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The Church Officers' Gazette

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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1923
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.

Bringing in All the Tithe

It was Layman who said, "If God ever owned anything, He does yet. If the children of men ever needed to pay tithe, they do yet. If men were ever stewards for their property and money, they are yet. If they ever needed to pay a regular, defined proportion of their income to the Owner, they do yet. Remembering that this would be just as true if there were no rewards, how extremely foolish we are to neglect the duty when the rewards are so rich and so sure!"

The tithing system is of divine origin. It is intended to impress the minds of men with a great truth,—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, . . . the tenth shall be holy unto the Lord." Lev. 27: 30, 32.

The Lord "giveth to all life, and breath, and all things." Acts 17: 25. He declares, "Every beast of the forest is Mine, and the cattle upon a thousand hills." Ps. 50: 10. "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2: 8. "For it is He that giveth thee power to get wealth." Deut. 8: 18. As an acknowledgment that all things come from Him, the Lord directs that a portion of His bounty should be returned to Him in gifts and offerings. We should bear in mind that "the tithe . . . is the Lord's." "It is holy unto the Lord." God reserves unto Himself this specified portion of man's means, and no one can without guilt, appropriate it to his own interests.

We are exhorted to bring "all the tithes into the store-

house," but many times the hearts of men become hardened through selfishness, and like Ananias and Sapphira, they are tempted to withhold part of the price, while pretending to bring in all the tithe. Therefore, we find the heavy charge brought against man by high heaven, of robbing God.

"Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts." But man, many times, to justify his course and to appear guiltless, makes bold to say, "Wherein shall we return?" The startling question and statement then come. "Will a man rob God? Yet ye have robbed Me." Man says, "Wherein have we robbed Thee?" The unmistakable and definite answer is given, "In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Mal. 3: 7-9

By reading the verses that immediately follow, it must be evident that this fearful indictment has an application in the day just preceding the judgment; for after rebuking the people for robbing God, the prophet brings before us the awful day of God, when the wicked are to be consumed like stubble, and the earth cleansed from sin. Brethren, if we are robbing God, we must meet the question in the judgment.

If withholding the tithe in the days of Malachi was robbery, was really transgressing the command of Jehovah, which says, "Thou shalt not steal,"—then may we not safely conclude it is so still? God has not changed. It is still robbery to withhold from the treasury that which the Lord has declared "is holy" and reserved for His work. And the wilful violation of this expressed command brings upon the transgressor the curse of heaven.

What a sad spectacle for a holy God to see man claiming to believe in His Son and desiring to be washed from every stain of sin, and looking for the near appearing of the blessed Lord, and expecting to be escorted by Him into the presence of holy beings, and at the same time be so covetous and self-centered that he robs the treasury of the Most High of that which is holy, using it for his own selfish purposes!

The following quotation from the spirit of prophecy should be given most careful reading, and lead us to self-examination lest we be found guilty before God and partly responsible for the spiritual leanness in the church:

"Many who profess to be keeping the commandments of God are appropriating to their own use the means which the Lord has intrusted to them, and which should come into His treasury. They rob God in tithes and in offerings. They dissemble, and withhold from Him to their own hurt. They bring leanness and poverty upon themselves and darkness upon the church, because of their covetousness, their dissembling, and their robbing God in tithes and in offerings."—"Testimonies," Vol. III, p. 269

Where will we find in all the Bible a promise more full and rich with divine blessing than the one recorded in Malachi 3: 10? Read it again: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The windows of heaven opened, the devourer rebuked, the barns filled with plenty, and blessings unmeasured poured out upon the faithful—how could God assure us of more abundant blessings than He has been pleased to do here by the mouth of His servant?

Shall we not show ourselves trustworthy stewards of His treasures, and faithfully return to Him one tenth of our substance, and thus harmonize with the distinct arrangements made by our Lord Jesus?

G. W. WELLS.
Nashville, Tenn.

Wisdom and Carefulness in Computing the Tithe

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

The first part of this scripture, "Bring ye all the tithes into the storehouse," can be read two ways: First, we can say it commands all to pay their tithe, and surely that is right; second, we can say it commands us to bring *all* of the tithe into the treasury. I believe it means both. It means every child of God should pay tithe, and that he should pay a full tithe.

This scripture implies that some of God's people have been paying only a part of their tithes, and have been holding back a part. I am convinced there are those among us who do not fully understand how to compute their tithe, but who would faithfully render to God His own if they understood it better. Jacob said, "Of all that Thou shalt give me I will surely give the tenth unto Thee."

Abraham paid tithes of all to Melchizedek. In reading back a few verses, it would seem to include all that the enemy had captured and carried away from Sodom and Gomorrah, both goods and victuals. Abraham recovered these, and then paid tithes on it all.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30, 32.

While conditions of living have changed somewhat since the days of Israel of old, the principle upon which tithe paying is based, still stands. A brother today who works in an office, a store, machine shop, at carpentry or any other trade, receives each week a definite amount of money. This is his income. If he makes \$50 a week at his trade, he should faithfully pay tithe on the \$50. It would be wrong to pay tithe on \$25 or \$30 when he earns \$50.

There are many of our dear people who do not work in the cities, but who live on farms, where the growing of grain, cattle and sheep raising, dairying, and the chicken industry are the main sources of income. Where a brother keeps a herd of cattle in order to earn a living with the sale of milk, naturally when he receives his milk check, he deducts from this what it has cost him to produce the quantity of milk he sold. To feed the cows during that time cost him a definite amount. Taking out the cost of purchased feed from the milk check, will give the balance, which is the true income. This balance should be faithfully tithed, as it represents the brother's wages. Of course, in this he gives his own time, not counting that into the reckoning.

It costs the farmer a certain amount of money to plant and harvest crops of grain that are to be sold. Deducting these costs of hired help, fertilizer, and seed, from the total received for the grain or other crops (including that received from fruit trees), will give a balance, which is the true increase. This increase should be faithfully tithed.

That which is for our own personal comfort should not be taken out of what belongs to God. In conducting the poultry business, as many in different places are doing, we should estimate the value of the eggs used by our family, based on the market value of eggs, then pay tithe on these eggs consumed in our home. Why my family, just because I am a poultry man and raise chickens, should use all the eggs in our home we wish to use, and not pay tithe on the same, is more than I can understand. I am convinced that if we will run our farms with the idea of being very particular that God receives an honest tithe on our business, we can easily find a way to keep account of our income and expenses. Nothing in the way of personal living advantage should come out of the tithe.

If I operate a farm and keep account of all seed, fertilizer, cost of planting and harvesting, as well as feeding of all stock and poultry, why should I not also keep a faithful record of all milk, butter, eggs, poultry, garden vegetables, fruit, etc., my family consumes for itself? This has a value in the market, and is worth just so many dollars to the

family. If I keep a record of expense to grow these foods and deduct this expense from what I receive when I sell, why should I not also pay in addition, tithe on all these foods my family uses? We should faithfully pay tithe on what our families use on our farms. We should endeavor to pay really more than less. It is better to err on the liberal side, than on the selfish side.

If I own a farm when I accept this truth, I should pay tithe on it, for it is worth just so many dollars to me. If I have a bank account, stocks or bonds, they should also be tithed. If some one gives me \$10, \$20, or whatever amount, it is an income to me, and should be tithed.

Our cause is suffering because many are robbing God. We are not being blessed in our business and on our farms as we would be if all were faithful in computing and paying full tithe. The spirit of Jacob should be ours. Let us plan to pay up all back tithe. Let us see how large we can make our tithe. Let us say as did Jacob, "Of all that Thou shalt give me I will surely give the tenth unto Thee."

J. K. JONES.

Union Springs, N. Y.

The Church Council

THE church council, or church board, is the managing board of the church, and is composed of the elder, deacon, deaconess, treasurer, clerk, Sabbath school superintendent, Young People's Missionary Volunteer leader, church missionary secretary, chairman of the church school board, if other than one of the officers mentioned, and the missionary leader, if other than the elder. If there is more than one elder, deacon, or deaconess, they are all members of the council. Assistant officers are not members of the church council.

The council should meet at least once each month [on some other day than Sabbath] to attend to all the interests of the church, such as expense items, bills to be paid, repairs, improvements, etc.; to counsel regarding those sick or in trouble, whose cases the deacons or deaconesses may report; and to study the church membership roll to see what can be done to assist and encourage those under trial, and to plan to enlist all in missionary and other church work.

The elder should be chairman of these meetings, and minutes should be kept separate from the regular clerk's report. If a visiting minister is present, he may or may not act as chairman. He may choose to act as counselor, and be left more free to enter into the counsels of the meeting rather than take the chair. These council meetings are private in their nature, and should be so observed.

M. A. HOLLISTER.

PASTORS and church members, the time has come to test the power of spiritual forces! The material forces have failed.

Bring up the spiritual!

Pray without ceasing!

Exalt Jesus!

And give spiritual forces the right of way!

Let there be less preaching, and more praying,

Less oratory, and more heart faith!

Break down the formal program of ecclesiasticism!

Lift up the cross of the Redeemer!

Hold out the hand of brotherhood!

Level the false distinctions of race.

And give spiritual forces the right of way to straighten out a crooked and distracted world! — *Selected.*

If all men were perfect, what should we have to suffer of our neighbor for God? But now God hath thus ordered it, that we may learn to bear one another's burdens; for no man is without fault, no man but hath his burden, no man sufficient of himself, no man wise enough of himself; but we ought to bear with one another, comfort one another, help, instruct, and admonish one another.

Occasions of adversity best discover how great virtue or man is without fault, no man but hath his burden, no man frail, but they show what he is. — *Selected.*

Home Missionary Department

THE KING'S POCKET LEAGUE

Suggestive Program for the First Sabbath Home Missionary Service

(To be held June 2)

OPENING SONG: "The Grand Old Story of Salvation," No. 34, "Christ in Song."

Responsive Scripture Reading: Mark 4: 1-20. (For comment, see "Christ's Object Lessons," p. 33.)

Prayer.

Special Music: "Give of Your Best to the Master," No. 594, "Christ in Song." (By members of the Missionary Volunteer Society.)

An Interesting Report: By Church Missionary Secretary—summary of missionary work reported.

A Bible Study for the Juniors: "Bible Leagues."

Presentation of Theme: "The King's Pocket League."

Special Music: "What Shall the Harvest Be?" No. 56, "Christ in Song." (Solo, duet, or quartet with full chorus.)

Entering into the League. (Indicated by show of hands or rising to feet.)

Offering for the Tract Fund.

Closing Song: "Winning Precious Souls to Thee," No. 536, "Christ in Song."

Benediction.

Note to the Leaders

The subject of the King's Pocket League presents an opportunity for a joint service of adult and Missionary Volunteer members, for this is a line of endeavor in which the young people of the denomination are enthusiastically leading, and it will be of special interest and encouragement to them to know that their plan is being adopted by the older people. Arrange the program for the service in such a way as to give the young people and children a part to act. The program as outlined above can be varied in many ways. A few "facts about tracts" could be stated by members of the Junior society, each giving the incident in his own words, being previously drilled to follow the example of Ezra of old as to speaking distinctly and giving the meaning. Some of the older Missionary Volunteers might give the history of the five "tract martyrs" of the days of the Reformation, the leader giving emphasis to the thought that although these young men did not wear the Missionary Volunteer button, and were not known as members of the King's Pocket League, yet they were blazing the way for the Christian young people of the present day, and their zeal and bravery should inspire all to more diligent service. "A Pocket Leaguer's Experience" might be read by an adult with good effect. You will doubtless receive special word from the tract societies just preceding this service, giving information as to the latest tracts, price in quantity, etc. This is an excellent season of the year to establish and strengthen the Pocket League work, as people are more at leisure, and are readily accessible everywhere. May the Lord lead you and your committee in arranging for this service, and may the adult members of the church come behind in no good work such as the King's Pocket League.

HOME MISSIONARY DEPARTMENT.

The King's Pocket League

(In Literature Ministry)

In reviewing the busy days of Christ's earthly ministry, let us pause to mingle with the throng by the seaside, and listen to the Great Teacher as He sits in the ship and speaks in parables of the eternal principles of the kingdom of righteousness. We shall find ourselves in the midst of a mixed company,—some with honest heart and hungry soul, with many Pharisees here and there, whose self-righteous attitude the Master keenly detects. We read:

"In the multitude that listened to Christ's teaching there were many Pharisees. These noted contemptuously how few of His hearers acknowledged Him as the Messiah. And they questioned with themselves how this unpretending teacher could exalt Israel to universal dominion. Without riches, power, or honor, how was He to establish the new kingdom? Christ read their thoughts and answered them: 'Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?' In earthly governments there was nothing that could serve for a similitude. No civil society could afford Him a symbol. 'It is like a

grain of mustard seed.' He said, 'which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.'—*"Christ's Object Lessons,"* p. 76.

As we listen to this simple presentation of eternal truth, we are reminded of the inspired statement of the apostle Paul:

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence." 1 Cor. 1: 27-29.

The application is not alone from inanimate objects, as is shown by the statement in verse 26:

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called."

And so there comes to our hearts a stronger impulse of courage to be true to our calling, and to make sure that the "grain of mustard seed" which has found lodgment in our life, shall grow and flourish in well-cultivated soil, and scatter seeds far and near in perpetual profusion.

"Not only is the growth of Christ's kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is repeated. For His church in every generation God has a special truth and a special work. The truth that is hid from the worldly wise and prudent is revealed to the childlike and humble. It calls for self-sacrifice. It has battles to fight and victories to win. At the outset its advocates are few. By the great men of the world and by a world-conforming church, they are opposed and despised. See John the Baptist, the forerunner of Christ, standing alone to rebuke the pride and formalism of the Jewish nation. See the first bearers of the gospel into Europe. How obscure, how hopeless, seemed the mission of Paul and Silas, the two tentmakers, as they with their companions took ship at Troas for Philippi. See 'Paul the aged,' in chains, preaching Christ in the stronghold of the Cæsars. See the little communities of slaves and peasants in conflict with the heathenism of imperial Rome. See Martin Luther withstanding that mighty church which is the masterpiece of the world's wisdom. See him holding fast God's word against emperor and Pope, declaring, 'Here I take my stand; I cannot do otherwise. God be my help.' See John Wesley preaching Christ and His righteousness in the midst of formalism, sensualism, and infidelity. . . . And in this last generation the parable of the mustard seed is to reach a signal and triumphant fulfilment. The little seed will become a tree. The last message of warning and mercy is to go to 'every nation, and kindred, and tongue,' 'to take out of them a people for His name.'—*"Christ's Object Lessons,"* pp. 73, 79.

The supply of seed furnished the gospel sower is found in the word of God, and is now provided in form adaptable to the soil of every nation, kindred, and tongue. The printed page of truth was never so abundant, nor furnished in so many languages, as it is this very day; and that wonderful promise to the sower was never nearer its realization than at this moment:

"He that goeth forth and weepeth [heart and hand service], bearing seed basket [margin], shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

Observation gives endorsement to the statement that many times the gospel seed sower fails to provide himself with the "seed basket." He "*goeth forth*" enthusiastically, but empty handed, depending, perhaps, on a few stray seeds which may have found lodgment in the realm of memory. But the promise of rejoicing in a rich harvest does not have full application in such cases. The "seed basket" is an indispensable part of the sower's equipment, and it must be kept filled.

Of the many varieties of gospel literature seed which are available in these days just preceding the harvest, none is more appropriately represented by the "mustard seed" than the tracts, which our presses pour out with such rapidity. Although the least in size of all literature, they contain the germ of life, and many fruitful trees, with wide-spreading branches, are in evidence throughout the world field as a

¹ See *Youth's Instructor*, May 15.

result of the message of a gospel tract. Through tracts "a word is spoken, a ray of light is shed into the soul, an influence is exerted that is the beginning of the new life; and who can measure its results?" — *"Christ's Object Lessons,"* p. 78.

Just One Instance

Some years ago a motorman on a suburban car line running into one of the Pacific Coast cities, found that one of his daily passengers had a habit of leaving on the car seat a little tract. The first time he observed the tract was when he had reached the end of the line and was passing through the car, when his eye caught the little white sheet, which looked so new and clean, and had such a suggestive title, that he picked it up and put it in his pocket. Before the day was over, he had read it through. The next morning another tract, of a different title, appeared on the vacated seat, and was likewise transferred to the motorman's pocket and received a careful reading. The third day the experience was repeated, and from that time on the motorman began to watch with eager expectation for the daily tract. And he was not disappointed. Each morning the "sower" planted a little seed of truth on the hard and barren car seat, but it "fell into good ground," and a connected, convincing presentation of the third angel's message resulted. The motorman made further investigation, and later entered one of our schools, from which he emerged into the evangelistic field of service. At the present time this man is a conference president. Among his most valued treasures is the collection of tracts left on the car seat, which he has had bound into a neat little volume. From motorman to conference president is a wonderful transition, brought about by the Spirit of God through the medium of tracts.

Another Tract Makes a Successful Journey

A recent letter from a conference worker tells the story: "While traveling last Sunday I met a man who lives in Pasadena, Calif., who told me of an interesting experience. Some time ago he was traveling in Arkansas, and seating himself in a passenger train, picked up from the seat a tract which bore the title, 'Which Day Do You Keep, and Why?' For lack of something else to do, he read the tract, became somewhat interested in its contents, and mailed it to his wife. After three months' travel, he returned to his home in Pasadena, and found that his wife had read the tract and was much interested. He then wrote to the publishers and inquired for more literature, and was by them referred to our workers in Pasadena. To make a long story short, his wife and three children are now members of our church, and the children are attending our schools. The man acknowledges that he himself should join his family in church relationship, but gives as his excuse that he has to work seven days in the week." The tract which so effectively gave its message, bore the name "M. Lukens" written across the top in lead pencil, which proves that our union conference presidents are scattering tracts broadcast in their travels. The worker who reported to Elder Lukens his experience with the Pasadena family, adds: "I rejoice with you over the four souls who are now in the truth as the result of the tract left by you on the train."

A Tract a Day!

THIS is the slogan of a movement that is ushering in a world-wide revival in the distribution of tracts. Think what it would mean if every member of our churches, from the gray-haired veterans to the juniors, would each hand out just one tract a day —

200,000 tracts every day
1,400,000 tracts every week
73,000,000 tracts every year

Surely such seed sowing would yield an abundant harvest, and no one would find it an impossibility to distribute or mail one tract each day. It is a very simple matter. But some forethought and planning are necessary. For instance:

First, You must secure a good supply of tracts. It is

safe to order a large quantity at one time, so that you will not run out and have to wait for the mails to bring in another supply. Tracts will not deteriorate or get out of date. Make them a staple article in your home furnishings.

Second, You must provide an appropriate "seed basket." That is, you must have a convenient place for ready and constant access to this literature. In the home, it is well to have a tract rack fastened near the door, from which to draw for a treatise on any point of truth which may come up in conversation with the agent, the delivery man, or any frequent or infrequent caller at the home. Still further provision should be made for having a supply of tracts at hand when traveling on trains, boats, street cars, or when motoring or shopping. Do not depend upon your memory to see that tracts get tucked in somewhere at the last moment; but according to true principles of business, prepare the place for this literature in advance, and do this packing first. To be more explicit, we mean just this:

a. Dedicate a pocket in your "everyday" coat, or wrap, or the grip or handbag which is your daily companion, and keep it replenished. You will be surprised to find how often it has to be filled.

b. Secure the containers of leather or cloth, convenient for carrying tracts, which are provided at small cost by the Pacific Press and Review and Herald publishing houses. These containers can be slipped into the coat pocket or hand bag, and serve to keep the tracts segregated and easy of access. Order of your tract society.

c. Arrange a place in the automobile, or in whatever means of private conveyance is at your disposal, as a tract depository.

Of course other missionary literature should be readily available at all times also, but members of the King's Pocket League make special provision for supplies of tracts.

The Pocket League Idea

This brings us to the consideration of what the King's Pocket League really is, and how the idea originated. First of all, let us suggest that you ask any Missionary Volunteer member of your church what the King's Pocket League is, and you will no doubt receive a very definite and satisfactory reply. Try the plan, and see. (Call on Missionary Volunteers to make a statement.) Every Missionary Volunteer is expected to be an active "K. P. L." The plan was started in a simple way among the young people in Southern California about 1909, based on the idea that it is practical always to be prepared with gospel literature to use as opportunities arise. As the immediate result, young people began dedicating pockets to carry tracts, and those who had no pockets, contrived in some other way to carry a good supply of tracts wherever they went. The plan worked. It soon broke beyond the bounds of Southern California, and sprang up everywhere as a live feature of Missionary Volunteer activity. So interesting and effective has the plan proved to be, that fathers and mothers, aunts and uncles, and older brothers and sisters wish to have a part in it. We want to join the league and help to keep the literature going; and that is why this Home Missionary service is devoted entirely to the King's Pocket League idea. All credit and commendation to the noble young men and women, boys and girls, who have shown such exemplary zeal in this phase of literature ministry. We are with you heart and soul, and pledge co-operation in voicing the slogan, "A Tract a Day," which will mean at least seventy-three million seeds of truth scattered broadcast every year.

HOME MISSIONARY DEPARTMENT.

Bible Leagues

LEAGUE: "An agreement or covenant between two or more nations, parties, or persons, for the accomplishment of some purpose of their co-operation, as for mutual defense, or for furtherance of commercial, religious, or political interests." — Webster.

1. What league did Joshua make with the deceitful Gibeonites? Joshua 9: 3-16.

2. How binding was this league? Joshua 9: 16-27.

3. What instruction did the Lord give Israel regarding the making of a league with people of the world? Judges 2: 2.

4. What was the nature of the league which caused King Saul to complain, "There is none of you that is sorry for me"? 1 Sam. 22: 8.

5. What important league was made at Hebron? 2 Sam. 5: 3.

How to Join the Pocket League

MERELY get a supply of tracts,—carefully selecting an assortment that suits your fancy,—place them in a suitable container to keep them clean, reserve one of your coat pockets for them, or a place in your traveling or shopping bag, or provide a pocket in your automobile, and make a practice of keeping the tract supply replenished. Nothing else! Your compliance with these requirements makes you a member of the Pocket League. No dues, no obligations! Just keep your eyes open for chances to slip your tracts into the hands of people, as you meet them in business, at lunch, while traveling, or as you engage them in conversation under different circumstances, and you will be a full-fledged working member.

E. LLOYD.

A Pocket Leaguer's Experience

JOHN GREEN was an honest, industrious farmer, brusque of manner, but withal kind-hearted and whole-souled, as became the zealous follower of Christ that his neighbors admitted him to be.

This Sunday morning as he followed his plow back and forth across the sixty-acre field on the country road, his thoughts were divided between the ever-present problem of making "both ends meet," and the outlook for the Christian in the bright and better state that he hoped would be ushered in at no distant date.

"Sunday morning?" did I hear you ask? Yes; for Farmer Green was not only a believer in the soon coming of Christ, but was also a firm believer in the good old Bible doctrine of the seventh-day Sabbath, and consequently had rested from his labors the day before.

The fact of John Green's working on Sunday may not affect you, who are accustomed to such things, as it did a certain stranger who happened at this identical hour of the day to be passing along this particular road at this particular section of it. As his eye rested upon the approaching plowman, mild astonishment was mingled with a rising indignation that any respectable man, as this farmer appeared to be, should show such disrespect for the day. In his time, he had met a few men godless enough to work occasionally on Sunday, and being a strict churchgoer himself, and zealous for what he believed to be right, had always grasped the opportunity—or made it, if any was not already made—to chide them severely for their lawless conduct. Here was an opportunity to be improved. Riding up to the fence, he awaited the approach of Farmer Green.

As the latter arrived within hailing distance, the stranger called, "Hello! Don't you know this is the Sabbath day?"

"No!" came back the decided reply, as the plow was tipped at the end of the furrow. "That is something I don't know." And reaching into a convenient pocket, John Green pulled out a tract, which he handed over the fence to the astonished stranger. The tract was entitled, "Sunday Not the Sabbath." Without further remark, our farmer friend turned his horses' heads and resumed his plowing.

The traveler began reading, and his astonishment grew apace. Upon the return of the plow, he at once asked, "Why wasn't this known before?" Without a word, John Green went down into his pocket, handed out a little tract with the caption, "Why Not Found Out Before?" and proceeded unconcernedly on another round across the field.

The stranger sat as if spellbound, slowly turning the leaves of the little document until the walking depository returned and gave him the opportunity to remark: "But

didn't Christ instruct the apostles that Sunday was to be the Sabbath for Christians? And didn't they always keep that day after His resurrection, and teach it all through the New Testament?"

As if the query were anticipated, there promptly came forth from the mysterious information bureau another tract; and with the remark, "Look that over," John Green handed over the fence "The Sabbath in the New Testament," and proceeded to turn over another furrow.

Completely nonplused and bewildered by this sudden shock to his lifelong beliefs and habits of thinking, the dazed traveler read until the enigmatical plowman again came within earshot. As one after another of his questions had been so astonishingly answered, his increasing wonder had taken on curiosity approaching awe at the man himself. He could contain himself no longer, and in a peculiar tone of voice said, "Well, what are you anyway? You seem to be well loaded."

"Oh," came the reply, "I'm only a busy farmer. It isn't always convenient for me to stop and answer questions or go into arguments, so I keep a few of these tracts with me. They do the work better than I can, and it saves my time."

"And you keep Saturday for Sunday?"

"No; I keep the Sabbath, the seventh day of the week, the day before Sunday."

"Of course that's what I meant. Well, I am astonished, I must say. One of these tracts speaks of Seventh-day Adventists. I have heard of them before. Are you one of them?"

"Yes, I am glad to say."

"Why are you called 'Adventists'?"

"Because the Bible teaches that Christ will return very soon, probably in our day. This will tell you about it," and once more the handy pocket was visited, and the stranger received a tract headed, "The Coming of the Lord." "Take this along with you," John Green added, "and this too. You will find plenty there to keep you studying a while." The last one read, "Scripture References."

The stranger asked a few more questions, thanked his newly formed acquaintance, took his address, and rode away.

And I sat thinking, and this thought came: There are other John Greens, and busy men and women everywhere; and there is that splendid new Bible Truth Series of tracts—fifty-three of them—so much better than John Green of a score of years ago could obtain; and there are opportunities, hundreds of them; and hungry souls as dear to the Master as you or I. Do you catch the suggestion? Have you a pocket dedicated to the pocket ministry?

A POCKET LEAGUER.

Plans and Opportunities

LET us plan to be regular in distributing tracts,—plan never to go to town, to a neighbor's house, or to a distant part of the country, without taking a supply of tracts and papers in order to leave some of this truth in the hands of the people whom we may meet on our trip. A pocketful of tracts ready for the opportunity, and the willingness to use them, will constitute our outfit. God sends the opportunities. Will you not unite with other young people in this wonderful plan, and take part in it? Will you volunteer for the work?

1. Pass out a leaflet or paper as you leave a friend after a conversation.

2. At the post office, after making out your money order, drop a tract where the next person there may pick it up.

3. Leave a tract or paper on the reading-room table in the public library.

4. In concluding a business deal or a purchase at a store, do not fail to leave the silent messengers of truth with those who wait on you.

5. Overland trains or boats may be met, and tracts placed in seats or handed to passengers. When traveling on the

train, you are almost sure to see persons sitting near without anything to read. Be prepared to hand tracts to them, with a pleasant remark. Leave a tract in your seat upon leaving the train. Leave one in the street car. Hand them to chauffeurs and drivers of other vehicles.

6. If you are a housekeeper, do not allow a deliveryman to leave without a tract to fit what you consider his individual need. If your business takes you from house to house over a regular route, by all means let your light shine in this way. Many a family has received the truth by this means.

7. If you live near a market where farmers congregate, place some tracts in the wagons and buggies.

8. Visit hospitals, prisons, poorhouses, and similar institutions, and in a kindly way hand suitable tracts to all who will take them.

9. Remember the idea of inclosing a tract in each letter. "How Esther Read Her Bible," "Benefits of Bible Study," "Some One Cares for Your Soul," and others not purely doctrinal, are good in beginning to work for a friend with whom you have regular correspondence. In connection with a reference to conditions or events, drop in Words of Truth Series, No. 36, entitled, "Heralds of His Coming."

These are some of the methods of sowing the seed that may be helpful, and others will suggest themselves as you engage in this work. Use tact and good judgment in the selection of the tracts you use.—*Missionary Volunteer Series, No. 41 (Revised).*

Why Not Try This Plan?

THE Greater New York Conference Committee has recently spent much time selecting carefully a list of tracts to be taken to the homes of the people, in consecutive order. The conference membership is roundly 2,700. If 1,000 members can be enlisted in this special literature work, the possibilities are without limit.

Each person will be encouraged to make up a list of ten homes, and take the first tract to these ten the first week of the campaign. The next week the second tract will be taken; then the third; and in this way, with 1,000 people at work, 10,000 homes will be visited weekly, and counting five readers in each home, 50,000 people will be reached weekly. Those who can take twenty homes will be urged to do so. If the services of 2,000 people can be obtained, instead of 1,000, we will then reach 100,000 people a week.

It is plain that after a few weeks of operating this plan, there will be many interested persons, who will undoubtedly call for further instruction. This makes necessary some method of training our members to give simple Bible studies in the homes of the people. For the purpose of this training, plans are being laid for the establishment of a layman's Bible training school.—*Atlantic Union Gleaner.*

The Origin of Tract Distribution

MERLE D'AUBIGNÉ once said, and with truth, "Such work as the distribution of Bibles and tracts does not owe its origin to recent times. It is as old as the Reformation—yea, as the first centuries of the Christian church."

The Swiss historian might have gone back still farther, and yet have kept within the spirit of the truth. The same elements of usefulness, through the circulation of a small religious work, obtained without regard to time, whether the words be rudely scratched on layers of papyrus, or laboriously traced on parchment, or dispatched from the cylinder press. As long ago as Solomon's day, when there was no end of making many books, we may reasonably assume, from the frequent imitations in Jewish history, that the writings, as now, were of very varied moral quality, and that smaller ones were employed for immediate and effective use to arouse the impenitent, direct the unwary, and encourage the desponding. Later, when the children of Israel, with their harp hanging on the willows, sat weeping beside the waters of Babylon, what was that but a tract

which the prophet Jeremiah, by direct order of God, sent off from Jerusalem to cheer them in their solitude? He would fain have preached to them in person, but he could not, and hence he sent his exiled brethren a little writing—which he was afterward ordered to write "in a book"—warning them against false prophets, and promising an end to their tedious and burdensome captivity. . . .

The pioneers of all our societies for the distribution of the Scriptures and tracts were men like Jehoshaphat, who sent his princes, Levites, and priests through Judea, bearing the book of the law to the remotest parts and most secluded corners, and teaching all the people its golden truths. We find the church Fathers, instead of confining their attention to oral or epistolary communications to circles or communities of Christians, writing smaller works, mere tracts, which bore one great thought, whether of warning, against pagan schemes to make them renounce their faith, or encouragement under persecution, or instruction in Christian doctrine. In fact, a large proportion of the theological labors of that period were confined to just such productions, rather than to the elaborate treatise, for the good reason that they could be readily transcribed and conveniently circulated. . . .

As the history of the church proves, tracts seem to have had a special mission in periods of persecution, or during any important transition in life and doctrine. After the founder of the heroic Waldenses, Peter Waldus, who lived in the twelfth century, had found the pearl of great price, he sold all his treasures, and bought with the proceeds copies of the Scriptures, or parts of them, and the smaller productions of the best of the earlier writers, and had them so distributed that the truth spread with marvelous rapidity in the valleys of the Piedmont, and in various parts of Italy, France, and Bohemia.

Wycliffe, the father of the Reformation in England, and the real progenitor of the great German Reformation, wrote, in addition to his many large works and translation of the Bible, a vast number of tracts, which went as on the wings of the wind to every part of England and into every social stratum. They found their way to the Continent, where they were translated into French, German, and Bohemian, and led multitudes of souls to Christ. John Huss, who was professor in the new University of Prague, in Bohemia, was profoundly affected by them, preached and taught the same truths, and finally paid the penalty of his attachment to them by dying at the stake in Constance.

The fire, once kindled, was not permitted to expire, and Luther was the natural successor of Wycliffe and Huss. One of the most powerful agencies for the extension of the Reformation in Germany was the newly invented art of printing, and, with the Bible, tracts were among the first issues from the printing press. The Reformers made little use of labored scientific works, but rapidly prepared small treatises, letters, hymns, little stirring biographies and histories, remarkable personal narratives, and sent them out in all directions. Some entire communities, and even cities—Hanover, for example—were converted to Protestantism directly through these little agencies. In a few weeks the ninety-five theses of Luther circulated through every portion of Roman Catholic territory, while his hymns were sung in palace and cottage in all countries west of the Vistula.

From the days of the Reformation, the history of the effective agency of tract distribution comes down to us with all the honor and sanctity of martyrdom. . . . It is not enough that we look with pride upon the sword which has done valiant service in strong hands in other days; as the battle is not yet over, and the steel is well-tempered and of better than Damascus workmanship, we dare not let dust or rust gather on the blade.—*J. F. Hurst, D. D.*

Some Facts About Tracts

What a Tract Did for China

WHEN a boy, J. Hudson Taylor, the great missionary to the Chinese, was brought to Christ by a tract; and as a

consequence, multitudes in China are blessed in the gospel today.

Turned the Current of a Great Man's Life

Early in the year 1819, while waiting to see a patient, a young physician in New York read a little tract on missions, which lay in the room where he sat. On reaching home, he spoke to his wife of the question that had arisen in his mind. As a result, they set out for Ceylon, and later for India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen, and then went to their rest. Apart from what they did directly as pioneer medical missionaries, they left behind them seven sons and two daughters. These sons married, and, with their wives and both sisters, gave themselves to the same mission work. Several grandchildren of the first missionary are now missionaries in India. Thus far, thirty of that family—the Scudders—have given their lives to Indian missions. The whole current of Dr. Scudder's life was turned by a single tract. The very tract through which the Lord spoke to him was kept and treasured by his son Henry, who wrote regarding it: "Precious tract, written thirty-seven years ago; how wide and wonderful are the influences which have issued from between thy humble covers! Under God, it is by thee that I sit here writing these lines in this far-off land."

Distributed by the Million

During his lifetime, the saintly George Muller, of England, with all his many activities, distributed over one and a half million Bibles and Testaments, besides circulating millions upon millions of books and tracts.

A Minister Is Greatly Surprised

"Seven Reasons for Sunday Keeping Examined" was the title of a tract extensively used in missionary work some years ago. This same tract is now known as "New Testament Sabbath," and is one of the best in the whole tract series, but the experience of the minister referred to is associated with the tract under the original title. In a certain railway station a reading rack was securely stationed, in which "Seven Reasons for Sunday Keeping Examined" and kindred literature was enticingly offered to the public. One day, a clergyman, having a few moments to wait for his train, was attracted to the reading rack, and his eye fell on the words, "Seven Reasons for Sunday Keeping Examined." "That is just what I need for Mrs. Jones," he thought, as he reached for the tract and put it in his pocket. A few days previous, Mrs. Jones, a wide-awake member of his flock, had appealed to him for help in settling a perplexing question—that of the true Sabbath, and had asked him to give her the reasons for the keeping of Sunday, the first day of the week, instead of the Sabbath, and had asked him to give her the reasons for the seventh day. He could not take the time to explain the matter to Mrs. Jones on that occasion, and now that he had found this leaflet giving seven reasons, as the title stated, it would be a great convenience. It was not long until the opportunity came for the minister to pass on to Mrs. Jones the little document, at the same time expressing the hope that she would find a satisfactory answer to her inquiries and have her mind set at rest on the subject. Mrs. Jones read the tract, and found that the examination of the seven reasons for keeping the first day of the week, as upheld by the popular churches, were without Scriptural foundation, and decided to take her stand in favor of the true Sabbath. When she explained to her pastor the conclusions to which the tract had brought her, it dawned on him that he had made a grave mistake, in that he had unconsciously passed on irrefutable proof of the truth of what he taught as error. It was a surprised and much-chagrined pastor who bade farewell to one of his members, as she severed her long-standing church connection and cast in her lot with the "peculiar" people of God.

Moral: Keep truth-filled literature in sight. Be familiar with everything handed out.

Hidden for Three Hundred Years

"The most important tract written during the time of the Reformation was one entitled, 'The Benefit of Christ.' The author of it, Antonio Paleario, died the death of a heroic martyr at Rome, as a witness to the truth he had uttered in its pages. . . . The tract fared no better than its author. The Inquisition hunted for it with such success that nearly every copy was brought into its hands and burned. For three hundred years nothing was known of it, save what history reported. In 1843, however, a copy of the Italian edition was discovered in the University of Cambridge, in England. Now this valuable work has commenced anew its course through the world, in the different European languages, and preaches to the people of Italy afresh, in this nineteenth century, concerning the benefit of Jesus Christ: the crucified."—"Martyrs to the Tract Cause."

Supplied for Twenty Years

"I have carried tracts in my pockets to hand to strangers and busy people with whom I could not get time to converse. Having a good assortment, when a conversation in shop or parlor or car or on the street suggests a tract, no one will be offended if you say, 'That reminds me of a leaflet I have, by a noted man, on that very point.' It will be received with interest. For twenty years I have never been without leaflets and tracts; few days have passed without an opportunity to give out one, and no one was ever offended."

Accompanying Every Letter

"Bishop Mallalieu, of Boston, is a big man, but he never sends out a letter—friendly, business, or official—without inclosing some heart-stirring leaflets. I have received many letters from him, but never one without something additional that was good to read. I have seen worldly men convicted and converted; backsliders reclaimed and made aggressive workers; stingy church members become conscientious tithers; absentee Christians become regular at prayer meetings; and indifferent voters become leaders in temperance reform,—all through receiving at the proper time an appropriate tract."

A Lamentation of the Roman Church in the Seventeenth Century

"The gospellers (tract distributors) of these days do fill the realm with so many of their noisome little books, that they be like the swarms of locusts which did infest the land of Egypt."

Missionary Daring

At the time when censorship of the press, the Inquisition, and the funeral pile were employed with great energy and dexterity throughout Europe to counteract the influence of the Reformation, it is stated that "on the day when Victor Emmanuel, near the close of 1871, made his public entry into Rome, to take formal possession of it as the future capital of the kingdom of Italy, a tract distributor had the daring to stand, with his precious wares, on the steps of St. Peter's Church, and hand a tract to every one who ascended them for worship."

Foreign Tracts

We are pleased to announce that in order to encourage the circulation of our tracts in a systematic way among the foreign population, the Pacific Press Publishing Association at Brookfield, Ill., furnishes the following-named tracts at the very low rate quoted:

Portuguese Tracts		10-cent Tract Pkg. as-sorted	\$.07
Catholic Christians	\$.01	Italian Tracts	
Daniel 2	.004	After Death	.008
God's Memorial	.008	Bible Baptism	.006
Judgment	.004	Does a Christian Rob?	.01
Origin of Evil	.008	Is the End Near?	.004
Signs of Christ's Coming	.004	Purgatory	.008
Why Not Found Out?	.004	Second Coming	.01
God's Memorial Day	.004	Two Laws	.008
Greek Tracts		Waymarks	.008
Bible Facts	.004	Polish Tracts	
Daniel 7	.008	End Near	.004
End Near	.008	Millennium	.008
Waymarks	.01	Righteousness by Faith	.004
Way to Christ	.008	Second Coming	.015
We Would See Jesus	.008	Sleep of the Dead	.004
Who Changed the Sabbath?	.01	Waymarks	.008
		Which Day?	.004

The Home-Foreign Bands in every church should make a heavy demand for these tracts. Orders placed with the tract society, in connection with other tract orders, will speedily bring supplies. How many foreign tracts will it take to supply every foreigner in your community?

MISSIONARY VOLUNTEER SERIES No. 41 (revised) is well worth reading. It is entitled, "The King's Pocket League." If you do not have a copy, order a package from the tract society, and pass around to your friends.

"We are living in a special period of this earth's history. A great work must be done in a very short time, and every Christian is to act a part in sustaining this work."—"Testimonies," Vol. IX, p. 125.

"The spirit of Christ is a missionary spirit. The very first impulse of the renewed heart is to bring others also to the Saviour."—"The Great Controversy," p. 70.

Missionary Volunteer Department

Devotional Meetings for June 2

Topic: *Being a Pocket Leaguer.*

Senior

1. Song Service.
2. Prayer.
3. Announcements, Collection
4. Talks.

Readings.	}	(See notes.)
Stories.		
Recitation.		
5. Presentation of the Plan.
6. Prayer and Closing.

Junior

1. Song Service.
2. Prayer.
3. Remarks by Leader.
4. Superintendent's Talk: "The Pocket League Habit."
5. Symposium: "What a Tract Did."
6. Some Practical Plans.
7. Enrolment as Pocket Leaguers.
8. Closing Exercises.

Senior Notes

Special.—In your consideration of this program, read carefully the notes and material given on pages 3-7 of this issue of the GAZETTE, where the Home Missionary Department has devoted a program to this most important subject. If possible, arrange with your church missionary society leader for a joint meeting where both societies will be represented on the program, and where you can lay effectual plans for the presentation of the King's Pocket League idea.

The Program.—The outline as given above is merely suggestive, and is in no way final. Your committee should read carefully the material given in the Home Missionary section, and also the matter given here, before arranging the parts and the speakers. Let your program be culminative in its presentation of the idea of being a King's Pocket Leaguer. Being a leaguer is to be an active missionary,—don't let that idea escape. Drive home the thought that the carrying of tracts and literature that tell of truth is one of the highest kinds of service that Missionary Volunteers can carry on. It is adventure, it is romance—it is the adventure and romance of home missions in the scale of personal effort. Put enthusiasm and vigor into your presentation, and you will be bound to have a lively reaction of those who will volunteer to work thus—those who may be timid about other forms of missionary work.

Advertise.—Do you see this picture? It is a suggestion of a design and an emblem of the order of the King's Pocket League. Let some of your clever artists copy this idea on posters and announcements along with the caption or a suitable slogan: "Are you a K. P. L.?"



"Join the K. P. L. at the meeting tonight!" "I'm a K. P. L.; are you?" "It's the K. P. L.'s that do the work!" "The K. P. L.'s are organized tonight; you'd better join." You will be able to think of other forms and sentences to attract attention. Ask your pastor or elder to give a good announcement.

If possible, grasp the opportunity yourself to make a rousing announcement of your meeting at the regular church service. Don't tell too much; stimulate curiosity.

Credit to Whom Credit.—Most of the notes that follow are given to us by the originator of the idea of the King's Pocket League—Ernest Lloyd. He has sometimes been called the father of the King's Pocket League. He has been a foremost promoter of it, and a most enthusiastic one, that's sure. He lives the idea, and in his travels across the country he has had many most interesting experiences because he is a "regular" leaguer. He is that kind of big leaguer, and if you can be that kind,—a big leaguer in the giving of literature to help folks,—then join the King's Pocket League. It is the greatest league going now!

Talks, Readings, Stories, and Recitation.—Here is material in abundance for your program. Sort it out for active presentation. Then consult the leaflet (M. V. Leaflet, No. 41; price, 2 cents) for other material. The last page of this leaflet has a pledge that may well be signed—an enrolment in the league. You should have a supply of these

leaflets on hand to give out to each member present. Order from your tract society.

A Campaign of Daily Testimony.—This would make a good short talk. It is written by Ernest Lloyd. He says: "The King's Pocket Leaguers are doing noble work in these days of new and enlarged opportunity. I like to think of the hundreds of earnest and active Missionary Volunteers scattered over the country, always ready with our small message-filled literature to use as opportunity offers, as they come in contact with the people. The league idea has spread with rapidity during recent years, and now the 'dedicated pocket' and the 'dedicated space in the hand bag' are the agencies in the hands of our people— young and old—for a continuous seed sowing in every land where we are represented. What a splendid service!"

"A simple thing—yes, surely; but how far-reaching the possibilities! It enlists many in active service who before had not seen just what they could do. It is emphasizing the conversational method of evangelistic endeavor. This is the peer of all methods. No Christian will become effective in seeking to attract others into fellowship with Christ until he has formed the habit of conversation about the Saviour, as opportunity is offered, and of seeking to find such opportunities. Dr. Chalmers once said: 'Our great business with Christianity is to proceed with it.' This means every Christian becoming a proclaimer, a reporter, a herald of the joy-giving story of salvation. Wilberforce truthfully said, 'If my religion is true, I am bound to propagate it; if it be false, I ought to change it.'

"So the personal evangelistic method is simply this,—form the habit of conversation about the Lord Jesus and His coming. The great need is that the rank and file of the church make this a life policy, and in a definite fashion seek to habituate themselves to a campaign of daily testimony. And the literature in the hand is a mighty helper in such witnessing. Here is a ministry open to all,—the ministry of tract distribution. It is a ministry made up of little conversations, little personal services, little messages; but these are little things that often accomplish wonderful ends. A little pebble might bring down a big Goliath; a little maid might lead a rich and lordly leper to the prophet of Israel and the river of life; and a little tract and a well-chosen word might save a soul from death, and add to the many crowns of Christ.

"Let me urge you to pledge yourself to this personal service. Get others to enter it. If all were engaged, as all should be, in daily witnessing for the Master, in conversation or with the printed page, the spiritual life of our people would be so stimulated and deepened that the entire church would quickly feel the throb of new spiritual energy. The work requires tact because it is the finest of the arts. Good sense, guided by a warm love for Christ and for those whom He came to save, will make this united and earnest effort wondrously effective in forwarding the message for the hour."

The Ministry of Tract Circulation.—In connection with a talk that might well bear this title, give something of the history of the King's Pocket League. Tell where it started and what the big idea behind it is. Why is it big? Why is it worthy? This is all given in Missionary Volunteer Leaflet, No. 41 (price, 2 cents). The reason for the giving of tracts is here stated by Brother Ernest Lloyd (you might place on a blackboard the five methods suggested):

"A family enthusiastic in the work of scattering our literature are in the truth today because an uncle, years ago, sent them tracts. The little packages kept coming through the mail until the mother of the home accepted the message. The father opposed it. One Sabbath day, however, after he had thrown a package of the tracts into the stove, he returned for some reason and raised the lid, there to be met with the message, 'Remember the Sabbath day, to keep it holy.' The printed line stood out in white upon the charred page which had burned to ash. It was too much for him. From that day the entire family kept the Sabbath, and its members are living witnesses to the influence of the uncle's faithful work with tracts. Tract circulation is a beautiful mission for every member of the church.

"There is need of greater activity in this phase of missionary endeavor. The time is short and the days are evil. Satan's legions are exceedingly active in filling the land with theories that are leading the souls of men down to perdition. We should be as earnest and active in bringing the saving knowledge of the last gospel message to men. And let us make greater use of the splendid agencies God has placed in our hands to assist us in winning them to Christ and His cause. Think of the hundreds of thousands of tracts going out each year from our publishing houses and on, through our church members, to those who wait for the light. How little we know of the far-reaching influences exerted by these silent messengers that go forth to speak for God in many places and to many hearts. Know assuredly, dear reader, that in the 'day of manifestation' a host shall come before Him, saved through such instrumentalities.

"Let us make it a habit to be prepared with a little supply

of tracts, a few in your pocket or hand bag, to give out as you follow the daily routine:

- "1. With the neighbor and the stranger.
 - "2. On the train or boat.
 - "3. At the post office or store.
 - "4. In the reading rack.
 - "5. Everywhere where people may be reached.
- "Cast thy bread upon the waters; for thou shalt find it after many days."

Incidents, Stories, Responses.—This is the place to invite your members to tell of real incidents that indicate the power and influence of a tract. Many could be given. If your members know of some by personal experience, encourage them to relate them; encourage them to relate their own experience in the use of tracts.

Only a Tract.—Here are a few incidents worthy of retelling. Some of them are new, some of them old. They are all illustrative of the power and influence of the little and seemingly insignificant tract. They are given to us by Ernest Lloyd:

"How blessed is the promise, 'He which soweth bountifully shall reap also bountifully.' Very probably the person who dropped the tract that sent Dr. John Scudder and his wife to India never knew anything of its influence, but it meant the devoting of his life as a medical missionary; and later seven sons and four grandchildren gave their lives to foreign missionary work. One son years later wrote of this tract, which he still kept and treasured: 'Precious tract, written thirty-seven years ago, how wide and wonderful are the influences which have issued from between thy humble covers.'

"A gift of \$5,000 was made to one of our schools by a lady whose experience in this cause dates back to a tract. Some years ago, while visiting a friend in San Francisco, she read a tract, 'God's Memorial,' which had been left at the door. Its message so took hold of her soul that she straightway visited the Pacific Press, where the tract was printed, and had a long interview with the manager. She left that office virtually a Seventh-day Adventist. She at once paid in \$3,000 tithe, and bought \$128 worth of books and other literature for herself and friends. Since that time she has been a most faithful worker, having given thousands of dollars to the work, and has bought thousands of dollars' worth of literature to use in extending a knowledge of the truth. Yes, some one left the tract at her friend's door, but perhaps never knew of the far-reaching influences growing out of that single act. Eternity will reveal some glorious surprises for that tract distributor, and for all who are faithful in the work of witnessing with the pages of truth."

Elder W. A. Spicer, the president of the General Conference, is a firm believer in the use of tracts, and in the work of the King's Pocket League. He tells the following:

"Over on the Delaware River some years ago, some members of a picnic party, after they had eaten their lunch, wrote their names and addresses on slips of paper, and put them into bottles that had been emptied, and threw them into the river. One of our sisters wrote hers on one of our tracts and put it in, then carefully corked the bottle, and threw it overboard. Months later, she received a letter from a United States marine off the coast of Mexico. He said: 'I fished that bottle out of the water and got that tract, and I have never read anything that has done me so much good. I wanted to write you this letter to assure you that you will find one star in your crown for sending that bottle across the sea.'"

Clinch the Argument.—If your program has been well presented, there will be some real and genuine interest in the plan of the King's Pocket League. Now is the time to clinch this interest. Don't let your members go away without your having clinched it. That is destructive. Hold them to the plan and present the aids to carrying out and making effectual the thought of being a King's Pocket Leaguer. Get them to sign up. Have on hand the pledge cards. (This is Missionary Volunteer Pledge, No. 6. It costs, from your tract society, but \$1.10 a hundred. It is also printed on the back of the leaflet mentioned above, and can be torn off and turned in.) Then tell your members that in the dedication of a pocket or a section of the hand bag to the King's business, the publishing houses have made a very neat little leather container that will hold a hundred of the very useful Leaves of Autumn tracts. This leather container, stamped in gold with the words, "King's Pocket League," costs but twenty-five cents. One hundred of the Leaves of Autumn, assorted, to fill it, cost but thirty-five cents. This is a Review and Herald Publishing Association production. The Pacific Press also sells a container,—one of stiff cloth for 10 cents, and one of leather for 25 cents. Bible Truth Series tracts (these are larger than the Autumn Leaves Series), assorted for distribution, sell: 250 tracts, 16 numbers or subjects, for \$1. Have some of these on hand so as to take orders, that your members may be able to continue to be big leaguers—and to carry on. Then don't let them forget it in future meetings; and see that they remember it, by having tracts for them and by frequent

mention of the idea, along with occasional personal experiences. *Be that kind of big leaguer!*

Close with prayer for more effectual work for the Master.
U. V. W.

Junior Notes

The superintendent should read carefully the material presented for the Senior program. Most of it is just as suitable for a Junior society as for a Senior. In fact, such a complete program is available that no additional matter is given here. Have a number of inspiring tracts on hand to give to those who are willing to distribute them.

Remarks by Leader.—A few words will be sufficient to introduce the subject. The following is just a start: A K. P. L. is a true Missionary Volunteer of a special brand. Are you one? Then explain that this idea of dedicating a pocket to the Lord started among some young people. Faithfully they kept that pocket supplied with truth-bearing literature, and passed out the tracts wherever they went. The idea spread. But the whole story is in the tract, "The King's Pocket League," leaflet No. 41, Missionary Volunteer series. Send a two-cent stamp to your tract society secretary for one. This little leaflet will give you ideas for a good introduction to the program.

Superintendent's Talk: "The Pocket League Habit."—Spend a few moments talking about the formation of habit. How much more easily habits are formed in youth than in old age! Let us form those habits now that will witness for the Master.

A worker who traveled quite a bit, always carried a package of tracts in his hand bag. It had become such a *habit* that he would have been about as likely to leave without his toothbrush as without his handful of tracts.

A Junior superintendent writes that her boys and girls make a practice of taking several papers and tracts home with them to pass out to those they meet along the way. If some Juniors find pleasure in such service, all can. Get something started in your society. For further suggestions and material, see Home Missionary and Senior Missionary Volunteer programs.

Symposium: "What a Tract Did."—Pass out to Juniors three incidents given in the Senior program, asking each to tell the story of what one tract did. Further interesting incidents are given in the tract before mentioned.

Some Practical Plans.—Perhaps the secretary, or one of the older Juniors, might take this part. Make out a list of ways by which tracts may be distributed. Suggest a number of places where they might be left. Then think of the time a boy or girl has to do this work. Summer is a golden time for missionary opportunity. Don't pass over the chances you have right at hand to serve.

Enrolment as Pocket Leaguers.—Call for those who would be willing to join the K. P. L.'s. Make an honor roll which is headed by the design shown in the Senior Notes. Then have some good truth-laden tracts on hand to give to your members to distribute. Any of the Leaves of Autumn Series (Review and Herald Publishing Association) or the Bible Truth Series (Pacific Press Publishing Association) would be suitable. (See Senior Notes, last paragraph.) H. H.

Devotional Meetings for June 9

Senior

Topic: Summer Recreations.

1. Opening Exercises.
2. Season of Prayer.
3. Leader's Introduction to Subject.
4. Talk: "Our Summer Recreations."
5. Dialogue: "When the Jackson Society Agreed to Reform."
6. Special Music.
7. Repeating of Aim and Pledge.
8. Closing Song.
9. In unison, with bowed heads, Psalms 19: 14.

Junior

Topic: Good Times for God.

1. Opening Exercises.
2. Season of Prayer.
3. Superintendent's Talk: "A Good Time."
4. Talk: "Some Game Tests."
5. Symposium: "The Best Time I Ever Had."
6. Dialogue: "When the Jackson Society Agreed to Reform."
7. Talk: "Good Times for Jesus."
8. Remarks by Leader.
9. Closing Song.
10. Repeat Psalms 19: 14.

Senior Notes

The Program as a Whole.—To say that this is a very important subject, is to utter something perhaps very like a self-evident truth. You know that it is important. You know that your members, that you yourself, that your par-

ents and teachers, are very much interested in this subject, and also interested in your attitude toward it—in your decisions in regard to it. This program material given here is not negative in the main—it is positive truth. It does not say, Don't do this and don't do that, without suggesting things that you *can* do; and what is more important, it lays down certain broad principles that will help you to decide the numerous questions that may arise, and which, short of several volumes, could not be printed anywhere. After all, *you* have to make the decisions, and stand and fall as to their righteousness. Before handing out the parts and arranging for the speakers of the evening and the advertising, make this program the subject of a special season of prayer so that all that is done shall be done with a vision. It would be well to ask your Prayer Bands to remember in a special way this topic as it relates itself to the lives of your members. Whatever is said and outlined will not meet with the approval of some young people who wish to unite the world and the church, and who are more inclined perhaps to the world than the church. Remember such in your prayer services, that the principles here given shall be received into their minds, and that this topic shall be the means of making the summer one of advancement, and that they shall not come back with lean souls, due to their summer playing. Pray earnestly; pray intelligently—pray.

Advertising.—You may not need to do more than spread the knowledge about that you are touching this subject, in order to have your young people there. But conditions may make it advisable to advertise it in order to reach all of your young people. A picture of play, a cut-out of a game, or a snapshot of an outing, with some such captions as these might be used for a poster: "What Is the Acid Test for Your Summer Recreations?" "What Are Your Summer Recreations?" "Is It Amusement This Summer, or Re-Creations?" Then add to this, and other titles, the time and place of meeting. If you are to have special music and recitations, you can mention that. Remember, in making your announcements either verbal, printed, or painted, to arouse interest; but do not infer something that the program, as you understand it, will not carry out. Be a strictly truthful advertiser.

A Motto.—You can either have this text on your blackboard or have it lettered neatly and placed where all can see it during the meeting: "WHATSOEVER YE DO, DO ALL TO THE GLORY OF GOD." 1 Cor. 10: 31.

Opening Exercises.—This includes your song service, your announcements, your collection, missionary reports, band work, etc. Be a good detail leader, and see to it that these items move off smoothly and promptly.

Season of Prayer.—Plan very carefully for this, by speaking to about three members beforehand, and calling upon them to pray with short, pointed prayers, for the good of the meeting and for open minds and hearts. Encourage the atmosphere of prayer. You want fervent, effectual prayer, don't you?

Leader's Introduction.—The leader, or the chairman of the meeting, should be thoroughly acquainted with the parts that will be given, so as not to trespass upon these parts in a three-minute introduction. Endeavor to convey the very definite impression that you are discussing a subject that all of your members are seeking light on. Assume that your members are there with open hearts and minds for impressions that will be beneficial to Christian living and to Missionary Volunteers. Here are some thoughts that you may weave into your talk:

"Only the Christian young people know what a real good time means. It doesn't come from a merry chase after the bubbles of the world's pleasures, which burst at the slightest punctures, leaving only remorse." The true Missionary Volunteer wants his recreations to be constructive. It is his right to grow and be vigorous, to enjoy nature, to breathe in the crisp, morning air, to enjoy a tramp and a hike, to know something of the woods, of the birds and the insects, to partake of exercises that will make of him or of her a happier, better, brighter, nobler young man or young woman. But to be that sort of Missionary Volunteer it is not necessary to dwell on the negative phase of recreation and pleasure. Christ (and He brought and gave real pleasure) does not want us to ask, What is allowable for us to do? He wants us to want to do only the things that He would be enthusiastic about having us do. Rather ask, Do all our doings come under that head? Have you ever been the man behind the question box at a young people's institute? You may have noticed that the questions sometimes are: "Is it a sin for a Christian to dance? to go to movies? to engage in amateur theatricals? to play baseball?"

The writer of this note feels that all of us look at things in the wrong way when we put our questions just like that. Why not the other way? Not, "Is it a sin to?" or "Is it permissible for me to?" but, "How much good can I do (or get) through this?" "How much can I glorify God by it?" It is not, "Shall it be given up?" but, "Shall it be taken on?" An old Yankee who had accepted Christ, said

that when the Lord saved him, He tore him all to pieces; and when He put him together again, He left the tobacco out. Doesn't that thought fit into these usual questions that we raise in regard to recreation?

Viscount Grey (Lord Grey), of Fallodon, the great and famous diplomat of England, has written an essay on recreation. In it he says this: "Whether this is a pleasure-seeking age or not, it is very doubtful whether it is a pleasure-finding age. With increasing means of content we find a growth of discontent everywhere. Therefore, it is well worth considering what it is that makes people happy. Of these, recreation is only one means of four; the other three being a moral standard, a satisfactory home life, and worthy work—all of them more or less under our own control." Lord Grey quotes Roosevelt's saying, "He is not fit to live who is not fit to die, and he is not fit to die who shrinks from the joy of life and from the duty of life." "Observe," he says, "that the joy of life and the duty of life are put side by side." Line that up with the Missionary Volunteer aim and motto—how do our joy of life and duty of life compare—how about yours?

Talk: "Our Summer Recreations."—This talk is based on the helpful article by H. T. Elliott, a part of which we give here. The full article will appear in the *Youth's Instructor* of May 29. Professor Elliott says:

"Our time is an unfortunate age for youth. Our grandfathers knew little of the subtle temptations that the young people at present wrestle with constantly. The prevailing custom among parents of leaving children and youth to follow their own inclination entirely, and without restraint, is productive of untold evil. The unwary fall into the apparently innocent, yet artful, deadly snares of Satan, and are entangled. It is only with great difficulty that they regard the counsel of their more experienced elders as more than old-fogy notions.

"In the first place, the power of choice should be educated. The distinction between man and animals lies in man's ability to choose and select. If they understand the principles involved, and are assured of a sympathetic attitude among those who are leading, they will be the better prepared to resist evil. The following statements from 'Counsels to Teachers, Parents, and Students,' are to the point, and worthy of earnest thought:

"The young should be controlled by firm principle, that they may rightly improve the powers which God has given them. But youth follow impulse so much and so blindly, without reference to principle, that they are constantly in danger. Since they cannot always have the guidance and protection of parents and guardians, they need to be trained to self-reliance and self-control. They must be taught to think and act from conscientious principle."—Page 333.

"The eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptibly, like the colors of the rainbow. They are as distinct as midday and midnight."—Page 341.

"There are games and games. A valuable game will aid in many ways, among which the following are perhaps chief, and they indicate the lines upon which our choices may be made:

"A profitable game should add to our store of knowledge, or correct our past inaccuracies of thought. It should help us to be efficient in our mental contact with others.

"A game that develops a spirit of alertness is helpful. Nimbleness of action and a quick eye are good assets of manliness.

"If a game teaches good team play,—the subordination of self for the advancement of the whole,—its influence will tend to unity of action in all our home and community life. Any game played with a spirit of selfishness is detrimental and unsafe. Generosity, brotherliness, grace, large-heartedness, are essential.

"Any game played to excess, with a desire to excel, has passed the place of recreation and reached the dangerous element of professionalism. It is of much more value to one if he plays for the spirit of recreation and general helpfulness. If he becomes obsessed with a determination for victory and mastery over others, it is wrong. The striving for mastery is selfish, and arises through the vain-glorious desire to be elevated to prominence.

"A few suggestive lines of recreation for summer are given below:

"1. Christian outings to the country (at least to the parks). A family, several families, or the entire church, may join in this excellent recreation. (See 'Testimonies for the Church,' Vol. I, pp. 514, 515.) However, let us not unite in worldly pursuits. (See 'Counsels to Teachers, Parents, and Students,' pp. 327, 328.)

"2. Hobbies. A hobby is a fine form of recreation. It may be a garden, it may be mechanical, it may be music, or reading, or any worthy line of endeavor.

"3. Athletic exercises under proper circumstances and guidance, and not carried to excess, is good. Swimming, hiking, rowing, vaulting, running, jumping, discus and

hammer throwing, shot-putting, and other exercises are invigorating when moderately practised.

"4. Games. If one keeps in mind the principles given above, there are many in which we can engage. Circumstances and conditions are in many cases the deciding factors in choice of games.

"It is vastly more beneficial to join with others of our own community in playing the common out-of-door games for the sake of association and amateur recreation, than it is to sit by and watch others. There can be little, if any, value or good from joining the throng to watch the matched games of hired professionals.

"5. A rest vacation to the countryside is usually upbuilding. To go to Aunt Mary's or grandmother's and drink in the atmosphere of the country and the half-forgotten simplicity of a former generation, fills one with new hopes and ideals.

"6. Helpful reading is always a timely recreation.

"Two verses from the Bible as a final caution:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4: 12.

Dialogue.—This can be worked out in several ways. Note the paragraph preceding the dialogue. Begin early enough with your preparations so that this can be given. It will be found very helpful.

Special Music.—Choose something appropriate, uplifting.

Nos. 7, 8, and 9.—The idea of closing with the aim and motto or pledge would be to impress again the reasons why we are Missionary Volunteers—what our great purpose in life is. The verse in Psalms is a prayer.

Source Matter.—For further study of this most important topic we give some references and some books that should be studied. They will be found helpful and provocative of thought and a better understanding of the subject. H. T. Elliott, associate secretary of the General Department, cites the following:

"Counsels to Teachers, Parents, and Students," pages 84, 88, 113, 114, 123, 124, 321-356, 549, 552; "Testimonies for the Church;" "Christianity and Amusements," R. H. Edwards, Association Press, 347 Madison Avenue, New York; "Across the Dead Line of Amusements," H. W. Stough, Fleming H. Revell Company, New York, Chicago, Toronto; "Border Lines in the Field of Doubtful Practices," H. Clay Trumbull, Fleming H. Revell Company; "The Boy Mechanic, Book 3, 800 Things for Boys to Do," by Popular Mechanics Company; "Games for Home, School, and Gymnasium," by Jessie H. Bancroft, Macmillan Company, New York and Chicago. U. V. W.

Junior Notes

Summertime is leisure time for boys and girls. Is play time to be ruled by God? The aim of this program is to show the Juniors the real joy of having a vacation for God. Get a special committee to plan a Junior Missionary Volunteer hike or picnic. Ask parents to come. Let it be an opportunity of putting into practice the principles laid down in this meeting. Plan definitely so that the outing will give glory to God. Of course, the superintendent will not undertake anything of the kind without assurance of adequate adult help.

Superintendent's Talk: "A Good Time."—In preparing this heart-to-heart talk with your boys and girls, pray that you may be led to say something which will help them to appreciate a truly good time. Try to lead away from the whirl of artificial thrills. Some of the points in the suggestions for the "Leader's Introduction to the Subject" in the Senior program may help you. Read also the note given under the title, "Our Summer Recreation." (See Senior Notes.) Some of the happiest people have little time for amusements. A good time is winning the fight for character.

Talk: "Some Game Tests."—Give one of the Juniors the paragraphs in the article, "Our Summer Recreations," in the Senior program which deals with helpful games. He may add other virtues which the right kind of games have. The following may suggest something: Describe the boy or girl that you call a "good loser." How does a good loser act? Does he get angry? How should a good winner act? A game that teaches boys and girls to be good losers and good winners is a good game. A good game leaves no regrets, etc.

Symposium: "The Best Time I Ever Had."—Ask five of your most consecrated Juniors to write out a paragraph, telling what they did when they had the best time they ever had. Tell each that in choosing the event to write about, to consider whether or not it was the most helpful to them as Christians. The good times that are best remembered are usually the kind that Jesus would approve of. These paragraphs should be submitted to the superintendent before being read to the society, and if they illustrate the thought of the preceding sentence, the superintendent,

or the leader, should call attention to the fact and draw some conclusions as to choosing future recreations.

Dialogue: "When the Jackson Society Agreed to Reform."—This dialogue given in the Senior program is decidedly for Senior young people. However, it can be adapted for Juniors. The superintendent should change the wording wherever the vocabulary is unnatural for a Junior. Parts may also be omitted, thus shortening it considerably. The incidents of the young business man speaking for his firm while he was at a picnic, and the young man going for a pleasure boat ride and distributing tracts, may be read as short stories to take the place of the dialogue, if it is impossible to prepare the latter. However, there is such excellent material in other sections of that exercise that it is well worth the extra effort to prepare it.

Talk: "Good Times for Jesus."—A year ago last winter in Washington a number of people entered a moving-picture theater to have a good time. The roof caved in, killing nearly a hundred persons. Not one of us would have wanted to be having a good time in that theater. When we think of the end of the world being near, and then of our good times, we choose those good times more carefully. Every Christian should walk under the flag, "Good Times for Jesus." Make the talk practical. Speak of recreation which makes the body strong; such as, hiking, swimming, skating, etc. Why does Jesus approve of games that strengthen the body? Then speak of recreation that improves the mind. Do not take longer than two minutes for your talk.

Remarks by Leader.—A honey bee found a dish of honey. "Ah," he thought, "I can eat all I want without working for it," and he walked right into it. He feasted until he was weary and longed for quiet rest. When he turned to leave, he found his wings stuck together and useless. Too much sweet killed him. Nothing but play also injures any boy or girl. The purpose of this talk is to show the boys and girls that work and play must go together in order to give real pleasure. If possible, lay before the society some definite plans for summer service, and call for volunteers. Perhaps there is some Christian Help work to be done. Perhaps there is time for distribution of more tracts. Then announce the plans for the Missionary Volunteer "Good Time" spoken of earlier in the notes. H. H.

When the Jackson Society Agreed to Reform

[Have a group seated as in Executive Committee meeting. John Upshur, leader; Claire Gray and Lynn Stevens, associate leaders; Orpha Byrne, secretary; Jack Brown, assistant secretary; Sarah Lee, devotional and educational secretary; and Elder W. B. Lowe, church elder. Scene opens with committee in session.]

JOHN: That clears our slate pretty well up to the topic to which we agreed to give the major portion of our committee meeting this week; and by the way, I am very glad you could meet with us, Elder Lowe. Our subject, as you all know, is our summer recreations. A number of us feel that it is time for the Jackson Missionary Volunteer Society to reform, to give their summer recreations a soul-winning flavor. Now let us have the benefit of the help each has gleaned during the week. Express your convictions freely in this matter. I feel deeply that we are dealing with one of the most important phases of our society work.

ELDER LOWE: That's right. "Let me direct the social life of our youth, and I will mold their characters for weal or woe," says an experienced worker for young people.

JOHN: It was largely what you said the other day, Elder Lowe, when we were visiting, that woke me up on this subject. And I feel keenly that there must be a decided reformation in the Jackson society this summer, if the officers, under God, can effect it.

SARAH: First of all, it seems to me that as officers we must be sure that we stand on a safe platform. We must be able to say come, and not go. I am made to realize this more and more in my work as devotional and educational secretary. As for me, I have decided to adopt our Missionary Volunteer Social Code. Let me read it to refresh our minds. [Reads from "Social Plans for Missionary Volunteers," p. 19.]

JACK: But dear me! How can we ever bring the social life of our society up to that standard?

SARAH: Well, I don't know; but I am confident that the way to begin is to be sure that we are individually, as officers, striving to be true to the highest standard we can formulate. And as we try, we shall see better how to lead others.

JOHN: Yes, our own position is the first step in the reformation we seek to promote. This, I believe, we all realize; do we not? [All nod and some say "yes."] And have we firmly decided to lead out in this work by mixing our recreations this summer with the supreme business of every Missionary Volunteer—the business of seeking the lost? [All respond. Some say "yes;" others, "I mean to do it," etc.] Then we are ready to proceed. And of this I am persuaded that if we continue along this line, we shall have the best summer ever. We are going to have some good outings.

LYNN: I remember an outing while away to school. There were in our group a few who were not Christians. One of these was working for a large house-furnishing firm in the near-by city. He learned that Brother Baer, who had brought out one of the automobile loads, was building a new house; and do you know, we had not been in the park thirty minutes when I overheard that young man say to Brother Baer: "When you get ready to furnish your home, let me know. Our firm will treat you right; we carry as good stock as the city offers, and I think you will find our prices are satisfactory."

JOHN: He didn't let social life interfere with business.

LYNN: No, sir, he made the social hour an avenue for business. And something said to me: "That young man in your group needs salvation much more than Brother Baer needs furniture, but not one of you has recommended your firm to him, although it offers salvation to all without money and without price. Why are you so slow?" Well, I felt ashamed, and I resolved that henceforth my slogan in work or play should be, "Others." That young man, even on his outing, was trying to win friends for his firm, and I resolved to do the same for my Master's firm as His representative on earth.

ELDER LOWE: Good! What splendid outings we shall have when we all keep these thoughts uppermost in our minds. You remember the story of the old lighthouse keeper on a desolate island? When asked if he did not almost die with loneliness, he replied, cheerfully: "O no, not since I saved my man." He had learned the lasting joy of living for others, and that joy is needed for sweetening our pleasures as well as our work.

CLAIRE: What Lynn said reminded me of a boat ride the Missionary Volunteers at — took while I was visiting there. A good many lunch boxes were stacked around, and all seemed to have brought with them a real recreation spirit. But there was one young man in the group, a Brother Morton, who had brought something else. As the boat left the harbor, Brother Morton mingled freely with our group, laughed as heartily as any one, and was brimming over with fun; but frequently he slipped away and drew strangers into conversation. Then, before leaving an individual, he would present him with a leaflet. How many soul-winning tracts he thus placed in the hands of his fellow passengers, I do not know, but speaking conservatively, he must have passed out at least twenty that day. And this bit of missionary work did not in any way detract from his good time.

ELDER LOWE: Of course not. I dare say no one else in the group had quite so good a time as Brother Morton. And when he reaches the other side, he may meet a few happy surprises from his seed sowing that day.

JOHN: Such recreation Heaven approves, I am sure. Let me read a few quotations from the spirit of prophecy. [Reads quotation from "Social Plans," p. 10; last on p. 26; and p. 27.]

ORPHA: In my study I was impressed with two extremes that must be avoided. I brought with me two quotations explaining these. [Reads quotations from "Social Plans," pp. 20 and 21.]

JACK: I begin to see more light in mixing soul-winning work with recreation.

ELDER LOWE: I thought you would, Jack, before our committee meeting closed.

JACK: And I am thinking of some of the opportunities that the summer brings. This, perhaps, is a little off the

subject, but there will probably come to Jackson next week more than two hundred automobile loads to attend the circus. Why couldn't some of us find real recreation in seeing that a good many of these carry home with them at least one good tract each?

JOHN: Jot down that suggestion, Orpha. We shall have to have another committee meeting this week, I see.

CLAIRE: Yes, the circus does bring an opportunity. But what of the automobile camp in the outskirts of Jackson?

SARAH: That's just what I was thinking about.

JOHN: That is another good suggestion. Let's remember that, and see if we cannot arrange for groups to visit the camp different evenings each week. Jackson entertains tourists from all parts of the country.

ORPHA: But aren't we getting off the subject a little?

ELDER LOWE: Well, hardly off, it seems to me. It's rather a case of making soul-winning work the big end of recreation.

JOHN: Of course, we have drawn a little away from the subject of recreation as we know it. But I am sure the pleasure that will come to those who engage in soul-winning recreation such as we have just mentioned, will find it among the most fascinating outings known.

SARAH: One thought that I should like to emphasize, is that God wishes His young people to have good times—the kind of good times that leave no bitter taste. Here are the quotations on this subject that impressed me most. [Reads second quotation from spirit of prophecy in "Social Plans," p. 26, and second on p. 28.]

ELDER LOWE: Those are good precautions to bear in mind. Let me drop two others: First, our recreations should never interfere with our religious or home duties. Listen to these quotations: [Reads quotations on p. 23.] Surely this is clear instruction for the Christian.

JACK: But what is the other precaution, Elder Lowe?

ELDER LOWE: O yes, the other is, not too much recreation. It is very important that we should have recreation, and equally important that we do not have too much. Charles Lamb said: "Where all are holidays there is no holiday." True recreation must not be merely relaxation from work.

ORPHA: I am sorry, Brother Chairman, but unless the committee meeting closes very soon, I shall have to be excused.

JOHN: Yes, we will close at once. I'll announce our next meeting at the prayer meeting Tuesday evening. Remember, come next time with definite suggestions for our first outing. We may call on you to chaperon our first gathering. Elder Lowe.

ELDER LOWE: All right.

JOHN: And now as we separate, let us not forget our good resolutions. I truly believe we have cast leaven into the lump, and that we shall see the reformation in Jackson that you and others have long been praying for, Elder Lowe. Let us keep on working and praying, and praying and working, to make the social life of our society a blessing to the entire church. What bait is to the fisherman, what advertising is to the business man, the social life of our society should be to the church. Are you determined it shall be?

ALL: [Some, "Yes, yes;" others, "I am."]

JOHN: You are excused. [Just a moment's visiting while standing and starting out.] Well, I believe we shall see a reformation in Jackson. MATILDA E. ANDROSS.

Devotional Meetings for June 16

Topic: *Missions' Survey.*

WE have given no material in the GAZETTE this month for your quarterly survey. We have, however, tried to keep the subject before you from month to month so that you could be well prepared. Your committee should have some excellent material on tap by this time—interesting, stimulating, thrilling stories of life and action in mission lands. Put your ingenuity to work, and present this in a way that will make every Missionary Volunteer want to pledge his or her life in service in home and foreign missions—to the glory and advancement of gospel-giving. Don't overlook the college students that are in your midst. They should be able to help you at this time from their experience and

training in Foreign Mission Bands. Call upon them. For source material for last-minute use, there are the *Review and Herald*, the *Signs of the Times*, and the *Watchman Magazine*, which frequently feature such material; also, the *Missionary Readings* published by our own Mission Board and sent to all church elders (yours should have several copies), the *Christian Herald*, the *Sunday School Times*; and all of our many, many mission books; such as, "Our Story of Missions," "Advance Guard of Missions," "Escape from Siberian Exile," "Fruit from the Jungle," "In the Land of the Incas," "On the Trail of Livingstone," "Strange Peoples and Customs," "With Our Missionaries in China." And don't forget the new Missionary Map of the World that is brought right down to date and specializes on the latest information as regards Seventh-day Adventist missions and institutions. You can have a most interesting and entertaining study with this new and large cloth map. Order from your tract society. Price, \$4. U. V. W.

Devotional Meetings for June 23

Topic: *What Can I Do in My Home Church?*

Senior

1. Song Service.
2. Prayer for the Church.
3. Announcements and Morning Watch Review.
4. Offerings and Missionary Reports.
5. Special Music.
6. Symposium:
 - a. "The Prayer Meeting."
 - b. "The Sabbath School."
 - c. "The Missionary Society."
7. Recitation.
8. Leader's Remarks.
9. Closing Song.
10. Repeating the Pledge.
11. Prayer.

Junior

1. Opening Exercises.
2. Prayer.
3. Morning Watch Drill.
4. Superintendent's Talk: "A Few Debts."
5. Exercise: "A Junior Missionary Volunteer Committee Meeting."
6. Talk: "Figureheads."
7. Talk: "Church Slackers."
8. Recitation: "A Little Worker."
9. Leader's Talk: "Practical Willingness."
10. Roll Call.
11. Close by repeating "Mizpah."

Senior Notes

The Program as a Whole.—This subject is chosen for this particular time because the Sabbath School Department of the General Conference is now stressing the work of the Sabbath school. They are suggesting the holding of rally days and special campaigns for the increased effectiveness of the Sabbath school in each locality. The Missionary Volunteer Society is interested in the Sabbath school. It is very much interested. In fact, the young people's division of the Sabbath school grew in size and in scope and in possibilities until the Missionary Volunteer plan came finally into being, because there was more for young people to do than could be considered in the time of the Sabbath school exercises. Missionary Volunteers are, and should be, live boosters of the Sabbath school. This program, while including the activities of the church as a whole, will in the material given here lay special stress on the Sabbath school phase of it, because this organization includes the church at study. There are in it such tremendous opportunities for training and for the accomplishment of much good, both in personal service and in missionary lines.

Suggestions.—While a symposium is here suggested, the program can be arranged in various ways. Never be tied too closely to one set form of presentation, if there are other methods; but be sure that the other methods are the best and most effective for your society. You might have a questionnaire handed out the week before, asking the members to tell what branch of church work they are most interested in, and why. You may ask them what the Sabbath school means to them. What of the missionary society? What of the prayer meeting? These answers can be read anonymously, if desired. A short, "thumb-nail" history of the Sunday school movement, including a sketch of the life of Robert Raikes, the founder, could be given by some member; also a short history of the Sabbath School Department. Material for this latter is found in the book, "From Acorn to Oak," by Mrs. L. Flora Plummer. For special assistance you may, if thought best, see your local Sabbath school superintendent and enlist his or her interest. By co-operating, you may work out some specially interesting plans; such as, for instance, the presentation in a

dialogue form of the work of each of the divisions of the school. There could be three persons, representing the three departments, who could be shown in the act of considering how these phases of church work will benefit the young people who come and who are willing to take advantage of them. Give these suggestions consideration in connection with your local needs. Remember, however, the highest and best interests of your young people in your presentation of the program, and while you wish interesting meetings, they must be spiritually helpful, they must be devotional and stimulative to better Christian living.

Song Service.—By referring to the first part of "Christ in Song," you will find many songs suggestive of the topic. Make your song service lively.

Prayer.—Have several short prayers. Ask for prayers for the different departments of the church. Suggest that the prayers be brief, but definite—for definite needs, for definite blessings.

Nos. 3 and 4.—A well-planned Morning Watch review is always good. Don't let it drag, but make it stimulating, so that your members will catch the vision of what the Morning Watch can do for them. Gather in your reports; don't forget the offering. Help your members to form the habit of giving at your meetings. This is a good place for your announcements, which should be brief, without too much verbosity.

Nos. 5 and 7.—Each Missionary Volunteer meeting should have either some good special music or a recitation. Get the Juniors to help in the matter of recitations and short declamations. And remember, it isn't always necessary to have the recitation a poem. There are many prose selections that could well be given, and they are often more easily learned.

Symposium: "The Prayer Meeting."—Giving about five minutes, let the speaker tell what the purpose of the local midweek prayer service is, and how it helps, and what it has done. The personal testimony can well come in here, so remember that in choosing your speaker. The prayer meeting offers one of the first chances for the young Christian to tell of his desire and determination to serve. It offers an early opportunity of praying in public to obtain blessings and victories. While the prayer meeting is a church service, it is also a part of the church that welcomes the young people. It is also true that the Missionary Volunteer meetings should partake more and more of the devotional, for therein lies power. Let the remarks be along that line.

"The Sabbath School."—Elder J. S. James, associate secretary of the Sabbath School Department, has written an article for this which may be used as source matter for the presentation of this phase of church activities and the opportunities that it gives. (See article, "The Sabbath School as a Training School for Young People," page 14.)

"The Missionary Society."—This would include the Missionary Volunteer Society, for it must truly be missionary in its aim and scope. There is a place, however, for a word from the senior organization in the church, showing how the activities do not stop with the young people, but carry on for the older ones; and that after the training has been begun in the Missionary Volunteer Society, there is a place to continue it as long as the great Father shall spare our lives. After years have made it necessary to associate with older church workers, there remains in the great plan the work of the church missionary society.

Leader's Remarks.—Let the leader, or some one chosen by him, round up this program by showing where the young people may actively grasp these opportunities for service. You may enrol new Sabbath school members, you may stimulate others to attend the prayer meeting, you may greatly stress the needs of personal missionary activity in the Missionary Volunteer Society in such ways as the King's Pocket League, in the personal testimony, in missionary correspondence, and all the rest. While the young people are banded together in their own organization and have their own bands, there are still these other activities about them that form a basis of putting into practice the principles that they learn, and of doing active, widening work for the Master. The leader can well suggest (if local conditions are right) that there is a wide chance for service in the opening of Sunday schools in some places in the cities. Some societies have done this. They have held Sunday schools with the children in rooms and in outside churches, and have created an interest in the Bible and the truth that has later led to special efforts by the conference, and thus new churches have arisen through the beginning of work for the children. Develop this topic as may be best for your local society and church. This matter of living for Christ includes so much that there is a place for every one, and avenues of service open all around.

Closing.—The prayer and repeating of the pledge will be the means of holding before your members the scope of their own work. Let the Sabbath school officers be with you to meet new members and invite them out to Sabbath school. U. V. W.

Junior Notes

Superintendent's Talk: "A Few Debts."—The aim of this talk is to awaken our boys and girls to their responsibility as members, first of a family, then of the Sabbath school, the Junior society, and the church. The talk may take the form of a presentation of some bills. Have mother make out a supposed bill to Helen: For nursing through measles, for sewing the rip in her dress, for reading an hour. (The superintendent can add other items.) Sum up the total and then add the climax. Mother gets nothing. Make out similar accounts for the Sabbath school; such as, for helping John to know the way of life, giving him Christian friends, providing him with kind teachers, etc., to which John thinks he owes nothing. A third bill can be made out by the Missionary Volunteer Society for training in various forms of service: Ask the children to suggest ways to pay up, first to mother by thoughtfulness, willingness, etc.; to the Sabbath school by promptness, regularity, daily lesson study, etc.; to the Junior Missionary Volunteer Society by willingness to take part, readiness to do missionary work, being an attendance booster, etc. The superintendent could well make this a short, informal discussion. However, it should be a lively one. A good talk along these lines is better than a lagging discussion.

Exercise: "A Junior Missionary Volunteer Committee Meeting."—The leader may announce that now the whole society is going to have a chance to "look in" on the program committee. Thorough preparation is absolutely necessary. The committee has now an opportunity to show the stuff they are made of, by preparing a part as thoroughly as they wish those whom they ask to take parts to prepare them. Get an old GAZETTE program and plan a meeting together. For instance, before me is a March GAZETTE. There are a number of talks, a recitation, and some special music in the program for March 17. The program committee has met to discuss who shall take the different parts.

The following conversation may take place:

JOHN (leader): Do you think Ned would prepare the talk on "Christ's Way"?

ELSA (secretary): The last time I asked him to read a story he said he didn't have time to read it over first.

JOE (the special member elected to assist the officers on programs): Yes, and a month ago, he said he'd recite a poem, but when the time came, he wasn't even present, and he didn't send word either.

THE SUPERINTENDENT: But can't we give him one more chance? He really has been no help to the society for a long time, but he is a good Christian boy, and I believe if he would only try, he could give a fine talk.

JOHN (thoughtfully): Well, let's ask him, and then have some little thing that one of us could do if he fails. Of course, that's extra work, but maybe Ned will make good this time. And now for the special music.

ELSA (doubtfully): I heard Eva sing a very pretty song right on this subject. Perhaps we can encourage her so that she will not be afraid to try.

The above is just a start on the exercise. Now is a good chance for the program committee to use their brains. Put before the society some of the difficulties and some of the excuses you meet. Bring out the point of faithfulness in service. One leader once went to a meeting, to find that all who were to take part had failed him at the last minute. You might discuss something like this in your public committee meeting. Of course, use fictitious names.

Talk: "Figureheads."—It used to be the custom of the State for which a battleship was named, to present that battleship with the State emblem to use as a figurehead. In war, however, the government found that the figurehead made it easier for an enemy searchlight to spot the battleship at night, and thus make it subject to attack. So when in actual service, all figureheads were ordered removed, and it is said that they will never again adorn a battleship. They are useless.

The above illustration is full of meaning. Hand it to a Junior. Ask him to define a society figurehead, and suggest a way of changing such a member to one who will be ready for actual service.

Talk: "Church Slackers."—Every Junior knows what "slacker" means. Define one. Tell how a slacker was regarded during the time of the war. Then apply what you have said to church duties. A halfway Sabbath school member is a "slacker." Does such a one have the respect of teacher or friends? A boy or girl who plays or disturbs others during Sabbath school is a "slacker." He does not support his Sabbath school to the best of his ability. A great many other thoughtless things boys and girls may do at church really hinder instead of help. Think over some of these things, and then in your talk, ask your fellow members to avoid these mistakes,—to be out-and-out members, giving their best in church service. Don't be a "slacker."

Recitation: "A Little Worker."—This is appropriate for one of your younger members to give.

Leader's Talk: "Practical Willingness."—This may be a sort of summary of the thoughts that have been given by others. Emphasize the fact that to be always willing to do whatever you are called upon to do, is the true Missionary Volunteer spirit. All truly great men are willing to serve. In England the man at the head of the government is called prime minister, which means head servant. The motto of the Prince of Wales is, "I serve." Tell how Christ served His disciples by washing their feet. In fact, He came, "not to be ministered unto, but to minister," which means He came to serve others. The leader may then call upon his members to enter the ranks of our Captain by being willing to serve at all times in home and church.

Roll Call.—This may be introduced by the leader as a part of his talk. Ask all those who are willing to enrol under the motto of the Prince of Wales by saying, "I serve," to respond by rising when their names are called. When all have stood, repeat the motto.

The Sabbath School as a Training School for Young People

I wish to invite your attention in this article to one splendid opportunity for training in the Lord's work. It is one very near by, and yet, like grandma hunting her spectacles nesting on her forehead, it is so near as to be overlooked in a search for the same thing somewhere else. I refer to the Sabbath school. Doubtless you are a member of it. Have you ever fully realized the possibilities of the Sabbath school as a training school? We are told by the spirit of prophecy that "young men and women are to come forth from our Sabbath schools and colleges to become missionaries for God. They need the very best of instruction and religious training."—"Testimonies on Sabbath School Work," p. 33. This statement places our Sabbath schools alongside our colleges in preparing missionaries.

Let us look at this statement a little more closely. First of all, it trains Bible students, beginning with the youngest and continuing on up to those of mature years. This is the most valuable kind of training, for it lays the foundation and then builds upon it, instead of building upon a foundation of another's building. Have you ever wished for a thorough course of Bible in one of our colleges? It is at your disposal in the Sabbath school in your own church or home, at little or no expense. It has been carefully estimated that if one studies carefully all the lessons covered in the Sabbath school for three years, together with the helps furnished in the *Sabbath School Worker*, he will in that time have covered more ground in the Bible, and in a much more exhaustive manner, than a full college course of Bible can give.

One of the pioneers in this message, Elder H. W. Cottrell, very clearly expresses in the following quotation the value of the Sabbath school as a Bible training school:

"The greater part of my Bible knowledge I acquired through the Sabbath school. With my parents I accepted the Sabbath in the spring of 1865, and I have been a student in the Sabbath school ever since. The Sabbath school has been the greatest factor in my life in establishing me in God's last message of saving truth.

"In the early days of our married life, Mrs. Cottrell and I took it upon ourselves to commit the lessons to memory—questions, references, and quotations. This was a wonderful Bible education for us. I have often stated publicly that the greater part of my Bible knowledge I acquired through the Sabbath school.

"Every man, woman, and child among us should be a faithful supporter of the Sabbath school. Under the Lord the Sabbath school has become a mighty spiritual and financial force in the extension of the gospel truth in all lands."

The Sabbath school is the largest training school in the denomination. It trains for leadership in many lines of endeavor for both home service and abroad. Men and women of vision, initiative, and energy are in great demand everywhere in our work. Our great need at present is not a financial one, but one of properly trained men and women for active missionary service, and the Sabbath school is able to furnish the training needed.

The Sabbath school is a trainer of teachers. Teaching is a natural gift with some, but with others it must often be acquired. Teaching is one of the gifts of the Spirit

to the church. The glory and honor that will come to those whose teaching turns souls to righteousness, is likened unto the unspeakable glory which clothes the innumerable celestial bodies of space. A wonderful field for the training of teachers is afforded in the Sabbath school. There are classes for teachers, classes to teach, and teachers in training. There are the five divisions,—kindergarten, primary, junior, youth, and senior. What a wonderful range of talent is required properly to reach all these classes! There is an unlimited field here for the healthy exercise and development of those whose gifts might lie in that direction.

Then the Sabbath school trains missionaries. Many of the great missionary characters of other denominations received their first impressions and convictions, which later led them to the mission fields, from the influence and training of the Sunday schools. It was the reading of a letter from a missionary in the Sunday school which led James Chalmers, as a lad of fifteen, to dedicate his life to missions in New Guinea. It was the sight of a comparative chart, showing the dearth of physicians in the foreign field, that led Dr. Forsythe as a medical missionary to Korea. Who can read of the heroic, God-fearing labors of these men without feeling their hearts fill with praise and admiration?

J. S. JAMES.

A Little Worker

I'm just a little bit of a boy,
And yet I work for God;
I've earned this bright and shining dime
By helping mother in my spare time.
I now give it to God.

You see this little bag of tracts!
I give them out for God.
I tread the byways and the streets,
Give seeds of truth to him who seeks,
And so I work for God.

A. DELLA OBERG.

Devotional Meetings for June 30

Senior

Topic: *Present-day Conditions — Spiritism.*

1. Song Service.
2. Business (Announcements, Reports, and Collection).
3. Responsive Reading: No. 958, "Christ in Song."
4. Several Short Prayers.
5. Special Music.
6. Bible Study on Spiritism.
7. Talk: "Short History of Modern Spiritism."
8. Talk: "Why Spiritism Interests."
9. Talk: "What Is Back of Spiritism?"
10. Summary: "The Case Against It."
11. Close with Song and Prayer.

Junior

Topic: *Keep a Level Eye.*

1. Song Service.
2. Opening Exercises.
3. Leader's Remarks.
4. Scripture Exercise.
5. Talk: "The Ninth Commandment."
6. Talk: "Little Straws."
7. Reading: "A Test of Character."
8. Superintendent's Talk: "Our Tests."
9. Close by repeating the Junior Pledge and Law.

Senior Notes

The Program as a Whole.—This is a most important phase of the various topics considered thus far under the general title, "Present-Day Conditions." "This is a heavy topic," you say. Perhaps so, but it is a most important one too. It is one that you should know and understand thoroughly and fully. It is one of those questions that, unless you do understand it well, will bring you into some embarrassing positions because of the fallacies and the sophistries connected with the subject. It is one of the chief delusions of today, and in some form it reaches into almost every modern religion. "Ye shall not surely die," spoken by Satan in the beginning, is being promulgated by the evil one in a multitude of manners at the present time. And note in the study of this topic the meaning of the word "spiritism." The dictionary defines spiritism as follows: "The belief that the spirits of the dead in various ways communicate with and manifest their presence to

men, usually through the agency of a person called a medium; also, the doctrines and practices of those so believing." Thus you see this does not mean *only* those who belong to some sect or church, but also those who believe that the spirits of the dead make themselves manifest. This belief today is manifested, in literature, in stories of life after death, and in stories of how the spirit and characteristics of man are continued from one generation to another. This and allied thoughts permeate almost every stratum of religious and semireligious belief today, hence it is most important to know where we stand on this matter.

Advertise.—You will find many members of the church who will wish to come to your meetings and hear your discussion of this topic, and to learn from your speakers the truth of the matter. It may be that some outside young people will want to come with you—give them the invitation. If you can afford it, and you have given time and consideration to the presentation of the subject, print some little invitations and distribute them to friends and neighbors. You can give your announcements some such titles as these: "Why we are not Spiritists. Do you want to know? Come and find out." "Are we dead when we die?" "We, as young people, do not believe that we live after we die, and we can prove it!" These and other forms can be used to call special attention to your program.

Opening Exercises (Nos. 1-5).—These should be well planned, and should contribute their part to the success of your program. *Please remember that.* Have a carefully worked-out plan. Write it out on a slip, if necessary, so that you will always know just what comes next, and thus give the very definite impression that you are prepared and ready. It will give an "atmosphere" that will work to the success of all your meetings.

Bible Study.—Some of your Members of Attainment should be able to give this well. This study can be made very interesting, and should be. See that it is brief and spirited. A question-and-answer method for a group might go well, the special group to be gathered at the front with their Bibles. It could be in the form of a Bible reading at some cottage, the one conducting this number acting the part of a Bible worker. Have questions asked and answered.

Talk: "Short History of Modern Spiritism."—The subject matter for this talk will have to be gathered from some of our books, tracts, and pamphlets (see note on source matter), or it can be obtained from any good encyclopedia. This talk should be very short, as it is designed merely to give a background for the talks following.

Talk: "Why Spiritism Interests."—The material for this talk is given in the tract, "Why I Am Not a Spiritist," by Phil C. Hayward, and is No. 51 of the Bible Truth Series. This tract costs but half a cent. You had better order two or more, as it forms the basis of the talks suggested, although the material can be worked out from other source material suggested in the note on that phase of the program. This material is found on page 1 and continues to the sub-heading at the top of page 5.

Talk: "What Is Back of Spiritism?" The material for this talk is from the above tract, page 5 to the top of page 8.

Summary: "The Case Against It."—This can be given by the leader, or some one who is able to gather facts and present them quickly and logically. A good summary is presented on page 8 of the tract noted above. This talk should also bring in the high lights of the remark already made, as well as refer to some of the scriptures given in the Bible study. Make the talk clinching, so as to cause the truths presented to stick.

Source Matter.—It is urged that all societies obtain the tract mentioned above. For further study, see the following small books: "Spiritualism Versus Christianity" and "The Other Side of Death," by Carlyle B. Haynes, price, 25 cents each; "The Spirit World and a Future Life," price, 15 cents. See also these tracts on the state of the dead from the Little Publication Series:

Is Man Immortal?\$.01
Parable of the Rich Man and Lazarus01
Spiritualism: Its Source and Character01
Spiritualism00½
Thoughts for the Candid00½
Tormented Forever and Ever01
Where Are the Dead?01

All of this matter can be obtained from your tract society. Besides the above, the *Review and Herald*, the *Signs of the Times*, and the *Watchman Magazine* contain many articles on this subject.

Help Others.—If you have asked those in who are not Seventh-day Adventists, by all means have some literature on hand that you can give them at the close of the meeting. Any of the material mentioned in the preceding note will be found interesting and helpful, particularly the tract from which much of the program is taken.

Pray.—Yes, pray and study and watch that you and your society members be not caught in the snare of this great delusion. Be fortified with study and a thorough knowledge of God's word. The Standard of Attainment is for this purpose. Are all of your society members Members of Attainment? If not, why not?

U. V. W.

Junior Notes

Another lesson on our Junior Pledge and Law. Both were printed in full in the April GAZETTE, and so will not be repeated here. Have them neatly printed in some conspicuous place, so that all may read them. Underline the part which names our program today.

Leader's Remarks.—The purpose of these remarks should be to introduce the program. Explain what the Junior Pledge and Law are. These principles, which should rule the life of every true Missionary Volunteer, stand for a great deal. In fact, they mean more to us the more we study them. To keep a level eye, we must be honest, pure, and unselfish. The program today deals with but honesty, and only one phase of that. Read the following interpretation of the slogan, "Keep a Level Eye," emphasizing the second paragraph, which contains the special thought for the day:

"The eye that can look straight into another eye without flinching and without hardness, is an honest eye and a pure eye. It belongs, besides, to the boy or girl who is not thinking too much of himself or herself.

"It takes an honest life to make an honest eye. To keep a level eye means that I will not steal, nor lie, nor play Jacob. I will tell the straight truth, no matter whether I suffer for it or not. The good feeling that comes from knowing I have been straight in deed and word, is worth more than any escape from penalty. Even a bad deed is partly redeemed by telling the truth about it. I will practise telling the straight truth in little things, that I may be able to stand for the truth when bigger tests come.

"It takes a pure life and pure thoughts to make a pure eye. Remembering that, 'Blessed are the pure in heart,' I will despise filthy thinking and dirty talk. I will stop it when I can, and get away from it when it can't be stopped.

"It takes an unselfish life to make an innocent eye. I will try to think more about others and their good qualities, and to forget about my own. I will praise others instead of praising myself.

"I will stand up straight, get a full chest, carry a lifted chin, and keep a level eye."

Scripture Exercise.—Ask a number of Juniors to give texts which tell how the Lord regards lying. Instruct those taking part to consult the concordance and select what they believe to be the strongest texts on the subject. The following texts may be used if no concordance is available: Prov. 6: 16-19; Prov. 12: 22; Lev. 19: 11; Prov. 14: 5; Prov. 19: 9; Ps 101: 7; Ps. 119: 29; Eph. 4: 25; Rev. 14: 5. Close the exercise by having Psalms 34: 13 repeated in concert.

Talk: "The Ninth Commandment."—The Junior preparing this talk should think about the following questions and answer them in his talk:

1. What does it mean to bear false witness?
2. Why is it wrong?
3. Is it possible, to bear false witness and still say nothing?
4. How did the Lord direct the Israelites to punish those who bore false witness? Deut. 19: 16-19.
5. How does God regard it? Zech. 8: 16, 17.
6. Is there any difference between bearing false witness and telling a lie?

Picture, if you can, what kind of world this would be if every one bore false witness about his neighbor. Write out a little story about such a world.

Talk: "Little Straws."—Give the Junior preparing this talk the following suggestions: Very small things sometimes tell whether or not a person is really honest. The following are a few illustrations that will help to make the talk interesting:

Jim thought he was lucky when he found an uncanceled postage stamp on a letter that had come hundreds of miles to him. He used it on the next letter he sent out. The conductor missed Fred's fare, because the car was crowded. Fred considered that he was just that much ahead. The conductor gave Ruth two transfers instead of one. She met a friend downtown, and gave her the extra transfer, which she used. A boy found a penny in the bank. Instead of returning it to the cashier, he pocketed it. The habit grew. Once in a while he found a dollar. He became cashier, and mistakes of those who patronized the bank, he used to line his own pockets. Then he "borrowed" from the bank. Finally one day he was arrested for a shortage of \$20,000. He went to prison for a long term. And it all started with a penny.

Reading: "A Test of Character."—You cannot be too careful about the preparation of a reading.

Superintendent's Talk: "Our Tests."—Make this of practical value to the lives of the Juniors before you. What tests are they meeting each day? How about wasting the employer's time? How about tithing? What about taking the time of another by whispering in school, stealing another's patience by teasing, etc.? Exaggeration and the telling of "white lies" are common faults. Mention a few causes of lying,—to be thought better or richer or

brighter than we really are, is often one cause. Selfishness and fear are others. They are all unmanly and unwomanly, and beneath the true Volunteer. This talk may take the form of an informal discussion with the children over everyday problems. H. H.

A Test of Character

In the city of Chicago a few years ago a banking firm was testing a young man of great promise. He was quick and keen and seemed to have natural talent for the banking business. They wanted to advance him to higher positions, but he was almost a stranger, and some of the officers had grave doubts of his honesty.

He was paying teller at the time, and worked in a steel cage all alone, but for one hour every day the cashier took his place while he went out to luncheon. During one of these absences the cashier slipped a ten-dollar gold piece into his cash. It was one method of testing him. If he reported an over that night, well and good. If he said nothing, they knew he had pocketed the extra coin.

As closing time came, those in the secret were nervous. He worked like lightning, and was always ready with his balance long before all other departments. But this evening there was a delay. The cashier saw that he was slowly and carefully going over the day's business a second time. Then he checked it over a third time. Passing his cage, the cashier called out casually, "Anything wrong, Mr. Young?" "Everything checks perfectly," he said in a worried tone, "but I'm ten dollars over in my cash." Not a word was said, the officers put that down to his credit as an honest man.

Not long after this they subjected him to another test. A plain-clothes detective presented a check for seventy-five dollars at his window and asked for the cash. It was signed by a firm that had a large balance at the bank and that issued many checks of similar amount. Everything looked all right, but while the man who presented it claimed acquaintance, the teller did not know him. When payment was refused, the detective came close and said quietly: "Of course you have to be careful, boss, but that check is absolutely good. I travel for this firm, and am on my way to take a train that leaves in thirty minutes. I must have some cash. Give me seventy dollars and keep five dollars for yourself." It looked like easy money, but the teller refused; the customer would have to be identified.

Temptations gave this young man the chance both to develop resistance and to prove himself to others. He was soon promoted to the cashiership, while the cashier went on to the presidency.—"Progress in Christian Culture." Black, pp. 161, 162.

Your Next Month's Topics

Here are the GAZETTE topics for July. Study them over and begin your preparation *this* month. Advertise, and stimulate the work of your organization by a keen interest in the regular meetings, seeing that they are well planned and that *you* have an abundance of enthusiasm. Don't be discouraged, regardless of results.

July 7. "What Our Medical Work Is For." (Medical and Home Missionary Departments combine on this day in stressing this important topic under the general subject, "The Ministry of Healing.") Suggest Senior and Junior combined meetings.

July 14. "Conscience: Teaching It, Quickening It, Obeying it."

July 21. "The Far East Mission Field."

July 28. "Keeping the Tongue—Criticizing—Gossip."

Don't you find subjects there that are needed by your society and that stimulate and provoke thought?

Watch for the Suggestion Corner

Next Month