly thought that she attached little consequence to specific occasions of intercourse. . . . She had no fixed times of prayer.' But before any one presumes on such a record of fine living with God minus regularity of prayer, he would better examine his own character with some scrutiny. The chances are in most lives that the keeping of the

Morning Watch will prove to be one of the most salutary agencies within the control of the will.

"Successful prayer involves *willingness to accept what to our mind seems unanswered prayer*.

"To make unanswered petition an excuse for abandoning all prayer is clearly unreasonable, when we stop to consider how utterly unfitted we are to substitute our wish for God's will, and what appalling results would follow if all our requests were answered.

"How often God's answers come to us in disguise so that we do not recognize them! Henry Ward Beecher stated with characteristic humor what is often a very serious truth in the practice of prayer. 'A woman,' he said, 'prays for patience and God sends her a green cook.' That is, we seek for a thing, and God gives us a chance." — *Epworth League Quarterly*.

What Prayer Can Accomplish

ALL this talk about how to pray — and yet not one word in answer to that searching question, "What would happen if I really prayed?"

I cannot answer the question for you. You must learn how to really pray, and answer the question for yourself. There will be as many answers to that question as there are people in this meeting. The results of prayer will be different in every case. What will happen if you pray? If you are afflicted, troubled, you will find peace; if you are perplexed, you will find enlightenment; if you are doubtful, you will be made sure; if you are unhappy, you will be made glad.

How do I know? Through the testimony of men who have learned how to pray.

"More things are wrought by prayer than this world dreams of," says a poet.

Mary Ninde Gamewell once said of her father, Bishop Ninde, "He came out of his room, his face all radiant, so exalted that we were startled. It was unearthly.

"What is it, father?" we said.

"O," he said, 'I've just had such a beautiful time talking to God.'

A mother was telling me the other night about the desperate illness of her son. "It came to the place at last," she said, "where just one thing could save him. We prayed him through."

Responses

1. "ALL the progress of the soul depends on prayer." — *Rufinus*.

2. "Secret prayer . . . is the life of the soul." — "*Steps to Christ*," p. 102.

3. "Christlike praying in secret will be the secret of Christlike living in public." — *Andrew Murray*.

4. "Prayer is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life." — *Octavius Winslow*.

5. "Personal effort for others should be preceded by much secret prayer. . . . Before communing with men, commune with Christ." — "*Christ's Object Lessons*," p. 149.

6. "Secret prayer is prayer at its best. It is prayer most free from all insincerity. . . . Christ has clearly taught that there is a place for prayer to which he attaches special importance. Where is that place? It is the secret place." — *Moody*.

7. "One must get alone to find out that he is never alone. The more alone we are so far as men are concerned, the less alone we are so far as God is concerned. It must be un-hurried time. Time enough to forget about time. When the mind is fresh and open." — *Gordon*.

8. "We lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often and long alone with God. Not otherwise can the great central idea of God enter into a man's life, and dwell there supreme." — *Austin Phelps*.

9. "Prayer itself is a very simple thing. It is the pleading or claiming by a sincere heart, for some needed thing, based on some promise of God's word, and pleaded on the ground of the blood of Jesus. Such prayer is very simple. Its strength, so far as the man praying is concerned, is in its simplicity. Such praying never fails. It never has. It never does. It never will. It cannot. Heaven and earth will pass away before such prayer can fail." — *S. D. Gordon*.

The Strongest Thing in the World

ONE of the first lessons that we learn after we begin to talk is to pray. Mr. Gladstone, one of the greatest men of all time, lived to be almost ninety years old; and he said that he had never gone to bed at night without kneeling down and praying the little prayer that his mother had taught him when he was a baby.

When we pray we talk to God. Where is God? Some one says, "God is in heaven." Yes, but He is here too. God is everywhere. He is in this room, and He is in your home, and along the street, and just everywhere. But some boy or girl says to me, "How do I know that He is here? I cannot see Him." No, of course you cannot see Him. There are plenty of things that you are not able to see. You cannot see the wind that rattles the shutters and pulls up your kite. You cannot see the electricity that makes the cars go along the streets. God is a Spirit, and a spirit cannot be seen. When you pray, you need not be afraid that He will not hear, for He is always here by us when we speak. He is so close to us that He can hear the softest whispered prayer that we ever utter.

If I were to ask every boy in this house to tell me what is the strongest thing in the whole world, probably each boy would tell me something different. One boy would say that an elephant is the strongest. Another would tell me that it is one of the big engines that haul those long trains of loaded cars across the Virginia mountains, and another boy might say that the mightiest thing in the whole world is one of those great battleships out in Hampton Roads.

But there is something that is mightier than any of these. It is prayer.

If the front door of your church were locked, and you were to try to go in, you could not open it. You might push and pull, and get all your friends to help you, but you would not be able to move it. Just then a little girl comes down the street and says, "I can open that door." You say to her, "What, you open that door? You haven't half so much strength as I have, and we all of us together cannot open it." But the little girl takes a small piece of steel about as large as one of her fingers and puts it in the lock and gives it a little turn, and the door is open. That tiny key in the little girl's hand has done more than all of you together.

Prayer is the little key that unlocks the treasure house where God keeps the good things that He has for those who love Him.

Those who have that key, and use it, receive wonderful things from God. Long ago in the land of Israel there was a great drouth. There had been no rain for several years, and there was no water to drink. The prophet Elijah went up to the top of a hill and prayed God to send some rain. Then he sent his servant to see if there were any clouds in the sky. The servant came back, and said that there was not one. But Elijah kept on praying; and after he had prayed seven times, the servant came and told him that there was a cloud coming up, and very soon the rain began to fall.

That prayer of Elijah's had done more than all the power of the king could do. It had brought the rain. This is the key that every boy and girl can have and use.

"Prayer does not mean simply asking God to give you things. It means talking to Him, coming close to Him in your thoughts, and feeling His love and tender care around you all the time. You can speak to Him at any time, in any place, and He will hear you and answer you. That does not mean that He will give you everything you ask for. Your parents have to refuse things that you ask them for, because they are not good for you. God does not answer us always in the same way we expect Him to, but we know that He always hears us, and cares for us."—*Stuart Nye Hutchinson.*

Symposium

Prayer Buys a Press

"WHEN William Arnold went out to Australia to canvass for 'Thoughts on Daniel and the Revelation,' he worked six weeks without selling a book. He would go out in the fore-

noon and show his book; and instead of going to dinner, he would come in and spend the noon hour in prayer. I have heard Elder Haskell tell it many times. Brother Arnold worked on that way for six weeks, until there came a day when he stayed on his knees until he got the evidence that God would help him to sell books in Australia. From that day, the sale of books in Australia broke all the records. William Arnold sold books wherever he went, sometimes ten, twelve, fifteen copies in a day. When Australia bought its first printing press, William Arnold came with 240 pounds in gold (\$1,200), earned by the sale of 'Daniel and the Revelation' in Australia, to pay for that first press. Ever since that time, God has blessed the colporteur work in that interesting field."

Prayer Sends the Right Man

"About twenty-five miles eastward of Puno, round the lake shore, lived an Indian named Camacho. He had been pressed into the army in his youth, and had there learned to read. On a small scale, he was a teacher and leader among the Indians of his community. He had found a Spanish Bible, and loved it. Then our Spanish paper came into his hands. He began to keep the Sabbath. Word of this came to Lima early in 1909. A. N. Allen, superintendent of the Peruvian Mission, and W. R. Pohle made a trip to Puno to meet Chief Camacho. But they failed in every effort to get horses to go over the mountains to his village. They were unable to find a messenger who would go. They made the situation a matter of special prayer, feeling that they must somehow get in touch with this man. Next morning, in came Camacho, looking for the visitors, as the night before, he had had a dream that two strangers in Puno would tell him how to preach the gospel to his people. It was a glad meeting. As this teacher proved teachable and devoted, it was evident that God had opened a door of access to the Indians of the old Inca race. F. A. Stahl was asked to locate in Camacho's village, at Plateria, just beyond the town of Chucuito."

Prayer Brings Money

Elder W. H. Thurston pioneered our book work in Argentina, South America. Elder Spicer, in writing of his experience, says:

"Before getting a book depository established, W. H. Thurston, who had the matter in hand, found himself a stranger in the great city, with money gone and no remittance by the monthly mail from New York. He and his wife saw anxious days, but they looked to God to open the way out. Then it was that a man who heard Elder Thurston speak at a seamen's mission, called him aside and gave him a sum of money, asking him to use it until he called for it. "From time to time, as I met this man on the street," Elder Thurston wrote of the experience, "he would hand me money, saying, 'You may need it; keep it until I call for it.' It ran up to a hundred dollars or more. When I returned the money, he said: 'I never did such a thing before in my life as to give out money without the scratch of a pen to show for it. But I know how it came; God told me to give you that money because you needed it.'"

A Deliverance from Prison

"During the war, in the time of the most energetic deportations and exiling or killing of suspects, Miss D. Keanides, the secretary-treasurer of a mission in the Levant Union, was summoned to another town to answer for letters she had written. Friends and officials felt she was going to her death. The church prayed. Our sister, a slight young woman, felt that God would go with her. Arrived at the place, under guard of a Turkish officer, she was put in prison. She wrote:

"I felt very much depressed in spirit, but after a season of prayer, was comforted. I thought that perhaps the Lord had sent me here to speak to these poor women. I opened my Bible, and read to them the precious promises of God, and told them of His love. At first, they made fun of me; but it was not long till they listened with rapt attention. One said, 'She is a spirit;' another, 'She is an angel.' They seemed so glad to hear!

"At last came the hearing before the tribunal. After explaining letters written to workers or churches, which had been intercepted, Miss Keanides was given opportunity to explain her position.

"I opened my Bible and proceeded to explain three points: first, my relation to the government, reading Romans 13; secondly, our moral principles, reading Exodus 20; and thirdly, our health principles, reading various scriptures. In all, I spoke about two hours. At first they laughed at me; but soon they gave the best of attention, gave me a chair, and treated me with the utmost respect. The judge asked me whether these were our principles, and greatly marveled. He said: 'I am sorry to have troubled you. A great truth has been revealed to us. We never knew before that such a people existed. When we come to Constantinople, we also will come to your meetings.' They politely dismissed me.

I returned home rejoicing that I had been given the privilege of witnessing for the truth."

A Deliverance from Death

The following account is another taken from Elder Spicer's interesting book, "Our Story of Missions." Though the story does not speak of a prayer for deliverance, God honors the requests for safety which arise from the heart of every missionary in such times of peril. Elder W. H. Anderson, one of our first missionaries in Africa, was among those who established the Matabeleland mission. It was a wild country, filled with hostile tribes, that they entered. The year after they had come, the Matabele rebellion broke out. Elder Anderson had walked into Bulawayo on business.

"I saw a man come dashing into the city," he wrote, "his horse covered with foam, bringing the news that the natives were in rebellion and that forty white men had been killed in the Matoppos Hills the previous night."

"Without delay, Elder Anderson started for the mission, and walked seventy-five miles in thirty-six hours. All Europeans were ordered into Bulawayo. There the missionaries camped in their wagon and under it from March to September. Now and then the men made trips to the farm to gather supplies, as food in town was at famine prices and money was low. These trips through a country possessed by hostile Matabeles had to be by night, and were always perilous. It was on one of these trips that Elder Anderson heard a voice warning him to turn back from the path he was following. It was no voice of man. He turned at the word, and later learned that immediately afterward, a troop of warriors passed along the way he was going."

Devotional Meetings for June 17

Senior

Topic: *Answering the Amusement and Social Question.*

1. Lively song service and special music.
2. Scripture Reading: Zech. 8: 5; 1 Cor. 10: 23, 24, 31-33; 11: 1; 9: 22-25.
3. Leader's Comment and Talk.
4. Prayer for spiritual discernment.
5. Reading or Talk: "Meeting the Amusement Problem in Principle." (See *Instructor* of June 5 or 12.)
6. Talk: "Social Life."
7. Talk: "The Sociability of Jesus."
8. Additional Thoughts.
9. Special Prayer, several taking part.
10. Business, if any.
11. Closing Song and Prayer.

Junior

Topic: *A Good Time.*

1. Lively Song Service.
2. Opening Exercises.
3. Scripture Exercises.
 - a. Jesus wants children to be happy. Luke 18: 16.
 - b. There will be good times in heaven. Zech. 8: 5.
 - c. What principle should shape our good times here? 1 Cor. 10: 31.
 - d. Whose example should we follow? 1 Cor. 11: 1.
4. Special Music.
5. Talk: "The Good Times of Jesus."
6. Recitation: "I'm Glad There's a World to Live In."
7. Story: "The Best Fun."
8. Superintendent's Talk: "Taking Jesus into Our Fun."
9. Roll Call: Danger Signals.
10. Close by repeating Psalms 19: 14.

Special Senior Notes

A religion of "Don'ts" will not satisfy the youth of today. It only antagonizes. Paul knew that. He said, "Be not overcome of evil." That was a "don't." But he did not stop there. He went right on to say, "But overcome evil with good." Remember that in our consideration of the amusement and recreation problem. This program discusses principles underlying all decisions. We must know these in order to choose and plan for the right kind of recreation. Summertime is here, and it is well to lay special emphasis on this question. The program and the material as given is not denunciatory, please note that.

Let the leader or some one chosen, thoroughly master the principles of right recreation before giving the Scripture reading and the talk that follows, making application of the texts to the life of today. The verse Zechariah 8: 5 brings to mind that beautiful hymn, "I think when I read that sweet story of old." Have some one sing it just before the leader's talk. It will bring to the Missionary Volunteers a picture of the Christ of the children, who loved them and their play.

Invite the church pastor, or the church elder who understands young people, to assist you in this program. Outline your program to him beforehand and ask him to offer the

prayer (No. 4) for special help from on high for spiritual discernment.

Nos. 5, 6, and 7 are given as source articles. These may be elaborated upon in the talks given.

No. 8 gives additional thoughts in paragraph form that may be handed out to be used as responses from the young people themselves or used to prepare additional matter on the subject of the meeting. Not all phases of this program are given in the outlined program. It may be found that there are here suggested thoughts that should be presented to meet special needs. Give this matter earnest and prayerful consideration.

For other helps see: "Social Plans for Missionary Volunteers," by Mrs. M. E. Andross, of the Missionary Volunteer Department, price, postpaid, 60 cents, and M. V. Leaflets, No. 13, "Guiding Principles for the Young," No. 1, 2 cents; No. 23, "The Life-Work," 2 cents; No. 72, "Others May; You Cannot," ½ cent.

The following Bible references will be found of value in study on this important topic:

Pleasures That Kill the Soul.—Job 20: 15, 16; 21: 12, 13; Prov. 9: 17; 15: 21; 21: 17; Eccl. 1: 17; 2: 1, 2; Isa. 5: 11, 12; 47: 8; Amos 6: 1; Luke 8: 14; 1 Tim. 5: 6; 2 Tim. 3: 4; Heb. 11: 26.

Abiding Pleasure.—Eccl. 2: 13; Ps. 36: 8; 40: 8; 128: 1, 2; 144: 15; Prov. 3: 13, 17; 14: 21; Eccl. 3: 22.

Christ in Social Life.—John 2: 2; Luke 7: 36; 10: 38; 14: 1.

Special Junior Notes

The *Opening Exercises* consist of the usual opening song, prayer, secretary's report, and any announcements which may be necessary.

Scripture Exercise.—Instead of having the various texts read by one Junior, pass out the four slips bearing the thought and four with the corresponding text. The sentence should be read first, then the verse.

Special Music.—An instrumental piece of some kind would be very appropriate.

Talk: "The Good Times of Jesus."—Assign this topic to some Junior to write up. The following outline may prove helpful.

1. Jesus found pleasure in service. ("The Desire of Ages," p. 68, par. 3.)
2. Jesus enjoyed nature study. (Id., p. 70.)
3. Jesus spent much time in manual labor—helping parents. (Id., p. 72.)
4. Jesus liked to sing. (Id., p. 73.)
5. He performed a miracle to make those at a wedding happy. John 2: 1-8.
6. Though sought by a ruler, Nicodemus (John 3), He still enjoyed talking to a poor woman at the well. John 4. Jesus had friends among all people; He didn't have special friends and just stick to them.
7. Jesus went to dinner with Zacchaeus, but in all His pleasure He remembered that He had come to seek and save that which was lost. Luke 19: 5, 10.
8. If we really have the spirit of Jesus, we shall count it a good time to make others happy.

Superintendent's Talk: "Taking Jesus into Our Fun."—It is easy for boys and girls to invite the Master into the Junior Missionary Volunteer meeting. How about inviting Him onto the playground? The test which Sister White tells us to make of our pleasure is whether or not we can ask His blessing on every game. Seek only to drive home the big principles laid down by the Testimonies for our time.

Having a good time is going to keep a great many people out of heaven. Jesus never asks us to give up anything without putting something better in its place. When our good times are like His, we shall be truly happy.

After talking over the principles upon which a Christian should base his good time, ask each to take pencil and paper and make a list of games which he enjoys and which he thinks Jesus could bless. Have the slips passed in, and read a few. Discuss one of the games, showing how in this world even a good game may be misused. For instance, no game can be an honor to the Master unless every one plays fair. Make the lesson applicable to the surroundings.

Then ask the Juniors to make another list,—one of danger signals, those signs by which they may recognize that Jesus cannot stay with them in their fun. Impatience is one, for instance.

Roll Call: Danger Signals.—Have each Junior answer to his name by telling a danger signal. Close this exercise with a plea to the Juniors to keep off dangerous ground, to always keep Jesus with them whether at work or play.

Social Life

A QUESTION of great importance to the young people is that of the social life. The great majority of the temptations which have drawn so many of our young people away in the past, has come from the desire for society or amusement.

How successfully to meet the social needs of the youth and avoid the temptations and dangers is a problem that has been given careful and prayerful study.

Though the outlook has often seemed discouraging, I believe we have been quietly but surely approaching its solution. It is not to be accomplished by dealing directly with the social question, but is a matter of education. By patiently and perseveringly presenting before the young people in an attractive manner the principles which must govern all their social relations, the tide is being turned. This takes time; but as the impressions deepen, the young people are being swayed less and less by impulse, and are bringing themselves under discipline, and are feeling the new power which comes from living by principle. There are four points I wish to touch briefly in this article:

The Home

Every one should understand that under ideal conditions the social question is one of the home rather than of the individual young people or the society. Where the parents love God and have the interests of the children at heart, they are the ones who should lead out in planning for the society of their children. They should guard carefully the associates and playmates of the youth. They should take such a loving and active interest in all that interests the children, that of their own choice the children will make the home the center of all their social life. And if there are children in any church who have no such home, then some large-hearted father and mother in Israel should open their doors and make such a home for all who need it.

Social Gatherings

Many of our young people have already learned the folly of wasting precious evenings in parties for pleasure. They have learned by experience that "whatsoever a man soweth, that shall he also reap," and that there is infinitely more happiness in reaping a harvest of golden grain than of wild oats. "Wild oats" does not necessarily mean immorality, dissipation, and vice, but applies equally to wasted hours, wasted health, and slighted opportunities. The question is, How can we have a social gathering and a good time and yet eliminate all the objectionable features? First, by having such gatherings at home; second, by carefully and prayerfully planning ahead,—surprise parties are often planned by the devil; third, by patiently and perseveringly striving to maintain a spirit of refinement and culture, and frowning upon any approach to boisterous hilarity and lack of proper restraint; fourth, by being determined that the social gathering shall be not merely harmless, but helpful and inspiring in a practical, definite way.

Recreation

We often wonder that a false theory can gain such a strong hold that it is almost universally accepted by men as the truth. As an illustration of this, until recently nearly the whole civilized world thought that meat eating was quite essential to physical strength and vigor. We now know that this is utterly untrue.

Reluctant as we have been to admit it, this is quite parallel to the question of amusements. How familiar it sounds to hear some one say, "O, well, the young people *must* have amusement." But that young men and women must spend hours that add up into days and weeks in idle amusement, the kind that brings no useful returns to them or any one else, is as absurd as that they must eat flesh to make them strong. The most pleasurable recreation to strong, vigorous men and women is found in a change of employment which adds something helpful or useful to their own lives and to others. This would not necessarily debar picnics in woods and fields, swimming, boating, riding, and such recreations. But it would certainly dispense with those amusements which have no definite aim but to "kill time" or gratify the selfish and unsanctified inclinations of the natural heart, without being definitely helpful, physically, mentally, or spiritually.

Religion

In the whole question of social life, the one supreme consideration is loyalty to the Master. We dare not forget for

a single hour that only a handbreadth of time remains of all eternity in which a human being may co-operate with God for the eternal salvation of a perishing soul. The time will come when a pure, elevated religious atmosphere will pervade every social gathering of our young people, and all who are truly converted will rejoice to have it so. Let us go forward, remembering that "we cannot go forward without leaving some things behind." MEADE MACGUIRE.

The Sociability of Jesus

We are now in the midst of the summer social life. The vacation period is particularly crowded with subtle temptations to our young people. They need social recreation, but in view of the many disastrous results—both physical and spiritual—that follow every festive season, what line of conduct should they pursue in the midst of social pleasures? Would it not be well at this time to consider prayerfully the attitude of Christ toward society?

1. It was a broad sociability. The Pharisees—the religious leaders of the Jews—were proudly exclusive. Christ, on the other hand, lived among men. He created a new standard. His followers were to be like Him, broadly social, nonexclusive. His sociability was broad. Notice the varied classes admitted to His friendship. There was no caste in Christ's society. He counted among His friends both rich and poor, learned and illiterate. Although His friendship was courted by Nicodemus, the ruler, He did not on that account look down on Matthew, a despised tax-gatherer. The aristocratic Pharisees invited Him to their table, but that did not raise Him above noticing the disgraced woman who came to weep at His feet. A rich young ruler once knelt before Him, and a chief Pharisee invited Him to his house, yet He sat by the well and talked freely with an outcast Samaritan woman.

There was nothing narrow in Christ's sociability. He even included in His friendship those who were prejudiced against Him. Nathanael asked incredulously, "Can any good thing come out of Nazareth?" But Christ, recognizing the inherent goodness of the man, said: "Behold, a man in whom is no guile." He saw good in those who differed from Him, and accepted their friendship. He was accessible to all sorts and conditions of men. The latchstring of His heart was always out to all.

The broadness of Christ's sociability is seen again in the places He frequented. He was no recluse. He continually accepted invitations to social gatherings. So much so, in fact, that the austere Pharisee said: "He is a glutton and a drinker."

It was at a social function that He manifested His glory, for the first sign of His Messiahship was given at a wedding feast. This companionable nature of Jesus was so noticeable, that when Matthew was called to be Christ's disciple, he gave a feast in honor of the occasion. And why not? Yet how strange it would seem, if we followed Matthew's example and invited friends to a joyous social party to celebrate our acceptance of Christ's call—our conversion!

2. Christ's broad sociability was always consistent with holiness of character. It was a clean sociability. This is the difference between Christ's social life and that of many of our friends. It is impossible to find an excuse for license in the breadth of Christ's society. He was active in social engagements, but they did not destroy His religious life. He never went where a child of God ought not to go. He was never found at Herod's feasts. Often was He busy with entertainment, but never to the neglect of His hour of prayer. His time was fully occupied, but never to the exclusion of public worship on the Sabbath day. He must often have been wearied in His social life, but never too weary to unroll the book of the law and read. He was invited as a stranger to eat with the two of Emmaus, but He did not neglect to return thanks and thus bear witness to God. He dined with the proud Pharisees, but He took His religion along with Him. Broad as His social instinct was, it was never inconsistent with His holy character.

3. Christ's broad and consistent sociability was inspired with the purpose of saving men. Christ's holiness was no

negative thing. It was the inspiration of His social life. His motto might well have been, "Social to Save." He did not live for the mere pleasure of society. Instead of allowing this instinct to master Him, He controlled and used it for the salvation of men. To Zacchaeus He said, "Today I must abide at thy house;" "for the Son of man is come to seek and to save." The feasts He attended were made occasions of preaching the gospel. It may seem incongruous to us, but the fact is that many of His "sermons" were after-dinner speeches and social table talk. He moved in society with the one object of winning men.

Let me repeat: Christ's sociability was broad. Proclaim it, for some are hurting the gospel and the church by refusing to recognize the social instinct in man. But herald it far and wide that His sociability was always consistent with godliness; for some in our churches are cultivating sociability to the neglect of holiness.—*Arthur H. Simpson.*

Additional Thoughts

1. *Dangers of Commercialized Recreation:* Miss Jane Addams says: "Since the days of Cromwell, when his soldiers shut up the people and destroyed their pasture fields, the Anglo-Saxon city has turned over the provision for public recreation to the most evil-minded and the most unscrupulous members of the community." It has been demonstrated in the recent reports of vice investigations in large cities, such as New York, Chicago, and Philadelphia, that commercial amusement enterprises line both sides of the Broadway that leads to the underworld. The Philadelphia report says: "Many public dance halls, moving-picture shows, and other amusement centers are breeding places of vice—the rendezvous of men who entrap girls and of girls who trap men. The proprietors of these places are known to abet these vicious practices, and in many cases to derive large revenue from them." The Chicago report says: "The investigation of cheap theaters, amusement parks, and lake steamers shows that these places are surrounded by vicious dangers and temptations which result in sending many young girls into lives of immorality." Julia Schoenfeld summarized her impressions of an investigation of New York conditions as follows: "It was discouraging after many weeks of going about to see the same characteristics, the same pitfalls, the same snares for all. Young girls do not willingly walk into danger. Girls are everywhere, and danger lurks everywhere. Girls from good homes, girls who must content themselves in hall bedrooms, girls of all ages, all in the pursuit of pleasure, running headlong into danger in patronizing the commercialized pleasure resort."

2. If all young people are to have their rightful share of high joy in life, morality must have the utmost re-enforcements, for the power of personal morality—the power of the individual to refuse the evil and choose the good—is nowhere needed more than in the hodgepodge of moral confusions which characterizes amusement offerings today, often making evil seem attractive and good life repellent rather than beautiful.

3. "Pastime" is a word whose original thought should never be linked with recreation. The person whose object is to kill time cannot know a trace of the zest of true recreation, which can be shared only by those who know what it is to have worked with a will.

4. "The idea of recreation is to restore strength and spirits that have been spent in serious efforts. The word is falsely used when one plans sport to spend strength, not to replace it, or whenever sport is put first in time or in importance."

5. "Recreation is not to be bought. Far too often the word suggests simply admission to some place of entertainment. The sky, the sunshine, the air, and the earth are beyond the reach of but few; and they offer the materials for the refreshment that in nine cases out of ten is more needed."

6. "An important element in recreation is change. Too constant reliance on one kind of diversion may entirely defeat one's purpose. What is sought as a remedy may only aggravate the trouble."

7. "Activity that serves a useful end does not lose its value for giving pleasure; it may gain. Some of the jolliest times in farming communities come when a large group get together to do some task that under such conditions yields delight. The principle is not limited to farming communities in its application."

8. "A daily quiet season with the Bible was the prescription of a wise doctor for a patient worn with work and worry. The greatest restoration of tone to tired muscles and to nerves on edge may come in that way. The refreshing most needed is often not bodily, but spiritual."

9. "A recreation that does not bring improvement in body, mind, or spirit needs to be improved or dropped."

10. "The companions I choose during my leisure are more important with reference to the development of character than are my associates during business hours."—*Luther H. Gulick, M. D.*

11. "Recreation which strengthens family ties and preserves the integrity of the family, is useful."—*L. A. Halbert.*

12. "No real solution of the amusement problem will be found in Jesus' teaching by any man who refuses to face the true nature of his own amusements and to change his attitudes and participations in the light of the truth he finds."—*Richard Henry Edwards.*

13. "There is more real recreation in one hour of communion with Christ than in a whole week of social revelries, however gracious and worthy they may be."—*Rev. J. H. Jowett, D. D.*

14. "Did you ever consider the importance of that gap between the steel rails of a railway? Without it, the expansion of the steel in summer, having no longitudinal outlet, would bend and twist the rail sidewise, and our American record of railway accidents would be far worse than it is. Alas! Many a life train has been wrecked because there were no gaps in the plans along which it ran."

15. "'Make a program for the day,' say the moralists, and they say well; only, they often forget to add, 'Insert in your program a few intermissions.' 'I will do this,' we say in the morning, 'and after I have done this I will take up that, and after that I will accomplish the other, and after the other the next thing,' and so on through all the hours. We plan to do too much."—*A. R. Wells, in "How to Study."*

16. "Did you ever read of the bee in the fable, that found a pot of honey ready made, and thought it would be fine to save all the trouble of flying about the meadows and gathering its sweet stores, little by little, out of the cups of the flowers, and began to sip out of the dish? Then it went in and reveled in the sweets; but when it began to get tired and cloyed, it found, poor bee! that its wings were all clogged and would not open, nor could it drag its body out of the mass. So it died, buried in pleasures. There are many persons, like this bee, that find death in their pleasures."—*Dr. Edmond.*

I'm Glad There's a World to Live In

I'm glad there's a world to live in,
So happy and sunny and bright,
With long, lovely days for playing,
And sound, sweet sleep in the night.

I'm glad that God made the flowers,
As well as the corn and the wheat;
And when He made round, rosy apples,
I'm glad He made some of them sweet.

I'm glad that the meadow's green grasses
Are starred with the daisies so white;
I'm glad that larks sing in the morning,
And stars softly shine in the night.

I'm glad when vacation's beginning,
I'm glad when the frolic is done,
I'm glad for the school days and lessons
After our rest and our fun.

I'm glad that our heavenly Father
Has work for His children to do;
I'm glad I can help just a little
Wherever He bids me. Aren't you?

—Selected.

The Best Fun

"Say, Jake, there's a wild West movie on tonight, and I'll come 'round your way and let's go. I've got enough for both of us."

Jake sold papers on a route after school. Joe also had a route, and the two boys met at the same place every evening. From acquaintances they were fast growing to be real friends. Jake went to the church school, and Joe attended the city public school, and so they had little time together, but they couldn't help liking each other.

Joe knew nothing of Jake's religion, and now Jake faced a hard question for a boy to solve. It was kind of Joe to ask him. He had done it only to please the best boy pal he had, and he wondered at Jake's hesitation.

"Got some chores to do? I c'n help you, if that's it. Or maybe you have some other chums to go with," Joe ventured.

"No, no, it isn't that. I haven't got a better chum than you, and it isn't work either. It's just that I think I'd better not go."

"Of course it's up to you. I know you have some good reason," and Joe whistled himself away.

"He does that when his feelings are hurt. I suppose I might as well have explained all about it. But I thought he wouldn't understand if I did."

Jake missed seeing Joe for a few nights and began to be troubled about it. He was feeling real lonesome for his friend, when one evening he ran onto him with some other boys playing marbles in an alley. At sight of Jake, Joe exclaimed, "O say, Jake, what will you bet on this game? We are all betting. How much you got? Stake it all on Barney!"

"Haven't time to stop now. Come along with me, Joe, I got something to tell you."

"Sure," Joe responded.

"Where you been keeping yourself the last few nights?" asked Jake.

"Oh, I rush through with my papers, I guess before you get around, and then I've got in with a bunch of boys that play pool, and I'm learning. I was going to have you come, too, but I hadn't seen you."

"Well, I just thought maybe I'd better tell you why I didn't go to the movies that night."

"I wondered why, but you were so mum, I kind of thought maybe you didn't like my company," Joe answered.

"It wasn't that, but you see, Joe, I am a Christian, and I don't go where I think Jesus wouldn't go, and I don't play anything I wouldn't like to be playing if Jesus should come right then."

"Huh!" Joe exclaimed in astonishment. "I never thought of such a thing, but I might have known there was something the matter with you, for you don't say the words we fellows say. So you're a Christian! Are you any happier than us fellows?"

"I don't know. But I know I am happier than I would be if I were not a Christian."

"But what do you do for a good time?"

"For one thing, I enjoy reading. I like—"

"Oh, dearie me, Jakie, think of me sitting on a velvet cushion with kitty on my lap, reading 'Somebody's Favorite Verses for Every Day.' Can you 'sew a fine seam,' too, Jake old boy?"

"Maybe I could, if I tried it. I've never seen that book about favorite verses, either," answered Jake good humoredly. "If you have it, perhaps you'll lend it to me. I like to read about great men and their doings, that's my kind, Joe, and I have a library of my own with a lot of them in it. There was one fellow, just young, that had an awful time in Siberia where he broke away and escaped. It's a true story, too, and it makes your hair stand on end to read about it. He was exiled for his faith. And then I like to read about finding the north pole, and discoveries and inventions. I like to make engines, and telephones that you can really talk through. And I like to play ball. I've been buying a set of tools, just one piece at a time, and now I've a rip saw, and a crosscut, and a plane, a level and two hammers, a chisel, and some pliers. I'm going to get a bit and brace next. My father is helping me make a chest to keep my tools in."

"That does sound good," admitted Joe with enthusiasm. "I've a good notion to see if I can get enough money to get a set of tools, too."

"Do it, Joe. Come along over tonight, and help me make a Noah's ark for my little brother, 'Bodden.' I promised him I would begin it for him tonight. I am going to cut the animals out of wood with a little circle saw. I can do that part in the house, but sawing and nailing I do in the shop. O, come on over, Joe!" Jake urged as Joe was about to turn away.

"Aw, I ain't good enough, 'n' I don't know your folks, ner anything," Joe protested.

"That doesn't make any difference," Jake declared. "My mother told me to bring you home any time, and Bodden said once, too, 'B'ing Doe.'"

The happiest two hours of Joe's life were spent that evening in Jake's private shop, delighting "Bodden" with the

wonders of his growing ark. The little boy hindered the big boys in their work with his eager "helping," and his endless questions, until his curly head dropped and he was carried off to bed.

Ready to leave, Joe said, "It's been a lot of fun all right. If you need help again, just call on me. Say, Jake, I wonder if you'd lend me that book about that fellow that was exiled up in Siberia. I guess I'll try some of your kind of sports."

IDONA HILL.

Devotional Meetings for June 24

Topic: *World Wide Missions Survey.*

Senior Note

This is your opportunity as a society to give a program of your own choosing and arranging. If you plan ahead, you will not find it difficult to obtain an abundance of good material. The current issues of the *Review* will have reports of missionaries from the world fields. The daily issues of the General Conference *Bulletin* will contain facts of the mission fields, up-to-date, as well as thrilling reports of the missionaries themselves. There will be material in abundance.

Our Little Friend of June 16 contains the story "Gega—The Story of a Hindu Babe," that will be suitable for a Junior part on the program.

In the *Instructor* of June 13 or 20, Brother L. J. Burgess gives an excellent report entitled, "A Visit to Ranchi, India." Be sure to use it in your program.

Below, there is an extract from a missionary in India, giving a glimpse of conditions there.

Junior Note

Have our Aim (The Advent Message to All the World in This Generation) printed nicely in a conspicuous place. Make the day a world-wide mission rally day. Thorough preparation is the price of success. Appoint a committee to gather material early in the month. Have some one responsible for examining the *Review* and *Herald* for inspiring incidents; another responsible for the Conference *Bulletin*, etc. Some material suggested in the Senior Note is appropriate. Make the children feel that this program in a special way belongs to them. They must make it a success.

Present Conditions in India

"WELL, things are still stirred up here in India as far as political questions are concerned. Mr. Gandhi and his supporters are pushing hard for home rule, and say that they must have it at any cost. Most of the people of India, however, the great masses in the villages and small towns, understand very little of what he means, and I doubt very much if they have much sympathy with him. I do not feel that the matter is so serious as it sometimes looks. Most of the agitation, of course, is among the educated classes. They are willing to agitate most, I think, but when it comes to putting their agitation into practice, they look to the uneducated and ignorant classes to do that for them. That results in the poorer, irresponsible classes getting themselves into trouble with the government, and they have to suffer for the mischief done by their leaders, who usually escape free.

"The trouble which we have had in Malabar recently is a sample of what happens when the uneducated classes are stirred. I believe that a few such experiences will teach the masses of India that it does not pay to follow so-called leaders, who only get them into trouble, and do not help them out. There is no denying, though, the fact that Gandhi and others like him are having some effect on certain classes of people. There is a sort of anti-European, and I am sorry to say, anti-Christian and anti-missionary feeling that is being felt in many places in India at the present time. This is likely also to grow as time goes on. Many of the Christian people throughout India are clamoring for home rule in the church, and are asking the missionaries to leave the country and give everything into their hands. I believe that most of the missionaries in India feel that they would be glad to turn all the work over to the Indian people and go back home, if they felt it would be for the best interests of the Christian community in India. But, of course, they feel that the time has not yet come when the people of the country could support and manage their work successfully, and they hesitate to take such a step. The time, no doubt, will come when such a step will have to be taken, whether the church is ready for it or not. I hope that the Lord will control matters in such a way as to allow the work to go on unhindered until it is at least on a good sound footing, so that it can take care of itself."—Extract from a letter from G. G. L., India, dated Jan. 2, 1922.