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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1923

February 17	Missions Rally
March 3	Religious Liberty
April 14	Rural Schools
May 19	Missions Rally
July 14	Midsummer Offering and Missions Rally
August 4	North American Foreign Translation Fund
October 20	Missions Rally
November 10	Colored Work
December 15	Annual Offering

Special Programs

March 17	Missionary Volunteer Day
March 17-24	Missionary Volunteer and Spring Week of Prayer in Schools
June 9	Medical
June 23	Sabbath School Rally Day
August 11	Educational Day

Regular Programs

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

The Marriage Question

RECENTLY one of our sisters came to me in great perplexity. While hesitating to do so, she reluctantly asked me if it were true that Seventh-day Adventist ministers would perform a marriage ceremony for a member of our church to one who was not a member, saying that some time ago one of our ministers made the statement that if his daughter were going to marry one not of our faith he would rather perform the ceremony than have her married by a minister of another denomination or a justice of the peace. It was somewhat difficult for me to answer this question, for I did not wish to show there was any difference in the minds of our ministers regarding the marriage question, yet I was obliged to say I could not indorse that plan. True, the minister might reason they will get married, some one will perform the ceremony, therefore it would be better for them to be married by a Seventh-day Adventist minister than to have it performed by some one else.

But to my mind, we must consider beyond the individual case, to the influence it will have upon others; for if our young people hear that a Seventh-day Adventist minister has performed such a ceremony, it will encourage them to think that we have lowered our standard; and, therefore, it is all right not only to keep company with those not of our

faith, but it is perfectly proper to marry those who are not Seventh-day Adventists.

The spirit of prophecy tells us:

"Those who profess the truth trample on the will of God in marrying unbelievers; they lose His favor, and make bitter work for repentance. The unbelieving may possess an excellent moral character; but the fact that he or she has not answered to the claims of God, and has neglected so great salvation, is sufficient reason why such a union should not be consummated."—*"Testimonies," Vol. IV, p. 505.*

"The happiness and prosperity of the married life depend upon the unity of the parties."—*Id., p. 507.*

But if one is a follower of Christ and the other is not, "there is a perpetual difference of taste, of inclination, and of purpose. Unless the believer shall, through his steadfast adherence to principle, win the impenitent, he will, as is much more common, become discouraged and sell his religious principles for the poor companionship of one who has no connection with heaven. God strictly forbade the intermarrying of His ancient people with other nations. The plea is now offered that this prohibition was made in order to prevent the Hebrews from marrying idolaters, and forming connections with heathen families. But the heathen were in a more favorable condition than are the impenitent in this age, who, having the light of truth, yet persistently refuse to accept it."—*Id., p. 508.*

The reason God gave for forbidding the intermarriage of His ancient people with other nations is stated: "They will turn away thy son from following Me." While it is true God will forgive any sin that is confessed to Him, I believe Seventh-day Adventist ministers should do everything in their power to discourage the marriage of our young people to those who are not Seventh-day Adventists.

M. LUKENS.

"Honor Such"

HEAVEN honors workers. Veterans in God's service, men and women who have hazarded their lives, not sparing themselves when the call of duty came to them, are to be respected, loved, and held in reputation. Often very careless remarks are made about the servants of God; criticisms, unfeeling criticisms, are indulged in that are not only disrespectful, and result in much harm, but are positively sinful.

One cannot but be touched as he beholds the tender, solicitous regard the apostle Paul manifested for those associated with him in the work of the gospel. Though passing through severe trial himself, yet he seemed never to lose sight of the needs of his fellow laborers. At a time when it was uncertain as to whether or not he would be doomed to immediate death by the Roman emperor, he wrote the brethren at Philippi concerning Timothy and Epaphroditus. Speaking of Timothy, he says:

"I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me." Phil. 2: 20-23.

Then of Epaphroditus, who had come up to Rome with supplies from the church at Philippi, and on finding Paul in need of help had loyally stood by when many others had forsaken him, caring for him in his bonds and confinement and assisting him in various ways, this tender message is penned, through the Spirit, to the brethren and sisters of his home church:

"I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive

him therefore in the Lord with all gladness; and hold such in reputation ['honor such,' margin]; because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." Phil. 2: 25-30.

Why was it the Lord took space in His Book to tell of this apparently commonplace service of Epaphroditus' helping His servant Paul through a hard experience? Was it not to convey to us some needful lesson? No account is given of any wonderful discourses Epaphroditus preached at Rome, or on the way up from Philippi, or in returning. He may have done so. Paul mentions only the loving service rendered him in his need. Perhaps with his own hands Epaphroditus had prepared and brought to him some of the good nourishing food the members at Philippi had sent Paul. He may have cleaned up Paul's prison cell and made up his cot to be more comfortable for him. Paul himself may have been sick, and Epaphroditus risked his life in his ardor to help Paul. The record says, "He that ministered to my wants." Epaphroditus did this because he loved Christ and loved Paul. Anyhow he became very ill, "sick nigh unto death." And these humble, unpretentious deeds have been shining out from God's word ever since. The conclusion and instruction is, "Hold such in reputation."

And it is encouraging to know that God notes all such service as done unto Him. "My brother, and companion in labor, and fellow soldier." How good this sounds! And there are many such today at work for Christ. They may not even count themselves "in the work of the Lord," but they *are*. They are ministering for Christ in the person of His servants. Passers of cups of cold water. They may simply be ministering to those in their own homes; assisting fellow church members in their need; helping conference workers as they visit the church; yet such are radiating light and blessing to all who come within the circle of their influence. Such are yoked up with Christ. They are His servants, because His love fills their hearts, and that love finds expression in these acts of kindness in ministry for others. "Receive" such "therefore in the Lord." "Hold such in reputation."

Scattered all through our churches are Epaphrodituses today. God knows them, for He has them registered in His book of life. And there are Timothies also, men who are caring for the things of Jesus Christ on earth. They have a jealous watch-care as undershepherds of the flock of Christ. No more severe wounds can reach the heart of Christ than those inflicted by the unfeeling criticism and censure frequently indulged in by church members in enlarging upon some mistake, or *seeming* mistake, made by these servants of the Lord. There were those who severely criticized Paul during his active ministry, accepted and blessed as was this servant of Christ by Heaven.

Here is a paragraph that sets forth how the Lord regards the parading of the mistakes of His laborers before others:

"God has inspired no man to reproduce their [brethren in the work] mistakes, and to present their errors to a world that is lying in wickedness, and to a church composed of many who are weak in faith. The Lord has not laid the burden upon men to revive the mistakes and errors of the living or the dead. He would have His laborers present the truth for this time. Speak not of the errors of your brethren who are living, and be silent as to the mistakes of the dead. Let their mistakes and errors remain where God has put them,—cast into the depths of the sea. The less that is said by those who profess to believe present truth, in regard to the past mistakes and errors of the servants of God, the better it will be for their own souls, and for the souls of those whom Christ has purchased with His own blood."—*Mrs. E. G. White, in Review and Herald, Nov. 30, 1897.*

T. E. B.

Keep the Church Out of Debt

DEBT is discouraging. Debt is depressing. Debt freezes out the warm glow of a Christian experience. Debt extinguishes the fires of missionary zeal. Debt, like the black hand of oppression, blights the prospects of the church. How can we free ourselves from it? is the question for church officers to settle.

If the church gets into debt, some one generally is to blame. It may be the conference tract society, conference president, local elder, church missionary secretary, treasurer, or some other officer or member. But usually it is some one with more zeal than money. Whoever may be responsible for the

embarrassment, the question is, How can a church get out of debt and remain out?

First, a church can be trained to do business on a cash basis. Good business management is as necessary for the prosperity of the church as for any other organization on earth. The credit system is a relic of bygone days, and is unsafe, unsatisfactory, and unnecessary. The only right way is for the members to pay promptly for all goods ordered. It is possible for a church to be on fire with missionary zeal, and at the same time free from debt. Some churches cripple their activity by refraining from ordering any literature, in order that they may accumulate a credit balance. No live missionary secretary will allow this. It is a stupid policy not to order any literature, that the church may create a credit. This is not credit. Credit is established only by paying bills promptly.

The responsibility rests upon the church in general, and on the missionary secretary in particular, for seeing to it that sufficient funds are raised. Many collections, aside from the regular offerings, may be taken to meet the current expenses of missionary activity. Isolated members will respond if kindly solicited by letter. Many will feel it a privilege to contribute to their home church for this purpose.

Selling literature, and with the profits reordering a new supply, is a good plan. In the sale of subscription books and magazines the church member has a net profit of fifty per cent, which he can apply on the church expenses. A good plan to start activity is to take up a sufficient collection to order the first supply needed, and then the members sell the same, using the profit to order more.

People do not like to be "dunned," but our people will listen to gentle, candid reasoning; and when the financial needs of the church are properly presented, they will gladly respond with their funds.

No member can order from the conference tract society, and have the goods charged to the local church. No church should allow one of its members to become involved. Some members are poor financiers of their personal affairs, and the church body and officers are responsible for safeguarding such. Some have not the strength to say "no" to debt, and the church must say "no" for them. There may be members who are real missionaries, but who have no means. This is no excuse for running into debt, but is a good opportunity for other members to come to their financial aid.

Some feel that they must order a very large quantity to make a showing. They make a showing well enough, but it shows on the wrong side of the ledger. They should not feel that they must order a large quantity or none at all. Order as you have the money. But be sure to order. Order often. Postage is cheaper in the end than a huge allotment consigned to a church which may plunge it into debt.

As the missionary secretary deals on a cash basis with the conference tract society, which also deals on a cash basis with the publishers, do not be surprised if credit is refused. Missionary secretaries are not local banks, and as a rule cannot float loans to local members. Do not ask it.

The Bible plan is safe to follow. No mistakes will be made if we "owe no man anything." Rom. 13: 8.

B. M. HEALD.

Missions Rally Sabbaths

CHURCH officers will notice added to the Sabbaths with special offerings for 1923, four taken from the regular third Sabbath Mission days and named Missions Rally Sabbaths. They come in February, May, July, and October. The General Conference Committee at the recent Autumn Council appointed these Sabbaths, upon which a special program will be carried out in each church, with the object in view of squaring up the sixty cent offering to missions goal each quarter, and not leaving such a deficit to be made up near the close of the year. Some device will be provided so that each church may keep before it the amount necessary each quarter to keep abreast of its goal. Church officers will enter with enthusiasm upon this new mission offering program, beginning with the new year.

T. E. B.

Home Missionary Department

A PLACE AND A WORK FOR ALL Suggestive Program for the First Sabbath Home Missionary Service

(To be held February 3)

OPENING SONG: "Lifetime Is Working Time," No. 558,
"Christ in Song."

Scripture Reading: Matt. 25: 14-31.

Prayer.

Symposium: Reports of Missionary Work Done.

Special Music: "The Ninety and Nine," No. 61, "Christ in Song." (See article on how Sankey improvised the music, page 4.)

Presentation of Theme: "A Place and a Work for All." Plans for the Future.

The Missionary Collection.

Closing Song: "Toiling On," No. 576, "Christ in Song."

Benediction.

Note to the Leaders

However thorough and efficient your church missionary organization may be, constant supervision is required to keep to the standard, "Every church member a worker, and every worker a reporting member." The organizing of individual talent for Christian service is peculiarly difficult, for while the spirit may be willing, "the flesh is weak," and unfulfilled promises, changes in personnel, and complexity of developments, must of necessity confront all leaders and test the tact, perseverance, and courage of each. Upon you, dear church leaders, is conferred the special responsibility of meeting the need as stated by the servant of the Lord: "*That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,—talent that can be educated for the Master's use.*"—*Testimonies*, Vol. IX, p. 117.

We ask you at this time to check over your membership list, keeping in mind the instruction, "God calls upon every church member to enter His service" (Vol. VIII, p. 47); "every one who is added to the ranks by conversion is to be assigned his post of duty" (Vol. VII, p. 30); and also the outline of organized missionary activity at present operating through the Layman's Missionary Movement. Inquiries or calls for special help in developing and strengthening the missionary organization in your church will receive due attention if sent to the Home Missionary secretary of your conference.

The article entitled, "Confessions of a Failure—The Busy Man," contains some suggestions that leaders may be able to make advantageous in getting busy Christian people to make "first things first."

HOME MISSIONARY DEPARTMENT.

A Place and a Work for All

So vast is the field, so *comprehensive the design*, that every sanctified heart will be pressed into service as an instrument of divine power."—*Testimonies*, Vol. IX, p. 47.

Every page of the Bible has been written to aid man to find his place in this "design," and thus become spiritually equipped in soul-winning for the Master.

The Master Designer has placed within the church, plans whereby every child of God is given a definite task in connection with the work of advancing His kingdom. It would be folly for a builder to undertake to put up a structure without assigning definite duties and making each workman know his place in the service to be performed. Every church is a missionary organization, and is the particular means employed by God to evangelize the world. Therefore, every new convert, upon his entrance to the church, should be instructed that he is uniting with a working body, and therefore must himself become a worker. No church is complete in its heaven-appointed purpose until each member is properly instructed and led forth in soul-winning.

The Place

Now that our subject is before us, may we not proceed with the first phase of it,—a place for all? And here, I must state, is the most difficult problem our church leaders have to solve. It is not a matter of work, for every true-hearted church member loves church work; but to classify those true-hearted members so that they will labor unitedly and efficiently is a task that devolves upon church leaders.

How can we expect to place the new church member in the right kind of Christian service when he has so recently been won from the world and knows nothing of this kind of work? Or if he is a convert from some other church, he is now confronted with entirely new methods of service, for our work is very different from that of other denominations. You may place before him the classification card, and ask him to register where he thinks he belongs,—possibly in the Bible Workers' Band, the Medical Missionary Band, or the Literature Band; and having done this he sets forth on his mission with as much courage, fortitude, and adaptability as he can command. It may be, however, that he will meet with unnecessary disappointment and defeat, because he has failed to be properly classified in Christian service. While it is true that God has a definite place and work for him to do, care must be taken to place him in connection with that line of work that will develop his natural capabilities.

I recently saw three buildings being erected on a certain building site. What class of workers, think you, were laying the foundations of these structures? "Why, stone mason, or brick mason," you say, and quite true. But why not plasterers or carpenters? For two reasons: First, plasterers and carpenters are not masons; they are not classified for that kind of work. Second, they could not do efficient work at masonry, but do give excellent service in their own line. So in our church work, different talents are given, and must be used in their proper places to produce the best results. Some people are most successful in creating an interest,—laying the foundation; while others may better qualify to give Bible studies or do further construction work. God has given "to every man according to his several ability." Church members should avail themselves of all the instruction, both theoretical and practical, which the church can give, and then hold themselves in readiness for whatever task they may be called upon to do after having already obtained as much educational qualification as possible. Upon all who maintain this attitude God will soon place burdens of service, and grant success to a greater degree than we had dared anticipate. That which concerns the Christian is not so much *where he is to be stationed*, as *where does God want him*. He is not a seeker after position. Yet he may be called upon to be a leader in church work, fill an important place in the church, or do active service in the field.

Elder Carlyle B. Haynes, pastor of the Temple church in New York City, says: "The greatest problem we have is keeping our missionary bands up-to-date, properly filled in, and in working condition. There are deaths, transfer of letters, new converts, and the bands must be carefully supervised to keep them in good condition." This we know must be true in every church. Elder J. K. Humphrey, also pastor of a church in New York City, has adopted an excellent plan. The day the new convert is taken into church fellowship, he or she is introduced to a band leader and henceforth becomes a part of that band. This is as it should be, for in God's great design there is a place in service for every one to fill.

The Work

There is truth in the statement, "It is not church service that is needed, but Christian service." After a short, stirring sermon on Christian service in a certain church, one of the members was hastening home when met by another member who was not at the church service that morning. Surprised to see the sister going home so early, he asked, "Is the service finished so soon?" "No," she replied, "I am going home to finish it now." She had got the idea. It was not church service, but Christian service, that was needed. And this is a service upon which the final benediction is not pronounced until that great reunion in the earth made new.

It is true the church must be fed, but it should also be a producer. It must have spiritual food. But the pastor, elder, or leader who shirks Christian service is not true to his office. In fact, the real test of whether a church is in a healthy, growing condition is not that it has a good attendance at the regular services. The real measure of success is what the members of the church as a whole are doing personally to serve and help others. The Christian who abides in Christ and has Christ abiding in him habitually, brings forth much fruit. The real

secret of Christian growth is not so much in being fed with pre-digested food, as in getting into vital contact with the Lord for oneself. And nothing will stimulate this so powerfully as the attempt to help some one else.

In the Temple church of New York City there has been organized what is known as an "evangelical class," which is composed of a band of men who meet each week to study plans and methods, and pray that God will bless their efforts as they hold meetings on the public streets. This class secures permits from the city police to preach on the public corners, and they are doing a great work. Any of the men in the church may join this class, and thus qualify themselves for real experience in the ministry. Self-supporting workers they are, yet how happy and blessed. Then there is the Bible class conducted by the pastor, which is largely attended by women as well as men, and from this class a large corps of soul-winners are sent out into the highways and byways of that great city. Through these classes, and others of a similar nature, a large number of lay-evangelists are found connected with the Temple church, and the results of their work are most encouraging. It is just such classes and just such work that should be conducted in all our large city churches and in smaller churches as well.

The situation is clearly set forth in the following paragraph from the book, "Missions and Leadership:"

"The church is full of men and women of capacity, who are doing big things in all the secular work of the world. But in the church most of these same people are mere figureheads, except perhaps for their contributions of money, which is the smallest and cheapest thing any one can give. They have never been seriously challenged to put the same degree of intelligence and initiative into the work of the church as they put into their own business affairs."

"He delivered unto them his goods, . . . to every man according to his several ability." When an individual is converted to Christ he unites with a missionary body, a working organization. There is placed in his care some of the Master's goods, that is, he is enlisted in Christian service. Every one who labors for Christ, using His goods, is blessed beyond his own expectations. He achieves things for Christ he never dreamed of doing. He learns that he has doubled his talent power.

In God's service there is employ for every man, woman, and child. To any one who may feel left out He says, "Why stand ye idle?" His wages are right. From the largest church, with its hundreds, to the smallest, with its few members, God has "a place and a work for all." Each church and individual is to be a beacon light, guiding souls into the harbor.

Sometimes as I meet with small churches and companies they say: "We are so scattered and there are so few members we can't seem to do much." I can only reply: "Praise the Lord you are scattered. God wants it so, that His truth may quickly be spread everywhere." And I most often find these scattered ones the most busily engaged in Christian service.

The great army of youth in our churches are accomplishing wonders for their Leader. That which was said to young Timothy by Paul, "Be thou an example of the believers," may also be carried out by the youth of today. They do do things. And often they are not only an example to the older ones, but also put them to shame by their activity.

There is one verse I recall which gives us this last word in Christian service: "Whatsoever thy hand findeth to do, do it with thy might." Preaching, praying, giving Bible studies, medical ministry, putting out literature, making missionary visits—"do it with thy might."

W. A. BUTLER,

Sec. Home Miss. Dept. Atlantic Union.

How Sankey Improvised the Music of "The Ninety and Nine"

JRA D. SANKEY wrote many songs, and to those whose heartstrings he touched, his achievements have seemed more than human. With all humility Mr. Sankey ventured to hope that at least once he was gifted with power beyond his own, and that was when he improvised the music of "The Ninety and Nine." The incident is related as follows:

"On the train from Glasgow to Edinburgh he was given a newspaper clipping with the suggestion that it might be useful.

Glancing over the lines, he recognized the force of their thought and the beauty of the figurative illustration. But they did not, perhaps because of their rather unusual rhythm, at once suggest a tune. The meeting which he and Mr. Moody held that night at Edinburgh proved unresponsive. As it was drawing to a close, Mr. Moody asked him to try to do something to 'wake up the people.'

"Just before this, Mr. Sankey had taken from his pocket, with no conscious thought of using it then, the clipping given him on the train. He went to the organ, as he told the story long afterward, with a silent prayer for help. He set the clipping on the desk and struck into a prelude, with no definite idea how he was going to sing those lines. As he played he prayed, and as he prayed he sang. It seemed to him that with each line the notes were given him and rose to his lips.

"And so he sang the song through—through the declaration of loving self-sacrifice—through the cry of utter helplessness—through the mighty shout of victory and triumph with which it closes.

"And at the close, all the people were on their feet, and on hundreds of faces tears of sympathy and smiles of joy were mingled. And so was born the hymn of 'The Ninety and Nine,'—or rather of the 'Lost One,'—the hymn that has carried to myriads the conviction that no soul can be so far astray as to be beyond the divine care."

Helpful Thoughts on Missionary Organization

"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 Ministry of Healing," p. 148.

"Time is short, and our forces must be organized to do a larger work."—"Testimonies," Vol. IX, p. 27.

"Let there be in every church, well-organized companies of workers to labor in the vicinity of that church. . . . Let this work be entered into without delay, and the truth will be as leaven in the earth."—Mrs. E. G. White, in *Review and Herald*, Sept. 29, 1891.

"In every church there should be a corps of organized, well-disciplined workers; not merely one or two, but scores should be set to work."—Mrs. E. G. White, in *General Conference Bulletin*, 1893.

"Every addition to the church should be one more agency for the carrying out of the plan of redemption."—Vol. VII, p. 222.

"In God's work each one is assigned a post of duty. The union of all strengthens the work of each. As the faith and unity and love of the church grows stronger their circle of needs enlarges, and they are to reach to the farthest limit of its influence, constantly extending the triumphs of the cross."—Mrs. E. G. White, in *Southern Watchman*, 1903.

"God . . . desires His work to be carried forward with thoroughness and exactness, so that He may place upon it the seal of His approval."—"The Acts of the Apostles," p. 96.

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization."—"Testimonies," Vol. I, p. 649.

Four Steps in Church Missionary Organization

1. Formation of a missionary committee.
2. Division of territory.
3. Formation of district territory and missionary bands.
4. Selection of efficient leaders for, and the formation of, classes within the church as a whole, to consider the various lines of missionary work.

The Church Missionary Bands The Church Missionary Bands

(For Topical Study)

Bible Work
Christian Help Work
Medical Missionary Work
Literature Work
Home-Foreign Work
Missionary Correspondence

(For District Work)

These bands should represent all Topical Study Bands, and such other activities as local conditions demand.

The entire church membership should be classified into the various topical bands. The district band work is governed by the division of the territory which the church as a whole accepts as its field of missionary activity. In district band work the worker meets not only the conditions which he has studied in his topical band, but possibly conditions covered by all the topical studies; in this case he calls to his rescue members of other topical bands, irrespective of the district band to which he has been assigned to act as a specialist in his district territory, at the same time seeking to qualify himself for the special service required. In actual demonstration the district bands assimilate the topical bands, or in other words, annihilate topical band boundaries; as the whole church scatters into the field of operations, and the work done must correspond to the need existing in the district.

As an aid to establishing every church on this working basis, the leaflet entitled, "Organization of Churches for Home Missionary Work," has been prepared by the Home Missionary Department, and can be obtained through the tract society for a few cents.

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors."—*Testimonies*, Vol. IX, p. 116. To this end we wish you the greatest success and pledge you our hearty co-operation.

HOME MISSIONARY DEPARTMENT.

Confessions of a Failure—The Busy Man

IN 1 Kings 20:40 you will find the text, "As thy servant was busy here and there, he was gone." This is part of a parable that was spoken by a certain prophet to King Ahab. This prophet was seeking to rebuke the king for his leniency in dealing with Ben-hadad, whom he had overcome in battle. It is not our purpose, however, to discuss this parable in relation to its context. We are going to consider it altogether apart from its surroundings. We will rather study it as it is related to ourselves. Here, then, is the story of this man's failure from his own lips. "Thy servant went out into the midst of the battle; and, behold, a man turned aside and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone."

I imagine I meet this soldier immediately after he has been put in charge of his important captive. He walks with the purposeful stride of one who knows his task and who is setting seriously about it. He seems to appreciate the honor that has been conferred upon him. He seems also to have a sense of the serious responsibilities involved. And when he takes his position before the cell of his prisoner, he watches with all diligence.

But when I pass his way again next day I am greatly shocked. My soldier is no longer on guard. Another has taken his place. And when I look about for the important prisoner that has been captured at the price of blood and conflict, he is no longer to be seen. Upon inquiry I find that he has escaped. In his place, bowed down with shame and dressed in chains, is the man who yesterday was a guardsman.

I cannot pass him by without a question. "How did this come about?" I ask. "Were you surprised and overcome? Did your fellow soldiers allow a strong company to break through their lines and to overpower you and take your prisoner from you? Did a strong hand strike you down from behind in the dark? How is it that your prisoner has escaped?"

And the man, without being able to look me in the eye, answers, "No, he did not escape because I was surprised. He escaped because I was too busy to watch him." "Too busy," I answer in amazement, "too busy doing what? What task did you find more important than saving your country and saving your own home and saving your own honor?" "Oh, no task in particular," he answers. "I was just busy here and there." That is his confession. "As thy servant was busy here and there, he was gone."

And the man is sentenced to death. And we must admit that the sentence is just. Not that he has committed any aggressive crime. He has not cut anybody's throat. He has not stabbed anybody in the back. He has not stolen anything. He is not being punished for what he has done. He is being punished for what he has failed to do.

And that kind of sin, let me warn you, is just as dangerous and just as killing as positive and aggressive sin. How foolish are they who think they are pious simply because they do no wrong. How absurd it is to get it into your minds that a man is a Christian by virtue of what he does not do instead of by virtue of what he does. Now, I know that there are certain sins that are damaging and damning, but in order to be lost now and evermore it is not necessary to be guilty of any of them. All that is necessary is that you do what this man did, and that is, fail in your duty.

This is what our Lord taught us again and again. What was wrong with the fig tree that He cursed it? It was not loaded with poison. It simply had nothing but leaves. What charge is brought against Dives? Luke 16:19-31. No charge at all. We are simply made to see him neglect the man at his gate who needed his help. He does not drive the man away. He simply lets him alone. And over his neglected duty he stumbles out into a Christless eternity. What was wrong with the five foolish virgins? It was not that they had water in their lamps. It was simply the fact that they had no oil. What was the matter with those to whom the Judge said, "Depart from Me"? Only this, they had failed in their duty. The charge is, "Inasmuch as ye did it not."

So this man failed in his duty. That was what wrecked him. Why did he fail? First, he did not fail through ignorance. He did not fail because he did not know his duty. He understood perfectly what he was to do. He understood also the great importance of his doing it. He knew it was a life-and-death business with him. He failed miserably. He failed to his own ruin. But it was not because of his ignorance. And that is not the secret of your failure. We need to know more, all of us, but our greatest need in the moral realm is not for more knowledge. Our greatest need is the will to live up to what we already know. The reason you are selfish, the reason you are unclean, the reason you are godless, is not because you do not know better. You have known better through all these years. It is because you are unwilling to do better.

There is not a man here that does not know enough to do his duty. It may be that you do not know the exact niche that the Lord wants you to fill. It may be that you do not know the exact task to which He is calling you. But you do know this, you know that there is an absolute difference between right and wrong, and that you ought to be enlisted on the side of the right. You know that it is your part to help and not to hinder, to bless and not to curse, to lift up and not to drag down.

And while you may not know your particular task, yet it is your privilege to know even that. I am confident that God has a particular task for every single soul of us. And I am equally confident that He will let us know what that task is if we will only make it possible for Him to do so. He tells us how we may know. "In all thy ways acknowledge Him, and He shall direct thy paths."

There are many misfits in the world, and you know a misfit is the cheapest and most useless thing known. If you want a cheap suit of clothes, go to the misfit establishment. I remember when I was a young fellow just getting grown, I decided to quit wearing the crude hand-me-down suits such as I could purchase at the village store. I decided that I must have a genuine tailored suit. So with this idea in mind I wrote for the catalogue of Montgomery Ward Company. I might have used Sears, Roebuck & Co. catalogue, but I liked Montgomery Ward better. I found the suit I wanted, read his directions, took my own measure, and ordered the suit. In due time it came. And I pledge you my word that you might have tried that suit on every form of man and beast that the whole Roman Empire could furnish, and it would not have fit a single one of them. The legs of the pants would have made admirable wheat sacks, but as trousers they were a failure. To me the suit was worthless because it was a misfit.

And there are many men just as worthless today. But they need not have been so. If they did not know their task, they might have known it. They did not fail, as this man did not fail, through ignorance.

Second, this man did not fail for lack of ability. If he could have said that he was overpowered, if he could have told that superior numbers came upon him and took his prisoner

in spite of him, we could have pardoned him. Or if he could have shown us a scarred breast and a face that had been hacked by a sword, and said, "I won these wounds trying to keep my prisoner," we would have respected him. We would have sympathized with him. But he had no scars to show. He had made no fight at all. Therefore he could not say, "I failed, 'tis true, but I could not help it." Neither can you say that. No man here is failing for lack of ability.

Now, I do not mean by that that you can do anything that you want to do. When I was a boy, people used to come to our school and tell us such rubbish as that. But it is all false. Suppose I were to take a notion to be a great painter, not one after the fashion of the ordinary sixteen-year-old girl of today, but a painter like Turner. Why, I might work at it a thousand years and never accomplish anything.

Suppose some of you were to take a notion to be great singers. Is there any use for me to tell you that if you persist, you will be able to become a famous singer? Not a bit of it. You might succeed in ruining the reputation of your teacher. You might easily make those who hear you practise "want to gnaw a file and flee into the wilderness." But you would never learn to sing. There is no hope for some of us till we get to heaven.

No, we cannot do *anything* that we might want to do. But we can do something infinitely better. We can do *everything* that God wants us to do. I cannot do your task, and you cannot do mine. I am glad that that is true. I am glad that we all do not have the same aptitudes. I am glad that we all cannot do successfully the same things. I am glad that we do not all have the same tastes. But while that is so, every man has the ability, through grace, to perform the task to which he is called.

In the third place, this man did not fail because of idleness. He did not fail because he was lazy. Of course, idleness will wreck anybody. Laziness is a deadly sin unless it is overcome. I know something about it, because I have had to fight it all my life. But this man was not an idler. This man was a worker. He failed, but he did not fail because he refused to put his hand to any task or to bend his back under any load.

Why, then, did this man fail? Not from ignorance, not from inability, not from idleness. *He was busy.* That is his word about himself. And nobody denies it. "As thy servant was busy here and there, he was gone." What, I repeat, was the secret of his failure? Just this, that though he was busy, he was not busy at his own task. He was simply busy here and there. He was one of those unfortunate souls that have so many things to do, and so many engagements to keep, and so many meetings to attend, and so many burdens to carry, that they cannot do their own duty.

Do you know of anybody like that? "Did you keep your prisoner?" I ask. "No, I was too busy." "Busy in what? Do you know of anything more important than obeying the orders of your King? Do you know of anything more important than helping to save your nation? Do you know of anything of more importance than saving your own life, your own honor, your own soul?"

You can see his trouble. He allowed the secondary to so absorb him that he neglected the primary. Those things that he was working at here and there, those unnamed tasks that he was performing, there is no hint that they were vicious things. I am sure that they were altogether harmless. They may have been altogether good and useful. But the trouble with that good was that it robbed him of the privilege of doing the best. The trouble with the prodigal in the far country was not simply the fact that he was in a hogpen. He might have been in a palace and been quite as bad off. It was the fact that he was missing the privileges of being in his Father's house.

The sin that I fear most for many of you is not the sin of vicious wrong-doing. It is the sin of this man, the sin of choosing the second best. I read recently of an insane man who spent all his time in an endeavor to sew two pieces of cloth together. But the thread he used had no knot in the end of it. So nothing was ever accomplished. Now, there is no harm in such sewing. But the tragedy of it is that if we spend all our time doing such trivial things, we rob ourselves

of the privilege of doing something better. And that is just the trouble with much of our life today. Many of us are engaged in a great, stressful, straining life of trivialities. Some of these are not especially harmful. But the calamity of it all is that they so absorb us that we have no time left for the highest.

Down in Tennessee near where I used to live a house was burned one day. The mother was out at the well doing the week's washing. The flames were not discovered till they were well under way. Of course, when they were discovered the woman was seized with terror. She rushed into the house and brought out a feather bed and a few quilts. But in her madness she forgot her own baby, and the child was burned to death. Now, I submit to you that there was absolutely no harm in saving a feather bed. There was no harm in saving a few old quilts. The tragedy was that in the absorption of saving all these half-worthless things she lost the primary. In her interest in the good she became utterly blind to the best.

I wonder if that is not your folly. You are busy here and there. You go to work six days in the week. You are passionately in earnest about amusing yourself. You do a thousand and one decent and respectable things. But while you are busy here and there, the peace of God slips out of your life. While you are busy here and there, you neglect the Sabbath school and the church. While you are busy here and there, you lose your interest in the word of God and you forget "the secret stairway that leads into the Upper Room." "Busy here and there," you lose the sense of God out of your life. "Busy here and there," you allow the altar in your home to fall down. "Busy here and there," you allow your sons and daughters to stumble over that broken-down altar, into lives of Christless indifference.

Oh, men and women, there is but one remedy for us if we would avoid the rock upon which this condemned guardsman wrecked himself. We must put *first things first*. Let us listen once more to the voice of the sanest man that ever lived. This is His message: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." If you fail to do this, however noble may be the task at which you toil, life for you will end in tragedy. If you do this, however mean and obscure may be your task, life for you will end in eternal joy and victory.—*Adapted from "Sermons on Biblical Characters," by Dr. C. G. Chappell.*

Unity of Action Essential

UNITY of action is essential in the Lord's work. His followers are to be of one heart and one mind, speaking the same thing. But not all have the same talents or the same office. "There is a variety of gifts." Christ gives different men different abilities to be used in different lines of work. Some are specially fitted to carry on one line of work, while others are adapted for another line. Some will labor in one way and some in another. Some will preach the word; others will use their ability in writing and translating books. Still others will give themselves to the work of circulating the books containing the message of present truth.

It is by the Lord's appointment that men of varied minds are brought into the church, to be laborers together with Him. His servants have many different minds to meet, and different gifts are needed. The apostle John was different from the apostle Peter. Each had his own work. Each was to subdue his peculiarities, that he might be a help to the others.

Is Christ divided? No. Christ abiding in a soul will not quarrel with Christ in another soul. If we are at variance with those around us, we may know it is because self has not been crucified. He whom Christ makes free is free indeed. And we are not free unless we love one another as Christ has loved us. Our characters must be molded in harmony with Christ's character; our wills must be surrendered to His will. Then we shall sit together in heavenly places with Him. Then we shall work together, without a thought of collision.

Little differences, dwelt upon, lead to actions that destroy Christian fellowship. Let us not allow the enemy thus to gain the advantage over us. Let us keep drawing nearer to

God and to one another. Then we shall be as trees of righteousness, planted by the Lord, and watered with the river of life. And how fruitful we shall be! Did not Christ say, "Herein is My Father glorified, that ye bear much fruit?"

The prayer that Christ offered for His disciples just before His crucifixion reveals God's purpose concerning us. The heart of the Saviour is set upon His followers' fulfilling God's purpose, in all its height and depth. They are to be one in Him, even though they are scattered the world over. But God cannot make them one with Christ and with one another unless they are willing to give up their way for His way.

Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness. But in order to do this, we must place ourselves under Christ's command. The tender regard shown by the Saviour for His church calls upon us to keep our souls in His love. Each one has something to do. Let us strive earnestly and untiringly to fulfil God's purpose for us, "till we all come in the unity of the faith, and of the knowledge of the Son of God," unto perfect men and women, "unto the measure of the stature of the fulness of Christ."—*Mrs. E. G. White, in the Southern Watchman, March 26, 1903.*

Suggestions for Successful Prayer Meetings

UNDER reasonably favorable conditions the pastor who is willing to pay the price can have a well-attended, interesting, inspiring prayer meeting.

First of all it is a question of personal estimate. The service will assuredly deteriorate if the pastor esteems it of secondary importance. No elaboration of plans; no reiteration of pulpit emphasis; no appeals, threats, rebukes, or warnings will succeed in counteracting the blighting influence of his failure to realize its supreme importance as a factor in the religious life.

The pastor's efforts must have a psychological as well as a spiritual trend. He must not only look earnestly to God, but he must also look intelligently at man. Just as truly as the successful advertiser must make a study of the mind of man and its processes and ways of working, must the pastor who would be successful, in the highest sense of that word, do so. If he really desires to accomplish the greatest results in securing the salvation of human nature, he must know human nature and adapt his methods to its idiosyncrasies. Relying on the Spirit's guidance and power, the gaining of the desired result is largely a question of wise approach.

There are largely attended prayer meetings which prove a mighty force for good in congregational life. They are not the outcome of chance. Other things being equal, they may usually be traced to a happy blending of the spiritual and psychological elements. Put in the form of a syllogism, the philosophy of their experience would read something like this:

Men will follow the leadings of awakened interest.

The prayer meeting can be made to appeal to this interest.

When it does, they will attend it.

It is hardly necessary to say that the numerical and location limitations of a congregation will determine inevitably the limitations. A congregation of two hundred cannot expect to muster so large a prayer meeting as one of a thousand members might. A scattered rural congregation must adopt a prayer meeting standard differing from that of a compact town or city church. But when once a reasonable standard of attendance has been determined, the pastor who is able and willing to pay the price can make his prayer meeting approximate that standard.

In starting upon the revolutionizing of your prayer meeting, in order to bring a sufficient number of people most quickly into touch with your plans, it is sometimes well to secure a list of signers for a six weeks' or three months' trial attendance pledge. Without announcing your design, get them started, and then make the services so interesting to them, so helpful, so full of social, spiritual light and life, that they will con-

tinue after the pledge has expired. The plan has been tested with gratifying results.

Physical Conditions

Make the Room Attractive.—Men will always be found in times of persecution who are willing to be martyrs for Christ. But those same men will lose all interest in the prayer service held amid inexcusably shabby and repellent appointments. Money spent in making the prayer meeting room attractive is rigid economy, and will yield not only rich spiritual but solid financial returns.

Light Means Life.—A dingy room will prove fatal to the service. Well-distributed illumination is inspiration.

Compact Space.—Too much waste space, with its echoes and shadows, is a hindrance. If at all possible, have a room the dimensions of which conform to the requirements of a normal attendance.

Comfortable Seats.—One hundred inviting armchairs will tempt one hundred occupants, often fatigued by the day's work. Do not be afraid of putting the saints to sleep. People kept awake by discomfort make unresponsive auditors.

Thorough Ventilation.—Twenty people will devitalize the air of a prayer meeting room in five minutes. Unless you can arrange to renew it by draftless ventilation, it would be better to recall the appointment. Deoxygenated air destroys spirituality and makes people posts.

Temperature.—Keep it ordinarily between 65° and 70°. Neither perspiration nor chilliness promote inspiration. Provide fans in summer.—"*One Hundred Prayer Meeting Talks and Plans.*"

Reading Course Assignment for the Month of February

"The Ministry of Healing," pages 17-51

GLEANINGS FROM THE FIELD OF STUDY

THE lonely, the misunderstood, the unappreciated should revive courage in the thought that Jesus passed through the same experience. "None could appreciate the weight that rested upon Him. Through childhood, youth, and manhood He walked alone."

The Gift of heaven to mankind—the Saviour and Redeemer—involves "health, peace, and perfection of character." Am I entering into the fulness of Heaven's provision?

The burden of every mother's heart is understood by the Saviour. Let the mothers come to Him with their perplexities and find grace sufficient.

Christ Our Example in Service

Teaching: "The subject of Christ's teaching was the word of God."

Method: He met questions with the plain, "It is written;" "What saith the Scripture?" "How readest thou?"

Opportunity: At every opportunity when an interest was awakened either by friend or foe, He presented the word.

Access to the People: "He sought access to the people by the pathway of their most familiar associations."

Qualifications:

Simplicity and earnestness hallowed His every word.

Unwearying patience and sympathetic helpfulness ever manifest.

Social Kindness—through "sympathy and social kindness" He showed that He recognized the dignity of humanity, and men longed to become worthy of His confidence.

Policy: No question of policy influenced His movements; He made no difference between neighbors and strangers, friends and enemies. Established religion in which there is no caste; Jew and Gentile, free and bond, are ranked in a common brotherhood before God.

Questions to candidates for Christian Service.

Not to be asked:

Do they possess worldly wealth?

Do they possess learning?

Do they possess influence?

To be asked:

Do they walk in humility?

Can the divine words be transmitted?

Do they represent Christ?

Missionary Volunteer Department

Devotional Meetings for February 3

Topic: *The Sources of Happiness.*

Senior

1. Song Service (suggested from "Christ in Song," Nos. 288, 454, 300, 367, 313, 231, 226, 246, 215, 331),
2. Morning Watch Roll Call, or Review.
3. Several Sentence Prayers.
4. Scripture and Comment: John 4:9-14.
5. Talk or Reading: "Your Outlook on Life."
6. Recitation: "Just So" (or special music).
7. Talk: "The Expression of Happiness."
8. Responses.
9. Closing Song and Prayer.

Junior

1. Song Service.
2. Morning Watch Drill.
3. Special Music.
4. Scripture Reading: John 15:1-11.
5. Superintendent's Talk: "Joy Springs."
6. Recitation: "Just So."
7. Talk: "Sweet Inside."
8. Reading: "Sunny Jim."
9. Symposium: "Recipes for Happiness."
10. Close with Song and Prayer.

Senior Notes

Song Service.—This is here outlined, as usual, because it is desired that the members of the society learn how to sing and really enjoy singing the gospel songs. It is of no avail, however, merely to go through the motions of singing—the fluting of the place, the moving of the lips, and the saying of the words—unless the heart is in it, and there is vigor and understanding. When you sing—sing! Make a joyful noise unto the Lord. Do it as your part of the devotional service.

Morning Watch.—At this time, if you have not done it before, emphasize the Morning Watch plan. This is the second month of the year, and according to human nature, there will be some who will have grown a little lax in the keeping of the Morning Watch. Plan for a spirited review of the texts. If you are uncertain as to ready responses to a roll call, speak to a certain seven of your members, assigning them the texts of the week according to the calendar, and tell them to be ready, and then go through with the plan of calling for those who will repeat the verses. A lively interest, even if planned for ahead of time, will help to provoke others and will help those who have been asked.

Prayer.—As frequently mentioned, see to it that the prayers are short, yet to the point, and that in a given length of time—say, a month—all members of the society are given the opportunity of taking part.

Scripture and Comment.—The passage in John 4:9-14 can be related. It is the story of Jesus at the well talking to the woman of Samaria. She was looking for the source of happiness. She wanted to be happy. She had tried in a number of ways to be happy, but without finding happiness. She is typical of many men and women of today. This woman belonged to the Samaritan race, a people generally despised by the Jews; but race did not make any difference to Jesus, who knew that God loves all of every nation. He must have seen a discontented, unhappy look on the woman's face, and in order to help her He opened conversation with her. She was surprised, then interested, then haughty, then evasive, then repentant, and she went away rejoicing. What made her rejoice? What did Jesus say was the source of satisfaction? The woman had been seeking happiness in selfish pleasure. Where did Jesus say to look for happiness? Read verse 14 of the chapter. Ah, there we have it. Happiness, true joy, is not put on, but comes out, "springs up" from within. "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." Let your comment be along this line to open the subject.

Nos. 5 and 6.—These are provided for in the GAZETTE.

Talk: "The Expression of Happiness."—The material for this talk is not provided. Let this be "worked up" by your own members, following out the regular line of reasoning thus far developed. What kind of fruit do we bear? Is it satisfying to others? Would you like it to be? Christ within will cause all to bear fruit that will satisfy and bring happiness. He is the source of all happiness. Along this line let your talk develop, and below are given verses that may assist. Of course, you will make use of incidents. Remember that the true Christian should be the happiest of all. Some verses suggested are: Neh. 8:10; Ps. 37:4; 23:2; 32:11; 64:10; 92:4; 118:5; Hab. 3:18; Zech. 10:7; Luke 2:10; 11:23; Rom. 2:10; 5:11; 12:12; 2 Cor. 6:10; 7:4; Phil. 3:1; 4:4.

Responses.—If your program helps toward a better Christian living, it should not be difficult to encourage some response from your members as to how they can spread happiness and good cheer and benefits about them. This is the highest kind of missionary work. "A merry heart doeth good like a medicine." If it is desired, you can distribute slips containing the texts given in the preceding paragraph, and ask for responses from the reading or thought of each. This will give the timid ones a chance. Emphasize that true Christianity—true Missionary Volunteerism—will promote happiness, and win the world to that religion which gives cheer and encouragement and makes life worth living.

Closing.—Plan as carefully for the closing of the meeting as for the opening, so that the best impression shall be left; one that will be lasting. U. v. w.

Junior Notes

The world has gone pleasure mad. Every one is seeking a "good time." Boys and girls are full of all kinds of plans to get some new thrill. The purpose of this program is to teach that Jesus is the only source of never-failing happiness.

Morning Watch Drill.—The topic of the Morning Watch for the week is truly appropriate, the first part dealing with confession and the second with joy. A clear conscience with a knowledge that Jesus is near is the best foundation for a good time. Some such thought expressed by the leader would be in place. Follow the suggestions of the Senior notes in preparing for a snappy drill.

Scripture Reading.—This may be read responsively,—all joining in on the eleventh verse.

Superintendent's Talk: "Joy Springs."—The story is told of a poor farmer of western Pennsylvania who by hard work had managed to hoard a few dollars. He had heard a great deal of the wonderful oil fields "out West;" how a few had become rich overnight, and he felt sure that could he once get out there his fortune would be made. At last he decided to sell, even though he got very little for his place. He raked and scraped up every dollar and went to Texas. There he invested in land that was said to be "oil land." The story is short. The "oil land" proved a fake, and the one-time farmer found himself penniless.

Meanwhile, the man to whom he had sold his farm noticed a peculiarity: the cattle all refused to drink from a pond in a certain meadow. Examining the water closely, he found that it was covered with a transparent film. He made up his mind to find the reason for this. Before long a trial well was sunk, and one of the richest oil gushes ever known came in. The man who went west in a vain attempt to find oil, had left a rich oil well in his own meadow. There are a great many people who are just as foolish as this farmer. They are seeking at "movies" and dances, etc., for happiness, while really it is right at the door of their hearts. Describe the picture so familiar to all, that of Jesus knocking at the door. Study 1 John 1:1-3. Then emphasize verse 4, showing that fellowship with Jesus is fullness of joy. Make the lesson practical and simple. Show how trusting in the Lord does away with bad temper, impatience, and fretfulness—giants which destroy the happiness of any day.

If we have a song inside, we are not only happy, but it cannot help being heard by others. When others are happy, sisters, brothers, all the world becomes a sunshiny place for us. Happiness is contagious. It is also a boomerang. Other suggestions for this talk may be found in the article furnished for No. 3 of the Senior program.

Talk: "Sweet Inside."—Pass the following paragraph out to a Junior to use as the basis of a talk on happiness. Suggest that the talk also contain some idea as to how we may be sweet all the way through. Encourage thoughtful effort on the part of the Junior.

"A mother had scorching the meringue on her lemon pies. Her seven-year-old son, noticing her perplexity, said, 'I am sure it will taste better than it looks.' To console her, he added, 'I am sure it will taste better than any pie Mrs. — could make. Hers looked nice, but was awful sour inside; and, mamma, it's just that way with some people,—they look nice on the outside because they dress nicely, but on the inside they are just naughty and bad; while others that don't look nice on the outside are just sweet and kind to everybody.'"

Reading: "Sunny Jim."—"In the supreme moments Jesus stands by His own. Frank Force was a little machinist at the Lukens steel works. On account of his light heart, good nature, and bright smile, and the suggestion of his name, the fellows called him 'Sunny Jim.' Mr. Huston, the president of the works, selected him to drive his Peerless car. One day in the garage in Philadelphia the elevator rope broke and dropped the car, with Frank in it, from the sixth story. It killed and injured some other men and broke Frank's back. To the surprise of all the doctors at the hospital, he did not die. As he lay for weary weeks upon a water-bed in the hospital, his wonderful sweetness and cheerfulness amazed and mystified both doctors and nurses. They couldn't understand it. One day as I prayed with him there, he said, 'Mr. Ridgway, you think you know Jesus—but you don't. You haven't the faintest conception of Him. You have to get in such a place as I

am to know the sweetness and the joy of having Him with you."

Symposium: "Recipes for Happiness."—In the Senior notes, under the suggestions for the talk on "The Expression of Happiness," is a list of references. Put the best of these on slips of paper and pass one to each of your members. As the reference is called the verse is read and a comment made. Ask each one to tell what is given as the recipe for joy in that verse. For instance, in Nehemiah 8: 10 instruction to give to the poor is linked up with having the joy of the Lord. Psalms 23: 2 links up God's guidance with happiness, etc. H. H.

Just So

WHEN everything goes crooked
And seems inclined to rile,
Don't kick, nor fuss, nor fidget,
Just — you — smile!

It's hard to learn the lesson,
But learn it if you'd win;
When people tease and pester,
Just — you — grin!

When some one tries to "do" you
By taking more than half,
Be patient, firm, and pleasant;
Just — you — laugh!

But if you find you're stuffy
(Sometimes, of course, you will),
And cannot smile nor grin nor laugh,
Just — keep — still!

— *Woman's Home Companion.*

Your Outlook on Life

ONE of the divinest secrets of a happy life is the art of extracting comfort and sweetness from every circumstance. Some one has said that the habit of looking on the bright side is worth a thousand pounds a year. It is a wand whose power exceeds that of any fabled conjurer's to change all things into blessings. Those who take cheerful views, find happiness everywhere, and yet how rare is the habit! The multitude prefer to walk on the shady side of the ways of life. One writes of the "luxury of woe," and there would seem to be a meaning in the phrase, paradoxical as it appears. There are those who take to gloom as a bat to darkness or as a vulture to carrion. They would rather nurse a misery than cherish a joy. They always find the dark side of everything, if there is a dark side to be found. They appear to be conscientious grumblers, as if it were their duty to extract some essence of misery from every circumstance. The weather is either too cold or too hot, too wet or too dry. They never find anything to their taste. Nothing escapes their criticism. They find fault with the food on the table, with the bed in which they lie, with the railroad train or steamboat on which they travel, with the government and its officials, with merchant and workman — in a word, with the world at large and in detail. They are chronic grumblers. Instead of being content in the state in which they are, they have learned to be discontented, no matter how happy their lot. If they had been placed in Eden, they would have discovered something with which to find fault. Their wretched habit empties life of possible joy for them and turns every cup to gall.

On the other hand, there are rare spirits who always take cheerful views of life. They look at the bright side. They find some joy and beauty everywhere. If the sky is covered with clouds, they will point out to you the splendor of some great cloud-bank piled up like mountains of glory. When the storm rages, instead of fears and complaints, they find an exquisite pleasure in contemplating its grandeur and majesty. In the most faulty picture they see some bit of beauty which charms them. In the most disagreeable person they discover some kindly trait or some bud of promise. In the most disheartening circumstances they find something for which to be thankful, some gleam of cheer breaking in through the thick gloom.

When a ray of sunlight streamed through a crack in the shutter and made a bright patch on the floor in the darkened room, the little dog rose from his dark corner and went and lay down in the one sunny spot, and these people live in the

same philosophical way. If there be one beam of cheer or hope anywhere in their lot, they will find it. They have a genius for happiness. They always make the best out of circumstances. They are happy as travelers. They are contented as boarders. Their good nature never fails. They take a cheerful view of every perplexity. Even in sorrow their faces are illumined, and songs come from the chambers where they weep. Such persons have a wondrous ministry in this world. They are like apple trees when covered with blossoms, pouring sweetness all about them.

It may be worth while to linger a little on the philosophy of living which produces such results. Some people are born with sunny dispositions, with large hopefulness and joyfulness, and with eyes for the bright side of life. Others are naturally disposed to gloom. Physical causes have, no doubt, much to do with the discontent of many lives. Dyspepsia or a disordered liver is responsible for much bad temper, low spirits, and melancholy; and yet, while there is this predisposition in temperament on the one hand toward hopefulness, and on the other toward depression and gloom, it is still largely a matter of culture and habit, for which we are individually responsible. Young persons certainly can train themselves to take cheerful views of life and to extract enjoyment from any circumstances.

This is clearly a most important part of Christian culture. Joyfulness is everywhere commended as a Christian duty. Discontent is a most detestable fault. Morbidity is a sin. Fretfulness grieves God. It tells of unbelief. It destroys the soul's peace. It disfigures the beauty of Christian character. It not only makes us soured and unhappy in our own hearts, but its influence on others is bad. We have no right to project the gloom of our discontent over any other life. Our ministry is to be ever toward joy. There is nothing so depressing in its effect upon others as morbidity. Hence, for the sake of those among whom we live and upon whose lives we are forever unconsciously either casting shadows or pouring sunshine, we should seek to learn this Christian art of contentment. . . .

If there are inevitable ills or burdens which we cannot by any energy of our own remove or lighten, they must be submitted to without murmuring. We have a saying that, "What cannot be cured must be endured." But the very phrasing tells of an unyielding heart. There is submission to the inevitable, but no reconciliation. True contentment does not chafe under disappointments and losses, but accepts them, becomes reconciled to them, and at once looks about to find something good in them. This is the secret of happy living. And when we come to think of it, how senseless it is to struggle against the inevitable! Discontent helps nothing. It never removes a hardship or makes a burden any lighter or brings back a vanished pleasure. One never feels better for complaining. It only makes him wretched. One bird, in a cage struggles against its fate; flies against the wire walls, and beats upon them in efforts to be free, till its breast and wings are all bruised and bleeding. Another bird shut in accepts the restraint, perches itself upon its bar, and sings. Surely the canary is wiser than the starling. . . .

We need to learn ever to make the best of things. There will always be cloudy days. No one can live without meeting discomforts, disappointments, and hardships. No wisdom, no industry, of ours can eliminate from our experience all that is disagreeable or painful. But shall we allow the one discordant note in the grand symphony to mar for us all the noble music? Shall we permit the one discomfort in our home to cast a cloud over all its pleasures and embitter all its joys? Shall we not seek for the bright side? There is really sunshine enough in the darkest day to make any ordinary mortal happy if he has eyes to see it. It is marvelous what a trifling thing will give joy to a truly grateful heart. Mungo Park found in the bleak desert the greatest delight in a single tuft of moss growing in the sand. It saved him from despair and from death and filled his soul with joy and hope. There is no lot in life so dreary that it has not at least its one little patch of beauty or its one wee flower looking up out of the dreariness, like a smile of God.

Even if the natural eye can see no brightness in the cloud, the faith of the Christian knows that there is good in every-

thing for the child of God. There are reasons, no doubt, why no perfect happiness can be found in this world. If there were no thorns in our pillow here, should we care to pillow our heads on the bosom of Divine Love? Our Father makes the nest rough to drive us to seek the warmer, softer nest prepared for us in His own love.

To each one who is truly in Christ and who really loves God, there is a promise of good out of all things. There is a wondrous alchemy in the divine providence, that out of the commingling of life's strange elements, always produces blessing. Thus faith's vision sees good in all things, however dark they may appear, and ill in nothing. We need but living faith in God to enable us to take a cheerful view of any experience.

There is another purely Christian element in the culture of contentment which must not be overlooked. The more the heart becomes engaged with God and its affections enchaind about Him, the less is it disturbed by the little roughnesses and hardships of earth. Things that fret childhood have no power to break the peace of manhood. As we grow into higher spiritual manhood and become more and more filled with Christ, we shall rise above the power of earth's discontents. We shall be happy even amid trials and losses, amid discomforts and disappointments, because our life is hid with Christ in God, and we have meat to eat of which the world knows not.

Thus we may train ourselves away from all gloomy and despondent habits and experiences toward cheerfulness and hope. The lesson, well learned, will repay the sorest discipline. It will bring some new pleasure into every moment. It will paint beauty for us on the dreariest desert. It will plant flowers for us along every steep and rugged road. It will bring music for us out of every sighing wind and wailing storm. It will fill the darkest night with starbeams. It will make us sunny-hearted Christians, pleasing God and blessing the world.—J. E. Miller, in "Week-Day Religion."

Devotional Meetings for February 10

Senior

Topic: Rise and Progress of this Denomination.

1. Song Service (use old advent songs and hymns).
2. Repeating of Missionary Volunteer aim and motto.
3. Prayer.
4. Special Music or Recitation.
5. Talk: "Go Tell It to the World."
6. Talk: "The Movement in Other Lands."
7. Talk: "The Great Disappointment."
8. Announcements, Questions.
9. Closing Exercises.

Junior

Topic: Pioneer Stories.

1. Opening Song: No. 877, "Christ in Song."
2. Repeat the Junior Pledge.
3. Prayer.
4. Talk: "Finding the Light."
5. Reading: "Go Tell It."
6. Talk: "Other Pioneers."
7. Map Talk.
8. Talk: "Joseph Wolff."
9. Talk: "Children of Sweden."
10. Questions.
11. Closing Exercises.

Senior Notes

Source Material.—The material for this program is to be taken from the new book on denominational history, "Stories of the Advent Movement for Young People," which should be in the hands of your tract society for you to obtain. This will serve as a useful text, interesting and helpful in the series of studies on the rise and progress of this movement. Do not fail to have a copy for your society library, and also one for yourself. It is also the basis of the Standard of Attainment work in denominational history. It has been compiled by the Missionary Volunteer Department of the General Conference, Mrs. M. E. Andross giving the matter her close attention in correlating facts and material. Besides this book you should, for this program, have access to "The Great Second Advent Movement," by J. N. Loughborough, and "Pioneer Stories of the Second Advent Message," by A. W. Spalding. The latter was a Reading Course book last year. If you have all three of these, you have the material for some wonderfully interesting studies and programs.

Song Service.—From "Hymns and Tunes" choose some of the older songs that were so welcome in the earlier days. From "Christ in Song," these are suggested: 877, 937, 939, 929, 927, 921, 909, 904, and others that treat of the coming of Christ.

No. 5.—The material for this talk is found in chapters one and two of "Stories of the Advent Movement." The chapters are entitled, "The First Pioneer in the Advent Movement" and "The Advent Movement in America." If you do not get your copy in time for this meeting, you may obtain material in either of the other two books that touch on the lives of William Miller and Joshua V. Himes. On pages 118-125 of "The Great Second Advent Movement" will be found material for this talk. Chapter 5, page 51, of "Pioneer Stories," will give you material also. From this you should have a live, interesting, and spirited talk that is a sketch of the work of these wonderful men of God.

No. 6.—Material for this is given in its best form in the third chapter of "Stories of the Advent Movement." Its title is, "The Advent Movement in Other Lands." Chapters 7 and 8 of "The Great Second Advent Movement" (pp. 126-147) and chapters 14, 15, and 16 (pp. 157-200) in "Pioneer Stories," will help much.

No. 7.—This is given in full in chapter 4 in "Stories of the Advent Movement." You will also find much that is helpful in chapters 9 and 11 in "The Great Second Advent Movement," and in chapter 18 of "Pioneer Stories."

No. 8.—This is your opportunity to call attention to the fact that this program is the first of a series on this absorbing story of the beginnings of this great movement. It is the time to stimulate your Standard of Attainment work along this same subject of denominational history. It was to help in this that the General Department asked Mrs. Andross to compile and write this new and absorbingly interesting book which you will, of course, get. The questions that are given may be brought in here by way of review, and to stimulate interest, and to help to find out just how much all know about the matter covered. Try it this way: Ask the question, and require all knowing the answer to stand. Give them thirty seconds or one minute to think, and at the expiration of that time call upon one of those standing to give the answer. Then proceed to the others in the same way. Make the exercise lively and interesting.

Remember.—Don't fail to see that before another month passes by, your society has copies of all three of these books, and especially of the new book. Put in your order immediately. Take up a collection for the purpose, if necessary.

U. V. W.

Junior Notes

This program is the beginning of a series which we hope will inform our young people as to the beginning of this message. So many learn why we are Adventists in their Bible classes at school, and yet never connect this great movement with those same doctrines. These programs will be based upon the Junior book, "Pioneer Stories," by A. W. Spalding, and on the Junior Standard of Attainment Manual (price, 6 cents).

The opening song, No. 877, is one which was sung by those expecting the Master in 1844. Read its history on page 93 of "Pioneer Stories." If "Hymns and Tunes" is available, sing the song about which the story is told on page 105. Also find the one referred to on page 88 of "Pioneer Stories." Try during these programs to familiarize the boys and girls with those songs of experience which should be regarded as our precious heritage.

Talk: "Finding the Light."—The Junior preparing this should read carefully pages 64-70 of "Pioneer Stories." Put on the board the diagram found on page 11 of the Junior Manual, and then in his own words he should tell how William Miller came to the conclusion that the world would end in 1844.

Page 12 of the Manual gives some of the signs which our pioneer fathers recognized. These might form the basis of another short talk.

Reading: "Go Tell It."—Have some one who reads well read the chapter in which William Miller makes his decision to tell what he has learned (pp. 70-80). The superintendent may shorten this by having some of the paragraphs omitted.

In the next program, February 17, the time is given to the study of the lives of George Washington and Abraham Lincoln, with the suggestion that if time permits, a study of the life of William Miller be a feature. If this is not made a part of that program, a short sketch should be given here. The superintendent should tell the story, touching only the big features, and adding a few details which will help the boys and girls to know the kindly man as he was. Speak of his popularity with the young people, and show how God chose this light-hearted but honest man for a great work.

Talk: "Other Pioneers."—Make a list of those who helped "Father Miller" spread the gospel. Just a word or two as to something each did or where he preached would be in place. (See page 85 of "Pioneer Stories.")

Map Talk.—This should not take more than two minutes. Point to the section of country where the message was first

given, and then tell how it spread south and west. (See "Pioneer Stories," pp. 89-96.)

Talk: "Joseph Wolff."—The complete story takes many pages of "Pioneer Stories." If the superintendent sees fit, this may be a continued story, the complete reading of which will take several short reading periods. Teachers often read five minutes each noon or an hour Friday afternoon. If this is not possible, however, the story of Joseph Wolff should be carefully read by one of your most capable Juniors. Suggest the taking of notes, and then the telling of the story from notes. It is a thrilling story, and be sure to make it such. ("Pioneer Stories," pp. 123-156.) Use a map as you tell of how he spread the message throughout the then known world.

Talk: "Children of Sweden."—Tell of Ole Boquist and Eric Walbom. (See "Pioneer Stories," pp. 174-183.)

Questions.—This should be a drill on the information studied during the program. The superintendent should conduct it, using as a basis the questions on page 16 of the Junior Manual.

Questions

1. What man had ringing in his ears for weeks and months the message, "Go tell it to the world"?
2. What education did William Miller obtain?
3. What method did he use to guide him in his Bible study, and what was rule 14?
4. Give the names of three ministers who espoused the same cause as that of William Miller.
5. Who was Joshua V. Himes, and of what church was he pastor?
6. What protection was accorded to James White when he was preaching? Tell the story.
7. What was the name of the paper published in New York City daily for four weeks? Who was the one who published it?
8. Give the date of the first general meeting held in Boston.
9. Name as many European countries as possible where the advent message was preached.
10. What caused the "great disappointment"?
11. Why did God permit His people to be thus disappointed?

H. H.

Devotional Meetings for February 17

Topic: *Great Men and Women Who Inspire Us.*

Senior

1. Song Service.
2. Short Prayers.
3. Announcements.
4. Leader's Outline of Subject.
5. Talks: "Great Men and Women Who Inspire Us:"
 - a. Washington.
 - b. Lincoln.
 - c. John Fletcher.
 - d. Ann Hasseltine Judson.
 - e. Robert Moffat.
 - f. Denominational pioneers.
6. Prayer.
7. Special Music, or Recitation, "Failure Lies in Giving Up."
8. Closing Song.
9. Repeating of "Mizpah."

Junior

1. Song Service.
2. Several Sentence Prayers.
3. Leader's Talk: "Our Program."
4. Recitation: "To the Memory of Lincoln."
5. Talk or Reading: Stories of Lincoln.
6. Special Music.
7. Recitation.
8. Reading: "The Thoughtfulness of Washington."
9. Closing Song.
10. Repeat "Mizpah."

Senior Notes

This topic coming just as it does about the time of the celebration of the anniversaries of the two great national American heroes, George Washington and Abraham Lincoln, will give the opportunity, if desired, of calling attention to that in their lives which is worthy of emulation and example. Regardless of whether you recognize these characters or not, it will still be a profitable topic, for there is hardly any subject that is quite as inspiring to young people as the stories of how men and women have met failure, but finally achieved success. The reaction is natural: "They have succeeded, why can't I?"

Opening Exercises.—Vary the opening exercises from time to time. Do not always have the song or the prayer come at just the same place on the program. Plan as definitely for change and variety here as elsewhere. It is pleasing to the Lord to have us give special attention to the prayer part of our service. Call for several short prayers. Ask your members to kneel if possible; but if not possible for lack of room, have all remain standing with bowed heads. The Bible approves of both. Do not always ask the same ones to pray, for remember that the meetings of the society are for training.

Announcements.—If you have special announcements, it is better to bring them in at the first part rather than at the close.

Leader's Talk.—The leader, or some one chosen, should briefly and interestingly outline the topic. He should not attempt to do this without knowing thoroughly what the various speakers have in hand. His outline should not take more than three or four minutes. He may well mention what it means to have a guiding star in the way of a thorough knowledge of the life and work of some man or woman who has, under God, accomplished something of worth in the world. The Christian religion itself is an example of what the inspiration of a man's life will do in the world. It has been said that the life of Napoleon has done more harm through the emulation of his character than was done during his life. It is certain that noted bandits and criminals have inspired among men and women feelings and purposes that have brought about ruin and degradation. But as certain as it is that the choosing of a faulty model will bring about disaster to character, it is equally true that the choice of a noble character will inspire to great accomplishments. Thus it is that the reading of biographies of great men and women may mean much to the success of young people. Let your outline introduce the topic, then name the speakers and the specific subject of their talks.

The Talks: "Great Men and Women Who Inspire Us."—Only one of the number named in the program is given in full, that of "John Fletcher." The others are put down as suggestive. All talks should be short. And the more you have, the shorter should they be. Do not go into great detail as to phases of their lives that are nonessential to the purpose of the meeting. Stick to the principles and facts of their lives "that inspire." Eliminate details of early life, education, and such like things, bringing them in only if they had something definite and outstanding to do with their success. There are many, many other characters that may occur to you. The ones given are such as will be easy of access at public and home libraries, and will not be difficult to work up for either readings or talks.

Denominational Pioneers.—We sometimes lose sight of the fact that within our own denomination we have developed some wonderfully sterling characters—men and women who have endured and persevered against almost every known obstacle in their work of carrying forward this gospel message. There are, of course, Mrs. E. G. White, Elder James White, and Joseph Bates. Mrs. D. A. Fitch, in a letter, tells of others: "We have the interesting history of how E. W. Farnsworth valiantly faced an empty pocketbook, but paid his way through school simply by muscular exertion. Richard Conradi, a veritable youthful tramp, digging stumps for a living while he studied the Bible, and then attending college and subsisting on apples and broken crackers from the 'Battle Creek bakery. The account of Dr. Truman as, with his mother, the struggle went on so that he might obtain his education, is really pathetic as I heard him tell it. Then there is the beautiful story of Uriah and Annie Smith, as given in 'The Great Second Advent Movement,' which would inspire those who have already attained an excellent prestige with a willingness to sacrifice for Jesus. The story of the beginnings of the Harvest Ingathering work by Jasper Wayne might come in for a share by which to incite to higher developments." Use as much of this kind of "inspiration" in your meeting as possible.

Prayer.—Your program should be so handled that prayer at this place would be right and proper, asking for strength and courage to emulate the lives of the great men and women studied.

Closing Exercises.—Plan on a recitation or special music somewhere during the program, if possible. Close with song and the repeating of some helpful text of Scripture.

U. V. W.

Junior Notes

This program is designed to give an opportunity to those who wish to celebrate the birthdays of the two outstanding figures of American history, to do so. There is much in the lives of Washington and Lincoln which is an inspiration to all those who study them. On the other hand, in sections of the country where they are not of national importance, it would be far better to devote this time to biographical sketches of those admired and loved by all nations. See the Senior program for suggestions and material for such a program. For help in preparing sketches from the lives of our pioneers see "Pioneer Stories," pages 51-82, 114-122, 123-156, etc. "Fifty Missionary Heroes," one of the Reading Course books in the Junior Reading Course No. 10, also contains enough material for an excellent program. If the lives of Washington and Lincoln receive prominence, decorate the room accordingly. Flags, and a picture of either one, will make it seem more as if we were honoring these great men of the nation.

The February number of *Home and School* is to contain a story of Washington and also of Lincoln, besides several recitations. These are to be used as the basis of the Nos. 5 and 7. One of the poems there given may be substituted for No. 4 of the program, should the superintendent consider this too old for the Juniors. The story of Washington given in that

magazine may well be an additional feature for the program, if time permits.

Leader's Talk.—The purpose of this talk is to set forth our reasons for studying the lives of great men. Tell what effect such study has upon us, and if possible give examples from your own experience. Some one has said that the greatest achievement of great men is to be an inspiration to young people. There are a great many instances in history where men have done noble deeds because those whom they admired were noble. Lincoln was inspired by Washington's life. Paul achieved what he did because of Jesus. Surely there is much that can be said about our need of living with great people.

The superintendent and program committee should feel free to use whatever material seems of greatest interest to their own society.

H. H.

Failure Lies in Giving Up

'TWIXT failure and success, the point's so fine,
Men sometimes know not when they touch the line.
And oh! how true, when shades of doubt dismay,
'Tis often darkest just before the day.

A little more persistence, courage, vim!
Success will dawn o'er fortune's golden rim;
Then take this honey for the bitterest cup—
There is no failure save in giving up;

No real fall as long as one still tries,
For seeming setbacks make the strong man wise.
There's no defeat, in truth, save from within:
Unless you're beaten there, you're bound to win!

—Henry Austin.

John Fletcher

IN my morning news I read a lengthy sketch relative to Kemal Pasha, the force behind the late Turkish push against the Greeks in Anatolia. The caption of the article contained the leader: "A student of Napoleon." The article went on to point out that Bonaparte was the polestar of the new Turkish hero.

Now almost every boy and girl has a polestar, an upstanding life that makes us set our jaws in determination and throw out our chests, and fixes in our souls a Gibraltar resolution to make our lives really worth while. It is a good thing. Some of our polestars are still living; some, being dead, yet speak.

I want to discover a new star to you. No! not new, for it has been shining all the years, and the darker the years the brighter the shining. I say new, because it just came very recently into my horizon.

This new star is a bright one; but whatever is said about its wonderful illumination, let no one think it eclipses in my life, nor permit it to outshine in his own life, Jesus the Christ, the Bright and Morning Star. He is the first and the last, and has such beaming rays of inspiration He has been more properly termed, "The Sun of Righteousness."

But this new guide star: It is John Fletcher, a life of inspiration toward redoubled effort for unsullied godlikeness.

One hundred ninety-three years this star has been shining. But recently it came within my vision and helped to drive the gathering darkness out of my soul. In 1729 John Fletcher was born in Switzerland, not far from Geneva, and like the Alps, has stood out as a monument of strength to the succeeding generations.

Isaac Taylor, a contemporary preacher, witnesses: "Fletcher was a saint, as unearthly a being as could tread the earth at all." Dr. Dixon echoes the same sentiment: "I believe Fletcher to be the most holy man who has been upon the earth since the apostolic age."

From his earliest youth he felt a call to preach. One time when he was but seven years old he disobeyed, and his nurse said to him, "You are a naughty boy. Do you know that the devil is to take away all naughty children?" This struck home to his little heart. He then began a season of prayer for forgiveness. He himself testified, "I think it was when I was seven years old that I first began to feel the love of God shed abroad in my heart, and that I resolved to give myself up to Him."

Tutored by Calvinists, who ardently believed in predestination, that souls were born to be saved or lost, he soon became

disgusted with such doctrines, and gave up his idea of becoming a preacher, and yielded to some friends who influenced him to go into the army. It seems the Lord had greater plans for him. He joined the army, became a captain, and was slated to fight for Portugal against Brazil. Just before his ship sailed, a serving maid let a teakettle fall on his leg and scalded him so badly he could not go. His uncle later procured for him a colonel's commission in the Dutch army, but his uncle died, peace was soon declared, and the Lord again defeated his purpose.

When twenty-three years of age Fletcher went to England, where he became a tutor. Here, as a result of a vivid dream of the final judgment, he was soundly converted. Hearing of the Methodists, who were sneeringly described to him as a people who did "nothing but pray," he resolved to find them.

His experience after finding them he described in his diary. Jan. 12, 1755, he wrote: "All my righteousness is as filthy rags. I am a very devil—though of an inferior sort, and if I am not renewed before I go hence, hell will be my portion." January 21 he said: "I began to write a confession of my sins, misery, and helplessness, together with a resolution to seek Christ even unto death, but my business calling me away I had no heart to go on with it." January 23 he wrote: "Having continued my supplication till near one in the morning, I then opened my Bible and fell on these words, 'Cast thy burden upon the Lord, and He shall sustain thee.' Filled with joy, I again fell on my knees to beg of God that I might always cast my burden upon Him. I took my Bible again and fell on these words, 'I will be with thee;' 'fear not, neither be dismayed.' My hope was now greatly increased, and I thought I saw myself conqueror over sin, hell, and all manner of affliction."

He began to preach, and with such power that he was soon made vicar of the Anglican church at Madeley. Enormous crowds flocked to hear him. Everywhere he was regarded as almost superhuman. Persons of his audience cried out, "What shall we do to be saved?" One bears witness of him, "He was received as an angel of God. It is impossible for me to describe the veneration in which all held him."

He died in 1785, but the inspiration of his life will never die.

It must not be supposed that such a life was lived unbuffeted by the powers of Satan. He told John Wesley that Satan had sorely tempted him many times to put an end to his life. He was known to pray whole nights, prone on the floor, for victory over his temper. Yet he was famous for his gentleness. Wesley says of him: "For twenty years and upwards before his death, no one ever saw him out of temper, or heard him utter a rash expression, on any provocation whatever."

Men live such lives as a result of wrestling Jacob-like with God. They pay the price. Fletcher was a great student of the Bible, and a firm believer in the premillennial coming of Christ. He was very abstemious in eating and was a strict vegetarian.

Such a life may be mine if I am willing to be submerged in Christ. God help me.

ORVA LEE ICE.

To the Memory of Abraham Lincoln

Oh, slow to smite and swift to spare,
Gentle and merciful and just!
Who, in the fear of God, didst bear
The sword of power—a nation's trust.

In sorrow by the bier we stand,
Amid the awe that hushes all,
And speak the anguish of a land
That shook with horror at thy fall.

Thy task is done—the bond are free;
We hear thee to an honored grave,
Whose noblest monument shall be
The broken fetters of the slave.

Pure was thy life; its bloody close
Hath placed thee with the sons of light,
Among the noble host of those
Who perished in the cause of right.

—William Cullen Bryant.

The Thoughtfulness of Washington

THE troops were poorly paid or equipped; often there were disputes among the officers, and Congress did not know the army's needs; but the general always kept the confidence of his men until victory was assured. How careful he was for the comfort of the lowliest among them may be gathered from the following story: Washington had been talking on an important matter in another officer's camp, and had not noticed that it was growing late. He agreed to spend the night where he was if there were enough blankets and straw. "Oh, yes," said Primus, the negro servant, "plenty of both." Two beds were made up, and the two officers were soon asleep. In the middle of the night Washington awoke and saw the Negro sitting up. "Primus," said he, "what do you mean by giving up your blankets and straw to me, that I may sleep comfortably while you are obliged to sit through the night?" "Don't trouble yourself about me, General, but go to sleep again. No matter about me." "But it is matter," said Washington. "The blanket is wide enough for two. Come and lie down with me." And, though he did not want to do it, the Negro laid himself down by Washington on the same straw and under the same blanket, and the two slept till morning.—J. Walker McSpadden, in "The Book of Holidays."

Devotional Meetings for February 24

Topic: *A Living Gospel in Asia.*

Senior

1. Song Service (missionary songs and hymns).
2. Prayer.
3. Special Music.
4. Talk or Reading: "A Reaction in China."
5. Map Study.
6. Short Talks and News Notes.
7. Responses.
8. Special Prayer for Our Missionaries in the Far East.
9. Collection.
10. Closing Song and Prayer.

Junior

1. Song Service.
2. Prayer.
3. Special Music.
4. Talk: "Another Land of Our Endeavor."
5. Symposium: "Some Korean Customs."
6. Talk: "Pioneer Missionary of China."
7. Reading: "The Influence of Mary Morrill."
8. Reading: "Little A-doo."
9. Report on our financial goal.
10. Close with Prayer and Song.

Senior Notes

Advertise.—After you have prepared well, advertise well. This may be done by word of mouth, by posters, letters, circulars. Why not ask some of your artistically inclined members to draw an outline of a Chinese (as proverbially understood) and cut it out, lettering across the figure the date and time of the meeting. Or, draw an outline map of China, with the Bible in the center shedding light all about. There are a number of ways. Perhaps you need an advertising committee to do some of these things. Your missionary programs should be the most interesting and best attended of all.

Source Material.—Much of the material that is included here is taken from the *Asiatic Division Outlook*, published at Shanghai. It is our weekly church paper for that section of the world field. If you wish to be assured of news and material fresh and constant, have your society (or some one) subscribe. The cost is but seventy-five cents (send money order only), and the address is "The Asiatic Division Outlook, U. S. Postal Agency, Box 523, Shanghai, China." For other source material consult regularly the *Review and Herald*, the *Christian Herald*, *World Today*, *Literary Digest*, and others of that sort. Have a clipping file pertaining to items of news and interests in the Far East. You will then have much matter for your programs. But it is strongly urged that you subscribe to our own church paper published there in China.

The Program.—In No. 4 the matter is given in part, and indicates that even to the heathen there is a very clear difference between various so-called teachings of Christianity. The rest of the material, except for some matter for the short talks, is not given, as there is not room enough in the GAZETTE. It is presumed that your committee has been busy providing matter.

Responses.—If these are planned for, have your members speak of their own determination to help in missionary endeavor. These responses should be short. In the *Map Study* there is the chance to couple up with either your *Short Talks* or *News Notes*, by locating the places referred to. For maps

use the outline maps as sold by our publishing houses, a set of which costs but seventy-five cents postpaid. Better yet, secure the large cloth map of the world that is now published and has located on it the principal mission stations and headquarters of Seventh-day Adventists. It is a mission Seventh-day Adventist map. It costs but \$4 postpaid from your tract society, and will be useful for many years, for your society and the church. Perhaps your church will help you. Take it up with them.

Collection.—Don't forget this, and see that your society understands the status of your foreign mission goal. Remember the very great needs of the mission fields. Remember that if the gospel is to go to all the world, it must mean sacrifice on our part. Let your giving be intelligent giving, but do not forget the offering, and arrange by some device to record it for the benefit of all.

Success.—Your program will be a success if you put work and effort and "follow-up" into its preparation. See the various members frequently who have parts assigned, and be sure that they will come prepared. Encourage them, and remind them of the society's aim and motto. If you have an especially interesting and worth-while program, let the local conference secretary know, and send him a copy, with the request that he forward the outline on to headquarters. We shall be glad to know. We have received several excellent programs from local societies. Some of these will be used this year.

U. V. W.

Junior Notes

This program again turns our minds, and we hope our hearts, to the land where we are to send our money. This month, while not forgetting China altogether, we are to study another country, Korea. The talks should be short. The Juniors preparing them will be able to get further facts from their own geographies. If the committee which clips the news from our papers has other material about either China or Korea, it may be substituted for that given, at the discretion of the superintendent.

Talk: "Another Land of Our Endeavor."—Let a Junior in the geography class introduce Korea. Locate it on the map, tell its size, and describe its surface, closing with a few words as to its population and government.

Symposium: "Some Korean Customs."—These may be several one-minute talks:

1. Hairdress in Korea. (See "Strange Peoples and Customs," p. 215.)
2. Ironing Day in Korea. (See "Strange Peoples and Customs," p. 219.)
3. A House in Korea. (See "Strange Peoples and Customs," p. 203.)
4. A Korean Bed. (See "Strange Peoples and Customs," p. 205.)
5. A Funeral in Korea. (See "Strange Peoples and Customs," p. 234.)

Talk: "Pioneer Missionary of China."—A short story of the life of Robert Morrison may be made inspirational. Perhaps the superintendent can give this sketch, making it especially profitable for the boys and girls. Every Missionary Volunteer Library should contain "Fifty Missionary Heroes," one of the Junior books in Reading Course No. 10. A brief biography of the great missionary of China may be found on page 102 of this book.

Reading: "The Influence of Mary Morrill."—This is the last item furnished in the News Notes (Nos. 5 and 6) of the Senior program. See that the reading is thoroughly prepared.

Reading: "Little A-doo."—See story on page 15.

H. H.

A Reaction in China

THE publishing of plans for a meeting in Peking of the world's Christian Students' Federation, was the occasion for a great deal of anti-Christian agitation in China early in 1922. This agitation was mainly the work of the Chinese Non-Christian Students' Federation, which, if not called into being by the work of the Christian students in preparation for their meeting, at least never before had any great prominence.

The Christian church was accused of being a retarding element in the progress of China. It was charged with standing in the way of the march of art, science, and industry in all the world. Some of the Chinese officials sent letters and telegrams encouraging these attacks on the Christian church. Others, including the president of China, advised the students not to make themselves ridiculous. One prominent Peking business man—a foreigner and a type of a large class of foreigners—said that the work of the missionaries is the biggest curse which ever came to China. Other business men say that for every dollar spent on missions hundreds come back in business.

It is astonishing that any one with any education at all, or

any knowledge of history and world conditions, could make such charges as were made by the non-Christian students. We have only to think of those nations which have made the greatest progress themselves and which have contributed most to the progress of the world, and we shall see that they are the nations which have also been most active in Christian work at home and abroad. Many of the world's greatest scientists and industrial leaders have been earnest Christians. Besides, the best schools of all kinds in China were founded by the missionaries and are still being conducted by them. Railway, telegraph, postal, and bank employees of the best grade come from these schools. There are scores of hospitals in all parts of China, nearly all of them conducted by mission doctors.

As for the attacks on Christian doctrine, they were more ridicule than argument, and were plainly the result of the evolutionary teaching which has permeated Chinese schools and textbooks during the past two decades. The virgin birth of Christ, the deity of Christ, the atonement by Christ's death, God as creator, and the inspiration of the Holy Scriptures, were the chief points of attack. It is of no use to say much about these attacks in this article, as every reader knows the characteristic attitude of those who still believe in the disproved and exploded theory of evolution,—the most effective answers to them were made by Chinese who believe the Bible and whose hearts have been changed by the message of "Jesus Christ, and Him crucified."

But the writer could not help wondering how the modernists among the missionary forces, who are chiefly responsible for the introduction of higher criticism and evolutionary teaching in China, must have felt to see the weapons which they have unintentionally placed in the hands of their enemies turned against themselves and the last vestiges of Christian doctrine to which they still inconsistently hold. Now that non-Christians know the modernists have cast overboard all the fundamental doctrines of true Christianity, we wonder how they still have the face to call themselves Christians.

But all those who are interested in the advance of true evangelical Christianity in China are glad that the anti-Christian students made their attacks. We have learned the disposition of the enemy's forces, and can better arrange our own. Neutrals have been forced to take a stand. Another clear evidence of the natural outworking of the papal policy where it has had freedom to act has been brought to light. Those inconsistent people who try to hold on to evolution with one hand and Christianity with the other have again been caught in a dilemma, while their gospel of "social service," which they take to be Christianity, while it is really only the fruit of Christianity, has not only failed to convince men of Christianity, but has not even won much gratitude from the class which has received most of its benefits,—the student class. We have seen, too, that when Christ is preached, men believe in Christ and are born again. The fog has been cleared, issues have been drawn, our objective is more plain, and we are better able to see the road to our goal.—*Part of article by H. O. Swartout, in Asiatic Outlook.*

News Notes and Short Talks

1. We have six stations in our North Borneo Mission now, and at two of these places we also have mission schools.

At present our best outlook is Kudat, on the northernmost point of Borneo. It is a small place, entirely cut off from overland communication with the rest of Borneo, and is one day's journey by steamer from Sandakan. The soil in that district being very fertile, a large number of Chinese gardeners have settled there; and for fifteen miles back into the jungle this country is dotted with Chinese gardens. The few roads leading to the gardens are poor; one must pass through jungle and climb steep hills to reach many of them. Others can be reached only by several hours' ride across Kudat Bay in a native sampan, and afterward traveling some distance along the crooked jungle paths. These Chinese gardeners live at a great distance from the market, and it is difficult to carry vegetables to the town, or bring the products of the town to their homes; so they are very poor. However, these humble folk in the backwoods of Borneo are glad to hear the gospel, and among them we have some of our most loyal brethren.

On a recent visit to Kudat we visited a family who live in a jungle clearing fifteen miles from the town. The trip had to be made by boat, so we made all arrangements the day before, in order that we might get an early start, for voyaging

in these native craft without any protection from the equatorial sun is not a pleasant experience. We planned to start at 6 A. M. and arrived promptly at that hour at the place where the boat was tied, and where the boatmen had promised to have everything in readiness. We waited for a while, and by and by the men came and began to get ready. By seven o'clock the boat was ready, but a Chinese can never be persuaded to undertake anything with an empty stomach. The men must eat! We also returned home; and since there was nothing else to do, we too ate breakfast. It was already hot by the time we got started, and at noon we arrived at the place where we intended to spend the day. After visiting awhile, the brethren prepared food. We all ate, and then had a meeting, the old grandfather and grandmother, with their two sons and their families, being present. As they all joined in singing the gospel hymns (they all sing extraordinarily well, too), it seemed to me that I could almost hear the angels singing; and we longed for that day when we shall—Chinese, Malay, African, and all—sing the song of Moses and the Lamb on the mountain of God. After words of exhortation and prayer, we began the homeward journey, arriving just before dark.—*G. B. Youngberg, in the Asiatic Outlook.*

2. The seed was first sown in Leyte by the colporteurs. Brother Manuel Kintanar went there about six months ago, and began work in his private house; but the people did not seem to like to enter a private dwelling, so a large booth was erected of the nipa palm and bamboo, and to this tabernacle the people came in large numbers. As the result of the effort, we were privileged to organize a church of twenty members. One brother prayed that before his baptism the Lord would give him three souls, and at the time of the meeting the three were there and ready for baptism.—*S. E. Jackson, in the Asiatic Outlook.*

3. A typhoon of unusual severity, followed by a tidal wave, three earthquakes, and fire, visited Swatow, the night of August 2. In the harbor the water rose twelve feet, but only seven feet in the river in front of our mission compound. Sister Bates was alone with the baby in one of the mission homes. When the storm broke, water came into the house waist-deep, and the plaster began to fall. She took refuge in the servants' quarters, but was no sooner there than the roof fell in. Returning to the house, she was driven from one corner to another by the falling plaster, and of course the uncertainty as to what moment the house itself might fall added to the horror of the experience. From her letter we take the following:

"The compound is badly torn up, and looks very bare, but the mission homes are damaged only a little compared to what many have suffered. The compound fence, part of the servants' quarters, the water boat, and the gospel boat are gone. Brother Ang's house was torn down, all except one small corner, where the family found refuge; but so far as we know none of our believers were lost. Swatow is a terrible sight; hundreds of houses are down and the dead are everywhere. Added to all this is the threat of war at any time. We are grateful to the Lord for His loving care, and we need your prayers that we may be faithful through this trying time."—*Asiatic Outlook.*

4. It is easy to see that the Japanese are a reading people. On the trains and street cars I saw women as well as men absorbed in books and newspapers. Jinrikisha men waiting beside their two-wheeled carts for a passenger were reading a paper.—*Rev. W. B. Norton, Ph. D.*

5. Several of our leading religious publications have lately been giving to their readers the interesting story of the conversion of General Feng, the "Chinese Christian fighter."

The story recalls the tragic fate of Mary Morrill, an American missionary who, in 1900, was beheaded by the Boxers. Feng, at that time a young Chinese military cadet, was one of the witnesses. The impression "must have been similar to that which doubtless was made upon Saul when the latter witnessed the martyrdom of Stephen. Feng heard the woman missionary plead for the lives of the missionaries, and of the Chinese Christians. When that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death. The sacrificial love which stood there revealed made an unforgettable impression on him. It was Mary Morrill's martyrdom, together with other deeply impressive incidents, which finally resulted in Feng's conversion in 1911. During the eleven years that have since elapsed, General Feng has probably been the most mightily used Christian in China. Not only has his own brigade, numbering not far from ten thousand men, been led in large part to Christ, but thousands of others have been pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted."

6. When Mary Morrill went to China she went with the spirit of revival in her heart. That spirit of revival was communicated to Feng, and later, through Feng to thousands of other Chinese. And now the story is being told throughout America and all the world, inspiring evangelists, pastors, and missionaries. If every one of the 200,000 pastors and missionaries and

evangelists of the world were imbued with the spirit of revival, as was Mary Morrill, and as is today General Feng, what a multitude of souls might be won for Christ! — *Selected.*

7. (Extracts from a personal letter from Miss Bessie Mount, preceptress of Shanghai Missionary College, formerly Missionary Volunteer secretary of the Chesapeake Conference.)

"I wish you might see my family of girls, thirty of them. I'm really homesick to see them. They're dear girls, every one, in spite of their faults. If I can help them even a little, it will be worth coming to China for. We need to do more, so much more, for the women of China and for our Chinese homes, than we are doing. And we need foreign women to help do it.

"We are trying to develop a strong industrial department, so that the girls may be able to earn their expenses while in school. Very few of them have any means of support. I'm hoping to introduce some new lines of work this year, and try to put the industrial work on a paying basis. . . .

"You'd love the children of China. Some of them are so dear, and there are so many of them. The streets fairly swarm with them, and we wonder wherever they all belong. But, oh, it is hard to think of the sort of life they must live, when some of them are so promising, and we just can't help them all."

Little A-doo

A-doo was a little Chinese girl. She had been working in a Christian hospital, called St. Margaret's Hospital, in the city of Shanghai. She had been very sick with typhoid fever, and was convalescing. The next day she was to sit up for the first time. It was Sabbath afternoon, and the good missionary who directed the hospital had been telling the story of the Good Shepherd to the patients and their friends. How they had been thrilled by the wonderful story! and many said, "It is too good to be true." We sang, "Jesus Loves Me;" and, when we had reached the third verse, Little Wang, who was on duty in the wards, slipped in, and touched my arm. "Come quickly," she said; "a man is killing A-doo." I left them singing and rushed to little A-doo's room. A tall, rough man was shaking her violently by the shoulder, and saying, "You must come; you must do as I tell you."

"I can't. I have been sick," A-doo cried.

I pointed to the door, and said to the man, "Go quickly before I have you arrested."

After he had gone, A-doo sat up in her bed, and said:

"You must all hear my woe, and see the bitterness which I have eaten. That man who was killing me is my husband. Ten years have I supported him by the work of my hands, him and his old mother. In the night he comes and threatens to kill me if I do not give him my money. Then he takes it, and drinks and gambles. For two years he was in prison, and I was free like any other little girl. But now, when he is not hectoring me, my mother-in-law is."

The next day little A-doo was worse. I went into her room, and found an old, shriveled woman with wisps of gray hair over her eyes, and shrunken cheeks, sitting beside her bed.

"My mother-in-law," said A-doo.

"I have come to take my daughter home," said the woman. "We will start this afternoon."

The missionary told her that A-doo was not well enough to go, but it made little impression.

"She is the wife of my son," the woman said; "he wishes her at home."

"You do not want to go, A-doo?" the missionary asked.

"No, no," A-doo said, catching hold of my hand. "Do not let her get me. She wants my money. She hates me. She will torture me. I fear her more than I fear my husband. Keep me. Save me!" She laid the hand of the kind missionary against her forehead, and said, "You are father and mother to me."

But in spite of all that her good friends at the hospital could do, poor little A-doo was forced to go back to the man who was her husband, and live with the witch of a mother-in-law.

The missionary said it was many weeks before anything was heard from little A-doo, then one of the girls begged to go and see how she was getting along.

Oh, the sad story she had to tell when she came back! With tears streaming down her face she told how little A-doo was in bed, and did not know her; how her husband comes in and beats her, and the old witch of a mother-in-law tortures her

by casting spells over her and lashing her with her abusive tongue. "Oh, we must save her," cried the girl, "and bring her back."

The good missionary went to the poor, forlorn home of A-doo and tried in every way to get her away from the wicked husband, but to no avail. The last she saw of little A-doo she was lying on her bed, smiling, and humming a little tune that the missionary had taught her.

A-doo is only one of thousands of girl wives who suffer from brutal husbands and cruel mothers-in-law.

It is for such as these that our good missionaries are giving their lives. And it is for them that we should give our money and our effort.—*Guelma F. Alsop, in "My Chinese Days."*

Missionary Volunteer Programs for Advanced Schools

For Week Ending February 3

Subject: The Sources of Happiness.

This suggested program is a part of the philosophy of Christian living. It is meant to and ought to be a meeting that will help those who attend, to ask themselves what is the real source of happiness. What should be the source of our happiness in times of trouble and in times of prosperity?

The world at the present time is composed in a large part of those who are seeking happiness—seeking joy—seeking pleasure. They go where they hope to find it. It is because of this universal desire for happiness that the theaters thrive, amusement parks are crowded, and all kinds of devices abound. Yet many, perhaps a majority of these seekers, do not find nor are they certain of, the source of happiness, and how they can for themselves discover that source.

College students could well study (through their ministerial band, perhaps) how they could best show such people the source of happiness. Take it up from the announced angle of the man in the street—from the angle of the young man and woman out for a good time. Marshal your points in an interesting way, but in an arresting way such as you would have to do if you were to speak to such a crowd as you might find at Coney Island. Suppose the editor of the *Signs of the Times* or of the *Watchman Magazine* asked you to write an article on such a subject. Knowing that these magazines appeal to those who are not Adventists, and perhaps not even Christians, how and what would you write?

You will find some suggestions in the Senior material, especially by Dr. Miller (No. 5).

For Week Ending February 10

Subject: The Beginning of a Great Movement.

There are so many ways that this subject could be handled among college students that it seems almost unnecessary to suggest others. There are the lives of William Miller and Joshua V. Himes that can be sketched. There are also opportunities of showing by comparison the rise of this denomination as compared (very briefly) with some of the other Protestant denominations.

There is real romance and even thrills in the early struggles of the fathers of this movement. The sacrifices and the heroic attempts to keep the work going are evidence that they believed with all their souls what they preached and taught. Do we as young people believe as truly?

Go carefully through the Senior notes. There are references there to source material that will be helpful. A series on denominational history should be most inspiring and interesting in our colleges. There are several phases of the matter covered in this assignment that might bear special stress. For instance, there is (No. 6) "The Movement in Other Lands." Great deeds were done across the waters, and often we forget the sweep of the work there in the early days.

For Week Ending February 17

Subject: Men and Women Who Should Inspire Us.

This is your opportunity to have a biographical meeting, when you can cover the lives of some of the great men and women who have served mankind in the truest and highest sense. Several characters are suggested in the Senior program. There are hundreds of others. Because this meeting comes so close to the anniversary dates of Washington and Lincoln these could be handled, if you can do it well and not tell some of the stories that are perhaps old and have lost their freshness. There are scores of missionary heroes. Choose wisely.

For Week Ending February 24

Subject: The Gospel in Asia.

Some material is given. As college men and women you should study something of the fundamental conditions that our missionaries have to meet and wrestle with. A brief sketch of what some of these religions of the Orient stand for could well be given. Political and social conditions can be brought out.

A map study even to older minds can be made stimulating, as in a trip about the limits of the Asiatic Division field.

Undoubtedly you will have a special band studying this field. Let them lead out in this program. Do not forget that M. V. Goals this year, financially, go to the Far East. U. v. w.

The Suggestion Corner

Please note that this is YOUR corner—yours to give suggestions to others, yours to ask for suggestions. If you have a good idea that you feel will help some other society, make the suggestion to this corner. If you wish help in your society meetings, the General Department will be very glad to give it either by letter or, if of general interest, in this section of the Gazette. Address The Suggestion Corner, Missionary Volunteer Department, General Conference, Takoma Park, D. C.

Do You Use the Missionary Volunteer Leaflets?

You know what they are, don't you? These are small booklets selling from one-half cent to four cents each, written for young people and to help young people. If rightly used, they are of great value in giving advice and counsel on perplexing problems, devotional subjects, and society helps. The price of these leaflets is within reach of every young person. They have not been written or published for financial profit, but for the highest character development. They are a fund of information that every true Missionary Volunteer will be glad to use, to pass on, and to profit by.

One Way to Use.—Why not have a rack holding the various leaflets hung in some place where the young people can choose the leaflets which they wish? One conference Missionary Volunteer secretary is using such a rack, and reports good results. There are many ways.

With the Program.—The various programs that are presented from month to month in the GAZETTE offer a wide use for the leaflets. Leaflets bearing on the very subject under discussion, or some vital phase of it, may be handed out at the door, or they may be used by the speakers in preparing talks.

For Promoting Society Activities.—There are a number of the leaflets that bear on the goals and definite activities of the Missionary Volunteer Society. There are leaflets on the Bible Year, the Morning Watch, the Standard of Attainment, and the Reading Courses; on what to read, and on such problems as love, courtship, and marriage; on secretarship as a life-work; on missionary activities; on all the various special phases of society work. When promoting strongly these activities, use the leaflets; it will make the work easier and at the same time educate your members to a higher degree of understanding on the matters involved.

For Personal Work.—As active members and officers you will be constantly working for others, for your friends, for those about you. You wish to speak the word in season that will be like apples of gold in pictures of silver. Some one is puzzled over the reading problem; then, after doing your part, suggest and give the leaflet, "What Shall I Read?" which answers the question in a positive way by giving a long list of books that are suitable. The list is divided under biographical, cultural, devotional, doctrinal, historical, missions, poetry, purity and sex, science and nature, soul-winning, and travel. These books are given as to author and probably price. They represent a wide range of publishers. There are books for both Juniors and Seniors. Some one else is troubled over the marriage question; over the acquaintanceship and close friendship of an unbeliever. Shall it continue? Shall marriage be considered? It is a vital problem. There are helpful leaflets on these questions. There is a true story, "To Love, Honor, and Cherish," that interests and counsels and helps, but does it all entertainingly and helpfully. There are two others that cite authorities and tell the why and wherefore of such situations. These leaflets may save a life and give eternal happiness if put in the hands of young people who need them. And so the list might be extended to include the subjects covered.

For Inspiration.—These leaflets may be an inspiration and a great help. They are written for your use and to meet definite needs in the lives of young people. They have inspired, they will inspire as well as instruct.

In Letters.—In the writing of your personal letters, inclosed leaflets may be the means of definite encouraging and helping. Just slipped in without reference, there is chance for great good if the leaflet is wisely chosen. With the statement that the leaflet inclosed has helped you and you are passing it along, it bears the mark of a gift from friend to friend.

There Are Many Ways.—There are many and innumerable ways of using these messengers of good. There is not space enough to tell them all. You will have many ideas of your own as soon as you become better acquainted with the wide range of topics covered. Here is the list as it stands to date:

No. 2. From Which Fountain? (a leaflet on reading, giving a list of more than one hundred books worth reading)	\$.02
" 3. Early History of the Seventh-day Adventist Young People's Work	.04
" 13. Guiding Principles for the Young, No. 1	.02
" 14. Read, Think, and Pray	.00 1/4
" 16. Parents' Meetings	.03
" 19. Messages to Young People. Testimonies	.02
" 21. Standard of Attainment, revised (a very helpful discussion of this important branch)	.02
" 23. The Life-Work (exceedingly helpful in considering the question of life-work)	.02
" 25. Enlisting and Training Raw Recruits	.02
" 35. Marrying Unbelievers	.03
" 37. Under the Yoke of Service	.03
" 38. What the Missionary Volunteer Society Has Done for Me	.03
" 39. How Others Fought to Win the Prize	.03
" 40. The Morning Watch	.01
" 41. The King's Pocket League	.02
" 42. What We Promised Each Other (encouraging, uplifting leaflet on Christian experience)	.00 1/2
" 45. A Visit to the Schools in Nyasaland	.02
" 47. Personal Work (giving a view of the possibilities of this work)	.02
" 48. Secretaryship as a Life-Work	.02
" 49. What God Hath Joined (on the marriage question)	.00 1/2
" 50. Lives of Great Men	.02
" 53. Skilled Workmen	.00 1/2
" 54. The Missionary Volunteer Goal	.01 1/4
" 55. The Junior Bible Year	.01
" 56. The Senior Bible Year	.01
" 57. Denominational History Study Questions	.02
" 58. Junior Standard of Attainment Manual	.06
" 59. The Christian Home	.01
" 60. Your Mother	.01
" 61. Our Young People and Their Work	.01 1/4
" 62. A Message for You	.01
" 63. The Junior Missionary Volunteer Society	.01
" 64. The Secret of Soul-Winning	.00 1/2
" 65. Testimonies Reading Course	.01 1/2
" 66. Margaret's Morning Watch	.01
" 67. God's Remedy for Sin	.01
" 68. For Backsliders Only	.01
" 69. Is Jesus Real to You?	.02
" 70. Two Pictures (shows the influence of reading in the lives of the two girls)	.02
" 71. "Keep the Home Fires Burning"	.02
" 72. Others May; You Cannot	.00 1/2
" 73. Two Golden Days	.00 1/2
" 74. Living the Life That Wins	.01
" 75. With the Book of Books	.01
" 76. Storing Light (on the Junior Bible Year)	.01
" 77. To Love, Honor, and Cherish	.02
" 78. Life's Purpose (excellent for college students)	.01
" 79. What Shall I Read? (giving a long list of classified books)	.03

Index Lists Free.—Your tract societies will be willing to furnish you free with single slips that give these titles and the prices. You may have a number of these if you desire. The index slips give prices of the various pledges and supplies. All orders should go through your local tract societies. Order by number.

Tell Us.—If you are able to work out other successful methods of using these leaflets that you know will be helpful to others, pass along the information—tell us about it for this Suggestion Corner. Others will be glad to know.

Next Month's Program

You will be interested to note the titles for the March devotional meetings. It is a good thing to know about these in advance, and plan for the obtaining of material early.

March 3. Open. Suggest co-operation on religious liberty program in harmony with the Religious Liberty Department. Help in the finding of material will be given.

March 10. On denominational history. Source books similar to those given this month.

March 17. Missionary Volunteer Day. A rally day. Also the first Sabbath of the Spring Week of Prayer. Also the Mission Board's "Square Up" Day.

March 24. Self-control and how to get it and how to keep it. The Junior will touch it as a part of the Junior Law, "Keep a Song in My Heart."

March 31. Missions Survey. The place for that committee to take charge. Is it working now? U. v. w.

"EVERY important truth received into the heart must find expression in the life."—Mrs. E. G. White.