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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1923

| | |
|-------------|---|
| 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

| | |
|-----------|--------------------------|
| 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.

Working the Large Cities

"BEHOLD the cities, and their need of the gospel! The need of earnest laborers among the multitudes of the cities has been kept before me for more than twenty years. Who are carrying a burden for the large cities?"—*"Testimonies,"* Vol. IX, pp. 97, 98.

This message came to us some fifteen years ago, from one whose authority we dare not question. The servant of the Lord was moved to tears as she saw the teeming multitudes of our great cities rushing on to their doom.

It is the duty of some workers to see that messages of wrath and judgment, of hope and mercy, of warning and entreaty, are thundered from auditoriums and theaters in these doomed Sodoms and Gomorrahs. The servant of the Lord saw that some of these workers were asleep, at their post, or were so occupied with other matters that they were not "carrying a burden" for these great centers of sin and wickedness. She arose from her bed, where her pillow was wet with the tears she had shed over neglected cities, and wrote:

"Time is short; . . . Now, when the Lord bids us proclaim the message once more with power in the East, when He bids us enter the cities of the East, and of the South, and of the West, and of the North, shall we not respond as one man and do His bidding? Shall we not plan to send our messengers all through these fields and support them liberally? Shall not the ministers of God go into these crowded centers, and there lift up their voices in warning the multitudes? What are our conferences for, if not for the carrying forward of this very work?"

"O that we might see the needs of these cities as God sees them. At such a time as this every hand is to be

employed. The Lord is coming; the end is near, yea, it hasteth greatly! In a little while we shall be unable to work with the freedom that we now enjoy. Terrible scenes are before us, and what we do must be done quickly."—*Id.*, pp. 98, 99, 101.

We have been given to understand that the work of God will close first in these large cities. When driven from our larger centers, we shall still find open doors and opportunity to work in smaller places; finally, be forced to the rural districts, and then on to the rocks and caves of the earth. Just now our great task, outside of foreign fields, lies in the large cities. The thunderbolts of God's wrath are soon to be hurled at these centers of wickedness, and if Satan can only keep the workers asleep, or dishearten them by a lack of interest or co-operation on the part of those who should support and loyally stand by them in this city work, he is pleased.

Satan is perfectly satisfied to let men hold positions, attend ecclesiastical convocations, lay plans, make resolutions, or anything else, so long as workers in these cities are allowed to "hover" over a congregation, but keep the trumpet muffled. His satanic majesty rejoices to see the people of God so absorbed in picking flaws with their brethren, bickering over infantile propositions, finding fault, criticizing, anything and everything, so long as the millions in these cities are not awakened from the slumber of the night of ages. Our big job in the homeland is that of warning these cities, walled up to heaven with wickedness, which must be taken for God and taken soon, if taken at all.

Listen to this counsel from the Lord's servant:

"We cannot afford in the few days we have here on earth to spend our time in trifling and nothingness. We need to humble our souls before God, that every heart may drink in the truth, and let it work in the life a reformation that will convince the world that this is indeed the truth of God. Let the life be hid with Christ in God. Only when we seek the Lord as little children, when we cease picking flaws in our brethren and sisters, and in those who are seeking to carry faithfully the responsibilities of the work, and seek to get our own hearts right with God, can He use us to the glory of His name."—*Id.*, p. 106.

There is a mighty task before us, and God wants to use us to finish the task in this generation. If some of us have a part in it, we must awake! Our cities must be worked! We must heed the counsel sent to us from God!

Let us take a view of the popular churches. They have fallen from grace and into disrepute before the world because they have, in the main, ceased to be evangelical. When these large Protestant denominations began their work, their ministers were evangelists. Their hearts were burning with holy zeal and were bright with a divine flame. While they did not have all the truth, they were nevertheless sincere and aggressive, and God crowned their efforts with success. As they prospered, large congregations were established, but gradually the evangelistic spirit died out. Ministers became settled pastors. In place of leading their congregations as armies of the Lord, on into the thick of the fight for the Master, they hovered over their flocks, spending their time on their members rather than leading the way in evangelistic work, and encouraging their members to be workers, assistants, and helpers in the great task of soul-saving.

This resulted in trouble inside the church. In place of using their strength in fighting the devil, they used it to fight each other. Is it any wonder that they were forsaken by God? and that to do the work that must be done He had to call out a people to do His work?

We may well take a lesson from their failures. The moment we, as Seventh-day Adventist workers, are encouraged or permitted to hover over our large city churches simply as "pastors," and cease to "do the work of an evangelist," that moment we turn the corner back toward ruin. Our only

salvation lies in our maintaining an evangelistic ministry among us. When we cease that, shall we not go the way of all the other denominations? God has called us "out" from among them to be a peculiar people, peculiar in that we are "zealous of good works."

The members of our congregations are becoming restless in some places, waiting for us to enter upon a mighty program of aggressive evangelism which shall not cease until we touch the golden shores of eternity. Our program must be progressive. There is no place to stop, no place to retrench, no place to sit idly by with folded hands.

Sister White has much to say in the "Testimonies" about awakening. She says we have been asleep at our post, and now is the time to "wake up" to the tremendous task we have on in these great cities where every wind of doctrine is blowing, and every form of iniquity is rampant.

May the Lord teach us how to be progressive without being radical, and conservative without being reactionary.

M. R. COON.

Cleveland, Ohio.

Debts

THIS is a subject much talked about, but still a very delicate one to write about. Each individual in his sphere, looking into the future and seeing bright prospects, is led to believe that if he can only get a sudden start in life, he will prosper. Thousands upon thousands of men and women have been led on by bright prospects of a beautiful future, and many of these people have failed because they were not able to count the cost.

A few individuals have ventured to go into debt, hiring thousands of dollars, and by chance or good judgment, have succeeded, and their experience has led others to believe it is a good plan and should be followed. This, however, is not the case.

The system of trust carried on in the business world has lured many an individual into a trap that has caused discouragement, and many times suicide, or an early death through worry. We need only look about us a little to find people who have made shipwreck of their finances, and in many cases it is because they have gone into debt with the hope of building up a beautiful home, or a big business, and have realized neither.

The church of Christ is in the world, and in doing business with the world, it is affected to quite an extent by its business principles; and unless the church is very careful, it will fall into the same method of doing business and will make shipwreck of its financial affairs. It may be necessary sometimes to create a small debt, but it is never permissible to buy entirely on the credit system.

Persons who set up housekeeping and really have an eye to business, usually take into account the money they have in hand, when they buy their furniture. The thoughtful person will buy only such furniture as he is able to pay for, and if the money is not sufficient to furnish the house as he would like, furniture of a cheaper quality, perhaps second-hand, or it may be made with his own hands, is placed in the rooms until money can be earned to buy better furniture. These persons can go into furniture stores with the money in hand and buy from 10 to 25 per cent cheaper than those who run into debt by buying on credit or the installment plan. We often hear firms make the statement that they will sell no cheaper to the purchaser who pays cash than to the one who does not. But the person who pays cash knows there are plenty of firms who are glad to do business on a cash basis at a less profit. Rather than run a grocery bill, we should live on the very plainest of food, and avoid buying luxuries until such time as the money is in hand, for the groceryman is no exception.

All through the church we find persons who are running into debt and are unable to pay their bills, and thus a reproach is brought upon the church of Christ, and the organization suffers as the result. Men who are honest at heart and wish to do the Lord's will, many times get into embarrassment through this policy of finance. Their spirit-

uality is lowered, and depression is seen in the church. Not only is the individual member affected, but our church organization, our sanitariums, and our schools have been embarrassed by these very methods of doing business.

It is safe to say that no institution should be built upon borrowed money. It may be best at times to hire a little money, but it should not be more than one fourth of the investment, and less indebtedness is better. It is desirable that no money put into our institutions shall be borrowed money. The writer can little more than make the brief statement in this article, but it is hoped that those who have never had the experience will not experiment with debt; and those who have had the experience have learned the lesson. Remember that debt is a viper, and that any one who borrows money is a servant of the one who lends, and that we should not be in servitude, especially the church of God.

S. E. WRIGHT.

College View, Nebr.

Lost

ONE of our missionaries traveling by sea, tells the following story. The ship encountered a very severe storm just off the coast of Nicaragua, and in relating the experience, he said:

"Although our upper deck was perhaps twenty-five feet above the level of the sea, the waves dashed over it, soaking any one coming in their way. While this condition existed, the cry went through the boat, 'A ship in distress!' Of course, every one rushed outside to look; and sure enough, about two miles to our right was a sailing sloop, flying the signal of distress.

"Our ship immediately changed its course toward the distressed boat, and soon we could see the crew on the sloop lowering their lifeboat, and three of the crew starting toward us. First they would ride high on a wave, then go down out of sight in the trough, till it would seem they surely must be swallowed up in the mighty deep, only to come riding to the top of another wave.

"When they came within hailing distance of us, our captain shouted through his megaphone, 'What's the matter?' 'We are lost!' came back the answer in ringing tones. 'We have lost our compass, and have been without food or water for days,' added the distressed men. Such a condition seemed absurd to us, as we could see, from our elevated position on the upper deck, the shore line not ten miles away. Our ship supplied them with food and water and another compass, and they continued on their way."

Thousands and millions of earth's inhabitants today are lost in the maze of Babylon's spiritual sea of deception. Multitudes are hungering for spiritual guidance. Their ship has lost its compass, and if not succored soon, will go down into the waters of "last-day destruction."

Brethren, the world is doomed; can you not hear the cry of distress? From the upper decks of salvation's ship, we can behold the harbor of safety. God of heaven expects us to rescue. Shall we pass by, ignoring the world's distress cry?

Can we become entangled in worldly cares and pleasures? Soon the plagues will be falling, and how shall we escape them if we are not concerned now? We need to be busy, warning as well as saving souls.—George A. Campbell, in *Western Canadian Tidings*.

"I AM glad to think
I am not bound to make the world go right,
But only to discover and to do,
With cheerful heart, the work that God appoints.
I will trust Him,
That He can hold His own; and I will take
His will, above the work He sendeth me
To be my chiefest good."

"SPEAK as He would speak, act as He would act. Constantly reveal the sweetness of His character."—*The Ministry of Healing*, p. 159.

Home Missionary Department

THE CAMP-MEETING A SCHOOL OF CHRISTIAN SERVICE

Suggestive Program for the First Sabbath

Home Missionary Service

(To Be Held May 5)

OPENING SONG: No. 734, "Christ in Song."

Scripture Lesson: Lev. 23: 33-44.

Prayer.

Song: No. 565, "Christ in Song."

Report of Missionary Work for the Previous Month.

Plans for Larger Service During the Summer Months.

Presentation of Theme: "The Camp-Meeting a School of Christian Service."

Symposium: Convictions and Plans Concerning the Coming Camp-Meeting.

Offering for local missionary needs.

Closing Song: No. 474, "Christ in Song."

Note to the Leaders

The camp-meeting season of 1923 marks the fifty-fifth milestone in the history of the annual camp-meetings held by Seventh-day Adventists. For fifty-five years the Lord has given recognition to these assemblies of His children by a special manifestation of His presence, and each year the occasion becomes one of greater significance and opportunity, as the events in the world rapidly focus on the culmination of earth's history and the going home of the waiting and watching company who "keep the commandments of God, and the faith of Jesus."

It is God's plan that His people assemble in this special manner, which is similar to what is described as "the feast of tabernacles" in the days of the children of Israel, as recorded in Leviticus 23. The Lord's instructions to Israel were very explicit as to the date, duration, the erection of booths, and the order of services. God changes not. His interest and delight in His people is the same today as formerly; in fact, He has revealed "that our camp-meetings are to increase in interest and success" as the end approaches.

The spirit of revival and reformation which has been sweeping through our churches from coast to coast, particularly since the beginning of 1923, is bringing about a new order of things, and the camp-meeting season this year will be marked by a special manifestation of God's power. There is not the slightest doubt of this. God's people are turning the last corner in the road home. The reform which is gripping the life as the accompaniment of the spiritual revival, prepares the way for the outpouring of the latter rain, which will bring the loud cry of the message and the glad summons, "He that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." To elders and church leaders this service should prove an opportunity to blow the trumpet in Zion, sanctify a fast, call a solemn assembly, and gather the people to definitely plan for receiving the benefit of this camp-meeting season.

HOME MISSIONARY DEPARTMENT.

The Camp-Meeting a School of Christian Service

In a few days or weeks from now our camp-meetings will convene. In past years we have received manifold blessings from our annual gatherings, and thousands of our faith can look back to the camp-meeting as the time which marks a new and richer experience in the things of God for relatives and friends as well as in their own personal experience. However, there are many others who we fear do not realize just how important this agency is to their spiritual welfare and development.

In leading up to the real phase of our topic for today, let us, in the light of the spirit of prophecy, first consider our annual gathering from the standpoint of its importance and purpose. In the following quotations is set forth the primary objective of the camp-meeting:

"The camp-meeting is one of the most important agencies in our work. . . . Our camp-meetings . . . are to promote spiritual life among our own people."—*Testimonies*, Vol. VI, pp. 31, 32.

"Those who gather at camp-meetings must be impressed with the fact that the object of the meetings is to attain to a higher Christian experience, to advance in the knowledge

of God, to become strengthened with spiritual vigor."—*Id.*, pp. 45, 46.

"From the beginning to the end, every camp-meeting may be a love feast, because God's presence is with His people."—*Id.*, p. 63.

The second objective of the camp-meeting is to reach the masses who know not this truth. We have been instructed:

"The camp-meeting . . . is one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation. . . . It has been a difficult problem to know how to reach the people in the great centers of population. We are not allowed entrance to the churches. In the cities the large halls are expensive, and in most cases but few will come out to the best halls. . . . In our work we have been perplexed to know how to break through the barriers of worldliness and prejudice, and bring before the people the precious truth which means so much to them. The Lord has instructed us that the camp-meeting is one of the most important instrumentalities for the accomplishment of this work."—*Id.*, pp. 31, 32.

In addition to these two objectives,—promoting the spiritual life of our people, and bringing the truth before the people in the great centers of population,—the camp-meeting has another important mission, that of being a training school for Christian workers. This is plainly set forth in the following instruction:

"Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others."—*Id.*, p. 49.

"In connection with our camp-meetings in past years, God's servants have improved many precious opportunities for instructing our people in practical methods of presenting the saving truths of the third angel's message to their friends and acquaintances. Many have been taught how to labor as self-supporting missionaries in their home communities. Many have returned home from these annual gatherings, to labor with greater zeal and intelligence than hitherto. It would be pleasing to God if far more of this practical instruction were given the church members who attend our camp-meetings than has usually been given in years past. Our general workers and our brethren and sisters in every conference should remember that one of the objects of our annual gatherings is that all may gain a knowledge of practical methods of personal missionary work."—*Id.*, Vol. IX, p. 81.

"On such occasions as our annual camp-meetings, we must never lose sight of the opportunities afforded for teaching the believers how to do practical missionary work where they may live. In many instances it would be well to set apart certain men to carry the burden of different lines of educational work at these meetings. Let some help the people to learn how to give Bible readings and to conduct cottage meetings. Let others bear the burden of teaching the people how to practise the principles of health and temperance, and how to give treatments to the sick. Still others may labor in the interests of our periodical and book work."—*Id.*, pp. 82, 83.

Church officers, fathers and mothers, youth and children, the camp-meeting is a school of Christian service for you. You are to go to the meeting, expecting the opportunity to "learn to do more perfect work for the Master." It should be a place where you can receive an education that will help you to help others. Perhaps you have been wondering what place you can fill in the world-wide task of proclaiming the third angel's message; just what part you may act in soul-winning endeavor. If you are not sure that you have found your place in service, or if you have been assigned a post of duty and desire to become a more efficient worker, it is your privilege to attend the camp-meeting school of 1923 and receive the needed help. Will you improve the opportunity?

The Lord Points Out the Need

1. "God has committed to our hands a most sacred work, and we need to meet together [referring to the camp-meeting] to receive instruction, that we may be fitted to perform this work.

2. "We need to understand what part we shall individually be called upon to act in building up the cause of God in the earth. . . .

3. "We need to meet together and receive the divine touch, that we may understand our work in the home.

4. "Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so

trained and educated that they will be fitted to shine as lights in the world.

5. "We need to understand in regard to the division of labor, and how each part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and labor in the combined work of all."

6. "What we need in our camp-meetings is a ministry vivified by the Holy Spirit. There must be less sermonizing, and more tact to educate the people in practical religion."—*Id.*, Vol. VI, pp. 32, 33, 38.

To Increase in Interest and Success Each Year

"It has been shown me that our camp-meetings are to increase in interest and success. As we approach nearer the end, I have seen that in these meetings there will be less preaching, and more Bible study. There will be little groups all over the ground with their Bibles in their hands, and different ones leading out in a free, conversational study of the Scriptures."—*Id.*, p. 37.

We Must Do Our Part

We must realize that as church members we have a work to do at camp-meeting to make it a success. The spirit of prophecy is clear on this point. We quote again:

"As a steward of the grace of God, every church member should feel . . . that in a measure the success of the meeting depends upon him. Do not say, 'I am not responsible. I shall have nothing to do in this meeting.' If you feel thus, you are giving Satan opportunity to work through you. He will crowd your mind with his thoughts, giving you something to do in his lines. Instead of gathering with Christ, you will scatter abroad."—*Id.*, p. 41.

"'Herein is my Father glorified,' Christ says, 'that ye bear much fruit.' John 15: 8. If there was ever a place where the believers should bear much fruit, it is at our camp-meetings. At these meetings our acts, our words, our spirit is marked, and our influence is as far-reaching as eternity."—*Id.*, p. 42.

"Let the army of the Lord be on the ground to represent the work and the cause of God. Do not plead an excuse. The Lord has need of you. He does not do His work without the co-operation of the human agent. Go to the camp-meeting, even though you have to make a sacrifice to do so. Go with a will to work."—*Id.*, p. 40.

"It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many; and because our numbers are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth. Some will say, 'It is expensive to travel, and it would be better for us to save the money and give it for the advancement of the work where it is so much needed.' Do not reason in this way; God calls upon you to take your place among the rank and file of His people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people. Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You cannot afford to lose one such privilege."—*Id.*, pp. 38, 39.

An Object Lesson

"Every camp-meeting should be an object lesson of neatness, order, and good taste. We must give careful regard to economy, and must avoid display. But everything connected with the grounds should be neat and tidy. Taste and tact do much to attract. And in all our work we should present the discipline of organization and order."—*Id.*, p. 34.

"To the large numbers of people who come to the ground, all the arrangements are an illustration of the belief and principles of the people conducting the meeting. It should be the very best illustration possible. All the surroundings should be a lesson. Especially should the family tents, in their neatness and order, giving a glimpse of home life, be a constant sermon as to the habits, customs, and practices of Seventh-day Adventists."—*Id.*, p. 35.

"Our camp-meetings should be so conducted as to accomplish the greatest possible amount of good. Let the truth be properly presented and represented by those who believe it."—*Id.*, p. 34.

Now in closing, I wish to emphasize again that whether you are a conference worker, church officer, or a member in the church holding no office, you are urged to go to camp-meeting to receive the instruction to be given there. Yes, and even more than that, you are needed there to *present* and *represent* the truth that has made us a peculiar people. The camp-meeting is a school of Christian service which invites you, and to fail in receiving its benefits is a serious

detriment to spiritual welfare. To some in the past the word has been sent:

"Your absence from these meetings has been very detrimental to your spiritual welfare. You have missed the strength that you might have gained there by listening to the preached word of God and mingling with the believers of the truth."—*Id.*, Vol. IV, p. 115.

For fifty-five years the camp-meeting season has been an annual event of great significance to the cause of God; and today, as never before, the admonition of the apostle Paul appeals to God's waiting and watching people:

"Let us hold fast the profession of our faith without wavering; . . . and let us consider one another to provoke unto love and to good works: *not forsaking the assembling of ourselves together*, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10: 23-26.

H. E. LYSINGER,

Home Miss. Sec. Central Union Conf.

A Camp-Meeting in Nyasaland

In the interests of our educational work, Prof. W. E. Howell, secretary of the General Conference Educational Department, is traveling over distant parts of the world, and in the latter part of 1922 he spent some time in the South African Division. In the *Australasian Record* of Jan. 22, 1923, there is found a report by Professor Howell of a camp-meeting experience in the heart of Africa which we attach herewith. This is not only interesting, but it is truly encouraging to know that the means expended on the work in Africa and the seed sowing of the missionaries who have pioneered into the Dark Continent have made it possible for at least 1,800 believers in the third angel's message to assemble at the camp-meeting season.

"The camp-meeting was located at Malamulo Mission, in that fine outdoor amphitheater of eucalyptus trees planted next to the church building by Brother Joel Rogers years ago for the purpose, with the speaker's rustic stand covered with thatch, at the lower side, and a semicircular fence of thatch about half inclosing the whole. The believers trooped in on foot, coming distances of from five to one hundred miles, carrying their mealies, blankets, and babies on their heads and backs. It was a wonderful sight to see them gather together for devotion in the early morning service, and again once each in the forenoon, and afternoon, and evening, besides the workers' meetings between, and sit, either on their haunches, as the men do, or flat on the ground, as the women do, singing with their melodious, reverent voices the blessed songs of Zion, both before and during the meetings.

"Our two high days were Sabbath and the day of the baptism. The Sabbath school numbered by actual count 1,764, with enough not in to bring it to about 1,800. This is said by the brethren here to be the largest gathering of any native believers in the history of our African work. It had been decided to make a call for missions at the Sabbath morning service. Such a call had never been made before to the natives of Nyasaland. I had had my first opportunity, though in a small way, on visiting Rusangu. While there a company of ten Barotse boys came in from a journey of 300 miles on foot to present themselves before the school. We did not dare try for more than \$5, but came through with \$10.12, every native teacher and nearly every boy in the school, including those with nothing but a breechcloth on, sharing in the gift from a penny, "a tickle," or a "tanner," to a "bob," a piece which, translated, means from a penny to a shilling.

"Weil, the larger opportunity in Nyasaland had now come. You will be glad to know, I am sure, that the Lord greatly helped, and that the natives alone gave in that one mission call on Sabbath morning, \$443.33. The white workers added \$110 more, making a total of over \$550. You may be sure we sang a praise song to close the meeting, such a song as had not been sung before in that grave temple of the Lord.

"Just a few words now in regard to our second high day in Nyasaland. About one hundred teachers had come in from fifty-seven outschools, bringing their trophies with them, in the form of natives who had completed their two years' preparation in the baptismal class for baptism and admission to the church. Nyasaland proceeds very carefully in these matters. These candidates had already been examined by European inspectors in the outschools, but at Malamulo they were put through a final examination by the deacons of the Malamulo church, conducted on an individual basis. A total of 134 candidates were accepted, and four of us baptized this number in a shady pool on the mission farm, immersing four people at the same time,

after one of us repeated the ceremony. My share was thirty-four; while at Solusi I had baptized only twenty. It was a wonderful day. Twenty others had been baptized at the close of school before the camp-meeting, thus making a total of 154."

Intense Earnestness

AMONG the admonitions of the Spirit of God as imparted to the remnant church is this: "Intense earnestness should now take possession of us."—*Testimonies*, Vol. IX, p. 44. The significance of this statement is illustrated in the experience of Lot when he left Sodom at the command of the Lord, just prior to the destruction of that wicked city. The attitude of the angels who visited Lot at this time was that of "intense earnestness." There was no time given Lot for loitering in obeying the command. The instruction was clear, emphatic, and demanded immediate action. So intensely in earnest were the heavenly messengers in getting Lot and his family away from impending destruction, that they "hastened" them, and "laid hold upon" them, and brought them outside the city, and bade them, "escape for thy life."

When the Lord calls to intense earnestness, eternal destinies are at stake. We are today living in such a time. "Eternity stretches before us. The curtain is about to be lifted. What are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become utterly callous? Can we not see and understand that we have a work to do in behalf of others? . . . Is it in vain that He has sent you warning after warning of the nearness of the end? Do you believe the declarations of His word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent?"—*Id.*, pp. 26, 27.

In May of 1902 the world was shocked by news of the awful Martinique disaster, when Mt. Pelee burst asunder, destroying the entire city of St. Pierre, on the island of Martinique. Not one of the 30,000 inhabitants of the city was left to describe the horror of the scene. In a moment of time thirty thousand souls were ushered into eternity. The following account of the experience of a sea captain at that time illustrates the attitude which should be maintained by all who have received the message to flee from the impending doom of a sinful world:

"The day before the Martinique disaster there was a general feeling of apprehension, and the boats were crowded with fugitives fleeing for their lives. The local newspapers, however, depreciated the panic; declared that there was no cause for alarm. The evening before the disaster they said, 'Mt. Pelee is no more to be feared in St. Pierre, than Vesuvius is feared by Naples. We confess that we cannot understand this panic. Where could one be better off than in St. Pierre?'

"But there was a captain in the harbor who viewed things differently. His boat was loading sugar for Havre. Becoming alarmed by the threatening aspect of the volcano, the captain went to the shippers, told them his fears, and of his decision to stop loading and sail for Havre. His experience follows:

"But," objected the shippers, 'you can't go yet; you haven't got half your cargo aboard.'

"That doesn't make any difference," replied the captain, 'I'd rather sail with half a cargo than run such a risk as a man must run here.'

"The shippers assured him that Mt. Pelee was not dangerous; that it had thrown out smoke and ashes in the same way once before, without doing any damage; and that, in all probability, it wouldn't remain active a week. Even if it should, smoke and ashes couldn't hurt anybody.

"I don't know anything about Mt. Pelee," said Captain Leboffe, 'but if Vesuvius were looking as your volcano looks this morning, I'd get out of Naples; and I'm going to get out of here.'

"The shippers then became angry, and told him that if he sailed without permission and with only half a cargo, he would get no clearance papers, and would be arrested as soon as he reached Havre.

"All right," replied the imperturbable captain, 'I'll take my chance of arrest, but I won't take any chances on that volcano. I'm going to get my anchor up and make sail just as soon as I get aboard.'

"He bade them good-by and left them. The shippers then sent two customs officers to the bark, with instructions to stay on board and prevent her from leaving. The captain said to these officers, 'Gentlemen, I'm going to sail from this port in less than an hour. If you want to go ashore, now is your time to do it. If you stay with me, I assure you I shall take you to France.'

"When the sails were loosed and the crew began to heave up the anchor, the customs officers hailed a passing boat and went ashore, threatening the captain with all the penalties of the law.

"Twenty-four hours later the shippers, and the customs officers lay dead in the ruins of St. Pierre, and the bark 'Orsolina' was far out at sea, on her way to France.

"When the morning of May 8 dawned bright and sunshiny, there was nothing in the appearance of the volcano to excite apprehension except the immense column of vapor rising from the main crater, and at two minutes past eight the volcano suddenly exploded."

Happy those who will say in the crisis before us, "I will hazard nothing in such a time as this. I may be counted a madman or a fool, I may lose everything on earth, but I take no chances against the word of God. In matters connected with my soul's salvation I run no risk whatever."

HOME MISSIONARY DEPARTMENT.

"It is nothing but wood, hay, and stubble,"

I said; "it will all be burned —

This useless fruit of the talents

One day to be returned.

"And I have so longed to serve Him,

And sometimes I know I have tried;

But I am sure when He sees such building,

He will never let it abide."

Just then, as I turned the garment,

That no rent should be left behind,

My eye caught an odd little bungle

Of mending and patchwork combined.

My heart grew suddenly tender,

And something blinded my eyes

With one of those sweet intuitions

That sometimes make us so wise.

Dear child! She wanted to help me;

I knew 'Twas the best she could do;

But, oh, what a botch she had made it —

The gray mismatching the blue!

And yet — can you understand it? —

With a tender smile and a tear,

And a half-compassionate yearning,

I felt she had grown more dear.

Then a sweet voice broke the silence,

And the dear Lord said to me,

"Art thou tenderer for the little child

Than I am tender for thee?"

Then straightway I knew His meaning,

So full of compassion and love,

And my faith came back to its refuge

Like the glad returning dove.

For I thought when the Master Builder

Comes down His temple to view;

To see what rents must be mended,

And what must be builded anew,

Perhaps, as He looks o'er the building,

He will bring my work to the light,

And, seeing the marring and bungling,

And how far it all is from right,

He will feel as I felt for my darling,

And will say as I said for her:

"Dear child! She wanted to help Me,

And love for Me was the spur.

"And for the true love that is in it,

The work shall seem perfect as Mine;

And because it was willing service

I will crown it with plaudit divine."

And there in the deepening twilight

I seemed to be clasping a hand,

And to feel a great love constraining me,

Stronger than any command.

Then I knew by the thrill of sweetness

'Twas the hand of the Blessed One,

That would tenderly guide and hold me

Till all the labor is done.

So my thoughts are nevermore gloomy,

My faith no longer is dim;

But my heart is strong and restful,

And mine eyes are unto Him.

— Mrs. Herrick Johnson.

Suggestions for Missionary Meeting

First Week

OPENING EXERCISES: Song, Prayer, Experiences of Workers.
Scripture Lesson: Matt. 4: 16; 5: 14-17.
Reading: "The Two Lighthouses."

The Two Lighthouses

ON Point Loma, near San Diego, Calif., are two lighthouses. One is a massive stone structure, built long ago, when the Spaniards occupied the land, high up on the point; and this seems to the casual visitor to be the dominating light. Surely, he thinks, it is to this lighthouse that the storm-tossed sailors look for the needed assistance in securing a safe entrance into the welcoming harbor of the bay.

Down lower on the point, much nearer the sea, is a small steel structure of more modern build, which seems hardly to merit the name of "lighthouse" in comparison with its overshadowing companion. But the comparison is unfavorable to the lesser structure only in the daytime, when lighthouses are not needed, and when their efficiency cannot be tested. Wait till night comes and the storm arises, and it will be found that it is the small lighthouse that does the work of illuminating the harbor entrance.

Indeed, because of its inefficiency, the more imposing lighthouse has long since been abandoned. Still standing, it is really a castaway. Its very elevation invited the gathering fogs to settle about it and obscure its light.

The government engineers have learned that lighthouses are not effective because they are massively built or situated high up. It is the lighthouse on the shore, near the danger-fraught vessel, whose efficiency has been proved.

And herein is a parable of life. One does not need to tower high in the social world, or in the financial world, or even in the educational world, to be a light to men. Some of earth's lowliest lives are conspicuous for their brightness. Somehow they are better able to reach the souls in need of light and guidance than many who occupy so high a place that the fogs of criticism and prejudice settle about them and obscure their light.

When our Lord said, "Let your light so shine before men, that they may see your good works," He did not mean that the light is to shine down, but that from its lower place it is to shine out. Thus did His light shine among His fellows, and thus may yours and mine shine.

"There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;—
But let me live by the side of the road,
And be a friend to man."

— Selected.

Second Week

Opening Exercises.
Scripture Lesson: Matt. 18: 1-5.
Reading: "The Faith of a Little Child."
Review Reading Course Assignment for First and Second Weeks.

The Faith of a Little Child

He was a "ne'er-do-well." It seemed that he just couldn't get along like other people. He worked, when in the mood, doing odd jobs in the village, which was his home. He was kind to animals and children. His wife "took in washing." She bore by far the heavier part of the home burdens.

There was at least one individual who believed this man to be precisely the best and bravest, the highest and noblest, person in the world. I refer to his little seven-year-old daughter. She clothed him with every virtue. She endowed him with every good thing. And he, in turn, idolized her. Always, when finishing some little task for which he had received a few cents, he would bring her some token

of his love, although at the time the family larder might be empty. He called her his "little playmate." She called him "daddy."

When the child became ill with a malignant fever, he watched beside her couch day and night, with unsleeping eyes. Indeed, she would take her medicine from no hand save his. From him only would she receive a drink of water or a bit of food.

The weary days passed, and the small form wasted to a shadow. In her delirium the word "daddy" was constantly on her lips. At last the patient doctor said that she could not live. The terrible fever had burned out the vital tissues of life.

On hearing this, the father, with bowed head, left the room. A kind neighbor, following with anxious heart, found him prostrate on the earth. Lying there, he poured out such a sobbing, wailing prayer as can be born only of a soul in bitter agony. Like David, he "besought God for the child."

Presently, she asked for "daddy," and some one led him, staggering, into the room.

"Here I am, little playmate," said he, with choking voice.

"Daddy," whispered the parched lips, "is God as good and nice as you?"

The poor man could only nod his head. He could not speak.

"Then, daddy, I am going. I am not afraid."

Later, when the grass was green on the little grave, he said to a friend: "I'm glad she went away believing in God and — me." And this time his voice did not tremble! — Selected.

Third Week

Opening Exercises.
Experiences, and Plans for Larger Missionary Work.
Seed Thought: Patience. (See Luke 21: 19; Rom. 5: 3, 4.)
Reading: "How Job Helped a Chinese Boy."

How Job Helped a Chinese Boy

A CHRISTIAN lady of Oakland, says the *Congregationalist*, furnishes the following, which is one of many illustrations that have come to me of the grace of God bestowed abundantly on Chinese believers for service in the kitchen:

"Leu Yen worked in my family nine years, and although he was always a good servant, there was a marked change in him after he became converted.

"He had naturally a quick temper, but was just as quick to acknowledge his fault.

"As I passed through the kitchen into the laundry on Tuesday afternoon, I could not but notice the happy, contented expression in Leu Yen's face, though I saw at a glance that the large clothesbasket was full of tightly rolled garments to be ironed and that meant a long, steady day's work.

"How are you getting along, Yen?" was my salutation; and the answer came back readily and quickly: 'All right, Job helped me very much yesterday.'

"Job helped you! How was that?' forgetting for a moment that our Sunday school lessons at that time were in the book of Job.

"Yes, Job helped me!' giving emphasis to his words.

"Yesterday I have big wash; very heavy quilt, too; and I work hard, hang some clothes on the line, fix this big quilt on the line, put stick under the line, hold him up; then wash more clothes, go out, find stick blow down, big quilt all dirt, go this way back again. Then I feel so mad, feel like I swear; then I think of Job, how he lose his money, his children, all his land, get sick, have sores all over. He never swear; he praise God. Then I praise God, bring quilt in house, wash him clean, and praise God all the time.' — Selected.

"THE humblest workers, in co-operation with Christ, may touch chords whose vibrations shall ring to the ends of the earth, and make melody throughout eternal ages." — *The Ministry of Healing*, p. 159.

Fourth Week

Opening Exercises.

Review of Helpful Thoughts from Reading Course Assignment for Two Weeks.

Scripture Text: Rom. 10: 15.

Comment: "Beautiful Feet."

Beautiful Feet

Did you ever observe what the Bible has to say about beautiful feet? In describing heavenly personages, the feet are often referred to as being resplendent and glorious. When the apostle-prophet saw the Saviour ministering in the heavenly sanctuary, he saw His feet "like unto fine brass; as if they burned in a furnace." Ezekiel saw the feet of cherubim, and "they sparkled like the color of burnished brass."

What this peculiar feature of beauty alludes to may be learned from the exclamation of the prophet Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" The adversary of souls endeavors to make people ashamed of their feet as God made them. It is said that the proud, vain peacock, strutting about in the sun with his gorgeous display of feathers, suffers a severe puncture in his swelling bag of pride whenever he catches sight of his humble, unpretentious feet. The Chinese women undergo indescribable torture in making their feet that which God did not make them. Ladies and gentlemen in so-called Christian lands, come but little short of the heathen example. Notice the limping, tortured gait of many pedestrians, whose feet are pinched and squeezed by small shoes until they cannot walk at ease. See that foolish girl with heels under her feet so high that she walks on her toes, and so narrow that she cannot properly balance her body.

All this does not make beautiful feet. On the contrary, it makes very ugly, ill-shaped feet. It produces deformity, and causes pain. Examine such feet, and see how horribly they are mutilated,—the toes crushed out of shape, the nails malformed, while corns and bunions crown projections, and make life a burden. Beautiful feet! Ah, no, horrible feet!

"How beautiful . . . are the feet of him that bringeth good tidings!" That is what makes feet beautiful. How grateful to the ear of a waiting sufferer are the footfalls of ministering messengers of mercy! How beautiful are the feet that bring to our side some long-absent loved one! How beautiful to hungry children are the feet of father as he comes home from toil at night! They may be incased in number ten cowhide, hard and horny; but if they bear the burden of a loving heart, of a glad face, of helpful hands, of encouraging lips, of a person full of loving devotion, they are beautiful feet.

Mother's feet, perhaps, have only old shoes to wear, but day after day, hour after hour, they go about ministering to this and that one. They ache, they long for rest; but oh, what a grief, what loss when those beautiful feet are finally at rest!

What joy, what peace, what blessing, have been brought to our hearts by patient, toiling peace! How beautiful are those feet in the sight of heaven! Like the feet of angels, they shine like polished brass.

Large hearts need large feet. Do not let us cramp our feet, lest we pinch our hearts. If we would have beautiful feet, let us use them to do beautiful deeds. Let us go on errands of peace. Let us walk in God's ways. Let us shun paths of evil. Let us be bearers of tidings of good."—*Selected.*

Conversions at the Mid-week Prayer Service

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

Reading Course Assignment for the Month of May

"The Ministry of Healing," pages 111-136

GLEANINGS FROM THE FIELD OF STUDY

First Week

ALL recovery from disease is entirely due to the power of God. "Satan is the *destroyer*; God is the *restorer*." The kind Father above bestows healing and restoration without partiality, and "is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us."

But there must be co-operation. "The laws of nature, as truly as the precepts of the decalogue, are divine, and only in *obedience to them* can health be recovered or preserved. . . . In His written word and in the great book of nature He has revealed the principles of life. It is our work to obtain a knowledge of these principles, and by obedience to co-operate with Him in restoring health to the body as well as to the soul."

Second Week

The gospel is a cure for the maladies originating in sin. "The love which Christ diffuses through the whole being is a vitalizing power." Brain, heart, nerves, are touched with healing.

Note the divine prescription for healing physical, mental, and spiritual ills. (page 115) Human beings may open windows for a flood of healing virtue.

Third Week

The promises of God's word are to be to us "leaves from that tree which is 'for the healing of the nations.' Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. Nothing else can have such healing power. Nothing besides can impart the courage and faith which give vital energy to the whole being." (page 122)

Fourth Week

"Many transgress the laws of health through *ignorance*, and they need instruction. But the larger number know better than they do. They need to be impressed with the importance of making their knowledge a guide of life."

"It is far better to prevent disease than to know how to treat it when contracted."

"The body is the only medium through which the mind and soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being." (page 130)

"The world needs a practical demonstration of what the grace of God can do in restoring to human beings their lost kingship, giving them mastery of themselves. There is nothing that the world needs so much as a knowledge of the gospel's saving power revealed in Christlike lives."

Notice — May 27

MAY 27 is the date upon which the door hinges which opens the Big Week for the Missions Publishing Fund in 1923.

Between May 27 and June 2 every church member and friend of our cause is, asked to do his share in behalf of the Missions Publishing Fund. And this is the share: The sum of *two dollars* for each member. This amount of money is not to be solicited from the public, as in the Harvest Ingathering plan, neither is it designed to be a donation by our own people; but rather to be the tangible result of the *sale of our truth-filled literature here in the homeland*. This being genuine seed of literature service which will quickly be planted in the foreign-mission soil, it will yield an abundant harvest through the output of the mission presses, and will be scattered far and wide among the millions who are waiting for the gospel message.

A Special Feature

There is, however, a special midweek feature in behalf of the Missions Publishing Fund. In addition to the sale of literature which will bring in approximately *two dollars*, there is to be a BIG DAY on Wednesday, May 30, at which time men, women, young people, boys and girls who are employed in any kind of wage-earning capacity, unitedly devote the proceeds of the earnings of that one day,—whether it be \$100, \$10, \$1, or 25 cents. The BIG DAY of the BIG WEEK is a very interesting occasion. Let all plan to celebrate it in an appropriate manner.

HOME MISSIONARY DEPARTMENT.

Missionary Volunteer Department

Devotional Meeting for May 5

Senior and Junior

Topic: *Home, Mother.*

1. Announcements.
2. Opening Song: No. 580 in "Christ in Song."
3. Scripture Reading: Prov. 31:10-31.
4. Prayer for Our Parents and Our Homes.
5. Leader's Talk.
6. Recitation: "Mother."
7. Recitation: "A Fellow's Mother," or "Father's Voice."
8. Special Music.
9. Talk: "Our Mothers."
10. Talk: "Our Fathers."
11. Responses.
12. Closing Song: "My Mother," or "Home, Sweet Home."

Senior and Junior Notes

Special.—Please note that this is a combined program for Juniors and Seniors. It is suggested thus because the subject specially lends itself to such treatment. Plan accordingly. For further helps for programs in the church school and where it is not practical to combine, see the section of the notes that deal with "source material."

Preparing for the Program.—You will, of course, advertise this subject fully and early. As you know, it comes very close to National Mother's Day, which this year is May 6—the first Sunday in May. Some of your artistic members will design posters telling your members to remember their mothers. It would be best to suggest one week ahead that if possible each member wear a white flower in honor of mother. The white carnation is the flower suggested, but if these are not obtainable, any white flower will be appropriate,—the white standing for purity. White paper carnations are oftentimes used. Give a special invitation to the mothers of the church to be present. Have a section of honor for them, and see that some of the Juniors have on hand white flowers to be given to all who come in at the meeting who are not wearing them. Special little girl ushers dressed in white would be appropriate. You will want to have white flowers on the leader's table and other suitable decorations about the room.

Announcements.—Bring in your announcements and those items that pertain to the workings of your society *before* the opening song, so as not to have anything disturb the carrying out of the program and the making of it sweetly effective.

Opening Song.—The one given is entitled, "Love at Home." If desired, "Home, Sweet Home," can be sung here instead of at the close, as suggested, or special music appropriate to the topic may be given.

Scripture Reading.—Some older Junior could well read these verses that tell of the ideal home.

Leader's Talk.—In preparing this short talk, which should be the keynote of the program, and as such should give the proper and right setting to all that follows, the material that is given for all the other parts should be understood, and something of the trend of the sentiment in other members' minds should be appreciated. See also some of the material given under the section, "Additional Source Material." The following may be found useful: "Obed-edom made room for the ark in his house, and God blessed his home abundantly, and made it a blessing to the whole nation. The blessing which descended upon that hitherto obscure family reached up to the very throne, and then descended in showers of benediction upon the whole nation. When David heard how God had blessed his house, he was encouraged to renew his efforts to re-establish the worship of God in the capital of the kingdom. No home can afford to be without God's gracious presence. We need it in times of prosperity, when we are specially in danger of growing godless in character and life. We need it in times of temptation, that we may be able to overcome. We need it in times of perplexity, for it is not in man that walketh to order his steps. We need it in times of sickness and in times of health, in times of rejoicing and in times of sorrow. The presence and blessing of God in the home will make it a benediction to the whole community." The home is the center of all for us when we are young. We learn to look to it for our ideals and for guidance. And God designed it thus. He blessed the home of old and he blesses the homes of today. As some one has said, He placed mothers in the homes to represent Him. And truly our mothers are the influence that draws us and lifts us upward. How confidently in our babyhood days did we come to father and mother with the minutest cares of the day. How kindly and encouragingly did they guide our wavering steps over life's untrodden paths. With kindness and gentleness they brought out the dormant possibilities wrapped up in our nature. There is nothing grander, nothing more in-

spiring, than the love of a good mother and the care and regard of a noble father. Let your talk be along this line, adding other thoughts of your own and closing from the material given elsewhere.

Recitation: "Mother."—A Junior girl should give this. Arrange for it through the Junior leader or superintendent.

Recitation: "A Fellow's Mother."—A Junior boy should give this as a companion to the one just given. If desired, "Father's Voice" can be given instead.

Special Music.—You will surely arrange some special music for this program. See that it is appropriate to the subject.

Talk: "Our Mothers."—In this talk there is a suggestion regarding the singing of a song. See if this can be worked out. If rightly done, it will be very effective.

Talk: "Our Fathers."—This is the title of a talk that some one may give, and while the father does not offer the romantic possibilities and the appeal that mother does, still we should not forget his sterling services and his desire to help us along life's way. In some parts of the country a "Father's Day" is celebrated, which is indeed fitting, but the idea has not made very great headway, probably because the fathers are more interested in seeing other things promoted. But don't forget father. Here are some thoughts, as expressed by Helen Wineberg, that give a picture of fathers:

"Father, I am writing a letter to Bob today. Haven't you time to write a few words this time? He always likes to hear from you."

"No, mother, I haven't time," replied father, slipping on his overcoat. 'You have written enough gossip to keep him from getting homesick. Tell him to be good, and not forget what we are sending him there for.'

"On the way to his office, father met one of his old neighbors from a near-by town. After the usual greetings, his friend inquired concerning his family. Father proudly threw back his head as he explained, 'My son, Bob, is in college. He earned his scholarship selling books last summer, and he was some book seller, too. He could sell a book to a blind man whether he wanted it or not. He is making a name for himself in college, too. He is the leader of a society up there, and they seem to think quite a bit of his ability. The president recommends his school work very highly. We are proud of Bob, and I'd bank most everything I have on his success.'

"Entering his busy office, father gave a last thought to his son before starting with the business of the day. What could he do to show his appreciation? A happy idea struck him,—he pulled out his check book, wrote off a liberal check, scribbled a few hasty words on a scrap of paper, and sent it off. This was father's way of showing his appreciation.

"Perhaps father does not scan through the mail so eagerly, looking for a letter from 'son,' as mother does, and he may not write the long, newsy letters that mother does, but his interest is none the less. He may not speak much of his son at home, but let him get with some of his friends, and he will carry his praise to exaggeration. He may not audibly wish for June to come, when son will be home again, but no one misses the companionship of his son more than he. And no one on earth has the aspirations and ambitions for any one that father has for his son."

Responses.—Some will wish to say a word of appreciation in honor of their mothers and their fathers—in honor of their homes. You as leader might suggest that this is a time for a new resolve and statement of our loyalty to our parents and for all the good that they have stood for. Suggest the thought of saying the loving word, writing the letter home, of showing that we care. About ten minutes for this may be given. Invite the Juniors as well as the Seniors.

Closing.—Let your prayer be for the home, for our mothers and fathers. The closing song is to the tune of "My Country, 'Tis of Thee." The words can be typewritten, printed, or put on the blackboard. All will know the tune.

Additional Source Material.—Besides the material given and other material in current magazines and periodicals, see the following: "Counsels to Teachers," page 144; "The Lad's Answer," from "Stories Worth Rereading," page 57; recitation: "My Good Old-Fashioned Mother," from "True Education Reader," Book VI, page 393. (There are many other poems and verses on home and mother in this series of readers.) The May, 1923, issue of *Home and School* will have some special material in it dealing with Mother's Day. It is not difficult at all to find much good material on this topic. Look for it and use your own original ideas in the working out of a helpful, inspirational program.

U. v. W.

Mother

MOTHER is a little girl who trod my path before me;
Just a bigger, wiser little girl who ran ahead—
Bigger, wiser, stronger girl who always watches o'er me,
One who knows the pitfalls in the rugged road I tread.

Mother is a playmate who will always treat me kindly—
Playmate who will yield me what true happiness demands.
She will never let my feet stray into brambles blindly—
Mother's just a bigger little girl who understands.

Mother is an older little playmate who'll befriend me—
 Yesteryear she traveled in the path that's mine today!
 Never need I fear a foe from which she might defend me—
 Faithful little pal who ran ahead and learned the way!
 —*Strickland Gillilan, in Good Housekeeping.*

A Fellow's Mother

"A FELLOW'S mother," said Fred the wise,
 With his rosy cheeks and merry blue eyes,
 "Knows what to do if a fellow gets hurt
 By a thump or bruise, or a fall in the dirt.

"A fellow's mother has rags and strings,
 Bags and buttons, and lots of things;
 No matter how busy she is, she'll stop
 To see how well you can spin your top.

"She does not care—not much, I mean—
 If a fellow's face is not quite clean;
 And if your trousers are torn at the knee,
 She can put in a patch you'd never see!

"A fellow's mother is never mad,
 And only sorry, if you are bad;
 And I'll tell you this, if you are only true,
 She'll always forgive you, whatever you do.

"A fellow's mean who would never try
 To keep the tear from her loving eye;
 And the fellow's worse who sees it not
 That his mother's the truest friend he's got!"

—*Margaret E. Sangster.*

Father's Voice

YEARS an' years ago, when I
 Was jèst a little lad,
 An' after school hours used to work
 Around the farm with dad,
 I used to be so wearied out
 When eventide was come,
 That I got kinder anxious-like
 About the journey home;
 But dad, he used to lead the way,
 An' once in a while turn 'round an' say—
 So cheerin' like, so tender—"Come!
 Come on, my son, you're nearly home!"
 That allers used to help me some;
 And so I followed father home.

I'm old an' gray an' feeble now,
 An' trimbly at the knee,
 But life seems just the same today
 As then it seemed to me.
 For I am still so wearied out,
 When eventide is come,
 An' still get kinder anxious-like
 About the journey home;
 But still my Father leads the way,
 An' once in a while I hear Him say—
 So cheerin'-like, so tender—"Come!
 Come on, My son, you're nearly home!"
 An' same as then, that helps me some;
 An' so I'm followin' Father home.

—*Selected.*

Our Mothers

ALL that I am today, I owe to my mother. God bless her.
 And God bless all the mothers in this wide world, on this day,
 this Mother's Day.

And let us not only at this time show our appreciation of our
 mothers, but let us honor them each day of our lives; for we
 love our mothers, yes, we do. Then let us not forget to tell
 them so before it is forever too late. Another year, and who
 can tell whether or not our dear ones will be with us?

And now for a few moments, who, of the grown-up boys and
 girls, will go back, in years, with me, to the days of our
 childhood?

In our little home were father and mother and brothers and
 sisters. I loved them all. But around mother there seemed to
 be some sort of halo. She was *mother*. That tells it all.

By her own example, she taught us to be neat; to be hon-
 est; to be truthful; to know the value of money, and to spend
 less than we earned; never to leave a task half finished, and
 always to do our best.

She taught us to meet hardships and troubles and shadows
 with a smile. And she taught us of God. Every morning at
 the family altar she prayed for us. And I know God has writ-
 ten in His book of remembrance, the many, many times she
 prayed in secret, for strength to bear the anxious fears, the
 sleepless hours, and the work to keep our home together.

"The noblest thoughts my soul can claim,
 The holiest words my tongue can frame,
 Unworthy are to praise the name,
 The blessed name of mother."

Just a few days since, I was reading of the great success of
 a well-known preacher. And do you know, it all dated back,
 back to mother and his home training. How true these words
 of him, "A good mother and a good home put something into
 a young man that stays with him through his whole life. He
 can never get entirely away from it."

Moses, educated as he was for the throne, and heir to the
 magnificent palace of Pharaoh, gave it all up, and as leader of
 the Israelites, testified to the faithfulness of his Christian
 mother. He could not get away from her training. And no
 more can we get away from our mother's training.

We may forget it for a time, but some day something will
 happen to make us remember. It may be a sickness. It may
 be a great tragedy. And it may be just a hymn. Listen!
 (See note at close.) Can you not hear your mother singing,

"Rock of Ages, cleft for me!
 Let me hide myself in Thee;
 Let the water and the blood,
 From Thy wounded side which flowed,
 Be of sin the double cure;
 Save from wrath and make me pure."

Grand, glorious words that take us back to mother and to God.

And now I stand on the platform of a little railroad sta-
 tion, waiting for the express. As I asked what time the train
 was due, I heard a man say to a fellow passenger, "They think
 they are going on that express, but they will get left, for it
 does not stop here. They'll have to go on the local same's the
 rest of us."

I glanced at my companion, and his eyes gave me an under-
 standing smile, as the roaring express rounded the bend on its
 way to the station. And then, to the incredible surprise of the
 group on that platform, the train stopped, just long enough for
 my companion and me to get on, and then was tearing off
 again. On and on we sped. Past little villages, swampy land,
 woodland, and pasture land. And then the man folded up his
 paper, saying, "We will soon be passing my old home. I must
 go and wave to mother."

So out in the vestibule he went, handkerchief in hand, and
 stood waiting and watching for his mother. Soon I spied her,
 standing on the porch of a tiny story and a half cottage, wav-
 ing something white. And the man waved, and they two kept
 it up until house and train were lost to view.

After the man was again seated by my side, he remarked, "I
 have been going over this road daily for eleven years, and I
 have yet to miss my greeting to my mother. The *best mother*
 a man ever had. To *her* I owe my success, my *life*, my *all*."

Such a beautiful tribute of love and devotion that busy rail-
 road official paid to his mother. And although I carried away
 with me only a fleeting glance of that mother, I can see her
 now as she stood that day on the porch, wearing a dark dress,
 and a large white apron. Her face was beaming, while in her
 hand was the fluttering white cloth, carrying all her love to
 her dear boy.

Oh! God bless the mothers, the old-fashioned mothers. And
 God bless my mother, too.

(A Suggestion: As the reader makes a slight pause after the
 word "listen," have some one at the piano who will softly play
 a measure or two of the hymn, "Rock of Ages." The music
 must be so soft that the question, "Can you not hear your
 mother singing?" can be distinctly heard by the audience.
 Then if you have any one who can sing, by that I mean one
 who in singing makes the listeners forget the singer and the
 place and can take them back to their childhood days, at
 mother's knee, then let her sing the first verse of the hymn. It
 will be more effective if the musician and the singer cannot be
 seen by the audience.)

MARTHA WARNER.

My Mother

(Tune, "My Country, 'Tis of Thee")

My mother, 'tis of thee,
Sweetest of names to me,
To thee I sing;
Long may thine eyes be bright,
Shining with holy light,
Thank God for thee tonight,
My mother dear.

Our home you always blest
With thy sweet thoughtfulness
And perfect love;
Our battles thou didst fight,
And nursed us day and night,
Led us from wrong to right,
Thy children all.

To thee, our guiding star,
We come from near and far
With joy and song;
Let's sing it loud and clear,
All ye assembled here,
This song to mother dear,
Our queen tonight.

For thee our prayers arise,
To God above the skies,
Thy life to bless.
God grant thee many years
Free from all pain and tears,
Added to threescore years
Thrice more than ten.

— Mrs. Leo Schram.

Devotional Meetings for May 12

Topic: *Camp-Meeting — An Opportunity.*

Senior

1. Song Service.
2. Announcements, Reports, Collection.
3. Devotional, Prayer.
4. Talk: "Camp-Meetings of Long Ago."
5. Recitation: "Not Too Young."
6. Talk or Reading: "Go to Camp-Meeting."
7. Reading or Talk: "Why I Ought to Go to Camp-Meeting."
8. Special Music.
9. Responses.
10. Closing Song and Prayer.

Junior

1. Song Service.
2. Opening Exercises.
3. Scripture Reading: Psalm 122.
4. Leader's Talk: "Camp-Meetings of Bible Times."
5. Talk: "A Trip to Jerusalem."
6. Special Music.
7. Story: "Our First Camp-Meeting."
8. Recitation: "Not Too Young."
9. Superintendent's Talk: "Our Great Need."
10. Response: "How I can Make the Most of Camp-Meeting."
11. Close with Prayer.

Senior Notes

The Program in General.—It is hardly necessary to repeat that this is a most important program. It is important. Because it is important is a sign that it should be presented in an inspirational way. Create the desire to go to camp-meeting. While attendance is more or less a duty, endeavor to make your young people *want* to go. Try to be able to say truthfully that you are going. Plan ahead, if possible, through your church so that there will be a reception tent (if the date and place of your camp-meeting has been announced), and some one in charge to cause the members of your society who attend to feel welcome and at home. Correspond with your conference Missionary Volunteer secretary so that he will expect you and the others there, and so you can give the very latest information as to routes of travel, rates, and so forth, to get to the place. If the time of the meeting is far in the future, make your program the kind that will cause your members to plan for attendance.

Advertise.—You will note before your church and by bulletin and placard and announcement that you are to consider this topic at this time. Advertise it well. Invite the adult members of the church to come out. They, too, should consider the matter of attending this camp-meeting. Their consideration will many times make it easier for your members to attend. This topic is one that is considered this month by the Home Missionary Department. Your church missionary secretary should be glad to co-operate with you at this time.

Nos. 1 and 2.—Do not permit these parts of your program to drag. Let your announcements be short and tersely put.

Your filled-out report blanks can be gathered at the time of the collection.

Devotional.—You may desire to bring in a short review of Morning Watch texts. Do not demand the literal text unless you have frequently had these reviews, but rather call for the underlying thought of the verses named from day to day. The subject matter from the Bible Year can be similarly brought in.

"Camp-Meetings of Long Ago."—The material for this suggested talk will be found under No. 4 of the Junior Program notes. Couple with this the facts mentioned under No. 7 of the same program, "Our First Camp-Meeting." This will give an interesting historical background for the remaining part of the program.

Recitation.—Some Junior member could well give this.

Nos. 6 and 7.—You will note that these are designated as talks or readings. Endeavor to make them talks. If your program is going to be too long, they may be combined into the one talk. Do not, however, read both of them. If one has to be read, choose "Go to Camp-Meeting." For the talk, "Why I Ought to Go to Camp-Meeting," E. F. Peterson, associate secretary of the Home Missionary Department of the General Conference, contributes these helpful thoughts: "Among the many reasons that might be given why I ought to go to camp-meeting are my personal need spiritually, and better preparation for future service, and encouragement to others whom I may help by my presence and influence for good. Camp-meetings are held with the object of helping God's children in their Christian experience, as well as to advance the interests of His cause in material ways. No matter what my experience has been, a camp-meeting will be a help to me. If I am seeking a new way of life for the first time, I will learn how to give myself to the Saviour, receive the forgiveness of my sins, and have peace with God through Jesus Christ our Lord. I will learn what it means to be a child of God. If I am already a child of God, the camp-meeting will deepen my Christian experience and enlarge my understanding of the things of God. I will learn how to live a successful Christian life. There will be present ministers and teachers of much experience who will give instructions to help me in my endeavors to be an overcomer. My understanding of the word of God will be enlarged, and I will learn better how to appropriate to my own experience this blessing God has promised His children.

"We know we are always helped by associating with other good people. As we mingle our voices in prayer and praise with others, our faith will be strengthened and our courage increased. I will hear experiences and testimonies of different people who have gained victories in their lives which will be a help to me as I learn of their endeavors to win a crown of life. The progress of the work will be related by workers both in the homeland and from abroad. My faith in the triumph of the message will be stronger as I learn the advancement being made in all lands and among all peoples. I will also learn the new plans for the work, which will enable me to co-operate better in promoting the work of the Lord; I will learn, too, of the needs of the cause, so I may know better my responsibility and how I may do my part. The camp-meeting will give me a better preparation for future service. I will learn new methods of work. It will give me an opportunity to study how others obtain success in their efforts to win souls for the Lord, and thus I will profit from their experiences. As I gain new victories in my personal experience in seeking God and studying His word, I will consecrate myself more fully to the service of the Lord. The meeting will be as a school to me where I will learn many useful things in my future service to God. While at the camp-meeting, I will have opportunity to do personal work for some one else, and thus gain a valuable experience in working for others after I leave the camp-ground.

"We have been told that 'the convocations of the church, as in camp-meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain.' — Mrs. E. G. White, in *Review and Herald*, March 2, 1897.

"We all have an influence over some one else, and our part in the meeting will be the means of helping others to a more successful Christian life. Personal influence for good is a great factor in helping others in their endeavors to live for God. By attending camp-meeting I will emphasize its importance to others, and in this way will encourage their attendance also. We are admonished by the apostle Paul, 'Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.' Heb. 10: 25. Let us all, young and old, follow his example and attend the annual meetings of God's people, and receive what He has in store for us on those occasions."

Responses.—None are given in paragraph form, but it would seem that your members might well take a few moments to state what their desire is as to camp-meeting, saying whether they are planning on going, hoping to go, can't go, or just what their plans are. Encourage a good response, and then let the secretary make a general note of about how many will be able to attend, so that you and your conference Missionary Volunteer secretary will have something tangible to count on for the future. You might arrange with some of your members who went to the camp-meeting last year, to relate their experi-

ences and tell of the blessings obtained. You will, of course, choose wisely for this. Camp-meeting is not the place to go merely for a good social time in the sense of mere amusement. It is a place for the gathering together of God's people where special blessings and instruction may be received and obtained.

Closing.—Let your closing prayer be one that will impress upon your society the importance of looking closely after our spiritual condition. U. V. W.

Junior Notes

Song Service.—The leader should make out a list of songs with a definite note of consecration in them. No. 250 in "Christ in Song" is an example of a children's song of this type.

Opening Exercises.—These should consist of song, prayer, and secretary's report, the last including a report of work done. This is probably the best time to get reports of work done through the week.

Scripture Reading: Psalm 122.—Read this in concert.

Leader's Talk: "Camp-Meetings of Bible Times."—The purpose of this program is to show the boys and girls the need of their attending camp-meeting. The leader should pray that God will help him to see the blessings that he may get by going to camp-meeting, and then help him to put it before the other members of the society in such a way that they will long to go. Tell how God commanded the children of Israel to go up to Jerusalem three times a year. Read carefully "Patriarchs and Prophets," pages 537-539. Bring out the fact that God protected their homes while they were gone. Tell how they sang psalms as they journeyed together until the hills around Jerusalem rang with music. Tell how they dwelt in booths pitched in the streets, and spent their days praising God in the temple. If this was required three times a year then, surely God wants His people to come together now to learn of Him at least once a year.

Talk: "A Trip to Jerusalem."—This should be given by a Junior. Study the story of Christ's visit to the temple when He was twelve years old. Luke 2: 42-52. Read "The Desire of Ages," chapter 8. Then weave into a short talk the following points:

1. Jesus went with His parents (tell of the journey).
2. Jesus spent His time studying the plan of salvation.
3. It was there that He first learned about His great sacrifice.
4. He studied the Scriptures, asking questions of the priests.
5. He became so interested in learning about the plan of salvation that He didn't return with His folks.
6. He went home and was subject to His parents.

Special Music.—If possible, arrange for a duet or solo. If not, sing together some such song as No. 566, "Christ in Song."

Story: "Our First Camp-Meeting."—Have some Junior who has learned to tell a story well, read chapter 30 of "Pioneer Stories" and tell it in his own words. This book was in the 1922 Junior Reading Course.

Recitation: "Not Too Young."—Have one of your younger members prepare this.

Superintendent's Talk: "Our Great Need."—The following outline may suggest a line of thought. Aim to impress the Juniors with the urgent necessity of getting ready for translation:

1. The definite assurance of Christ's soon return. John 14: 1-3; 1 Thess. 4: 16.
2. Under such circumstances, what should be our attitude? 2 Peter 3: 11, 12, 14.
3. The most important work of every church member is to seek a revival. (See quotations on last page of *Review* of Jan. 25, 1923.)
4. The latter rain will fall on the saints and get them ready for translation. If we are not ready for it, that is, if we are not seeking the Lord, we shall know nothing about this great blessing, and we shall not be ready.
5. The need of works which correspond with our faith is more important to us than anything else. (Study and use quotations from chapter, "Prepare to Meet the Lord," Vol. I, p. 123, of "Testimonies for the Church." Special messages to young people may be found on pages 397, 496-513 of the same book.)

To summarize: Make it very clear to the boys and girls that those who will be ready to meet Christ will be those who are earnestly seeking Him. Camp-meeting is for the purpose of seeking a special blessing from the Lord. Pray with the boys and girls that each may have the heart open to, and ready for, the blessing God wants to give at camp-meeting.

Other ideas for the superintendent's talk are suggested in the two articles of the Senior program.

Response: "How I Can Make the Most of Camp-Meeting."—The superintendent should conduct this exercise at the close of his talk. Ask the Juniors to help you make a list of the things they can plan to do on the camp-ground which will help them to obtain a blessing and be a blessing to others. Write the sentences they suggest on the board before them. Examples of such sentences might be:

1. Take a front seat.
2. Be on time.
3. Have my Bible with me and use it.
4. Join a prayer band, etc.

H. H.

Not Too Young

My grandma shows me a picture

In the big Bible on her knee,

Of the Baby Christ in the temple

When He was smaller than we.

So I think He must like to have children

Come to camp-meetings for prayer.

He hears all their songs and lessons,

And smiles when He sees them there.

—Adapted.

Go to Camp-Meeting

CAMP-MEETING! There seems to be a charm about the very words themselves. There are meetings and meetings, and more meetings, but best of all, there is camp-meeting. What a picture it brings to our mind: the big tents, rippling in the summer breeze; the rows of living tents, with their happy inmates; the chatting groups between meetings; the intently listening audience during meetings; the little groups that gather here and there, as they may find time or place, for study, for prayer, for counsel; yes, and the dining-tent—we don't forget that. Who doesn't love the camp-meeting?

Want to go? Why, sure, we want to go, all of us. Why shouldn't we want to go? Are we going? Yes, if we can. Can we go? Well, they say that where there's a will there's a way, but—

While we're wanting to go, and wondering if we can, and deciding if we shall, do we ever stop to find out if we ought to go? We want to do a lot of things that we positively ought not; and we want to do a lot of other things that are not especially demanded by duty. We give up the doing of a lot of things that we want to do; so if there's nothing to take us to camp-meeting but just wanting to go, it won't matter much after all. If it is a question of what we ought to do, that's different.

"Ought I to go?" That's a question of duty—duty to God, duty to others, duty to ourselves. If I can get closer to God myself, if I can help another to get closer to Him, if I can add anything to His cause that will strengthen it, by going to camp-meeting, then I ought to go. If, as a result of going, there shall come into my life or into the life of another a blessing that would not come if I did not go, then assuredly I ought to go.

Look back over the past. Think about the camp-meetings you have attended. How do they show up—as bright spots, or gloomy; as high lights, or shadows? What influence have they had on your life? Do you value that influence, or would you prefer to have been without it?

Likewise, check over the camp-meetings you have missed. How do those times appear to you—do they stand out against the background of the past, or do they fade into it? Then settle this question for yourself, Do you want this year to be like the years that you have attended camp-meeting, or the years you have missed?

And now, for the moment, transplant your imagination over into the eternal world, and look back, in fancy, over your life. Picture for yourself, if you can, what the camp-meetings shall have meant to you then. As one would look back from that viewpoint, I fancy he could see them as milestones marking his upward journey. He could see a mighty influence for good radiating from them and working out in his life, drawing him ever upward, pressing him ever onward and into service. And God only knows how many will be there who can say, "Oh, if I had not gone to camp-meeting that year, I could not be here now."

If you have never been to a camp-meeting, and have no such experience to draw from, ask some one who has. Ask him if he values the experiences that came to him, the knowledge that he gained, the friendships that he formed, at camp-meetings. There is only one answer that he can give you, if he is sincere. (If he is otherwise, his counsel is not valuable.) Best of all, resolve to go through the experience this year for yourself.

If you have not, or if you have, go to camp-meeting this year, determined to get out of it everything there is in it for you. There are people who go for nothing, and get a lot of it; there are others who go for a blessing, and get a lot of that. Be one of the latter class. Make the most of every oppor-

tunity while you are there. Get acquainted with all the people you can. "He that will have friends must show himself friendly." Make it a season of prayer and labor for others — make it an event whose influence shall be felt in all your after-life, a time that shall ever stand out brightly in your perspective of the past. The blessing is there for you — go and get it.

ALFRED LEE ROWELL.

Devotional Meetings for May 19

Topic: *With Our Missionaries in China.*

Senior

1. Missionary Song Service.
2. Opening Exercises.
3. Morning Watch Texts.
4. Collection and Reports.
5. Prayer.
6. Map Study.
7. Talk: "Going to China Twenty Years Ago and Now."
8. Recitation.
9. Talk: "A Trip with One of Our Missionaries."
10. Story: "An Incident."
11. Responses: Items and News Notes.
12. Closing Song and Prayer.

Junior

1. Song Service.
2. Opening Exercises.
3. Morning Watch Drill.
4. Reports.
5. Leader's Remarks.
6. Talk: "Going to China Twenty Years Ago and Now."
7. Reading: "A Missionary's First Impressions."
8. Recitation: "Little Brother Hymn."
9. Talk: "A Trip with One of Our Missionaries."
10. Story: "An Incident."
11. Superintendent's Talk: "Jesus Calls Us."
12. Close with Prayer for Our Missionaries.

Senior Notes

The Program in General.—This is the regular study on China and the Far East. It is hardly necessary to emphasize its importance in connection with our offerings and the needs of the mission field. It is to be hoped that your program committee has been busy and your Foreign Mission band has been doing some intensive studying of the Far Eastern field, and can contribute something of their own work. Remember to cultivate original work and thought by your own members. The GAZETTE matter is merely suggestive, and is not to be taken as the only and final word. We cannot and do not give exhaustive programs. It is up to your society to elaborate and develop.

Source Matter.—Many books have been printed by our own publishers touching on China and the Far East. These will give stories and incidents that can be used. Consult them. Look in your own society library for the books of back Reading Courses on China. Note the following:

- "Outline of Mission Fields."
- "Pastor Hsi."
- "The Uplift of China."
- "The Advance Guard of Missions."
- "With Our Missionaries in China."
- "Child Life in Mission Lands."
- "Daybreak in Korea."
- "Fifty Missionary Heroes."
- "Topsy-Turvy Land."
- "Red, Yellow, and Black."
- "Stories of Brotherhood."
- "A'Chu and Other Stories."
- "Strange Peoples and Customs."

Nos. 1 to 5.—These items are self-explanatory. You will need no special notes on these, for you will have to work them out for your own needs. Read over in this connection the comment given for the Junior notes for similar sections.

Map Study.—You should have either one of the outline maps of the Far Eastern section of the world, or a drawn map of your own, or better yet, the new missionary map of the world that is now published by the Review and Herald, and gives the mission stations of our own denomination. From an advance notice concerning the map, we quote the following:

"This missionary map of the world is now ready, and every one who has seen it, is delighted. It marks a milepost of progress along the road. No other denomination has ever issued a map of this size, showing its missionary activities. The title of the map is, 'Missionary Map of the World, showing the prevailing religions of its various nations and the central stations of the Seventh-day Adventists.' While it is in form similar to the one that we have sold for years, in reality it is entirely different. This map was made from new plates. Officers of the General Conference—Elder Spicer, Elder Meyers, and Elder Shaw—furnished copy, and only our own stations are

marked. Our schools, publishing houses, sanitariums, and mission stations are distinctively marked, and mission areas showing the influence of our work are marked by circles. On this map you will find the names of the stations that you read about in the *Review and Herald* and in our other missionary literature. You will locate all the institutions in this country, conference headquarters, etc. We have been to great expense in the publishing of this map, and have set a net minimum rate of \$4, plus postage, to every one. . . . Printed on soft cloth, it can be folded and carried in the hand bag, and is therefore very convenient for the worker going from church to church. Every one of our workers should have one, every church and young people's society should have one, and the selling field is very broad."

If your society cannot finance it, bring it to the attention of your church and see if together you cannot have one of these inspirational maps.

Talk: "Going to China Twenty Years Ago and Now."—The material for this will be found in the *Review* of January 11, 1923. Look it up.

Recitation.—If you do not have some favorite missionary poem to suggest, see the one given in the Junior notes.

Talk: "A Trip with One of Our Missionaries."—As an alternative, or in connection with this, see the material given entitled, "A Missionary's First Impressions."

Story: "An Incident."—There have been two excellent readings in the *Review* already this month (February, as we write) on China, one of which could well be chosen for this part. One is a story of how a faithful Chinese Christian was fed by ravens, and the other is the story of the terrible typhoon which one of our missionaries passed through. (See *Review and Herald*, February 1, page 8.)

Responses.—This is the place for your members to bring in their own contributions in the way of news notes and items that they have gathered concerning the work in China and the Far East.

Additional.—If you do not have the files of the *Review*, choose material from some of our own denominational books on China as given in the opening notes. U. V. W.

Junior Notes

Another one of our mission programs! Have a good map in a conspicuous place and locate all places mentioned. Any exercise which the geography class might prepare, using Carpenter's Geographical Readers as source material, would be very appropriate. And, of course, the missions program committee has watched the *Review* for clippings.

Reports.—This is not only the secretary's report, but should be a report of work done. Now is a good time to have a check-up on the financial situation. Ask a number of the Juniors to tell how they earn the money they are giving to missions. (The secretary should pray and plan to make this part of the program a real enthusiasm kindler, one which will yield more means for the cause.)

Leader's Remarks.—Take a few moments to tell the purpose of the program. Point out on the map the territory to which our Missionary Volunteer money is going. The program for today is taken up from the angle of being with one of our missionaries there in China.

Talk: "Going to China Twenty Years Ago and Now."—This article was written by Dr. H. W. Miller and appears in the *Review* of Jan. 11, 1923. It is inspiring to know the difficulties our missionaries overcame years ago in their determination to give the gospel to those in dark lands. Compare it with the pleasant times our missionaries now have.

Reading: "A Missionary's First Impressions."—This is taken from one of the first letters written back by a young woman who went to make her home in China. She and her husband are in active service now.

Talk: "A Trip with One of Our Missionaries."—Base your talk on the article in this number. This, too, was taken from a letter written by one of our missionaries.

Story: "An Incident."—At the present writing, February is but half over. Already this month there have been two excellent readings in the *Review*, one of which might be chosen for this number. One is an interesting story of how a faithful Chinese Christian was actually fed by ravens, like Elijah of old. This appeared in the February 1 issue of the *Review*, page 8. The other is the story of a terrible typhoon through which one of our missionaries passed. This was also in the February 1 issue, page 15. Both of these stories show the love and protection God gives those who are working for Him. Either one would be appropriate for this program. However, your committee might have found something more recent and of equal value, in which case it would be well to substitute. Be sure to keep a file of the *Review*.

Superintendent's Talk: "Jesus Calls Us."—This should be an appeal to each boy and girl. We must not let our study of missions become abstract. The field holds a challenge for every boy and girl. Plan your talk carefully. Show the boys and girls the nearness and sureness of the last great day. Houses, lands, money, will be valueless, but a soul saved will

sing praises through eternity. Pray that your Juniors may get a vision of real values that will shape their lives. If the Spirit so directs, call for an expression of those who wish to volunteer for service.
H. H.

A Trip with One of Our Missionaries

As we pulled out of Shanghai, we passed through dirty little villages, filled with dirty people; all, however, seemed to enjoy their filth. From there we passed into the country, where farmers were busy harvesting their crops, which at this time of the year consist of wheat, their rice having been already taken in. The wheat is handled differently here than at home. First they sow it very thickly in fertile beds; and meantime the farmers plow their land with crudely made plows drawn by water buffaloes. They then overflow the land by pumping water on it, either with the buffaloes or by foot power. After the land is covered some few inches or even a foot with water, they plow it again and again, then harrow, and finally go over it with their feet and mash all the hard lumps until the whole field is a mass of thin mud. You must remember the Chinese farmers do not farm on a large scale, as those in the States do. Each has from one to three or four *mow* of land, which in the States would at the most equal about an acre. This land has a two-foot wall around it, which acts as a division line, a wall to hold in the water, and also a footpath.

By the time the wheat or rice has grown to the height of about six inches, the farmer takes it up and resets it in long rows; two rows very close together, then a space of about eighteen inches. This is not done, however, until the water has receded enough to permit of it. After this is done, the farmer pumps water on the land, plows and weeds it the same as one would corn. I have seen farmers plowing the ground, preparing it for the young sprouts, in as much as two feet of water.

At this time, as we passed through the country, we could see farmers, with their wives and children, cutting the wheat with hand sickles, just as people did four thousand years ago. This they stacked, and later took it to the threshing floor. One threshing floor usually did for a compound. They have several ways of threshing. Some beat out the wheat with a flail; others set up a large wooden grate, then take a bundle of wheat and beat out the grain on this. But if there is a large crop, then it is spread over the threshing floor, which is made of dirt beaten hard, and the farmer hitches a buffalo to a large stone roller and drives him around until the wheat is shelled. The wheat is then swept up, the chaff fanned out, and the grain put in bags. The straw is used for various purposes, such as feed for stock, or for thatching roofs. There are no barns for storing the straw, so it is stacked up nicely, then they plaster it over carefully with a good thick coat of mud and chaff. The sun bakes it, and makes a good roof for the coming rains. The stubble from the field is also frugally gathered and used for fuel.

About two hours and a half out of Shanghai we pass the city of Soochow. This is a big silk center. It is a city whose only means of conveyance is either a donkey or a sedan chair, both of which are very comfortable riding, although there is less trick about the chair than the donkey.

As we pass Soochow it is a very pretty sight to gaze back on the city with its great walls, its mammoth gates, the hill back of it dotted here and there with pagodas and temples. As we go on we wonder if there is a flood, but on inquiry, find it is nothing more than the ordinary high water which overflows the whole country every fall. The land is one expanse of water, with the compounds on dry land just a few inches above its surface. The country is covered by two feet or more of water. Some of the wheat has been gathered in, while in other places one sees it in shocks, each of which is propped up above the water on a three-forked horse, so it is high and dry. When the farmer is ready to thresh, he goes out in his boat, or, more properly, an oval-shaped tub which is about five by seven feet, made just as our wooden tubs at home are made. From one shock to another he goes until his tub is loaded and about as high as it is broad; then he takes it into his home, where it is stacked.

As we roll along, we see women and children in smaller tubs, many of them no larger than an ordinary washtub, following

the course of the canals, gathering seeds which grow on the different water plants. They paddle with their hands from one cluster to another.
J. V. SCOTT, M. D.

A Missionary's First Impressions

THE sky is just as blue and the flowers just as pretty, and life is just as real, over here in China as they were at home. We are comfortably situated in a little four-room Chinese house, somewhat revised to suit American taste. We have running water and electricity, so we are not at all bad off.

Our house is one of several in this Chinese compound. I had heard of "compounds" frequently before coming to China, and thought it was a term applied merely to a mission station; but in Peking every one, rich and poor, lives in a compound, or inclosed court. The streets are mostly alleys with walls on both sides, and as you ride along in your ricksha, instead of looking at the lawns and front yards, or hedges, or fences, you have nothing but a high wall staring you in the face. Generally your attention is sufficiently concentrated on the numerous sights of the street,—such as, children, beggars, camels, donkeys, dogs, peddlers with eggs, chickens, doughnuts, foods of all shapes, colors, and smells,—so you don't worry about how much you can see of what is behind that wall when you pass an open gate.

My first impression of Peking could be expressed in about one word—walls! And yet, that alone hardly would connote to others all that it does to me, for it isn't merely the walls that impressed me, but there was a curiosity to know what was behind them all. Occasionally an open gate permits a view of the interior, or, really, merely of the first court, which bears the same relation to the rest of the compound as the front hall does to our buildings or homes. But anyway, it is fascinating, sometimes elaborate and luxurious, often dingy and dirty; but always Oriental and mysterious. Our compound is really very pretty, especially now that springtime has come and the trees are green and the flowers in bloom. Our houses are very ordinary, just like any Chinese houses, but our garden is quite attractive. So we are most contented that our paths still lie in pleasant places.

The language study is very interesting and really easier than I expected. I think the Chinese language is the most interesting I have ever studied. The way their words and meanings are built up is fascinating and most unique. For instance, their word for "thing" is a combination of the words "west" and "east," "dung" and "shi,"—hence "dungshi," or anything between the east and the west. A blotter is "eat-ink-paper," and moving pictures are "electric shadows." Some of their meanings show that they have quite the same ideas we have. For instance, their word for one who is extremely dignified and won't tell jokes or laugh much, is literally "old stick."

Please write to us sometime, as the letters we get over here are few enough.

[Extracts from a letter from Mrs. Henry White.]

Little Brother Hymn

If every little child could see
Our Saviour's shining face,
I think that each one eagerly
Would run to His embrace.

Though black the hand, red, brown, or white,
All hearts are just the same;
Each one is precious in His sight,
Each one He calls by name.

And those who hear in every land,
With loyal hearts and true,
Will grasp some little brother's hand
And lead him onward, too.

—Alfred R. Lincoln.

Devotional Meetings for May 26

Topic: *Making Our Society Slump-Proof.*

Senior

1. Spirited Song Service.
2. Recapitulation.
3. Scripture Lesson.

4. Several Short Prayers.
5. Talk: "Just Ordinary Talents."
6. Special Music or Recitation.
7. Round Table: "A Slump-Proof Society."
8. Repeating of Pledge, Aim, and Motto.
9. Closing Song and Prayer.

Junior

1. Opening Exercises.
2. Scripture Reading: Matt. 25: 14-30.
3. Leader's Talk: "Just Ordinary Talents."
4. Talk: "Starters."
5. Recitation: "Keep On."
6. Talk: "Hot-Weather Missionary Volunteers."
7. Reading: "The Village Blacksmith."
8. Round Table: "How to Make Our Society Slump-Proof."
9. Closing Exercises.

Senior Notes

The Purpose of This Program.—This is about the time of year when Spring Fever, and Old Man Laziness, and Indolence, and That Tired Feeling begin to get in their deadly work. It is the time when the less active members begin to stay away from the society weekly meeting, or to let up in their missionary activity, and show signs of quitting, and perhaps "petering." Before these devils of the summertime begin to do their deadly work, it is time to inoculate the society anew with vigor and courage and the purpose for which it exists, and that is to serve the Master in strenuous activity for the eternal welfare of others. So in planning for this program, put your own enthusiasm and purpose into it. First, pray earnestly, pray with an open heart and mind that God will forgive your mistakes and that He will bless your efforts in the upbuilding of His cause here on earth. Ask Him to take self out and leave only an unselfish desire to serve others, to guide you in your efforts to help the young people of your community and church and society. After your own personal heart-searching and prayer, call your executive committee together for consultation as to just how you stand in reference to your goals and your society work. Then work out with your officers just where you ought to be in three months, and just what it will mean if you slacken in your efforts during the warm summer days. Get facts and figures of what you have done, but emphasize more what there is to be done. Be prepared, either you or your secretaries and leaders, to go before your society with an enlarged program of work and accomplishment for the next three months. Be filled with enthusiasm, and you will fire your members with it.

Spirited Song Service.—Note the first word—accent it.

Recapitulation.—Yes, it is a long word; but your dictionary will tell you that it means the act of restating briefly—of summing up. This is the place for some of your officers to sum up briefly what the society has accomplished thus far. Make this summing up—this recapitulation—snappy and interesting, illustrating as far as possible by concrete examples and incidents. Do not give longer than seven to ten minutes to this brief survey of what your organization has accomplished since the first of the year. Specially stress missionary activities.

Scripture Lesson: Eph. 6: 10-20.—These verses are suggested, although the lesson suggested in the Junior outline might be better in some localities. Paul, in Ephesians, specially calls for courage and strength.

Prayer.—Either ask for a showing of hands for those who will take part in this season of prayer, using the scripture for the key thought, or specify certain members by name. Let several pray, making the requests explicit and brief. It is heart desires that count, and not the words.

Talk: "Just Ordinary Talents."—See the material given in the Junior Notes for source matter. This adapts itself well for either Junior or Senior. In connection with this, look over the material given in the same section under "Talk Starters," and the story, "The Village Blacksmith."

Special Music.—If desired, both special music and the recitation, "Keep on," can be used here.

Round Table: "A Slump-Proof Society."—This round table is to give your members the chance and opportunity of expressing themselves as to how and in what way your society can be made "slump-proof." In opening up the question, read, or have the one who is to lead out read, the note under the Junior Program entitled, "Hot-Weather Missionary Volunteers." Add to that these thoughts for a vigorous presentation: I suggest that we rally for at least 50 per cent above normalcy. Our wagon may be small and homely, but spiritually we can always hitch it to a star. The wagon is the routine tasks of our society; the four wheels are the pledge; the cable with which we hitch it, is woven of prayer and purpose and aspiration; the star is the highest religious zeal and enterprise of which we are capable. In other words, we must set a higher standard for the summer. Let us not be content with half-hearted allegiance, with average attendance, participation, service, consecration; rather let us resolve highly, nobly, heartily, to do the very best that is in us to do, to go the extra mile, to live up to the top limit of our pledge, to make our religion, our church, our society, a chief concern of our life. It is often asked

whether a society should continue its meetings during the summer. Certainly it should. The devil never takes a vacation during the summertime, and there is no armistice signed.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!

"Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at last art free,
Leaving thine outgrown shell by life's unresting sea!"

Let this society build higher and nobler for the summer, and to show the church and the community that ours is a week day, every day, in every way, a better and better organization. After the talk, ask for opinions of the members for resolves and expressions and ideas on how to make your society better and better. Encourage the expressions of opinion, but keep a spiritual trend to all. Your secretaries may, if desired, take notes on the suggestions made, for further consideration.

Closing Exercises.—Make the repeating of the pledge, aim, and motto a solemn rite. Choose appropriate song or hymn for closing, and let the prayer be an earnest one for strength and guidance to carry on. U. v. w.

Junior Notes

The purpose of this program is akin to that of a rally day. It is timed to help ward off the summer slump, which is very apt to come to our Missionary Volunteer Societies when school is out and the hot weather begins. The program should be announced the week before. Tell the children that you have a riddle to be answered the following week. Ask each child to keep his answer a secret; that you will appoint three judges to decide which Junior brings in the best answer. Then give out the following question: "How can we make our society slump-proof?" Have the words "Slump-Proof" printed in some conspicuous place. Then at the beginning of this program, remind the children of the riddle you gave them the week before, appoint judges, and ask each to be ready with the answer at the close of the program.

Scripture Reading.—Read responsively.

Leader's Talk: "Just Ordinary Talents."—We are apt to think ourselves ordinary people, very untalented. God gives to every single person something He wishes him to use for Him. The Junior preparing this talk would do well to read the chapter based on the parable of the Scripture reading in "Christ's Object Lessons." However, the one talent which all Juniors have in the summertime is time. Study pages 342-346 in the same book, and base your talk on those paragraphs. Close with the thought that the time of the approaching vacation is given of God to be used for Him. How are the boys and girls going to use it? The leader might make out a practical list of ways he thinks he could use the time wisely. Bring into the list the thought of time to be faithful to Missionary Volunteer duties.

Talk: "Starters."—Give to a Junior the following suggestions from which to prepare an original talk: Nell loved to visit her grandmother's attic, there were so many mysterious boxes filled with pictures, ancient garments, and the like. But most of all she enjoyed delving into an old trunk. Grandma whimsically called it the "nothingness." "You see," she had explained to Nell, "everything is really nothing until it's finished."

Nell thought some of the things in that trunk were pretty nice nothings. For instance, there was that great centerpiece embroidered in violet,—that is, just half of it was done. Oh, it was pretty! If only the rest of the black marks were covered with the same pretty silks! And then there was the set of hook ends Uncle Ed had cut out of oak. One end was all done except the polishing, and the other—well, Nell always picked that end up gingerly, the edges were so rough. And there was the daintiest dimity dress, just basted together. Aunt Edith had started it when she was a little girl about Nell's size. Of course, she couldn't wear it now, because she was grown up and away to college, and Nell didn't exactly want it for herself, because it had such queer puff sleeves. So Nell just liked to look at its dainty colors and then put it back into the trunk. Yes, grandma was right, that trunk was filled with nothing, because nothing in it was finished.

The Junior giving this talk might illustrate further by speaking of the starter on an automobile. Important and helpful as the starter is, it is the steady work of the engine that pulls the car over the long hills.

Just so, the enthusiasm of the boys and girls is necessary for the Missionary Volunteer Society, but the thing that really helps to make the society a success all the time, summer and winter, is the unflinching willingness of each boy and girl to do his part whether he feels like it or not.

A certain governor of a Middle Western State, in speaking of his success, said that it was due largely to a wise father, who insisted on his finishing every task he began, no matter how impossible it seemed to him.

Make a list of some of the hard things Juniors should do as Missionary Volunteers, and then call for those who are willing to bend to the task of keeping the society slump-proof.

Talk: "Hot-Weather Missionary Volunteers."—There is an old story which tells of a master who hired seven woodsmen to cut seven cords of wood.

The first one tried for a while, and then he said: "This wood is too green; I'll wait until it dries."

The second tried his for a few minutes, and then he said, "This saw is too dull; I'll ask the master to sharpen it," and so he went away.

The third said: "My cord is too knotty to do anything with; I'll ask the master to change my cord for straight wood."

The fourth looked at his pile, and grumbled: "Why, that's hickory, twice as hard as oak. I'll ask the master for a softer kind of wood to saw."

The fifth looked up at the blazing sun and said: "My, it's too hot to work today," and so he went his way.

The sixth got up late. "Oh, I've such a headache I can't possibly work today," he said.

The seventh had green, knotty, hard wood. His saw was dull and he had a headache, and the day was unmercifully hot. But he sharpened the saw and went to his task with such a will that when evening came, it was done. The exercise had driven away the headache, and he found his body had been cooled by the perspiration. The master looked over the work he had done and gave him excellent pay, and then he gave him the other six cords to saw.

Bring out the thought that every time we do a task well, we become better fitted for greater tasks. Read Revelation 22: 12. The Lord, when He comes, will reward us according to our works. What a tragedy it would be if we shirked until the Master left us without work. How could we stand in the judgment? Those Junior Missionary Volunteers who give out on account of hot weather or headache or because they "don't feel like it," are "slackers." Take a few moments for all to sing a verse of "Ask Not to Be Excused," No. 513, "Christ in Song."

Reading: "The Village Blacksmith."—Have it thoroughly prepared. The leader should link up this reading with the thought of the program. Ask the question, "Is our Missionary Volunteer chain going to be weakened or strengthened by the links made during the summer months?"

Round Table: "How to Make Our Society Slump-Proof."—See the first paragraph of the Junior Notes. Make the responses snappy. Don't wait for the answer to your riddle. Every Junior should have his solution to the problem ready. Sing the rest of hymn No. 513 while the judges are coming to a decision.

H. H.

Keep On

If the day looks kinder gloomy,
An' yer chances kinder slim;
If the situation's puzzlin',
An' the prospect's awful grim;
An' perplexities keep pressin'
Till all hope is nearly gone—
Jest bristle up and grit your teeth,
And keep on keepin' on.

—Selected.

The Village Blacksmith

THE next time you are passing a blacksmith shop, just stop a moment and "look in at the open door." Then I want you to think of the Hon. John A. Johnson, of Minnesota, a former governor of that great State. He was the son of a village blacksmith. John's father was a drunkard, and after wasting his time, he died in the poorhouse. John early determined to do some good in the world, and so he worked hard, while his good mother took in washing that he might be kept in school. When he was elected governor of Minnesota, some one asked him how he had risen from the blacksmith shop to the office of governor. He answered, "I just tried to make good."

One of the world's great paintings is that of a blacksmith shop. In the picture you cannot see the fire on the forge, but you see a boy, his face beautifully lighted by the glow of the forge. It makes no difference how humble your work or home may be, there will be a glow in your heart and on your face if you are doing good and honest work. Did you know that Ezekiel, the prophet, was something of a blacksmith? The Lord told him to make a chain. Ezekiel was a great preacher, and I think his blacksmith work was as well done as his preaching.

By doing the best that you can in school, at home, and in church work, you are making a wonderful chain. Your earnestness and enthusiasm will make the furnace in which you heat each link of that chain. You will shape the links of the chain on the anvil of your determination, and your will is the hammer with which you will shape and weld the links into a chain. The

finished chain will be your character and strength.

I think that God wants every boy and girl to "make a chain." It may not be a chain of iron, but a chain of loving deeds. "I just tried to make good." This chain of six-word links would be a splendid one for you to forge. We must "make good" while working on our chains while we are young, because our future happiness and success in this life depend on it.

Some time ago I was reading a story about a chain which an old blacksmith made. He lived in a small village, and all the people knew him. From early morning till evening each day the people could hear the clanging of his hammer upon the anvil. They knew he was forging a great chain. Now and then some idlers would drop in to watch him at his work. When they saw how faithful and patient he was, and what pains he took never to leave a link until it was as nearly perfect as he could make it, they foolishly laughed at him and told him he could accomplish more if he took less care.

"Hearing such remarks, the blacksmith would only shake his head and continue doing his best, making each link as strong as if the whole chain depended upon it. At last he died, and was buried in the village churchyard. The great chain, which was found in a corner of his old shop, was put on board a ship. It was coiled up out of the way, and for a long time was not even noticed. But there came a time in the winter when the fierce wind blew a gale. The ship toiled through the waves and strained and groaned as she obeyed her helm. To guide her, three men were needed to hold her wheel. Finally, they determined to anchor the ship. The old chain was thrown over the side into the gloomy waves. The anchor touched bottom, and the chain grew taut and stiff as a bar of iron. Would it hold?"

"Every one on board anxiously repeated the question as the gale raged fiercer. If one link was weak or imperfect, the chain would part, and those on board would be lost. But the chain was the work of the faithful village blacksmith, and he had wrought each link the best he could. So this awful night, when the great test came, his workmanship defied the tempest, and when at length the sun rose and the waves were still, the vessel, with the precious lives in her, was safe. What had saved her? The chain, you say. True, but what was the quality that had been wrought into the chain? *Fidelity*. It was fidelity that had saved the vessel."

You see how the story of the fidelity of the old blacksmith applies to our daily character building. Link by link we fashion it, and in the hour of temptation and trial comes the test of our workmanship. One weak link, and we shall be wrecked. But if we have been faithful day by day, our chain will hold, and with our souls anchored in the Rock of Ages, we shall ride the tempest in safety. (Text: "Make a chain." Eze. 7: 23.)

ERNEST LLOYD.

Missionary Volunteer Programs for Advanced Schools

For Week Ending May 5, 1923

Topic: Mother and Home.

As this day comes very near national Mother's Day, it would be appropriate for your society to plan a splendid program in honor of your mothers. And since mothers mean home, bring in that thought also. In a school where so many are away from their own homes, and parents are sacrificing in order to make college possible, the thought of an evening or afternoon devoted to home and mother should strike a most responsive chord. See the notes in the general program for Seniors. Notice suggestions for special honor seats for the mothers present. Suggest that each member write home to mother, telling her what you think of her—telling her of your love and appreciation of her watchful solicitude. Have a campaign to write home. There are so many ways to make this program and this meeting helpful in creating and making sentiment that stands for the best in life, that your officers will find the planning of this meeting a joy and pleasure.

Please note: If your Mother's Day meeting is especially helpful and you feel that the program is satisfactory, send to us here at the General Conference, Takoma Park, D. C., Missionary Volunteer Department, an outline of the exercises, with notes, and we shall be very glad to publish and use it for another Mother's Day, giving full credit.

For Week Ending May 12, 1923

Topic: *Camp-Meeting—An Opportunity.*

You are down near the end of the school year. There are graduation exercises coming and examinations and all the rest. You are busy, of course. No one knows how busy a college student can be and is, except one who has been through the grind. But don't forget the spiritual education. Camp-meeting is a school of spiritual education for service. Emphasize this thought in your treatment of this topic. Make your program such that you will obtain the names and the pledges of those who will bend every energy to be at your local camp-meeting. In this connection read the Senior Notes given under the regular program. Announcements of college reception tents and reunions can be made. It is proper and right enough to plan on meeting again at the summer camp-meeting, but be sure that you go there with *something more* than the desire to renew old friendships. Go with the desire and the determination to obtain a spiritual awakening and inspiration that will make your life a blessing to your old and new friends. Go there with the determination to help others—others who have not had the opportunities that you have had. Be a leader in spiritual things! Let these thoughts predominate in your consideration of this important topic.

For Week Ending May 19, 1923

Topic: *With Our Missionaries.*

It may be that your school closes so soon that this topic cannot be given at this time. If possible, let your Foreign Mission bands come in here. Make the missionary topic one that includes all of the mission fields that you have been studying during the past year. Find out how many students have their heart on foreign mission service. Perhaps it would be well to impress the thought that the light that shines the farthest shines the brightest nearest home—home and vacation and canvassing and field work and mere drudgery!

For Week Ending May 26, 1923

Topic: *This Summer, What?*

This topic may have to be placed before the one for the 19th or the 12th, according to the closing of the school year. Your last society meeting! Can you spend it better than in personal testimony of your resolves and determinations for the summer and the fall. Plan with certain ones for a few short talks which will give the keynote, then encourage all to say a word. For those who are undergraduates, how about school another year? Are you coming back? Will you surmount all difficulties? What will you do when you get back to your home church? The life of the small town and the community where your parents are, will seem exceedingly quiet after the joys and rush and crowded affairs of college. What will you do? How will you relate yourself to it all? These and many other pertinent questions can be asked. Write them out on the blackboard or on slips and ask different ones to talk to them. Pray and plan that this last society meeting may be one that will send your Missionary Volunteers away with a burning zeal to be true to their pledge and their aim, and to be splendid examples of what consecrated, practical Christians can do in every circumstance to which God calls them. U. v. w.

The Suggestion Corner

Question: "What about the general supervision of the local society?"

Answer: "The executive committee is the clearing house of all society plans. Nothing that concerns the society is foreign to the duties of this committee. It is composed of the persons who are chiefly responsible for the welfare of the society, and they meet together to pray, to study, and to plan. Here each member of the committee brings his problems to obtain help from his fellow workers; and here he explains his plans for the special work for which he is responsible, that they may be amended to meet the mind of the whole committee. The importance of this committee can hardly be overemphasized. Every activity of the society is represented on it, and in a general way directed by it. The spirit generated in this committee permeates the whole society; and it should be a spirit of deep consecration and perfect harmony, of wisdom and enthusiasm."—*Missionary Volunteers and Their Work*, p. 106.

Advertise the Meeting

SPECIAL advertising for a missionary meeting in a young people's society is not so much to secure attendance, which may be necessary in some places, as to arouse interest in the subject of the meeting and to stimulate prayer and expectancy on the part of those who attend. This will naturally result in increased attendance. Several methods of advertising may be used:

1. Announce it in other meetings, such as the Sabbath school and the public church service, with emphasis laid on special features, and with the request that prayer be made for its success.

2. Place a notice in the church bulletin, which is found in the pews each Sabbath morning. A motto, a prayer, or some pertinent missionary fact may follow the announcement and add interest.

3. Announcement placards, drawn or painted, and lettered by some member of the society, may be hung in some prominent place in the church as a reminder. These placards may be decorated with appropriate pictures, either drawn or pasted on the card. Above all, let them be neat and attractive. An observing young person might come to the conclusion that carelessness might be shown in other parts of the meeting as well as in the carelessly prepared placard announcing it.

4. Postal cards may be sent to a number whose presence and prayers are especially desired, or they may be written in the form of notes and delivered by members of the Junior society or others.

Other means of advertising will suggest themselves. In advertising, the essential thing is always, whether it be dry goods or missionary meetings, that we must "have the goods on the counter." Let us advertise good meetings, and then fulfil every condition required to have them.—*Edmund D. Soper*, in *"The Missionary Meeting in a Young People's Society."*

What About Your Devotional Meeting?

If there is any element of weakness in the church of God, it is that we have largely lost sight of our great commission and settled down to merely sustaining an organization and holding conventional services. Under these conditions membership tends to become nominal, Christian experience loses its clearness, and Christian service becomes perfunctory. So in the Missionary Volunteer Society we are too much given to carrying out programs and permitting the departmental activities to become detached parts of uncorrelated perfunctory work.

To many, a devotional meeting is satisfactory if the time is occupied for an hour, the songs being well sung, prayers well expressed and readily offered, and the whole period filled by a varied and attractive program with general participation. Yet all this may be true, and still the service have little if any practical value. To do anything right we must have before us a clearly defined purpose and definitely advance in its accomplishment. The boy who, whittling, was uncertain whether he would make a sawhorse or a rocking-chair, did neither well.

The purpose of the devotional meeting is threefold, including, first, the worship of God; second, the spiritual help and development of young Christians; and, third, the conversion of our unsaved young people. A devotional meeting that serves neither of these three purposes is a *total failure*. It is a partial failure if it fails to serve any single one. It is a success only as it furthers all three. It is important—most important—that we keep this aim before us for the devotional meeting, and that we expend *constant and sustained* effort to maintain this ideal and reach it. This policy should guide every policy and settle every question that may come up in the executive committee or elsewhere.

Never just happens. A good devotional meeting never just happens. It is no haphazard affair. Success in this, as in any other line, is the result of careful and well-considered policies sustained by intelligent and loyal co-operation. The best results come from the best plans best supported by every officer and member. Lay a careful plan and work that plan. Devotional meetings of the highest value can be enjoyed in this way. No farmer, under the most favorable conditions, can be so sure of the harvest as a society may be of the best spiritual results through pursuing the right methods. U. v. w.

Missionary Volunteer Topics for June

You will be looking forward to making the first of the summer meetings of special interest. Plan so that your gatherings will be specially successful and "slump-proof." The topics for next month are as follows:

For June 2: Open. It is suggested that special consideration be given to the King's Pocket League idea. Plan on utilizing some of the college talent that will be back home.

For June 9: "Present-Day Conditions—Spiritism." Begin gathering supplementary material and helps.

For June 16: Missions' Survey program. This program is supposed to be handled entirely by your local society. How is your Survey Committee functioning? Perhaps it needs attention or stimulation. Find out. The survey covers the world-wide field. What a wealth of material there is to draw from in our own papers and books and magazines, as well as other sources.

For June 23: "What Can I Do in My Home Church?" About this same time the Sabbath schools throughout North America will be having Rally Days. What should your members do to co-operate in this and other branches of church work?

For June 30: "Recreation." This is a most important topic, and a subject of great interest right at the opening of the summer months.