

# The Church Officers' Gazette

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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

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.

### How to Promote Unity

UNITY is absolutely essential to the prosperity and well-being of the church. Consequently a study of the principles that help to promote unity is important. To violate the principles upon which the unity of the church rests is a very grievous offense. No member, having a proper appreciation for the welfare of the church, will think of following a course of action that tends to break down unity. There are times, however, when counsel along these lines is needed, in order that such a course may be avoided.

Unity is not the result of one-sided action. To promote it, all concerned must do their part. It is a mutual obligation. No church officer or member is promoting unity by demanding that every one else agree with him, that all yield to his opinions and positions. The interests of unity may demand that he agree with the others, that he yield to them. Occasionally we hear people taking the position that they cannot yield, for to do so would be violating principle; when, as a matter of fact, the only thing they would violate in yielding to others, would be their own opinions. There is a wide difference between principles and opinions, between principles and methods. We can often promote unity by yielding to the opinions and methods of others instead of stubbornly contending for our own.

Unity is sometimes destroyed because of a tendency manifested by some to control and dictate the actions of their fellow workers. The Lord has warned us against such a course in the following words:

"No human being is to seek to bind other human beings to himself, as if he were to control them, telling them to do this, and forbidding them to do that, commanding, dictating, acting like an officer over a company of soldiers."—*"Gospel Workers,"* p. 484.

Unity will be promoted by avoiding the above-mentioned course. The nearer we are to Christ and His methods of work the less inclined we shall be to set ourselves up as the center

around which all things must revolve. The price of unity in the church, will not be a demand that all the talents and capabilities of others be subordinated to our own. Unity demands a recognition, by each one, of these things in others. It is the duty of every member to help develop the gifts of every other member, as well as his own. The church needs a diversity of talent. The combined gifts of all the members are essential to the growth and development of the church.

In Christ's last prayer for His disciples before leaving this earth He especially mentioned the need of unity: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." John 17: 21.

"As each worker fills his appointed place faithfully, the prayer of Christ for the unity of His followers will be answered, and the world will know that these are His disciples. In loving sympathy and confidence God's workers are to unite with one another. He who says or does anything that tends to separate the members of Christ's church, is counterworking the Lord's purpose. Wrangling and dissension in the church, the encouragement of suspicion and unbelief, are dishonoring to Christ. God desires His servants to cultivate Christian affection for one another. True religion unites hearts not only with Christ, but with one another, in a most tender union. When we know what it means to be thus united with Christ, and with our brethren, a fragrant influence will attend our work wherever we go."—*"Testimonies,"* Vol. IX, p. 145.

When such principles animate every member, unity will be promoted.  
J. L. McELHANY.

### The Church Elder as Undershepherd

THE elders of our local churches occupy a very strategic position in connection with our work. I have wondered many times if the progress of our work in a general way does not depend upon the faithful discharge of the duties of these men more than upon any other one factor. Occupying a position as they do in constant and close touch with the people and having to do constantly with the problems of all classes of the work, it must be recognized that the success or failure of the general cause is affected very largely by the efficiency of this class of men.

We have observed that the most successful elders do not make too prominent the official phase of their work. While it is true that they occupy a place which invests them with certain authority, the most successful men in this position are those who discharge their duties more as faithful servants to the body than otherwise. The elder must be acquainted with every branch of our work. He cannot be a specialist and have to do with only one department. Standing as he does at the head of the church, he should foster and encourage the work of every department and to a certain extent have an oversight over all. Our most successful elders endeavor to have an acquaintance with the needs and conditions of every family and individual in the church. In our largest churches this responsibility is, of course, largely distributed, but regardless of the size of the church there should be such an organization and oversight of the work as to make such acquaintance and such ministry to the people possible.

This really brings us to the outstanding feature of the elder's work. He is really a pastor. This is a term that was largely used anciently instead of the word "shepherd." Such a term is applied with fitting propriety, owing to the nature of the work of shepherds, especially in Bible times. A true shepherd was constantly concerned about every member of his flock. Not only did he see that proper food was provided and proper pastures selected, but he had a care for the sick. He was on the lookout for danger and destructive enemies. He devoted himself day and night to the task of looking after the welfare of his entire flock.

What an important position this is for the elders of our many local churches throughout the field. They all stand as God's undershepherds over His flock. What a wonderful bless-

ing would be brought to all of our churches if every elder could truly and faithfully fill the shepherd's place over his flock. Many of our churches are suffering seriously because of failure in this respect. Many times there is a lack of that loving ministry that is required, and members of the church lose interest, become discouraged, or drift away from their former love. In many of these cases if timely, loving, spiritual help could be provided, they would be fully restored and kept faithful to God. It is a false conception that the elder of the church should merely preside at meetings and take charge of the Sabbath services. His position is not that of a preacher. A good elder should be able to teach, but he will be defeated if he depends largely upon efforts that he may make in the desk to help his people.

As related to the public meetings, it will be more interesting and effective if he, in conjunction with his church board, will work in the talent within his church to take the public services from time to time. This is of great importance. It will not only develop other talent, but it will greatly add to the interest of the services.

Our most successful elders give very careful attention to the needs of the children and youth. It is of great importance that meetings be planned and adapted to the younger members, and that they be brought into activity more or less in connection with the services. Such a work should be carried forward in the interest of the youth as to provide that every young person in every believing family receive the proper attention and encouragement that should come from those having charge of the work.

I feel that a very definite responsibility rests upon our church elders in so handling their financial problems as to make our work stronger and more effective in every place. I have known of elders who have failed sadly in this respect, owing to their apathetic attitude and absolute neglect at times to place before the church the plans that are submitted to be considered in all churches. On the other hand, we know of churches that are occupying a position in the forefront in supplying funds and in carrying forward the work, largely because of a wide-awake, earnest, and faithful leadership on the part of the elder. We realize that these many responsibilities call for much of one's time and that usually men of such efficiency are busy men, yet the importance of our cause calls for such sacrifice, and many times this class of very busy men find time to give such care and attention to the work as is required to make it successful.

E. K. SLADE.

### Faithful Work in Issuing Church Letters

THE church letter is issued for the purpose of informing the church to which the member goes of the standing of the member. The church where he lives knows. The church to which he goes, is supposed not to know his spiritual standing.

It sometimes transpires that these printed letters stating that the member is in "good and regular standing," either must be greatly modified, or the "good and regular standing" standard must be greatly depreciated. For example:

Just recently a church officer wrote the GAZETTE stating that a sister church had issued a church letter to two of their members, a man and his wife, to unite with their church. Later they learned that these two members were not on speaking terms with some members of the church granting these letters. Of which situation the officers must have known.

It is difficult to conceive how a church could bring itself to thus vote letters to its members, passing them on to some other church as in "good and regular standing," knowing the while that these members harbored ill feelings toward other members in the church to the extent that they would not speak to them. Is such "fellowship" as this to be counted "good and regular," worthy of being passed on to some new locality? "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3: 14, 15.

The sister church, in this particular instance, is now in trouble in that these letters were somewhat hastily voted upon by a few members, and now there is a liability that the same

situation will develop here that obtained in the church from which these members came. All this has resulted because the church issuing the letters of transfer did not faithfully do their duty, by withholding the requested letters of transfer until reconciliation had been effected.

This case may be an exaggerated one. It is hoped that it is, to the extent that it stands entirely alone. It is very clear, however, that if we are to maintain the proper standards, no letters should be granted members, whoever they may be, until conditions such as this have been thoroughly adjusted by the humbling of unsuited hearts and the confession of sin. For granting letters to such, without first having such wrongs made right, would simply mean the transplanting of like trouble into a sister church. If a member will not humble his heart and confess his sins and become reconciled to his brethren in one church, what assurance has any one that he will do so in another?

Yet often these things may very easily be adjusted if taken in time. Here is the one remedy:

"Do not allow the wound to fester and break out in poisoned words, which taint the minds of those who hear. Do not allow bitter thoughts to continue to fill your mind and his. Go to your brother, and in humility and sincerity talk with him about the matter."

"All heaven is interested in the interview between the one who has been injured and the one who is in error."—*"Gospel Workers," pp. 499, 500.*

"If thy brother shall trespass against thee," Christ declares, "go and tell him his fault between thee and him alone." Do not tell others of the wrong. One person is told, then another, and still another; and continually the report grows, and the evil increases, till the whole church is made to suffer. Settle the matter 'between thee and him alone.' This is God's plan."—*Id., p. 498.*

There is no better way than this plan of God for settling all difficulties. And church officers granting letters to outgoing church members are under solemn responsibilities before God to know that they are in "good and regular standing" with the church, this surely meaning, if it means anything, that they are loving their Lord and Master, keeping His commandments, and that they are in fellowship with their brethren. Such can be recommended to the confidence and love of the brethren and sisters to whom they go, and will be welcomed by them into their love and fellowship.

T. E. B.

### Do You Have Family Worship in Your Home?

HAVE you erected the family altar? We read that Noah, soon after the flood, "builded an altar unto the Lord." Gen. 8: 20.

In Genesis 12: 7 we read: "There builded he [Abram] an altar unto the Lord."

Jacob also built an altar unto God. Gen. 35: 3.

Moses did likewise. Ex. 17: 15.

There was a time when in the home of nearly every Seventh-day Adventist family, worship was conducted, but now there are many of these homes where the voice of prayer is not heard. In "Steps to Christ," pages 98, 99, we are told:

"The darkness of the evil one incloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"

In Volume VII of the "Testimonies," pages 42, 43, we read as follows:

"Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of his temptations; and unless some mighty arm is stretched out to rescue him, man goes where the arch-rebels leads the way. And yet, in this time of fearful peril, some who profess to be Christians have no family worship. . . . The father, and, in his absence, the mother, should conduct the worship, selecting a portion of scripture that is interesting and easily understood. The services should be short."

Many can point to the ministrations of the family altar, not only as being the means of their conversion, but also of keeping them in those years when so many young people drift away from God. Shall we not keep the family altar fires brightly burning?

M. LUKENS.

# Home Missionary Department

## MEDICAL MISSIONARY AND CHRISTIAN HELP WORK

### Suggestive Program for the First Sabbath Home Missionary Service

(To be held July 1)

OPENING SONG: No. 522, "Christ in Song."

Responsive Scripture Reading: Isaiah 58.

Prayer.

Missionary Report for the Month.

Special Music. (No. 523, "Christ in Song," as a ladies' duet, would be appropriate.)

Recitation: "Helpful Man." (By a Missionary Volunteer.)

Topic: "Importance and Possibilities of the Medical Missionary and Christian Help Work."

Reports on Cases: Where help has afforded relief, or where there is present need.

Offering for Church Missionary Work.

Closing Song: No. 559, "Christ in Song."

Benediction.

#### Note to the Leaders

In connection with the Scripture lesson, it would be well to call to mind the statement in "The Ministry of Healing," page 256: "The fifty-eighth chapter of Isaiah is the prescription for maladies of the body and of the soul. If we desire health and the true joy of life, we must put into practice the rules given in this Scripture." Possibly some in your audience are as greatly in need of an understanding and the application of health principles as are people of the world. Point them to the great channel of light on this subject, which is connected with the third angel's message, and help them to get the literature which will enable them to understand and practise these principles. Those who have been connected with the advent movement from the early days, know well the meaning of the term "health reform" and the value of rational methods of treating disease; but many who have recently accepted the message are not so well informed. It would be well to have two or three good testimonies from fathers and mothers in Israel as to their experience in benefits derived from the observance of health principles. Many a godly woman has not only successfully brought the members of her own family through various epidemics of disease, but has also been a ministering angel in the neighborhood in times of distress and perplexity. Such service is always in demand, and of the highest type. Everybody should study this leading phase of our message and be prepared to keep themselves well and to lend a helping hand to ignorant transgressors of nature's laws in the struggle toward recovery, by the application of simple treatments and rational habits of life.

It would be well to have at hand in this service copies of such books as "Home Nursing," prepared by the General Conference Medical Department; "Helpful Hints for Home Nurses," by Dr. H. S. Brown, medical secretary of the Columbia Union; and the smaller book, entitled, "Epidemics: How to Meet Them." Everybody can understand these books, and they should be in every Seventh-day Adventist home. They can be obtained at small cost through the tract societies.

If your church has not yet received the inspiration of a ten-day institute, during which special instruction and demonstration is given along medical missionary and Christian help lines, make application to your union home missionary secretary at once for holding such an institute. Our secretaries are reaching churches as fast as possible, but urgent calls receive first attention; so send in your request, and you will be well repaid and encouraged by the great uplift which will come to the work of your church along all lines as a result.

HOME MISSIONARY DEPARTMENT.

### Importance and Possibilities of Medical Missionary and Christian Help Work

FREQUENT reference is made to Christ as the "great Pattern," yet many times there is failure to appreciate His wonderful twofold ministry. We recognize Christ as the greatest preacher who ever lived, as indeed He was; but we fail to recall that He was also the greatest physician that ever lived, for He "devoted more time, to healing the sick than to preaching," as is stated in "The Ministry of Healing," page 19. In both His work and teaching, we repeatedly find Him linking teaching and healing. When sending forth the twelve apostles, He said, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10: 7, 8. "He ordained twelve, that they should be

with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Mark 3: 14, 15. Again, when sending out the seventy, He commanded them to "heal" and "preach."

"Christ lived the life of a genuine medical missionary. He desires us to study His life diligently, that we may learn to labor as He labored."—"Testimonies," Vol. VIII, p. 222. Thus we see that His plan for you and me today is that we give diligent study to the methods that He both used and taught to His disciples, that we in turn may labor as He labored. The same methods that brought success in the days when the Master was here on earth in person, will today, if carefully followed, bring the same results. While He is no longer here in person to go about our cities and towns healing the sick, He has definitely commissioned those charged with the giving of this last message to carry forward this very work that He began.

The ambition of every thoroughly converted Seventh-day Adventist is to do his utmost to help in speedily finishing God's work here in the earth. Everywhere in the commercial world we hear a great deal said about efficiency. Business firms spend much time and money in order that their employees may accomplish the most possible with the least amount of labor and expense. Should not the Christian also study that his efforts may count for the most in soul-saving? We are furnished a formula for efficiency in Christian service as follows:

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—"The Ministry of Healing," p. 143.

This is God's program for His church today. Too often only one part of this program is carried out. Either we do the first part and forget the message we have been preparing the soil for, or else we attempt to sow the seed without recognizing the need of preparing the soil.

In this great Layman's Missionary Movement there is no activity that should meet a more ready response in every loyal heart than that which the Master considered so important as to require the larger part of His ministry; for we repeat, "He devoted more time to healing the sick than to preaching." We would not say that the medical missionary and Christian help work is the most important line of church work, for all lines should stand together as a unit, each assisting and supporting the other, but it certainly is a very important activity, which has been sadly neglected, especially during late years.

Repeatedly we find this work referred to as "the door," "the open door," and "the entering wedge," and it has many times been demonstrated that, when put to a practical test, it is all of these. With so much instruction as is found in the Bible and in the spirit of prophecy, and with the great needs on every hand, and the practical demonstration of the power of God working through the health principles, is it not time for us to arouse to meet our opportunities?

Not only should the medical missionary work become a part of the work of every church, but every member in every church should be engaged in it. The Lord has given definite instruction: "The medical missionary work should be a part of the work of every church in our land."—"Testimonies," Vol. VI, p. 289. And again, "We have come to a time when every member of the church should take hold of medical missionary work."—*Id.*, Vol. VII, p. 62. As we bring the work up to the important place it is destined to occupy, we shall see results we have little dreamed of.

#### The Home a Miniature Sanitarium

God's plan for both church and home embraces their being transformed into Good Samaritan inns. All about us are those longing for some who will not only speak cheer and courage to them, but who is sufficiently interested to give them physical help, and if need be, take them into their own homes and care for them. Would it be putting it too strong, to say that every Seventh-day Adventist home should be a miniature sanitarium? Our homes should be object lessons of divine truth in the community. Let us ever remember that "genuine medical missionary work is the gospel practised."—*Id.*, Vol. VIII, p. 168.

Today nearly every one realizes the necessity of definite training along any line of endeavor. We would not anticipate

making much of a success in any business concerning which we had never been instructed. But when it comes to the work of the church, we too often lose sight of those well-established principles. If ministry to the sick in body as well as soul was of such great importance to the Master, should it not assume enough importance among His people today to lead them to give definite time to studying it?

"The church of Christ is organized for service. Its watchword is ministry. Its members are soldiers, to be trained for conflict under the Captain of their salvation. . . . The monotony of our service for God needs to be broken up. Every church member should be engaged in some line of service for the Master. . . . Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. . . . One example is worth more than many precepts."—*"The Ministry of Healing,"* pp. 143, 149.

Here is a call, not only for arousement, but for establishment of an educational program. And bear in mind that the call is for every church to take part, both in the training and in the work. Believing that we are living in the time when God desires to see this very work carried forward throughout our ranks, there has been prepared a series of simple lessons for use in church institutes. The plan of conducting week-end institutes has borne fruit, but in order to do effective work, we must train for it. Sufficient time must be given to familiarize ourselves with God's plans for us, to develop proper initiative, and impart confidence. After much careful study and experience, a series of lessons, covering a period of ten days, has been prepared by the General Conference Home Missionary Department, and the plan has been set in operation. Most encouraging results have followed the carrying out of this program. These lessons cover definite lines of endeavor, including:

1. Church Officers' Training.
2. Layman's Bible Class.
3. Medical Missionary and Christian Help Work.
4. Home-Foreign Work.
5. Literature Work.

It has thus far been the writer's privilege to assist in seventeen such institutes, and it is considered safe to say that in each institute every person taking the instruction was convinced that God is definitely leading out in this educational program. Early in the institute, classes are formed, and at stated hours during each day instruction is given in the various lines of soul-winning work. Thus in each church a foundation is laid upon which to build. Of course, ten days is altogether too short a time to develop "specialists" along any of these lines, but it has been repeatedly demonstrated that during these few days many become sufficiently interested so that not only is definite home study entered upon, but classes are formed for further study.

In this service we wish to call special attention to the importance of the health and home-nursing phase. God has instructed His people to give special study to these lines. Note the following:

"Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these lines. These books deserve much more attention and appreciation than they have received. . . . Those who study and practise these principles will be greatly blessed, both physically and spiritually."

Much may be learned "in their own homes in regard to the expressed will of God concerning these lines of missionary work, thus increasing their ability to help others."—*"Testimonies,"* Vol. VII, pp. 63, 64.

All through the Testimonies of the spirit of prophecy, especially in Volumes VI, VII, VIII, and IX, also in "The Ministry of Healing," will be found much instruction along these lines that we as a people need to know. Other excellent books have been provided for our guidance, and to assist us in our study. Recently the General Conference Medical Department has prepared a well-illustrated book of simple instruction, entitled, "Home Nursing." The Medical Department of the Columbia Union also has produced a book, entitled, "Helpful

Hints for Home Nurses," which is proving of great practical benefit to home medical missionary workers. What we need at the present time, is to study this instruction and put it into practice in our own homes, and teach it by precept and example.

Training always precedes successful activity. For three years preceding Pentecost the disciples had been trained by the Master Teacher. We are today in the time of the "latter rain." This work is to be finished in the power of Elijah. We must therefore in every church put forth such an effort as will train every man, woman, and child in the science of soul-winning. As a result, the promises of "refreshing" repeatedly given through the spirit of prophecy will be fulfilled, and results even greater than those of Pentecost will be seen.

There is no question but that this work is going to be done. There may be a question as to whether you and I will do it, or leave it for others. Today God is undoubtedly sounding a clarion call to His people to take a clear-cut stand on both the medical missionary and health work.

"We should have a high estimate of truth and of the value of souls. Time is short, and there is a great work to be done. If you feel no interest in the work that is going forward, if you will not encourage medical missionary work in the churches, it will be done without your consent: for it is the work of God, and it must be done. My brethren and sisters, take your position on the Lord's side, and be earnest, active, courageous coworkers with Christ, laboring with Him to seek and save the lost."—*"Testimonies,"* Vol. VIII, p. 75.

Let us each this day take our position squarely on the Lord's side, and allow Him mightily to use us in the closing hours of earth's history.

O. R. STAINES,

Sec. Home Miss. Dept., So. Un. Conf.

## Christian Help Work

### (A Bible Study)

1. WHAT was the character of Christ's work among men?  
"Who went about doing good." Acts 10: 38.
2. What will His true followers do?  
"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 6.
3. In ministering to the needy, whom are we really serving?  
"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25: 40.
4. What is sometimes of greater value even than money to discouraged souls?  
"I smiled on them when they had no confidence." Job 29: 24, R. V., margin.
5. How did Job learn of the needs of the poor?  
"The cause of him that I knew not I searched out." Job 29: 16, R. V. "I used to investigate." Jewish Version.
6. Amid poverty, suffering, and distress, what kind of workers does God wish to see?  
"But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this?" Isa. 42: 22, 23.
7. What work constitutes the "fast" most acceptable to God?  
"Is not this the fast that I have ordained, to untie the knots of wickedness; to relax the burden of the yoke; and rescue those who are oppressed by violence: and that ye withdraw every yoke? Is it not to part thy bread with the famished, and to bring the vagrant poor into thy house? when thou seest the naked, that thou clothe him?" Isa. 58: 6, 7, Spurrell's Version.—Adapted from "Bible Readings for the Home Circle," pp. 644-646.

### The Thing Worth While

LET me not shut myself within myself,  
Nor dedicate my days to petty things;  
Let there be many windows in my life,  
The entrance to my heart a door that swings  
Where through I go and come with eyes that smile,  
And folks without as gladly come to me;  
That haply I may learn the thing worth while,—  
The art of human hospitality.

—Anonymous.

**Helpful Man**

HE never saw the trouble; he only saw the deed.  
 He never thought of distance; his mind was on the need.  
 He never reckoned money as a prize worth clinging to;  
 He said its only value was the good that it could do.

He never stopped to reckon what he'd miss, of joy, to stay  
 And help a fellow being who was stranded on the way—  
 Never paused to think of pleasures that he'd cherished long and  
 planned;  
 All he saw was one in trouble who must have a helping hand.

There seemed nothing so important that he wouldn't turn aside  
 For the man who needed friendship and was really trouble-  
 tried;  
 He wasn't one to answer, "I have something else to do."  
 He thought his foremost duty was to help a man he knew.

He never saw the trouble; he only saw the deed.  
 He never thought of sacrifice; his mind was on the need.  
 And he had this simple motto, which he followed to the end:  
 "When the other man's in trouble, that's the time to be his  
 friend."

—Selected.

**Using the "Right Arm"**

THE ministry of healing is one of the most important phases of gospel work. This ministry does not represent the whole of the gospel, neither do miracles of healing demonstrate beyond question that the work is wrought of God, because "Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect. God's people will not find their safety in working miracles; for Satan will counterfeit the miracles that will be wrought. God's tried and tested people will find their power in the sign spoken of in Exodus 31:12-18. They are to take their stand on the living word, 'It is written.' This is the only foundation upon which they can stand securely."—*"Testimonies," Vol. IX, p. 16.*

It is time for the people of God to give careful heed to the light He has given us relative to the care of our bodies and ministry to the sick. When Christ called the twelve disciples, He "sent them to preach the kingdom of God, and to heal the sick." Luke 9:2. Also when He sent out the seventy into every city and place whither He also would come, He commanded them to "heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Luke 10:9. The history of the early Christian church reveals that the ministry to the sick and needy occupied a prominent place in the work of the apostles and others.

When the time for the last message of mercy to go to the world came, the Lord gave instruction through His servant concerning the work to be accomplished for the sick and suffering through the ministration of faithful, intelligent believers. The ministry of Christ was pointed to as the great example for all who would have a part in giving the gospel to the world. "Christ, the great Medical Missionary, is our example. Of Him it is written that He 'went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.' Matt. 4:23. He healed the sick and preached the gospel. In His service, healing and teaching were linked together. Today they are not to be separated."—*"Testimonies," Vol. IX, pp. 170, 171.*

In harmony with the light given to us, we have made great progress in the development of institutions for the care of the sick. Seventh-day Adventist sanitariums are planted in all parts of the world, and we have preached the "gospel of health" wherever we have preached the message of the soon-coming Saviour. But the instruction we have had, calls for even more than this.

"Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body. Under the direction of the divine Head they are to work unitedly in preparing the way for the coming of Christ. . . .

"The medical missionary work should be a part of the work of every church in our land."—*Id., Vol. VI, pp. 288, 289.*

Still later this counsel came to the church:

"Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the living principles of health reform into the communities that to a large extent are ignorant of these principles.

Let classes be formed, and instruction given regarding the treatment of disease."—*Id., Vol. VIII, p. 148.*

In the years that have passed, faithful efforts have been put forth to do the work outlined in this instruction. But the needs of the present demand greater efforts than ever before.

As time passes, disease will become more prevalent. Already we have witnessed the awful ravages of the influenza, and we have read of the terrible loss of life through other plagues during recent years. The ability of the human body to resist disease is fast weakening, and sudden death from apoplexy, heart trouble, etc., is common.

There is much that every believer can do, and should do. We have literature covering this vital problem, for our own instruction and to be sold or given to others. Classes are being held in our larger churches throughout the country for giving all who desire to attend, a simple training in home nursing. All who have the opportunity should avail themselves of this instruction. The book "Home Nursing" should be in every home, and the magazine "Life and Health" should be a regular visitor.

Every day brings opportunities for helping the sick and needy, and this service will be an entering wedge for the whole truth.

"Those who have been engaged in this Christian help work have been doing what the Lord desires to have done, and He has accepted their labors."—*"Testimonies," Vol. VI, p. 295.*

Then let us be about our Father's business. As we minister in the spirit of the great Physician, He will be with us to add His blessing to our endeavors.

"Christ delights to take apparently hopeless material, those whom Satan has debased and through whom he has worked, and make them the subjects of His grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes His children His agents in the accomplishment of this work, and in its success, even in this life, they find a precious reward."—*Id., pp. 308, 309.*

J. A. STEVENS.

## Suggestions for the Prayer and Missionary Meeting

### First Week

Seed Thought: *Christian Neighborliness.*

Scripture Lesson: Luke 10:30-37.

The parable of the Good Samaritan illustrates practical Christian help work. Read the chapter entitled, "Who Is My Neighbor?" in "Christ's Object Lessons," pp. 376-389.

Reading: "Inasmuch as Ye Did It Not."

Review of Reading Course Assignment.

Missionary Reports.

**"Inasmuch as Ye Did It Not"**

THERE she sat in a broken chair, holding a sick child. I saw her through the open door of her poor home. In the window was a drooping geranium, in an old tin can. My ear whizzed by and I saw no more. But there were items in the scene that I could not easily forget.

There was the dying flower! Somehow it seemed to tell of something clean and wholesome in the woman's heart, else it had not been placed in the window.

And there was the sick child! I wondered if it would ever again look up and smile. Or would there soon be a little new grave somewhere beneath the kind stars?

And the woman's face! It was so white and drawn that it seemed an impossible thing that she should ever laugh. Had she put up a brave fight against the rough circumstances that had brought her so low? Would there ever be another green spot in her life?

And there was myself, who had passed by without ministering! Would He who "went about doing good" and who said, "Follow Me," have done as I did? Not so! He who, being cast out of His Father's house, saw the helpless blind man on the streets of Jerusalem town—He, I know in my soul, would have gladly crossed the threshold of this broken home, bringing healing and hope.

What a great day it will be for this hard, selfish world when those of us who wear the name of Christ shall have learned the meaning of these two sentences: "Ye are the light of the world," and "He was moved with compassion."—Selected.

### Second Week

#### Seed Thought: Blessings.

Scripture Lesson: Eph. 1:3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." 1 John 4:17: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world."

Reading: "We Shall Be Like Him."

Review of Reading Course Assignment.

Missionary Reports.

### "We Shall Be Like Him"

SHE was a little, bent woman, stooping low over her wash-tub; and she was always singing. Her life seemed barren of everything pleasant or desirable. She had no income except the poor wage she received for the daily grind of toil. Her husband was a hopeless invalid and a constant care. She never took a vacation. She was getting old. She had no one to care for her when she could no longer toil. And yet, she was always singing! And such a song! It was "Count Your Blessings!"

People, passing by the humble home, would pause and listen to the lone singer, and then walk, thoughtfully and softly, away. And in some way the good cheer of the poor washerwoman spread as a beautiful contagion throughout the neighborhood. They were ashamed to murmur.

"But, auntie," said one who was rich in the things of this world, "what blessings have you to count? I see no pleasant thing in your life. Where are your blessings?"

"Well, you know, most of them are on the inside. Maybe I don't get much out of life, but I try to put all that I can into it, and this makes me happy. I am going into the presence of my Taskmaster, and I do not want to go with empty hands. These things that are on the outside are just rough places in the road, and soon they will be behind me. Every feature of my life which resembles the life of Jesus I regard as a blessing. I am poor, so was He. I am humble; He was 'meek and lowly in heart.' I work; He said, 'I must work.' I am a washerwoman; He was a carpenter. I bear a cross; He was crucified on a cross. These are my blessings. I am trying to be like Him here, because I hope to be like Him over there."

"Oh," said the rich one, "how poor am I! and how blind!"

"But how rich you might be!" said the little washerwoman.

Can any one doubt that this obscure woman will be "perfectly at home" in heaven? — *Selected.*

### Third Week

#### Seed Thought: Service.

Scripture Lesson: Luke 22:26, 27: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."

Reading: "The Spirit of Service."

Review of Reading Course Assignment.

Missionary Reports.

### The Spirit of Service

Two little Indian boys, who, from association with a faithful mission teacher, had learned the spirit of Jesus, were talking of what they would like to do when they grew up. One said, "I wish to be a preacher; then I'll go and tell everybody all the good things I know." The other hesitated. It seemed as if the very best wish had been made. Then his face brightened, and his voice rang out, "I wish I could be a horse and buggy! I'd carry the preacher to tell the good things." Those who heard it did not laugh. It was the revelation of a heart willing to be anything or do anything whereby the "good things" might go to others.

The spirit of service is the spirit of Jesus. He was "meek and lowly." He came "not to be ministered unto, but to minister." "His entire life teaches the dignity of work, the worth of the lowly place, the importance of the humble task." Some one has truthfully said that "the life that seeks to evade hard things or shift them on others can never be a beautiful or high one. The loveliest surroundings, the amplest opportunities, will never make it anything but ugly and dwarfed."

We are most like Jesus when we are helping those in need. Our motto, in our relation to others, should be, "I am among you as he that serveth." "Towel and basin, bended knee and

comforted pilgrim feet, and refreshed spirit," — this is our family crest. We are reaching highest when we are stooping lowest to help some one up. We're nearest like God in character when we're getting nearest in touch to those needing help. — *Missionary Leader, September, 1921.*

### Fourth Week

#### Seed Thought: Sympathy.

Scripture Lesson: Heb. 2:18: "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

Reading: "Walking with Soft Footsteps."

Review of Reading Course Assignment.

Missionary Reports.

### Walking with Soft Footsteps

A LITTLE group of neighbor women had gathered in a lowly home to comfort a young mother, whose only child — a little girl, one year old — lay in the still sleep which is called death. The poor mother was in a state of utter collapse, declaring that she could never face the dark, lonely days ahead.

The visitors wore shining faces, and each addressed some little message of sympathy to the woman who was drinking her cup of sorrow.

Sitting together around the little casket, these kind-hearted neighbors, perhaps designedly, fell into a reminiscent mood. Each member of the little company told of a Gethsemane experience in her own life.

One sitting there had, as the result of an accident, walked the earth twenty-seven years with sightless eyes.

Another had seen her little four-year-old son ground to death beneath the wheels of a passing trolley car.

Still another had lost two noble sons — college students — in one year. One was fatally hurt in a ball game; the other the victim of acute tuberculosis.

And yet another had a daughter — a brilliant girl of brightest promise — in the hopeless ward of an insane asylum.

And thus each told her pitiful story of tragic sorrow.

When they had finished, the bereaved woman said, with sobbing voice: "My friends, I am glad that you have told me these things. I just feel that I must be brave now. But oh, I wonder how you ever endured it all!"

"It is because," said she of the sightless eyes — with a smile of beautiful dawn — "it is because we have not faced the task alone. The great Burden-Bearer has always carried the heavier part."

"But thanks be to God, who giveth us the victory," said she who had buried her two sons. "Let us pray."

After a brief prayer the young mother looked up with hope shining through a mist of tears. — *Selected.*

### Win Somebody to Christ

THAT is a most interesting and instructive story told of the nobly gifted Boston preacher, Dr. O. P. Gifford, who preached one morning to his congregation, making the insistence that it is the business, primary and fundamental, of Christ's people to go out constantly and win others to the knowledge of the Saviour. And as he brought to bear his message upon his waiting auditors, with words that breathed and thoughts that burned, the minister went on to say: "Every Christian can win somebody to Christ."

When the sermon was done and the people were sent away, there tarried behind one of his humblest auditors — probably the humblest, with reference to this world's goods, for she was a poor seamstress. She tarried behind to make her plea to the preacher that his sermon was overstressed. Greatly moved she was, the preacher stated, as looking him in the face she said: "Pastor, this is the first time that I ever heard you when you seemed to be unfair."

"Pray, wherein was I unfair?" he asked.

Then she said: "You kept crowding the truth down upon us that every Christian could win somebody to Christ. Now, you did not make any exceptions, and surely I am an exception. Pray, tell me what could I do? I am but a poor seamstress, and I sew early and late to get enough to keep the wolf from the door for my fatherless children, and I have no education and no opportunity, and yet your statement was so sweeping that even I was included, and in that," she said,



"I think you were unfair—the first time I ever knew you to be so."

And then, when she had finished her vehement protest, he looked down at her in all her agitation, and said to her: "Does anybody ever come to your house?"

She said: "Why, certainly, a few people come there."

And then, waiting a moment, he said: "Does the milkman ever come?"

"To be sure," she said, "every morning he comes."

"Does the breadman come?"

"Every day he comes." . . .

Then, waiting a moment for his questions to have their due effect, looking down earnestly at her, he said: "A word to the wise is sufficient," and he turned upon his heel, abruptly leaving her.

She went her way, and the night came and she went to her bed to ponder late and long the scorching message she had heard that morning. Why, she had not even tried to win somebody to Christ. She had never made the effort. She claimed to be Christ's friend, and yet had never opened her lips for Him at all. She will try, and she will begin with her first opportunity tomorrow, even with the coming of the milkman.

Accordingly she was up before daylight came, there waiting, if haply she might speak to him some word concerning personal religion. When he greeted her, he made the remark that he had never seen her up quite so early before, and she stammered out some embarrassing reply, not saying what she came to say, and now he had left her, and the gate clicked behind him as he left. Then she summoned her strength and called him back.

"Wait a minute," she pleaded, "I did have something to say to you." And when he tarried to hear it, she poured out her heart to him in the query: "Do you know Christ? Are you a Christian? Are you the friend and follower of the glorious Saviour who came down from heaven and died, that you might not forever die?"

And fairly dropping his milk pails, he looked into her face with anguish in his own, as he said to her: "Little woman, what on earth provoked you to talk to me like this? Here for two nights, madam, I have been unable to sleep, and the burden of it all is that I am not a Christian, and I am in the darkness. If you know how to find the light, you are the one I need, and you should tell me."

And there, in a few brief minutes of conversation, she told him how she had found the light, and he walked in that simple path she indicated for him.

Dr. Gifford goes on to tell us that before that year was out, that same little seamstress had won seven adults to Christ, not only to the open confession of Christ as their Saviour, but to take their places promptly in His church. You can win somebody to Christ.—George W. Truett, D. D.

### "Bear Ye One Another's Burdens"

It was the writer's privilege to serve with the American Expeditionary Forces in France and Belgium. One morning we were given orders to sling packs, and with heavy marching equipment we began a march which landed us finally at the front, and our division was plunged into the historic battle of the Argonne. The equipment weighed from 90 to 110 pounds, and under this heavy burden many of the weaker ones were unable to continue long. Some dropped while trudging along under the distressing weight.

The armistice relieved us from duty at the front in Belgium, and our division started for points from which we would soon embark for the homeland. After the fatigue of battle, our equipment caused us even greater weariness, and many more of our comrades were unable to endure, and so had to drop out by the wayside. One day, as we drew near a strip of country which had been hotly contested for many months by the British and Germans, and which was devastated beyond recognition or description, we were notified by our commanding officers that every man, by some means, must cross this "no man's land" to the other side. To succeed meant that we would soon be at home among loved ones and friends. To fail meant that unfortunate ones would be sent back to hospitals, and there would be considerable delay in reaching the land of their

dreams. We knew that some of the boys were liable to drop out.

How could we get them safely across?

As we started across, and saw them fall, one by one, we felt that we could not leave them behind, so some of us who were stronger distributed their equipment among us. Relieved of their burdens, they were able to continue on the march, and when we reached our destination, count showed that every comrade was present, and we were thus all able to go home together. How was this accomplished? We had borne one another's burdens.

I wonder if there is not a lesson in that experience for every Christian, as we see precious souls for whom Christ gave His life, weary and heavy laden, bearing heavy burdens, and plodding along life's highway toward the city of the great King. Many are becoming discouraged, and the city seems a great way off. A little lift by a brother now and then will help a needy one along the way. Perhaps only a kind act is needed. Maybe it is a word of sympathy, or the suppression of some false witness borne. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25: 40.—J. H. Loughhead, in *Missionary Leader*.

### The Measure of Love

I love the Lord. Psalm 116.

SAY not, "I love the Lord," unless you find

Within you, welling up by day and night,

A love, strong, full, and deep for human kind;

Unless you find it always a delight

To show the weary one a resting place,

To show the doubting one faith's shining way,

To show the erring one the Door of Grace;

To show the sorrowing ones where they may lay

Their broken hearts, the heaviness, the care,

The grief, the agony too sharp to bear.

When each man is the neighbor whom we love

According to the gracious measure of His word,

Then may we lift our eyes to heaven above,

And say, with rapture sweet, "I love the Lord."

—Selected.

### Reading Course Assignment for Month of July

#### First Week

"Acts of the Apostles," Chapter 25.

*Special Study:* Last paragraph, p. 260; first paragraph, p. 261.

*Review:* (1) What were the Thessalonian believers said to be? (2) What Scriptural truth was especially helpful to the Christians in Thessalonica? (3) What importance is attached to the signs of the times? (4) What is one of the strongest evidences of true conversion?

#### Second Week

"Acts of the Apostles," Chapter 26.

*Special Study:* Last paragraph, p. 275.

*Review:* (1) What living witness to the effective preaching of John the Baptist is brought to view? (2) What part did two lay members of the Ephesus church have in further enlightening this eloquent preacher? (3) In endeavoring to lead souls to the foot of the cross, what principles of soul-winning did Paul employ? (4) How does Paul make plain that a "party spirit" has no place in the Christian church?

#### Third Week

"Acts of the Apostles," Chapter 27.

*Special Study:* Last paragraph, p. 283.

*Review:* (1) How had providence prepared the way for the work of the apostles in all civilized lands? (2) What interesting group of twelve brethren were found by Paul at Ephesus? (3) Of what great fundamental truth were they ignorant? (4) Are there today any in the same ignorant condition? (5) What special tokens of divine favor rested upon Paul in his labors at Ephesus?

#### Fourth Week

"Acts of the Apostles," Chapter 28.

*Special Study:* Last two paragraphs of chapter, pp. 296, 297.

*Review:* (1) What experience of the Ephesian believers illustrates the truth that children of God while in the world, "are not of the world"? (2) What led to the demonstration of a violent mob spirit in connection with the ceremonies for the heathen goddess Diana? (3) How did the Lord bring triumph to His cause and vindicate His apostle at this time? (4) What antidote for discouragement and despair was availing in Paul's case, and is still effective for all Christian workers?

"SATAN may hedge the Christian around, but he cannot roof him in."

# Missionary Volunteer Department

## Devotional Meetings for July 1

Topic: *The Price of Liberty.*

### Senior

1. Song Service.
2. Scripture Reading: Romans 13: 1-7.
3. Song: National Anthem.
4. Leader's Talk: "The Price of Liberty."
5. Recitation: "Man's True Fatherland."
6. Exercise: "Liberty Seekers."
7. Quotation: "Our Country."
8. Talk: "The Impending Conflict."
9. Talk: "Our Local Condition."
10. Special Music.
11. Close with prayer for continued freedom, that the work of carrying the gospel may go forward unhindered.

### Junior

1. Song Service.
2. Opening Exercises.
3. Scripture Reading: Romans 13: 1-7.
4. Secretary's Report.
5. Song: National Anthem.
6. Superintendent's Talk: "The Price of Liberty."
7. Exercise: "Liberty Seekers."
8. Symposium: Questions for Juniors.
9. Story: "The Best Gift." (See *Instructor* of June 20 or 27.)
10. Roll Call: The Junior's Part.
11. Close with prayer that freedom may still be granted to worship God according to the dictates of conscience.

### Senior Notes

First read over carefully the Junior Notes so that you may have fully in mind all that is suggested there. It frequently occurs that the Junior program is better adapted for some societies.

The program on liberty, coming as it does a few days before Independence Day in America, can well be made a truly patriotic one for those societies in America, and for those outside it is well and fitting at this time to study something of the price of liberty, civil and religious, particularly the latter.

No. 3. Arrange to sing the national hymn, whether it be, "My Country 'Tis of Thee" or "God Save the King." Nos. 5 and 7 are short extracts that may be repeated verbatim by your members.

Read the Junior Note as regards the exercise No. 6.

No. 8. The basis for this talk is found in "Testimonies for the Church," Volume V, pages 711, 712, 717, 718. With these for a beginning point, quickly review the struggle for religious freedom. Tell briefly the story of the Magna Charta; it is a most interesting one. It will be found in any reference book of English history. It tells of King John, being compelled to sign the Bill of Rights out on an island in the Thames while the common people on the banks watched,—insistently watched, too! Sketch the onward march down to the finding of America, and to Roger Williams and William Penn, then to the great document of human freedom, the Declaration of Independence. This has had a molding influence on the whole world; it is more than a local document—it is international. This document and the United States Constitution have been used as models for all nations and peoples desiring a fuller measure of freedom. The danger now is that we may retrograde. The article, "The Impending Conflict," in "Testimonies," Volume V, shows what we must expect.

No. 9. Ask one of your members to bring clearly before your society, conditions that obtain in your State or province as regards civil and religious liberty. Has your State a Sunday law or has your city a Sunday ordinance? Is it enforced? What is being done to educate the people in your community? Make this part a lively local talk that will clearly show that young men and women who are Missionary Volunteers should be broadly patriotic, not only for themselves, but to help maintain liberty's light for others and to educate others as to what true liberty means.

For America.—There are strenuous attempts being made to bring about a revival of blue laws in all parts of America. Get in touch with the religious liberty secretary of your conference, and learn from him what your society can do, and bring the information before your local young people, if it has not been done before. There is need for the obtaining of signers to petitions and for the circulation of *Liberty*, the magazine of the Religious Liberty Department of the General Conference.

Additional Helps.—Obtain the *Liberty Extra*; Religious Liberty Leaflets, Nos. 1 to 9 inclusive; they are all good. They cost but one cent a piece. Write for them to your tract society or conference office, or to the publishers, Review and Herald, Takoma Park, Washington, D. C.

U. V. W.

### Special Junior Notes

A program on religious liberty may be made profitable to all the boys and girls. The keynote should be, "Loyalty to God and Man." Every true Junior Missionary Volunteer is a patriot. He loves and serves his country to the best of his ability, remembering that he owes allegiance first to God.

Superintendent's Talks "The Price of Liberty."—This may be based on the article of that name. "Youthful Witnesses," by Elder Spicer, is full of incidents where young people paid the full price to worship God as they chose. Select further illustrations, from *Additional Helps*, Senior Notes.

Before me lies the latest issue of the *Liberty* magazine. It contains the most recent news concerning efforts to pass and enforce Sunday laws. The superintendent should not neglect to purchase the latest number for use in this program. Close your talk with some current news on the subject. Try to give the boys and girls an intelligent understanding of the religious liberty situation in their own country. As the days go by, this question is to be agitated more and more. The Juniors must be ready to do their part. Religious Liberty Leaflets Nos. 1-9 can be obtained from your tract society and will be of value. Also see suggestions for No. 8 in Senior program.

Exercise: "Liberty Seekers."—Five Juniors take part in this exercise, each representing a State that was founded by those seeking liberty of conscience. As each Junior recites his lines, he should hold up an outline map of the State he represents.

Note.—In those countries where there is not any special interest in the founding of these colonies, substitute for this exercise a number of short biographies of those great martyrs who paved the way for others by their sacrifices. Material for such an exercise will be found in "Youthful Witnesses," "William Hunter" and other incidents recounted on pages 85-95 of that book are suitable for such a program.

Symposium: Questions for Juniors.—Pass out the following questions to be answered by the boys and girls. Have the answers written. The superintendent should look over the answers and make suggestions before they are read in meeting.

1. Did Jesus authorize Sunday keeping?
2. Who did authorize Sunday as the Sabbath?
3. What is meant by union of church and state? And what has always been the result of such a union?
4. What does the "beast" require to be done to all men? Rev. 13: 15-18.
5. What is meant by the "mark of the beast"?
6. What happens to those who receive the mark of the beast? Rev. 14: 9-11.
7. In such times when our lives are in danger, if we remain true, who is our strength? Ps. 118: 6.

Roll Call: *The Junior's Part*.—Ask the Juniors to think for a moment just what they can do in the cause of religious freedom. The Junior who knows what he believes is the one who will not be deceived into receiving the mark of the beast. Study and Pray should be the watchwords of the boys and girls. Of course in special campaigns every Junior can do his part in distributing tracts, magazines, etc. Give the children time to think for themselves of these ways to help. Sometimes, however, a little suggestion from the superintendent will direct the line of thought. Make the response an informal one. Children remember the things they think out for themselves much longer than those that are told them. H. H.

## The Price of Liberty

EVERY boy and girl that is born in a Christian country has a great gift already waiting. Every one of us has it, and we don't think anything about it until it is taken away; then we miss it most dreadfully. It wasn't always that way, though. A hundred years ago most little colored babies that came into the world didn't have it. They were owned by other people, and had to do just as their masters said. When that most terrible war came, and all the slaves were given their—liberty. And that is the gift we all have—liberty to go and come, liberty to say what we want to, and, best of all, liberty to worship God as the Bible tells us.

Years ago, though, before America was discovered, every one had to worship just as the king or queen said. People were not free to do what they thought God wanted them to do. And so a great many people chose to die rather than to disobey God.

During this time a young man named Peter Chapot was brought before some great professors who tried to convince him that he was wrong and that he ought to worship as they did. But Peter knew God's word, and he answered them so wisely that they were put to shame. They were so angry that they ordered him to be burned at the stake. As he was being led out to die, one of the professors told him that he would see that he didn't suffer if he only offered one prayer to Mary. But the brave Peter answered, "Forgive me, my Lord, my



sins; Thou alone canst forgive." He was true to the very last.

Thousands suffered as did brave Peter, and finally people began to see that real, true Christians always serve God as He tells them, even if they must lose their lives. It was because people were seeking this liberty that great numbers came to the United States. And then laws began to be passed in all countries, giving people that liberty. It cost hundreds of brave lives, though, this liberty that we treasure so lightly. Now nearly all the governments of the earth believe in the great principle called the separation of church and state. In other words, they believe that governments have no right to make laws about the worship of man.

God's word says that the time is coming when the state will again rule the church. Laws will be passed which, if obeyed, would compel every man, woman, and child to receive the mark of the beast. In Canada and in many of our own States there are some very rigid laws, and those who have refused to keep Sunday have been arrested and mistreated.

The Juniors of today will have to meet this question for themselves some time. Every boy and girl must be intelligent about the matter. But first of all, every boy and girl must prove true to God.

H. H.

### Man's True Fatherland

WHERE is the true man's fatherland?  
Is it where he by chance was born?  
Doth not the yearning spirit scorn  
In such scant borders to be spanned?  
O yes, his fatherland must be  
As the blue heaven wide and free!

Where'er a human heart doth wear  
Job's myrtle wreath or sorrow's gyves,  
Where'er a human spirit strives  
After a life more true and fair,  
There is the true man's birthplace grand,  
His is a world-wide fatherland!

—James Russell Lowell.

### Liberty Seekers

1. MASSACHUSETTS comes first in the order,  
Which made for the Pilgrims a home,  
Who came to our land in the "Mayflower"  
And settled in forest so lone.

In the year sixteen twenty at Plymouth,  
Did they first set foot on our shore;  
'Twas in the cold month of December,  
But no shelter they had within door.

But their spirits were brave and courageous,  
And their hearts as true as the steel;  
They'd come to this land for a purpose,  
So strongly their axes they wield.

A large meeting house first they build  
Of logs they cut in the woods;  
They then left the boat they had come in,  
And moved into it with their goods.

Then they built a hut for each family,  
And for food they searched the woods through;  
But e'er the long winter's over,  
Their numbers became very few.

But they did not become discouraged,  
They had come for a purpose true,  
They'd left their home country, England,  
To worship as they felt they ought to.

They bravely stuck to their purpose,  
And founded a home to be free;  
Soon Boston and Salem were settled,  
And many more places, you'll see.

2. Next in order's New Hampshire:  
'Twas first settled in sixteen twenty-three.  
Some who'd watched the success of Plymouth  
Now founded a new colony,  
By a people seeking for freedom  
As in Massachusetts, you see.
3. And I represent Rhode Island,  
The smallest State of them all,  
But I'm not of the least importance,  
Although I am so small.

There came to Salem a preacher  
(Salem's in Massachusetts);  
This man was a wonderful teacher  
Of religious rights to all,  
That each should serve God as he chose to,  
Or not to serve Him at all.

Yes, he was Roger Williams,  
Who fled into the forest so wild,  
In the depths of a cold dreary winter,  
But God had upon him smiled.

He caused the Indians to befriend him,  
And to give him a large piece of land  
To start a home for oppressed ones,  
An undertaking most grand.

His charter was the first legal paper  
In Europe and America, too,  
Liberty of conscience declaring,  
Which has made our country so true.

Though Massachusetts was settled by a people  
Who from persecution did flee,  
Yet they turned right round and so treated  
All who did not with them agree.

4. Dear Maryland I represent.  
Persecuted Catholics to me were sent,  
By a lord of noble birth and name  
And principles that were the same,

He got a charter true and right.  
From others it was different quite,  
In making laws that were their choice.  
That all freemen should have a voice

Like Rhode Island, I became  
For persecuted ones a home of fame;  
Lord Baltimore, of Catholic birth,  
Was the one to start this place of worth.

5. Now of Pennsylvania true,  
I will tell a tale to you:  
My land was bought by William Penn;  
A refuge made for Quakers then,  
Who, persecuted bitterly,  
From old England needs must flee.  
And all others sore oppressed  
Found a refuge here to rest.

The religious men should make their laws;  
They'd have a true foundation clause  
That persecute they never should  
Any one who would be good;  
No matter what his special belief,  
They'd never make him come to grief.

Penn founded a city too,  
With brotherly love an aim in view.  
He won the Indians by his love,  
And turned their hearts to the God above.  
A treaty with them then he made,  
Which has unbroken ever stayed.

—Mrs. Ruby W. Parry.

### Our Country

HAVE we not learned that not stocks nor bonds nor stately houses nor lands nor the product of the mill is our country? It is a spiritual thought that is in our minds. It is the flag and what it stands for. It is its glorious history. It is the fireside and the home. It is the high thoughts that are in the heart, born of the inspiration which comes by the stories of their fathers, the martyrs to liberty; it is the graveyards into which our careful country has gathered the unconscious dust of those who have died. Here, in these things, is that which we love and call our country, rather than in anything that can be touched or handled.—Benjamin Harrison.

### Devotional Meetings for July 8

#### Senior

Topic: The Spiritual Values of Bible Study.

1. Song Service.
2. Scripture Reading: Ps. 119: 97-104.
3. Prayer.
4. Special Music.
5. Talk: "The Value of Bible Reading."
6. Story: "What Philip Did."
7. Talk: "The Value of Bible Study." (See Instructor of June 27 or July 4.)

8. Recitation or special song: "Why?"
9. The Bible Year.
10. The Morning Watch.
11. Responses.
12. Closing Song and Prayer.

#### Junior

Topic: *Storing Light.*

1. Song Service.
2. Morning Watch Drill.
3. Prayer.
4. Special Music.
5. Superintendent's Talk: "Storing Light."
6. Talk: "What Philip Did."
7. Bible Year Report.
8. Story: "Margaret's Morning Watch."
9. Roll Call: "My Morning Watch."
10. Close with Song and Prayer.

#### Special Senior Notes

Endeavor to make this one of your strongest programs. You have passed the halfway mark of the year, and it would be well to stimulate interest in the Morning Watch and the Bible Year by checking up on those taking it and endeavoring to get those who have dropped out, or lagged behind, to start anew. Get them to begin with that meeting to carry on through the rest of the year.

Nos. 9 and 10 refer to the two great devotional features of the Young People's Movement. Have some one say a strong word on these subjects. Ask those who have been following the Morning Watch to assist in the response at the close of the program by repeating verses memorized from their Morning Watch, adding a word of their own experience in maintaining the watch each day. Regular Bible readers should also be invited to participate.

No. 7 will give you an opportunity to stress the Standard of Attainment, for it is the basic Bible study needed by every young person who has any desire to thoroughly know the why of his belief.

Ask some Junior to tell the story of Philip (No. 6) as found in Acts 8:26-40. See that special emphasis is given to the thirty-fifth verse.

The following thoughts might be of help to the leader in making the program the success that it ought to be:

Do you read the Bible?

How much time do you give the Bible in comparison with that which you give to reading the newspaper, novels, fiction, and other literature?

There is a great deal of talk, and always has been, about the importance of reading the Bible. All this talk and writing is useless unless we practise. The best way and the only way to have better Bible reading, is to read the Bible.

The dauntless explorer, Sir John Franklin, was once, when a comparatively young man, forced to spend a winter in a desolate spot halfway between the Great Bear Lake and the Great Slave Lake in the frozen north. In a letter to his sister, written at that time, he writes of the astonishing way in which, during the intense arctic silence, his Bible breaks with new beauty on him. It is not the same book. Everything in the Sacred Volume, and especially the central story, the story of redeeming love, acquires a new glory in his enraptured eyes. The Bible became a new book to him, because he had for the first time thought carefully over what he read.

How to read the Bible: First, study it through. Second, pray it in. Third, write it down. Fourth, live it out. Fifth, pass it on.

U. v. w.

#### Special Junior Note

Read carefully the first of the Senior notes. It sets forth the purpose of this program.

*Superintendent's Talk: "Storing Light."*—Base this talk on the leaflet of that name, Missionary Volunteer Leaflet Series, No. 76. This leaflet can be obtained from your tract society for one cent. It is full of illustrations. Emphasize, too, the need of studying God's word. This is the time to check up in the Bible Year and Standard of Attainment.

*Talk: "What Philip Did."*—See Senior Program No. 6. The story may be told by a Junior. In giving this part out, however, be sure that the Junior understands that he is to bring out the point that Philip knew his Bible well, or he would not have been able to begin right where the eunuch was and explain the text.

*Bible Year Report.*—The secretary may read a short report on the Bible Year, telling how many members had enlisted and how many were up to date. If such a report has been taken each month, it might be interesting to draw a graph which would tell you just how the society was keeping up. Do not make it personal. Ask two or three of those who have been faithful, to give a one-minute talk on some of the interesting verses they have found since taking the Bible Year.

*Story: "Margaret's Morning Watch."*—This story is in a leaflet of that name. Select some one who reads well to read the story. If there is no Junior who can do it well, the superintendent should read it. This tract can also be obtained from your tract society secretary for one cent.

*Roll Call: "My Morning Watch."*—Ask those who have been observing the Morning Watch to come prepared to recite

a text they have enjoyed and learned during the last six months.

**IMPORTANT!** Send immediately to your tract society secretary for the two leaflets, "Storing Light," No. 76, and "Margaret's Morning Watch," No. 66, of the Missionary Volunteer Series. Price, one cent each.

H. H.

#### The Value of Bible Reading

DAVID gives a lengthy discourse (Ps. 119:97-104) on his love of the Bible, eulogizing the Sacred Book in most enthusiastic sentences. Every verse gives some valuable reason for Bible reading—but the last verse sums up the matter:

"Through Thy precepts I get understanding: therefore I hate every false way."

Doesn't that put the whole value of Bible study in a nutshell? We read the Bible, that we may get understanding—spiritual understanding—and thus learn to sift the false from the true, the bad from the good, the unwise from the wise, so that we may learn to do what God would have us do, in every circumstance of life.

From the Bible we obtain comfort and advice, suggestion and warning, spiritual stimulation or spiritual peace. Whatever our heart need may be, the Bible will satisfy it.

And the Bible is a most human book. It is about human beings who acted very much as you and I would act were we in their places.

Sometimes as we try to be Christians we despair of ever accomplishing any self-improvement worth mentioning.

We read the story of the Christ-life as we find it in the four Gospels, and we are lost in admiration of His wonderful character, His perfect life. And when he tells us to follow Him and to be as much like Him as we can, we decide that we'll try harder to be more like Him.

But after a while—after we have tried and tried—we become a little discouraged with the advancement that we have made, so we turn back to the Bible for the stories of other followers of Christ, to find out how they got along. What do we find?

Suppose that under these circumstances we opened our Bible and read that Peter from the very minute that he was converted, lived a perfectly saintly life forever afterward, we would be downright discouraged. And if we read that Paul had an entirely peaceful, pleasant, and unruffled sanctified life from the time of the Damascus road episode clear up to the end of his days, we would get more discouraged still. We might say to ourselves, What's the use of trying? I simply cannot be a perfect Christian, as those earlier followers of Christ were. I've tried and tried, and I can't. I just feel like giving up the whole effort!

But when we turn to our Bibles for enlightenment as to how other God-followers got along, we find that they were just as human as ourselves, that they had backsliding times and were bitterly sorry just as we are. They were tempted and conquered temptation and had to battle their way along the Christian road to perfection.

We find the story of a Peter who slipped and fell, and slipped and fell again; a Peter who was impetuous even as we are impetuous, who was hot-headed and quick-tempered; a Peter who spoke before he thought, and was always getting into trouble as a result. But reading on through our wonderful progress toward perfect Christianity, we see him daily change before our eyes. We see him grow into Saint Peter. And reading, we take courage. If Peter was so much like us, with all our faults, and still he got to be the sort of Christian that he did get to be, maybe we can get to be that sort of Christian too! It's worth trying!

We find the wonderful, encouraging words of a Paul: "Not that I have attained, but that I am pressing on!" How helpful such an attitude is to young Christians! That's the sort of religion that we can grasp—a growing religion, a progressive religion. And as we study Paul's progress, his troubles, his struggles, his temptations, his faults, his victories, his heroisms, we are stirred to greater effort. We are spurred on to victories, to heroisms, for ourselves.

To me the great spiritual value of Bible reading lies in the fact that the Bible contains a series of biographies of men like ourselves. By reading how these men struggled—and conquered, we learn how to struggle—and conquer.

U. v. w.

## Why?

(Tune, No. 461, "Hymns and Tunes")

Why drink from broken cisterns,  
While Living Water flows?  
Or walk in Stygian shadows,  
When Light from heaven glows?

Why eat a mess of pottage,  
With Manna all around?  
And be content with tinsel,  
When diamonds can be found?

What need to sow corruption,  
When Seeds of Life are here?  
Why drift to sure destruction,  
With Chart and Compass near?

Oh, help me, blessed Saviour,  
Thy Holy Word to prize;  
Oh, help me sense my Treasure;  
Enlighten, Thou, mine eyes!  
MRS. J. F. MOSER.

## Devotional Program for July 15

## Senior and Junior

Topic: *India's Customs Suggest India's Needs.*

1. Song Service.
2. Prayer, concluding by repeating in unison the Lord's Prayer.
3. Secretary's Reports.
4. Leader's Remarks.
5. Symposium.

*India's Customs:*

- a. "Toolsie Was Rescued." (See *Instructor* of July 4 or 11.)
- b. "Alive, but Lifeless."
- c. "Too Much Mother-in-Law."
- d. "Babu Has His Name Changed." (See *Our Little Friend* of July 7.)

*India's Progress:*

- e. "Among the Tamil People of South India."
  - f. "South India's Training School."
6. Special Missionary Music.
  7. Close with Prayer for India.

## Special Senior Notes

Again we have a program on India. The picture this time gives a glimpse of some of the lamentable customs of India, but it also tells something of the progress that is being made in helping the young people of India to see the light and to learn of the gospel. And the light is coming to India. After all these years of heroic effort in that benighted country, there is a decided response, a yearning and a call for spiritual help. But to supply the demand for workers and helpers and laborers takes money from the homelands to support the mission schools that are the recruiting stations for the training of the native workers who can go out in that difficult climate and teach others. The program here suggested deals somewhat with the school work.

Nos. 3 and 4 should bring before the society the work done thus far in reaching the local missions goal. Check up with the officers and with your church treasurer and see how you stand on your amount, and tell the members so they may consider their effort intelligently. The leader should then give a brief summary of the other programs on India, holding up the high lights and reviewing the chief points covered. A few questions asked concerning some of the facts brought out previously would be in order.

The symposium under No. 5 may be used as given, or two parts may be eliminated. No. 5, a, b, c, d, tell something of the customs of India as our missionaries meet them. If they call upon your sympathies when you meet them, consider the worker in that dark country. Numbers a and d could be well given by a Junior. They are stories and can be read or memorized as to facts. Numbers e and f should be assigned to your more experienced members. A mission map could well be used, or at least a sketched map indicating the location of the Tamil people and the training school.

Plan for some special missionary music for the close of the program. Begin to plan this part early, and check up frequently to be certain that you will have it. Your closing prayers could be given by several members as you remain standing with bowed head.

Advertise this meeting well. Ask some of your artistically inclined members to make poster signs, using the topics given under No. 5. For instance:

**"ALIVE, BUT LIFELESS"**

Y. P. M. V.

7:30 P. M.

July 15, 1922

Special Music

Giving attention to your announcements and advertising will not only increase attendance, but it will stimulate your regular members. If you, as leaders or program committee, consider your programs important, your members will take the same viewpoint and show increased interest. Try it. U. V. W.

## Special Junior Note

During the summer months the Seniors and Juniors can meet together often and profitably. It is good for both societies. As has already been suggested in the Senior program, several parts on this program may be given by the Juniors. Should a joint meeting be impracticable, the superintendent will find ample Junior material in the Senior program. Don't forget, though, to glean from the *Review* the latest and most interesting news of the land to which our money goes.

H. H.

## Alive, but Lifeless

## (The story of a little Mohammedan girl)

SHE was brought to us in the evening and laid on the stone veranda of our hospital. What a sad face! What pretty curly hair! What anguish and pain could be seen in her dark, beautiful eyes! Her body, how can we describe it? What a sight for us, and what agony for her! How could she endure it? What could we do for her? How helpless we felt, as we looked upon her burnt, blistered form! We did not wonder if she could live, we only wondered how she could endure it and still live.

Then we learned that five days before, she dropped a small globeless lamp into her lap, and before she could get help, she was horribly burned. Her mother was dead, her father drank heavily, and her elder brother was her only means of support. She was about twelve years of age.

Five days all alone! No one to give her a cup of cold water? No, her brother must work all day to feed the family. They were so poor. Five days, then bring her to the hospital! Why this unnecessary delay? Five days, and nothing done to relieve her suffering. An object of pity, ah yes, but more than that, it was an urgent call to put pity into practice, and bind up the putrefying flesh, ease the pain, and then to pray with her and for her. Pray that God may have his way. Pray for a consultation with the Great Physician, imploring relief for the poor girl, and strength to do our duty under very hard conditions. The hot winds only increased her pain, and made our labor of love exceedingly hard and nauseating.

Tonight, after ten days' suffering, she is much better, and seems like a different person. We talk to each other while I dress her wounds. She is so thankful and truly grateful. Another one of these little ones, and we hear the words of our Saviour, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

"I cannot raise the dead,  
Nor from the soil pluck precious dust,  
Nor bid the sleeper wake;  
Nor still the storm, nor bend the lightning back,  
Nor muffle up the thunder,  
Nor bid the chains fall off creation's fettered limbs;  
But I can live a life that counts on other lives,  
And make the world less full of anguish and of pain,  
A life that, like the pebble dropped upon the sea,  
Sends its wide circles to a hundred shores.  
May such a life be mine!  
Creator of true life; Thyself the Life Thou gavest,  
Give Thyself, that Thou mayest dwell in me, and I in Thee."

MRS. M. D. WOOD.

## Too Much Mother-in-Law

THE bell had just rung, announcing that lunch was ready, and we arose to close our office door, when we saw a man hastily approaching us. He requested us to give him only ten minutes of our time, which was lengthened to half an hour.

He was a Brahman, about thirty years of age, tall, genteel, and polite. I was amazed at his story, being accustomed to hear the wrongs of child marriage from the female standpoint. I was surprised that child marriage could lengthen a man's face, and cause his heart to ache, and bring bitter disappointment, and the grief of a home deserted. His wife was only twelve years of age!

They had been married about three years, during which time he had cared for and protected this little woman, rejoicing as he saw her develop and unfold like a flower. Now she was gone, and he wanted her back again. I must help him! He would

pay any fee if I would only go with him to his wife's home and see her, as they said she was sick. Her parents had taken her away, and declared she was too ill to return to him. Months had passed, and she was still ill. I must see her, and "would I please go with him?" Nothing more did he disclose.

I promised to meet him at Neral, about thirty miles up the railway; there he was to furnish me with a conveyance to take me to his mother-in-law's home. As promised, Anaysiabai, my Indian nurse, and I met him at the station, and he escorted us to the team waiting there. Care had been taken to make us comfortable. I climbed into the back of a springless cart, drawn by a pair of lazy oxen. He had filled the bottom of the cart with rice straw, and placed a mattress on the straw for me to sit on; then he gave me a pillow for my back. He then remembered that I could not endure the sun's rays at this time of the year, so he placed bamboo ribs over the top of the cart, high enough for me to move my head with comfort, and stretched over the bamboo was plenty of burlap, which kept the hot sun from pouring its heat upon me.

"Only a mile," he said, but his zeal made him careless with the truth, and for miles he went through rice fields, up hills, over rocks, through a river, and then we saw the village in the distance. While crossing the river, he informed us the family were not expecting us. Now imagine our welcome! It was cool enough then, to be felt.

There we learned the injustice that the young man had endured. There were six daughters in that home, and not one son. The fields must be plowed, the grain sown, and the harvest reaped. Brahman girls could not do this kind of work. They needed a man. The father-in-law wanted this young man to live with them, and not take their daughter away. This he could not do. He was the only child left out of seven children, and his mother was a widow. He must provide for her, attend to his fields and property, which became his when his father died. So he refused to leave his widowed mother, who needed the help and company of his little wife. Then they planned to take his wife from him, until such time as he would consent to live with them.

When he persisted in demanding her, they circulated the report that he had abused his little wife, so they brought her home, mutilated. This he emphatically denied. What a hornet's nest he had taken me into! The father was courteous, the mother's face like flint.

The child wife was afraid of me at first. The rest of the family soon saw I was innocent of the trouble; that the young man had kept his secret, and they must tell me. The young wife had no complaints, but the mother of the girl was bitter in her accusation against him. Finally it dawned upon me what was the matter.

An examination soon proved my suspicions. I found she was suffering with malaria; her spleen was enlarged, otherwise she seemed all right. Every organ was normal. Not a mark was found on her body, and she slept well. She looked fine for "a sick woman." She had no temperature and was walking around. They said she had chills every other day. That was not her day, of course. She was a fine-looking girl, undeveloped true, but very promising of a strong, healthy young wife. I heard the mother's story. The wife had none to tell. The father knew only what the mother had told him.

Then it was my time to speak. My opportunity to speak about child marriages, and all the misery they cause. God wonderfully helped me. It was a subject I was well informed on. Also here was an opportunity to clear an honest man's character, and give him a certificate stating his wife's true condition.

Ah, few men like him! Few husbands father their little wives as he had done for three years, to be robbed in the end. According to the Hindu custom, she must return to her husband if no charge could be proved against him.

Of course he cares for her, but there was something more important to him than affection; it was the money it would take to get another wife. He said: "I am a poor man, so I cannot afford to marry another; what can I do? Ah, what shall I do?"

Only the knowledge of Jesus and His word can bring peace and happiness to this people. O that they might know Him, whom to know aright is life eternal.

"Stir me, O stir me, Lord, I care not how;  
But stir my heart in passion for the world,  
Stir me to give, to go, but most to pray,  
Stir till Thy blood-red banner be unfurled  
O'er lands that still in heathen darkness lie,  
O'er lands where no cross is lifted high."

MRS. M. D. WOOD.

### Among the Tamil People of South India

DURING ten years of labor in this community, quite a number of baptisms have been held. Many of those baptized are now members of our other churches in South India. In 1915 a church was organized at this station.

Our first Sabbath school was organized in 1910. Today we have four outschools. Some of the members of the Sabbath school have gone to the different parts of the island of Ceylon to trade, leaving their families here.

A home missionary society was also organized in 1915. Since then our papers and tracts have been scattered all round the surrounding villages like autumn leaves. Each Wednesday evening one may hear the many interesting experiences of those who are workers in this society.

Splendid work for the women of the community is being done. Two meetings a week are held in our mission bungalow. Bible readings are given. Some of these women are just learning their alphabets in vernacular.

All the Tamil colporteurs of South India are members of the church. By their efforts the printed pages of present truth are being scattered throughout South India and the greater portion of the island of Ceylon. As a result a great many people have already made inquiries about the tracts, and doors are opening on every hand. By the faithful efforts of some of our Tamil colporteurs, we have also been able to make a beginning among the Malayalam-speaking people of South India.

The church at this place has provided these colporteurs with the necessary aluminum vessels for the cooking of their food. These vessels are carried by them wherever they go. These brethren write to us frequently, telling of their experiences. We read their letters at our home missionary meetings to encourage others. In return we also write to the colporteurs, encouraging them as much as we can, and giving them an outline of the various villages and towns that they will have to enter.

### Our School

We believe you will be glad to hear of our school, which is an important part of the work. It had its beginning with seven small children, taught in the home of a friendly widow (then not of our faith). Gradually new students were admitted, until the school has grown to its present size. As we had to cope with many inconveniences, the mission finally bought a piece of land and erected the school building which now stands on a portion of this land.

School was opened in the new building on June 9, 1911. Students of all castes and creeds have been admitted. They represent numerous beliefs: Hindus, Hindu-Christians, and those having no religion at all. The school is at present manned with eight teachers. All but one are consecrated Adventists, and have had a good Christian experience. A high spiritual tone pervades. The same order, system, and thoroughness that characterize our best schools in America can be seen in this school. It has been our aim to hold before our students the same principles of education as are taught in our schools in Europe and America, and to obtain similar results. We have already seen some of these results.

The public have noticed the influence of Christian education on the minds of the young, and have therefore taken every precaution to prevent their children from attending. Yet the honest and God-fearing are in full sympathy with our system of education. A boarding school also has been connected with this school. Hindu boys have come to this boarding school from a distance of about twenty-five miles, passing many other schools on their way. The present number on the roll is seventy-seven, of whom twenty-four are boarders and the remaining fifty-three are day scholars.

Work is being carried on in this school from the first to the eighth standard. The higher standards are maintained in our training school in Bangalore, to which eighteen students in all

have been sent from this school. Nearly all of them are at present baptized members of our church at that place. They are all being prepared to take up responsibilities in connection with the cause at an early date.

We might say that seven students who have had their education in this school are at present employed as teachers in the mission schools both here and in Bangalore, and many girl students have been married to our workers and believers in our church, and thereby are helping their husbands in the work while keeping model Christian homes.

The children in our boarding school went to the preceptor and preceptress one day and said they had determined to go, without some of their meals, and asked them if they would give the cost of their meals to the Sabbath school. We were much surprised to know of their desire to sacrifice. From that day to this they have gone without in order to give more to the mission funds.

Five years ago we hired a heathen woman as cook for our boarding school. By constant and unceasing effort of the school children, she was made to see the plan of salvation, and about three years ago she gave herself to the Lord and was baptized. That day was a day of great rejoicing to all our boys and girls.

A Young People's Missionary Volunteer Society has been formed among the older scholars, which stimulates the interest of many in personal missionary work. Nearly all the officers of this society are our school students. All the members are very earnest and full of zeal in their missionary work. The parents of some of these students are still heathen, but the students have been in our school for a year or two. At times the members and teachers go out to the neighboring villages to preach and scatter truth-filled vernacular literature.

#### Our Needs

All our meetings have been conducted in our school building, which is at present overcrowded with school furniture, such as desks, tables, blackboards, etc. We wish to have our place of worship separate from our school. Otherwise we are afraid that our people may lose all respect and sacredness for the house of God. So we feel a great need of a neat little church at this station. If we are not mistaken, this will be our first church building in this heathen land as a memorial to the preaching of the third angel's message. It will have a strong influence on the people round about when they see a good substantial church building.

One sister who has an income of only forty cents per month has subscribed 64 cents to the church building fund. She will have to sacrifice a good deal of her simple food in order to meet this pledge.

We tell you, brethren and sisters, when this truth takes hold of the people, one is astonished to see the wonderful effect of it. We are glad and praise the Lord for the power of His word in this twentieth century in the heathen land.

Perhaps you may not be able to fully realize all the benefit of your donation. But we are sure, my brethren and sisters, on that great day when the recording angels reveal the records of their books, you will be quite surprised to see the number of poor Indian souls who have been saved by having been educated in our boarding schools and having heard the everlasting gospel preached. May the spirit of the Lord impress your mind as these needs are presented to you.

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. . . . And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

EDWARD D. THOMAS.

#### The South India Training School

THE South India Training School might be said to be a child of our school at Nazareth in South India. It was originally a kind of orphanage boarding school in which instruction was given somewhat equivalent to that of our church schools. In

1914, however, it was found necessary to establish a school for more advanced students,—a school in which training that would fit young men and women to engage in the work, might be given. Consequently, in that year a boarding high school in which the course of studies corresponds roughly to that of our academies at home, was opened at Coimbatore, with fourteen students who had obtained their elementary education in the Nazareth school. The school prospered and opened the second year with an attendance of thirty-one.

After much consideration, it was agreed that Bangalore was a more favorable location, and during its third years it was moved to this place, and again located in rented quarters. Besides the principal and his wife, the teachers have for the greater part been of other denominations, and such is the case at present. It is the best that can be done until teachers can be trained, but this makes the work very difficult. What would happen in our schools in America if only one fourth of one third of the teachers were Adventists? The training of Seventh-day Adventist teachers who shall be capable of filling the needs is one of the great problems that confront us today.

"Well, then," I hear you ask, "is the school accomplishing any of the objects for which it was established? Have any faithful workers who are capable of holding positions of responsibility yet been trained?" We are glad that while the school has not yet completed its fourth year, we can name a number of our faithful workers who received their training here, and others who are still in training and in whom we have faith to believe that they will soon be engaged in carrying the gospel to their brethren who sit in darkness. Our schools in India stand in the same relation to the work as they do in America. They are the centers from which the light must radiate. While we are forced to depend largely on the help of government-trained teachers in our schools, we have succeeded in training teachers and other workers for other places. You will undoubtedly be interested in hearing about some of these.

Coilpillai and his brother, Isaac, suffered great hardships and many persecutions at the hands of their relatives and friends, when as mere boys they found the truth and decided to accept it. They were often without food and shelter and clothing, but they remained firm to their convictions. While in training in school they were sometimes mischievous, as other boys, but they loved the truth, and were always ready to defend it. Coilpillai completed his studies in 1916, and is at present a teacher in the Nazareth school. He is probably as well informed in regard to the Scriptures as most of our prominent ministers, and neither he nor his brother Isaac is easily cornered on any point of our faith. Isaac is a teacher in the girls' department of this school here at Bangalore. He is the leader of our young people's society, and besides doing his school work regularly, visits a number of individuals to whom he gives Bible readings. He has withstood so many trials for his faith that he will not be easily shaken. He was recently married to a young woman who was trained in this school. She assists her husband in school work, teaching in the lower classes.

David finished his studies here last spring. He was our Sabbath school superintendent, and did excellent work. He was always faithful in his studies and firm in his convictions. He is now a teacher in the Nazareth school.

Henry is a bright young man who completed his studies last spring. He is especially interested in office work, and is receiving his final training in the office at Lucknow. He is a firm believer in the word of God, and as much of our office work must now be done by those not of our faith, we are looking to him to help fill that need. Two young women, also trained in this school, are teaching at Nazareth. Several young men are doing excellent colporteur work. So you see our school has already borne some fruit, though its existence thus far has been short.

Two of our boys are completing their studies this year, and as they have proved faithful in past years, we believe that they will make faithful workers. Plans are already being made to send one of these into ministerial work next year, and the other one will probably be employed as a teacher in one of our lower schools.

Our school is a boarding school, and a good one according to Indian standards, but could you who are accustomed to well-

equipped schools look into our school for a moment, you would undoubtedly think it a queer boarding school. Could we have the seats and desks that you discard because they are too old and ugly in appearance, we would enjoy enviable luxuries. Our seats and desks are about seven feet long. They are made of planks sawed by hand, as there are no sawmills here. It is no great virtue in a carpenter to make two or more pieces just alike, so we have quite a variety of seating furniture in our chapel, or assembly-room.

Our dining-room contains no table, chairs, knives, forks, or spoons. Each student has his own plate and drinking cup, which he keeps among his belongings when not in actual use. According to Indian custom, all the students sit on the floor and eat their rice and curry with their fingers. Before partaking of food, they bow their faces on the floor, and ask the Lord's blessing upon that which has been provided.

The dormitory consists of but one large room in which all the boys sleep, and the plan is the same in the girls' school. Usually no bed is used. A straw mat thrown on the floor takes its place. In cool weather a blanket may be wrapped around the body. Oriental life is simple and does not require the furnishings of Western life. It is no great task to "take up your bed and walk."

At present the expense of supporting these boys is extremely high, and yet when you hear what it is, you may smile as you compare it with your living expenses. A student's food costs about seven rupees<sup>1</sup> (\$2.10) per month. Some of the boys are self-supporting, and all are required to provide their own clothing. This they have discovered that they are able to do by working and earning the money. This year they are having their first experience along this line, as it is a distinct departure from methods followed in past years, and which are still followed in other missions. Manual labor of any kind is considered degrading in India, and so we are much pleased with the manner in which our boys have conducted themselves in regard to this matter. Without exception, they are all doing some useful manual labor each day, and as the dignity of labor has been presented to them in the light of the Bible and the Testimonies, they have sacrificed their prejudices, and we believe that it will help materially in making real men and women of them.

Just now plans are being made to establish the school out of the city where land is available for agricultural purposes. When that has been accomplished, no boy will be supported free of charge, but will be required to pay a specified amount by labor if he has not the money. The land for this purpose has just been bought, and when the buildings can be erected, our circumstances will be much improved. It will never be possible in India for the majority of students to pay for their education, but we do not believe that the right kind of character is developed when students are allowed to expect and receive all necessities without effort on their part.

Calls frequently come from young people who wish to come to our school, but we have not the means to take them now. It is often very hard to refuse to listen to some of the appeals that come to us. Recently we accepted one young man in spite of resolutions not to do so. He is a most earnest young man, and we are now glad that we could receive him. He was a Catholic, but was dissatisfied with his religion and wished to study the word of God. We believe that he will become a faithful laborer in soul-winning. Help us to hasten the time when it will not be necessary to refuse to admit those who are searching for truth.

This school, like our schools at home, has its Young People's Missionary Volunteer Society. The meetings are held each Sabbath afternoon. The society has its different bands, including its ministerial band, whose efforts are confined principally to open-air meetings. The young women conduct a missionary band that calls at the homes of the people and gives Bible studies to women who seldom venture out. I have before me a report of the work done in the last two quarters. Some of the items are as follows:

Missionary letters written .....	48
Missionary letters received .....	22
Missionary visits .....	371
Bible readings .....	73
Subscriptions .....	44

<sup>1</sup> A rupee is 32 cents.

Papers sold .....	1,168
Books sold .....	297
Membership .....	22

This report may not sound very large to you, but when we consider that not long ago, the young people who did this work were heathen, we have reason to feel encouraged.

I hope that this brief account will serve as an introduction to the South India Training School. We have our trials here to deal with, and not all who profess to love the truth are saints. The Oriental with his low standard of civilization has a correspondingly low standard of character, and it is a great task to convert the heathen to real Christians. Man can never do it, but he may be a tool in the hands of the Master Workman, if he will be humble, patient, and persevering; and your efforts are needed as much as ours. Let us work in faith until the redeemed shall be gathered from all parts of the earth.

E. M. MELEEN.

## Devotional Meetings for July 22

### Senior

*Topic: In His Service.*

1. Song Service of Service Songs.
2. Short study on Isaiah 6: 8.
3. Repeating text in unison until all know it.
4. Several Short Sentence Prayers.
5. Recitation: "Reach Out."
6. Talk: "God Has a Son in the Service." (See *Instructor* of July 11 or 18.)
7. Incident: "The Passion to Serve."
8. Incident: "No Time to Die."
9. Story: "Borrowed Time or Offered Time."
10. Report of Band Workers.
11. Planning of Work for Summer.
12. Closing Song and Prayer.

### Junior

*Topic: Keep a Song in My Heart.*

1. Song Service.
2. Opening Song and Prayer.
3. Scripture Reading: Psalm 100.
4. Superintendent's Talk: "Keep a Song in My Heart."
5. Recitation: "Watch the Corners."
6. Songs Without Books.
7. Talk: "How Jack Made a Bright Day."
8. Recitation: "The Happy Way."
9. Story: "When Things Go Wrong." (See *Instructor* of July 11 or 18.)
10. Leader's Talk—Response.
11. Close by repeating Psalms 19: 14.

### Senior Notes

This is a vital program, coming right at the time that all nature seems to conspire to make it difficult to take an active interest in things religious and things active. But suppose that the missionaries, and the physicians, and the service men of public corporations, should rest from active work just because the weather is warm, and sultry, and disagreeable! Is not the business of being a Christian of more importance than anything else in the world? And no one can be a real Christian in the fullest sense of the word unless he helps to pass along his inspiration to others—unless he serves others. *Advertise.*—If you as an officer or as a program committee do your part in working for this program, there will be no doubt of the society's interest. Advertise it by placards and announcements. Arrange to have a lively song service of helpful, inspiring songs. See that your meetings are short and to the point, and that things move with dispatch. Do your part before you complain of others' lack of interest at this time.

For No. 3 get the society to say over Isaiah 6: 8 until they know it well. Call for several short sentence prayers while your audience stands. The recitations and incidents will be better if they are given from memory, but they can be read if thought best.

No. 6 can be made more effective if some of the war-time service flags are brought in by way of emphasis. Perhaps your society or church has a service flag of its own. Hunt it up and use it in connection with this number.

After No. 9 is a fitting time to call for reports from your various bands, such as Christian Help Band and committees. Warn the members early and the chairman so that they may tell something of the work that they are doing. Then plan for more aggressive work for the remainder of the summer. Be ready for suggestions and ask for them. There are such lines as hospital work, the taking of flowers to the sick, the care of the children, the acting as a big brother or sister to the Juniors, and taking them on walks and outings. Then there are other ways in which *Use* Missionary Volunteers can serve. They can help in the Sabbath school, in distribution of literature, in writing missionary letters, and a hundred and one ways.



Start a suggestion box and follow up the work that is planned so as to see, if possible, that it is accomplished.

Remember that you are *In His Service*.

U. v. W.

### Special Junior Notes

"*Keep a Song in My Heart*" is one of that series of ideals which we want to make watchwords for the boys and girls. If possible, have the slogan nicely printed where all may see it. Have it repeated several times during the program. Try to have the room cheerfully decorated.

**Superintendent's Talk:** "*Keep a Song in My Heart.*"—Begin your talk with the story of a great storm at sea, picture a ship splintered and torn, tell of the pale faces that watched through the fourteen days and nights, and then describe Paul, cheerful, confident, smiling. Tell of the effect of his companionship on the others, and how it brought him favor with the centurion. Bring out the thought that the true Christian is the happy one. The grace of God in the heart puts a song there. Close your talk by reading the following interpretation of the slogan, "*Keep a Song in My Heart.*" If possible, have copies passed to all the Juniors, and after studying the short paragraphs carefully, let all recite it together. Those who wish to make this slogan a part of their lives may be called upon to stand and read it together.

"Singing will keep me happy, and I must be happy to make other people happy. I will learn good songs by heart, and sing them with others and also while I am alone. I will carry my hymn book in my head, and publish it with my voice.

"When things are all right, I will sing because I feel like it; when things are all wrong, I will sing until I feel like it. I will practise singing, out loud, or softly, or just in my heart, wherever I am and whatever I am doing, for a singing Volunteer is a cheerful Volunteer, and a cheerful Volunteer is the only kind of Volunteer there is."

**Songs Without Books.**—Have a number of songs sung that the Juniors all know. Put away the song books and enter into the exercise with spirit. There is pleasure in singing the song we have in our hearts. Make this truly a short, but enjoyable "sing."

**Talk:** "*How Jack Made a Bright Day.*"—Have a Junior tell this story in his own way. Ask him to add to the talk the lesson which he thinks Jack teaches all Juniors.

**Leader's Talk.**—The leader may read, or better still, give in his own words, the following talk:

"'I hope you will have a pleasant time,' said a father to his boy who was going to a party. 'Thanks, I am sure I shall,' said the boy, 'for I always take my good times with me.'"

"Happiness is a thing of the heart. We carry it with us. And we should always try to have plenty of it, for a happy person helps to make others happy. Happiness is like sunshine: it makes everybody bright.

"Happiness is largely a habit. We can get the habit of grumbling and nagging and finding fault, and we shall not only be miserable ourselves, but will make others miserable. We can get the happiness habit by refusing to think evil, or grumble, or find fault, and by trying always to make the best of every situation. When things go wrong, smile. Do not get angry or provoked. By and by this will be easy to do, and we shall have won happiness for ourselves and others."

After this short introduction, call for a response. Ask all those who plan to form the habit of cheerfulness to raise their hands. The leader might then ask a few of those who responded, to give some practical ideas as to how they can begin to form that habit.

H. H.

### Study on Isaiah 6: 8

PAUL, in writing to the Christians of his day, urges them to be good soldiers of the Lord Jesus Christ. If every Christian is a soldier, we might call the church the "Christian Army." And this makes plainer to us what it means to join the church.

If a man in a city should say that he wanted to fight fire, but instead of joining a fire company, he would snatch up his pail and run alone to put out the fire every time there was an alarm, we would laugh at him. He could do much better work if he were to work with others. So when any one wants to make his life count in the Christian life, we ask him to join one of the companies of the Christian army. That is, we ask him to join the church.

More than that, Christ said, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." By joining the church we confess Christ.

Our first part in answering God's call is to give Him our hearts and join the church. If you are trying honestly day by day to be like Christ and to do His will, then you are ready to join the church.

Your next part in answering God's call is to prepare yourself through study, through work, through right living, to do

just what Christ wants you to do to help Him tell others of His love until the whole world shall be filled with the knowledge of Jesus Christ, as the waters that cover the sea.

There are many ways in which we can do our part in answering God's call. Perhaps it may be by carrying a flower to some sick friend who is shut in from the world and has grown lonely. I am sure that Jesus would say: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

We all have many opportunities on the street, in the school-room, or at play to show that Jesus can help us to be good and agreeable. Did you ever find yourself doing things for other people with a smile, but grumbling when mother asked you to do things for her? Some of your brothers and sisters may not yet be Christians. Your part, then, is to so live that your Christian life will be a most attractive life to them.

But God says in the Bible that He wants us to use our lives for Him, not only in our own homes and in our own towns, but in all the world. His commission is, "Go ye therefore, and teach all nations." Maybe some day God will ask you to go and carry the message over the sea yourself,—to carry the message to the land which lies in darkness waiting to hear the story of Jesus. We may not all go ourselves, but we may all help those who do go. We must give all that we can to the missionary offering, and in that way do our part.

Let us all do our best to do our part, whatever it may be.

—Miriam Brown.

### Reach Out

REACH out. Around us stand today  
Those fainting, falling by the way.  
Then lend a hand and watch and pray.  
Reach out.

Reach out. Today is mine and yours,  
Tomorrow's dawn no life insures,  
Then, ere death's night our chance obscures,  
Reach out.

Reach out. Think why the Master came,  
To bear the cross, endure the shame;  
Then seek the straying. In His name  
Reach out.

Reach out. An offering today,  
God would accept. Then while you may,  
Help souls to find the better way;  
Reach out.

Reach out, reach out; with steady hand,  
With all the strength at thy command,  
Help some in sure paths safe to stand;  
Reach out.

—Laura E. Newell.

### The Passion to Serve

VERY often today the youth is challenged to make the most of his life. It is a worthy end and aim that each life should give its best to humanity. When you visit Arlington, the National Cemetery near Washington, pause for a few moments at the monument erected in memory of Walter Reed, of yellow-fever fame. No more inspiring life is left on record in army circles than that of this modest, unassuming physician who discovered that yellow fever is spread solely by the bite of the *Stegomyia* mosquito.

Born in a humble Methodist minister's home in Gloucester County, Virginia, Sept. 13, 1851, throughout his life Dr. Reed had a reverence for sacred things, most of all for human life itself. His biographer, Dr. Howard A. Kelly, says of him:

"The inspiration of Reed's life lies to me in the fact that though a man of war, he ravaged no distant lands, he destroyed no tens of thousands to make his reputation, but by quiet methods, when there was no strife, he saved countless lives, and swept away a hideous plague, which from time immemorial had periodically visited our shores, devastated our fair land, and too often snatched from the years of peace and plenty all their blessings."

On his monument, on a beautiful little knoll overlooking Washington, are inscribed these words: "He gave to man control over that most dreadful scourge, yellow fever." When Dr. Reed realized that his experiments were successful, he wrote to his wife that he could shout for very joy that Heaven had per-

mitted him to make the discovery. Later he wrote: "The prayer that has been mine for twenty years, that I might be permitted in some way or at some time to do something to alleviate suffering, has been granted."

In his memory, the Government hospital, Walter Reed, at Washington was named. Here hundreds of wounded soldiers and officers are being cared for and nursed back to health. It is a fitting memorial to a life that offers inspiration and hope for any man or woman who has to struggle against obstacles and overcome difficulties in his life's work. And who does not encounter obstacles and difficulties in his life's work, whatever it may be? There are still many evils, both physical and moral, that threaten life, evils that await some life, or lives, to eradicate them. Who is willing to dedicate his life or her life to the betterment of humanity and the glory of God? Let him who would serve well have the passion to do so.—*W. F. Harkey.*

### No Time to Die

"HERE'S what I consider a little gem," said Tom, turning to another part of his collection. "It's a story specimen; might have happened in almost any big town."

"A country boy was in the hospital, desperately sick. He was out of his head, too, but one day he was free from his delirium long enough to realize that he might be pretty far gone, and that he had been in the hospital a long time."

"He said to the nurse, 'What month is it?' and she said, 'It's May.' 'O,' said the boy, half slipping back into delirious babbling, 'if it's May, I can't die now; it's plowing time!'"

"Don't you see? This isn't May, but its plowing time just the same for every Christian. We can't die now; we daren't be heedless now; we mustn't be idle now; we have too much to do now to quit or run away, or take things easy or let the other fellow do it. Its plowing time, brother!"—*Selected.*

### "Borrowed Time" or Offered Time?

In our city there is a unique organization known as the Borrowed-Time Club. It is composed of men who are seventy years of age and upward, or, in other words, those who are living on "borrowed time." They are very alert in carrying on their business, and much interested in all the problems and progress of our day. There is no organization before which I speak which gives keener attention or discusses the subject afterward more intelligently.

The organization holds its meetings in one of our churches. Recently I spoke for them, and then about four weeks afterward spoke in the same room to a group of young people on "The Call to the Colors." The contrast between the two groups came very vividly to my consciousness. These young people were not living on "borrowed time" in which they could express their consecration in service. But they had their lives before them. In a large measure they could determine where they would invest their energy. It makes a vast difference whether one is looking back on the major portion of life, or looking ahead to the longer portion. It is one thing to bring to God time which cannot be devoted elsewhere because our physical energy is not sufficient, and another thing to devote to Him the larger years packed with vital energy and potential in service.

Which years are you going to give to God? Shall you bring Him the best years while you have opportunity to do so, or only the remnant, the fag-end of life?—*Selected.*

### "Watch the Corners"

WHEN you wake up in the morning of a chill and cheerless day,  
And feel inclined to grumble, pout, or frown;  
Just glance into your mirror and you will quickly see  
It's just because the corners of your mouth turn down.  
Then take this simple rhyme,  
Remember it in time;  
It's always dreary weather in countryside or town,  
When you wake and find the corners of your mouth turned down.

If you wake up in the morning full of bright and happy thoughts,  
And begin to count the blessings in your cup,  
Then glance into your mirror and you will quickly see  
It's all because the corners of your mouth turn up.  
Then take this little rhyme,

Remember all the time:  
There's joy a-plenty in this world to fill life's cup,  
If you'll only keep the corners of your mouth turned up.  
—*Selected.*

### How Jack Made a Bright Day

I RECALL an incident which occurred some time ago that will never be forgotten by me. While stopping with a family, it rained for three or four days in succession. On the morning of the third day everything seemed to be gloomy. The fire smoked, the dining-room was chilly, and when we assembled for breakfast, the father looked grim, and the mother tired, for the baby had been restless all night. Polly was plainly inclined to fretfulness, and Bridget was undeniably cross, when Jack came in with the breakfast rolls from the baker's. He took off his rubber coat and boots in the entry, and came in rosy and smiling.

"Here's the paper, father," he said in so cheerful a tone that his father's brow relaxed, and he said, quite pleasantly, "Ah, Jack, thank you!"

His mother, smiling, looked up at him, and he just touched her cheek as he passed.

"The top of the morning to you, Pollywog," he said to his little sister, and he delivered the rolls to Bridget with a, "Here you are Bridget. Aren't you sorry you didn't go yourself this beautiful morning?"

He gave the damper of the stove a poke which opened it. The smoke ceased, and presently the coals began to glow, and five minutes after Jack came in, we had gathered around the table, and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never thought he had done anything at all, but he had in fact changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five persons.

"He is always so," said his mother when I spoke to her afterward; "just so sunny, and kind, and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart or a sweeter temper, I am sure of that."—*Selected.*

### The Happy Way

It is better to whistle than whine,  
It is better to sing than sigh,  
Better to smile, though a heart repine,  
Than to scowl as the world goes by.

For you'll find, if you whistle a tune,  
Or go singing your way along,  
Many there'll be who will join you soon,  
And a chorus will swell your song.  
—*Francesca di Maria.*

### Devotional Meetings for July 29

*Open.*—This date is left open for local needs and helps. You should plan ahead for this meeting. Perhaps you may desire some local speaker, or invite your conference Missionary Volunteer secretary to join you, or plan a program of your own. There may be college men and women who are with you for the summer; call upon them if you need extra help. Remind them that to whom much has been given, much is expected.

Your local conference secretary will be interested in the program that you plan and carry out. If it works out extra well, have your secretary send him a copy of the program, or send a copy to headquarters at Washington. The General secretaries there will be greatly interested and glad to receive your program as helps and suggestions in planning future GAZETTE matter. Address to Missionary Volunteer Department, General Conference of S. D. A., Takoma Park, Washington, D. C.  
U. V. W.

### WATCH OUT FOR THE SUMMERTIME DEVILS

There seem to be—there are—devils native to the summertime. They are wiley and clever. But you may know them. They make certain suggestions: "It's too warm to go to M. V. meeting," "I'm awful tired tonight, and it has been so sultry!" "What's the use?" "I haven't a bit of ambition!" Do you know these summertime devils? Don't let them get you or your society. Suppose the missionaries should quit because the climate was uncomfortable?