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Church Officers' General Instruction Department

Sabbath with Special Program for June

Medical Extension June 14

God Has Not Forsaken His People

"HEarken to Me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51: 1-3.

The Lord loves His people. Despite the fact that among them are found some who are not faithful, some who are disloyal, some who even give up the truth, going out from us upon one pretext or another, still it must not be forgotten God has a remnant church following "after righteousness," earnest ones, some of whom have been long in the way, who truly "seek the Lord" and are accepted of Him. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3: 17.

It must be remembered that the third angel's message will triumph in all the earth. Individuals may lose faith, grow cold, and fall out by the way; but the message will go on triumphantly, gathering others to take the crowns of those who leave the advent pathway and fall back into the dark world below. Let us not lose sight of the fact that it is the *third angel* who reports to Jesus that his work is done, that he has finished the task given him, of sealing in their foreheads God's servants upon earth. And when this mighty third angel—who has been at his work on earth since the great disappointment of the true advent people in 1844, and with whom in his closing work that other mighty angel of Revelation 18 has joined (not drawn away from) his light and power—reports to Jesus in heaven that his work is done, then and not till then does our great High Priest rise up from His mediatorial work to announce that the end of the gospel has come. Until that hour is reached there is no more important work upon earth than that carried forward by the remnant commandment-keeping people of God, notwithstanding the opposition and enmity directed against it.

"We are to cherish as very precious the work that the Lord has been carrying forward through His commandment-keeping people, and which, through the power of His grace, will grow stronger and more efficient as time advances."—*Mrs. E. G. White, in General Conference Bulletin, 1913, p. 165.*

Satan, through disloyal ones, would gladly discourage the loyal people of God by making it appear that God could not or would not, because of their mistakes and failures, own His people. But this is not so, for He said, "I will never leave thee, nor forsake thee." Heb. 13: 5.

"In the darkest days, when appearances seem so forbidding, fear not. Have faith in God. He is working out His will, doing all things well in behalf of His people."—*"Testimonies," Vol. VIII, pp. 10, 11.*

To a worker who needed correction, but through self-sufficiency was in great danger of making shipwreck of his faith, this was addressed:

"The work will surely go forward, whether we advance with it or not. It will be victorious, but the question is, Shall we be victorious with it?"—*Id., Vol. V, p. 571.*

"Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfilment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable."—*Id., Vol. VIII, p. 10.*

We must keep our eyes upon our Commander, not on our enemies, nor on ourselves. It is Christ in command of the armies of remnant Israel.

"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer.

"The darkest hour of the church's struggle with the powers of evil, is that which immediately precedes the day of her final deliverance [not dissolution]. But none who trust in God need fear; for 'when the blast of the terrible ones is as a storm against the wall,' God will be to His church 'a refuge from the storm.'"—*"Prophets and Kings," p. 725.*

We are nearing home. The beacon lights of the heavenly port are already in view. To forsake the good old advent ship and her Pilot now as she enters the wild breakers just outside her heavenly haven, is not only the very height of folly, but will prove to be the fatal plunge to death everlasting.

"Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and He that shall come will come, and will not tarry." "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10: 35-37.

T. E. B.

Training the Church Bible Worker

We must first of all establish in the minds of the church members, every one in particular, that each is a part of God's great work for this time. Not all can become Bible workers, but God has given to every man his work. I read in "The Desire of Ages," page 822:

"The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come, are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ."

It is from these, then, that we are to seek those with natural capabilities susceptible of training for Bible workers.

The outliners of study for artists and poets did not create some regulations and rules of color combinations or rhythm and meter for the student; contrariwise, these developed from the study of that which the natural artist or poet did to make

his pleasing productions, and by long and faithful investigation of that which was natural and spontaneous, they found the laws that governed these arts. These, then, could be helpful to those with lesser talent to be developed. Might we not study with profit the natural methods of those lay members who have, like Carey, made it their business to teach the Bible while cobbling shoes for a living? There are more Careys than we know of among us.

Only those whose hearts burn with a love for the truth and for the people, need training. It would only be lost on any other class. Thus we see that the Holy Spirit does the selecting; but only the judgment will reveal how extensively these unpretentious lay members, who love God and His Word, are responsible for the spread of this message. Everywhere our churches are enlarged from their efforts.

Let those with conversational ability, and who are not too timid in meeting people, be selected and given a training either by a Bible worker or by the pastor or minister. The principle of correlating the Scriptures, the art of questioning, the tactful holding close to the particular subject in hand, of stopping before the interest lags, and that visiting at close of study may not detract from the best thoughts last given,—all this and much more must be carefully gone over and impressed upon the minds of these inexperienced workers.

In some of our churches a goodly number of these lay members have been gathered into classes, and an experienced Bible worker or minister has been called in to give a Bible study, asking them to take down the texts with the hope that they could later reproduce these studies with those whom they should interest; but this method has not proved successful, so far as I have observed. In the first place, it is too formal; then, too, it is too complicated to be practical. It is one thing to listen to and be entertained and charmed with what is given; it is quite another thing to reproduce it to advantage. The truth must be made very simple, so simple that it appeals to those in the busy walks of life who cannot take much time to study. It is from these busy people that most of our converts come, and we must recognize this in preparing our Bible workers.

Let us take a look at the home Bible workers referred to at the opening of this paper. They speak naturally of the Bible themes as they come in contact with their neighbors, and as these subjects arise in the conversation. I have in mind a dear old sister who, little by little, here and there, dropped a word concerning the truths of this message until the young and world-loving wife of a man engaged in a questionable business became so interested that she accompanied her to the Sabbath service just to see what it was like. There conviction seized her heart, and she is now ready for baptism, together with her husband, who has abandoned his abominable habits of drinking and tobacco using, and is standing nobly by the side of his beautiful wife.

Observe the method. It was not by inviting her to Bible study; but by suggestions of the truth on occasions when it came up naturally, leading to the Bible as authority, and finally to direct Bible study, ending with the call for a conference Bible worker.

Another sister, broom in hand, was hurrying to finish the Friday's cleaning, when a neighbor asked why the hurry. The reply was that she wished to finish before the Sabbath came. This being strange to the neighbor, she was invited into the dining-room and shown from the Bible the reason, while the dirt lay ungathered outside. This study was followed by others more orderly, and the neighbor is today a member of the Seventh-day Adventist Church. Had this sister not embraced that opportunity, who can say whether a more studied effort could have succeeded at all?

I was visiting in another apartment of the house where I lived, when one day a machine agent called. Noting the statement of my hostess, that her mother had been in heaven just one year, this Seventh-day Adventist machine agent, with no Bible in his own hands, asked the lady to get hers, and to read one text after another on the subject of immortality, which forever changed her hazy ideas on that subject, anchoring them to the truth. Notice how this brother knew the scriptures and where to find them.

We must disillusion our dear people of the idea that it takes a master mind to comprehend and teach the truth. We our-

selves stumble, and sometimes cause others to stumble, at the simplicity of it all. I have watched these natural Bible workers speak on Bible themes with as much ease as they would speak of water filling a neighbor's cellar. The love that casteth out fear must be perfected. They have heard the truth, loved it, studied it for themselves until familiar with it, and this, coupled with the love for souls, has cast out all fear, and they are trained.

Recently I was greatly impressed with Mark 4:26-28: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, *he knoweth not how*. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

Not all, even of our own workers, have learned the blessed secret of trust,—to cast in the gospel seed, and go on with their tasks, while the great unknown process of germination and growth goes on without us. We dig around and fret and wonder if the seed is growing. Those who have learned that in spiritual, as well as in temporal things, "the earth bringeth forth fruit of herself," have learned the secret of faith and success in the work.

MRS. B. E. CONNERLY.

Alexandria, Va.

Pencilgrams

In view of the statement recorded by the apostle James, referring to "rich men" who have "heaped treasure together for the last days: "

Do you know that a United States Senator recently made the statement that one per cent of the population of the United States owned ninety-nine per cent of its wealth?

Do you know that when the Roman Empire fell, ninety-eight per cent of its wealth was controlled by two per cent of its population?

Do you know that the richest man in the United States today, as well as the richest man in the world, has a fortune estimated at the colossal sum of five hundred million dollars?

That the second richest man comes next, with four hundred fifty million dollars?

That the third personal fortune stands at one hundred fifty million dollars? Or, three men possessing one thousand one hundred million dollars?

Do you know that there are ten other men in the world each having over one hundred million dollars to his credit?

In view of the exhortation by the Lord for His remnant people, "Be ye also ready: for in such an hour as ye think not the Son of man cometh: "

Do you know that Christ is coming in this generation?

Do you know that it has been more than ninety years since the stars fell?

Do you know that the Bible says that the things written therein were written especially for our learning upon whom the ends of the world are come?

Do you know that God's precious promises are written for each Seventh-day Adventist, individually?

Do you know that the promise of God to you is, "The eternal God is thy refuge, and underneath are the everlasting arms"?

Do you know that He says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"?

Do you know that He also tells you that "he that toucheth you toucheth the apple of His eye"?

Do you know, therefore, that it is God's special delight to prepare you and me for the kingdom of heaven?

Do you know that "all things work together for good to them that love God, to them who are called according to His purpose"?

Do you know that the time has come for a thorough reformation to take place?

Do you know that the spirit of prophecy tells us that "a revival need be expected only in answer to earnest prayer"?

Do you know that the spirit of prophecy says that "one member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit"?

MORRIS LUKENS.

What was this glory? First of all, it was the glory of naturalness. When you stood in the presence of this lily preacher, you were impressed with its sincerity, its utter freedom from affectation and cant. You could not believe that it was simply putting on a lily face to hide a dog fennel heart. You could not believe that thorns were hidden behind its velvet. You were impressed at once that it was just what it seemed to be, and no more.

What a fine virtue is genuineness, frankness, open-hearted sincerity! How repellent is counterfeit, hypocrisy, insincerity! What poor creatures we become when we try to pose as other than we are, and to impress people as being what we are not! There is something so restful and helpful and genuinely charming about one whom you can know to be transparently sincere and true.

The second glory of the lily is the glory of unspottedness. You could not get into its presence without being impressed and arrested and even made heart hungry by its purity. And while the word "good" has fallen upon evil days, while from misuse it is thoroughly decrepit and lame upon its feet, still this remains true, that genuine goodness, thorough unspottedness, is the most winsome virtue that this world knows.

It is said that the mission workers in the East End of London used always to carry a white flower. And one night when one of these mission workers was sitting talking to an outcast woman, to the surprise of the worker the woman suddenly began to weep. And when the missionary sought to know the reason, the outcast touched the petals of the flower with a faded finger and said, "I am not like that. I used to be like that." Against the white unspottedness of the flower she saw her own soiled and dirty life.

The lily is unspotted. What a virtue is that in the teacher! What a supreme requirement in the preacher! It is the one requirement without which he can never be at his best. He may fail in culture, he may fail in eloquence, he may fail in a thousand ways; but if he succeeds in this, he will not be without a hearing, and men will be helped as they hear him.

And let us not forget that the same God who gives spotlessness to the lily can and will give it to you and me. He is able, and there is no other who is able. This word comes from the divine lips and from no other lips: "Though your sins be as scarlet, they shall be as white as snow."

So you see we have in this field preacher the very graces that we most need and most desire for ourselves. Is it not fine when you can believe that the man who preaches to you and teaches you, that the man who is trying to lead you, really knows that of which he speaks? Would it not be great if every preacher could say, as did Saint Paul, "Follow me as I follow Christ"? How splendid it would be if we could always say, "All these graces of which I am speaking to you are actual experiences in my own life"!

Inasmuch, then, as this lily has arrived, we would like to know how it arrived. Suppose the preacher tells his experience. And we look down into the face of this lovely flower and say, "You are sincere. You are guileless. You are unspotted. You are winsome and fragrant. How did you come to be what you are? Is there not magic in it? Were you touched by some wonderful wand and made suddenly into what you are?"

And what says the lily? It shakes its lovely head: "Ah, no; there is no magic in it? I grew. 'Consider the lilies how they grow.'" Then we say in surprise, "There was a time when you were not as beautiful as you are today?" "Ah, yes," comes the ready answer. "I was once only a little bulb. And then there was a time when I was even more insignificant than that. I have arrived to where I am today not all at once, but little by little.

"And there is another fact you must not forget," says the lily. "And that is that while I grew I did not do so independently. The words of Paul are tremendously true for me, 'for to me to live is Christ.' Back of my birth is God. It was through Him that I began to live. It is through Him that I have continued to live. He is the source of all my beauty. You see this garment that I wear. Human fingers never wove one so beautiful. It was woven by His hands. It is from Him that all my growth has come. It is in His soil that I rooted myself, and it is His sun that has warmed me and lighted my way."

And what the lily is trying to tell us is that we too may

grow. When we study the lives of the conspicuous saints, we see that they did not attain all at once. They grew. The apostle John—what does his name suggest to you? It suggests love. It is the name that has come to have a tender caress in it, and yet John was not always an apostle of love. Who is that man there interfering with the religious work of his brother? "We saw one casting out devils in Thy name, and we forbade him because he followed not us." Who said that? John said it—John, the beloved apostle.

Here is another scene. Jesus is on His way to Jerusalem. He seeks to spend the night at a little Samaritan village. But the people are ignorant and full of prejudice. They are blind to their opportunity. They refuse their hospitality to the Master and His disciples. Some of the company do not take the refusal with Christian sweetness. "Shall we command fire to come down from heaven and destroy them?" asked one. Who wanted to burn these poor misguided and ignorant folks? That man was John, John who afterward became the Apostle of Love, and whose very message to the world can almost be summed up in this sentence: "Brethren, love one another." The secret of John is that he grew.

Now, that is the secret of this lily preacher. And as we see its winsomeness, we too would like to grow. So as we lean forward toward this fascinating preacher, this is what our hearts are saying: "I wonder how you managed to grow. I wonder how it came to pass that you won that 'fulfilling sense of glad obedience that made thee all that nature meant thee.' Did you get restless and worried and anxious? Did you fret yourself into growth and beauty?"

"No," answered the lily. "I did not grow by worrying about it. I have not attained the height to which I have attained through anxiety."

The secret of the lily is its restfulness, its utter freedom from worry. It did not attain perfection by fretting itself into a fever. And you will not and I will not. This lily preaches a wonderfully convincing sermon against our care-filled and harassed and troubled lives. It tells us that we will never find peace, that we will never find victory, that we will never really grow, till we trust God enough to stop our fretting and our worrying.

Neither did the lily grow by squaring its jaw and making a great determination to grow. Had it said one day, "Go to now, I am going to do some growing," and then had measured itself every morning and every night and kept its finger on its pulse, I doubt if it would have ever grown. There is a law known as the law of indirection, which means that the best way to attain is the indirect way. For instance, the best way to go to sleep is to forget all about trying to go to sleep. The harder you try, the wider awake you become. The best way to be happy is not to work yourself into a fever trying to amuse yourself. It is to forget your own happiness in an effort to bring happiness to others. And the best way to grow is not to quit everything else and give yourself up to an attempt to grow.

How did this lily grow? First, it grew by being submissive to the divine will. Had you sat down beside this lily and talked to it, it might have said to you after this fashion: "There was once a time when I rebelled at the very thought of being a lily. I wanted to be a sunflower. Then I saw that big oak standing yonder, and thought how much longer it would last than I would last, and I wanted to be an oak. It cut me to the heart that I would live for only one short season. But by and by I came to realize that if God had wanted me for an oak, He would have made me one. I realized that the best and wisest thing for me was to be in glad submission what God intended me to be.

"But even after this, my fight was not over. One day when I had made up my mind to be a lily and be content with the lot of lilyhood, just then something else happened that disturbed me greatly. Somebody came and dug up my neighbor, and I learned that he placed it in a lovely pot and carried it into a church. And then I wondered why I had to stay here in this lonely spot. I knew of some lilies that bloomed in the royal gardens where hundreds saw them every day. And when I read, 'Full many a flower is born to blush unseen and waste its sweetness on the desert air,' I rebelled and grew restless and wretched because that seemed to be my lot. But I have learned better now," said the lily with glad face, "and I am happy to be what I am and where I am."

Home Missionary Department

The Mystic Stone in Motion

(Missionary Theme for the Month of June)

THE subject announced for consideration in June may seem somewhat obscure in meaning.—“The Mystic Stone in Motion.” This striking phrase, “mystic stone,” is found in “Testimonies,” Volume VII, where, on page 59, we read: “The Lord will give to our sanitariums whose work is already established an opportunity to co-operate with Him in assisting newly established plants. Every new institution is to be regarded as a sister helper in the great work of proclaiming the third angel’s message. *God has given our sanitariums an opportunity to set in operation a work that will be as a stone instinct with life, growing as it is rolled by an invisible hand. Let this mystic stone be set in motion.*”

This instruction is definite and clear. Just as truly as we recognize God’s hand in leading forth His people in the Harvest Ingathering effort for missions, which has steadily advanced year by year for the past sixteen years, resulting in more than three million dollars’ being placed in the mission treasury and many people brought to a knowledge and acceptance of the truth; and also, just as truly as is manifest the Lord’s plan in establishing the Missions Publishing Fund for the extension of mission presses around the world, so does God indicate that His people are to move forward in the Medical Extension plan, which is likened to “a stone instinct with life, growing as it is rolled by an invisible hand.”

“Let this mystic stone be set in motion,” is the definite command. It is the duty of God’s people to *set the stone in motion*; its growth is assured as it is “rolled by an invisible hand.” The Medical Extension plan should be put into operation without further delay.

Owing to an unexpected change in general plans, the Medical Extension campaign will begin Sabbath, June 14, under the direction of the Medical Department of the General Conference, instead of on the first Sabbath in June, as was anticipated in the preparation of our yearly missionary schedule. At this time we simply wish to call attention to the importance of this coming effort, and ask for full co-operation in every church with the Medical Extension plan.

This Medical Extension work leads into an entirely different channel of missionary endeavor from the Harvest Ingathering, or the Missions Publishing Big Week effort. It represents our sanitariums and smaller institutions, which are doing a work in the world of such vital importance to the advancement of the third angel’s message as to be likened to the “right arm” of the body. It affords opportunity to seek out the sick and discouraged, and give them the glad message of health and healing as provided in the divine principles with which Seventh-day Adventists have been so richly endowed. It also affords opportunity to place our health literature in homes. *Life and Health*, with its cheering, refreshing messages, its warnings and remedial agencies, should become widely known. This magazine makes friends everywhere, and is valuable literature for our home missionary workers to use. “The Ministry of Healing” should be placed in the hands of every invalid. We are told that “this book contains the wisdom of the great Physician.”—“Testimonies,” Vol. IX, p. 71. And also, “Especially do those who are seeking for restoration of health, need the book ‘Ministry of Healing.’”—*Id.*, p. 85. The value of this book we as a denomination do not fully appreciate. It is time that we turn our eyes toward this invaluable treasure, and place it in its rightful setting in the diadem of denominational literature. It not only brings comfort and hope to the invalid, but as a preventive measure should also be placed in every home where health and joy are still enthroned.

“The Ministry of Healing” has been appropriately chosen as the relief book for our sanitarium work, to be used in a similar way as “Christ’s Object Lessons” in behalf of our schools.

Again we say, “Let this mystic stone be set in motion;” and let us all stand ready to co-operate with the General Conference Medical Department in the plans which they have to present for the special effort June 14.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

Note to Elders and Leaders

IN harmony with the recent action of the General Conference Committee regarding Sabbath programs in our churches, no program of service has been prepared for the first Sabbath in June, which has heretofore been known as a Home Missionary Sabbath service. For those of our leaders who still look to the Home Missionary Department to furnish suggestions for this Sabbath service, we would ask that special announcement be made concerning the Medical Extension Plan. As the Scripture lesson, read a part of the Saviour’s Sermon on the Mount, verses 19-34 of Matthew 6. Many helpful thoughts for practical application will be found in the reprint, “The Field Preacher—the Lily.” We believe this article is well worth reading, and are glad to avail ourselves of this opportunity, on the first Sabbath in June, to pass it on to our leaders for such use as they may feel impressed to make of it. May you have a blessed sitting together in “heavenly places in Christ,” and may the Saviour’s sermon, based on the lily of the field, have a new and lasting meaning to His disciples of this present day.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

The Field Preacher — The Lily

“CONSIDER the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” Matt. 6: 28, 29. Today, with the Master as our interpreter, we are going to attend church in the open fields. We are going away from the feverish and restless life of the city, out into that great temple of the out-of-doors. We are going to that church whose dome is the sky, and whose carpet is the green earth, and whose walls are the far-flung horizons, and whose music is the sighing of the wind mingled with the song of the birds. And there we are going to listen reverently and attentively and hopefully, I trust, to a winsome field preacher whose name is The Lily.

As we enter this magnificent church in the open, we are at once impressed by the personality of the preacher. “How attractive!” we say to ourselves, “how wonderfully magnetic!” In spite of our natural listlessness and spiritual stupidity, we become eager and attentive. We find ourselves tingling with a delightful thrill of expectancy.

What is the secret of the compelling loveliness of this preacher? The Master, who above all others has the seeing eye and the understanding heart, is lavish in His praise: “Verily I say unto you, That even Solomon in all his glory was not arrayed like one of these.” Of course there are many of us too blind to agree with Him. If we saw a lily and Solomon standing together, we would doubtless give all our attention to Solomon. That is true from the simple fact that so many of us are more interested in the counterfeit than in the genuine. We like tinsel better than we do real gold. We thrill more over glass heads than we do over diamonds. We prefer the glowworm to the star.

What then, I repeat, is the glory of the lily? It is not in its richness of adornment. It is not in the wealth of what it has in its pocket. A man of great wealth and of little character said indignantly, “I’ll have you understand that I am worth a million pounds.” “Yes,” was the reply, “but not a cent more.” That is, you are worth only the money that you possess. In yourself you are worth nothing. All your wealth is external to you. Yours is not the wealth of the glory of the lily.

Its glory did not consist, in the second place, in its rank. The Master did not call attention to the beauty of the flower-pot in which the lily grew. He did not bid us consider what a skilled piece of work the flowerpot was, how showily it was gilded. He did not call attention to the lily because it bloomed in the temple or on the steps of the throne. Its glory was not a glory of rank. It was not a glory of position. That is the only glory that some people ever get. Apart from the glory of the rank to which they were born, they have no glory at all.

Its glory did not consist of its social position. Our attention is not directed to the lily because of its aristocratic neighbors. It may have had the most select social circle. It may have had a Marechal Neil and an American Beauty as its next-door neighbors, or it may have rubbed elbows on one side with sour deck and on the other side with a ragweed. Nettles and nightshade may have flourished in the same block. But its glory was not a glory of its social position. The glory that it possessed was inherent in itself.

And now I wonder if you have become thus wise. There was a time, possibly, when you were much dissatisfied that you were yourself. And you wondered why you could not have been another with another's opportunity and another's ability. And there was a time when your lot vexed you and almost broke your heart, and you did not understand why it was that while others were given the privilege of serving in some conspicuous way, your lot seemed to be to suffer in obscurity and in silence. Your eyes were bent upon far horizons, but the hand of Providence held you back. You wanted to go into the big world beyond the hills, and you have been forced to stay where you are.

I wonder if you have learned that God's way is best. I wonder if, having learned to sing, "I'll go where you want me to go," you have also learned this finer song:

"I'll stay where you've put me, I will, dear Lord,
Though I wanted so badly to go,
I was eager to march at the battle front,
I wanted to lead them, you know.
I planned to keep step to the music loud,
To cheer when the banner unfurled,
To stand in the midst of the fight straight and proud,
When the enemy's darts were hurled —
But I'll stay where you've put me.

"I'll stay where you've put me, I will, dear Lord,
Though the field be narrow and small,
And the ground lies fallow and the stones are thick,
And there seems to be no life at all.
The field is Thine own — only give me the seed,
And I'll sow it with never a fear;
I'll till the dry soil while I wait for the rain,
And rejoice when the green blades appear.
I'll stay where you've put me.

"I'll stay where you've put me, I'll work, dear Lord,
I'll bear the day's burden and heat,
Always trusting Thee fully. When evening is come,
I'll lay heavy sheaves at Thy feet,
And then when my life work is ended and done,
In the light of eternity's glow,
Life's record all closed, I surely shall find
'Twas better to stay than to go —
So I'll stay where you've put me."

"A second lesson I learned," said the lily, "was the lesson of appropriation. I waited a long time for something wonderful, something out of the ordinary, to happen. I thought maybe an angel might come one day with a golden pitcher to give me a drink. I thought one day some marvelous new light might appear in the sky to give me warmth and brightness. But I have ceased to either expect or desire these. I have learned simply to take what God gives day by day and night by night. And you know since I have learned that I have never wanted.

"Every night, you see, I drink from the mystic chalice of the dew. Every morning the sun bursts with new glad radiance upon me. Also in proportion as I have need, I receive the gentle baptism of the rain. Meantime, rare nuggets of beauty are placed in my hands by the rich loam of the garden. And I have learned from my own experience that my God shall 'supply all my needs according to His riches in glory.'"

And do we not need, amid the fitful fever of our lives, to learn this lesson of appropriation? How much God longs to give us, and how little we are willing to take! He wants to make us rich, and we insist on remaining miserably poor. He wants to make us kings, and we insist on remaining slaves. O that we might learn from the lily's lips that "He that spared not His own Son, but freely offered Him up for us all, will also with Him freely give us all things!"

"Then I have one other blessed secret that God has taught me," said the lily. "When I first began to grow, I was very happy. Then the bees began to buzz about me, and now and then the humming birds would come, and the toilers in the field would look upon me, and the winds would seem to be trying to steal all my perfume. And I became afraid I would have nothing left. I tried to veil my face and shut my hands, so as to hold the wealth that God had given me. But I had no sooner begun that than I discovered that I was withering. Today — and the lily laughed outright — "I offer myself to all comers. Every bird and bee is welcomed, and I try to look as sweet and fresh and spotless for a beggar as I would for a king. I have learned that the fine art of living is the art of giving."

And if there is a most important truth in the sermon of the lily, I suppose this is it: One reason we have not grown is because we have been unwilling to serve, unwilling to give. Remember that it is literally true, that "he that saveth his life shall lose it." If God has blessed you with ability, use it. If God has blessed you with opportunity, use it. If God has blessed you with a vision of His face, tell that vision for His glory. If God has put money in your hands, dedicate it to Him. Submit yourself to His will. Open your heart to receive what He longs to give you. Open your hands to pass on to others what He longs to give them. And you will approach more and more to the winsome beauty of the lily.

And then this last word. And the preacher is speaking solemnly and yet with a brave and submissive cheer. And this is the message: "God has done all this for me, though I am to live but for one day. 'Today I am, and tomorrow I am cast into the oven. Will He not much more do this for you, O ye of little faith?' . . . Depend upon it, the God who gives such surpassing beauty to the lily that blooms for a day, will give a yet surer and greater beauty to you human flowers that bloom through all eternity." Therefore, "Consider the lilies how they grow; they toil not neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." — *More Sermons of Biblical Characters*, pp. 81-91.

Systematic Missionary Work

ONE hesitates to outline successful methods of missionary work without first laying stress upon the fact that success, real success, can be assured only when it is won through the agency of the Holy Spirit. It was the church that was filled with the power of the Spirit at Pentecost, not methods. But Spirit-filled men and women exercised heavenly skill in doing the work God designed they should do for sinners.

It is very evident to the student of Scripture that God very clearly outlines the growth of spiritual life. "The sower went forth to sow," and the seed sown was the word of God. As the life of the plant is enfolded in the seed, just so there is spiritual life in God's word. "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth." As in the natural, so in the spiritual sowing; the teacher of truth must seek to prepare the soil of the heart; he must sow the seed; but the power that alone can produce life, is from God. — *Christ's Object Lessons*, pp. 63, 64.

The work of the Spirit is progressive. "He said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4: 26-29.

In planning our missionary work, careful attention should be given to the arrangement of the territory, as outlined in the May GAZETTE. The "bands" should clearly understand how to go about their task of winning souls to the truth. This will involve a careful study of methods of systematic missionary work, in which the interested reader is carried, step by step, through the various stages of the gospel message as God has given it to us for this last generation.

The missionary committee of the church should give study to the kind of literature that is to be used and the number of visits to be made to each home. As a rule it will not be wise to plan for less than eight or ten visits, leaving a paper at each visit. In many localities it will be better to plan a campaign that will extend over twelve or sixteen weeks, making one visit each week. The series of topics to be covered during the effort should be arranged in logical order, much the same as our evangelists present them in a tent or hall effort.

After the various band members are assigned to their respective territory, they should be provided with literature sufficient to supply each home in the territory. This should be done by personal visits. The worker should ring the bell and greet the persons as they answer, giving a brief and tactful presentation of the plan, together with the paper. Assure

them that there is no charge, and that the effort is being conducted by Christian people in an endeavor to arouse a deeper interest in Bible study. Usually there will be no difficulty in placing the first two or three numbers, but after that there may be some homes that will be closed to further effort. Interest will deepen in other homes as the papers are left from week to week, and these will need to be carefully followed up with additional literature, and probably Bible readings.

The literature to be used will be decided by the missionary committee. It may be *Present Truth*, *Signs of the Times*, tracts, or any of our literature that offers opportunity of presenting the message in a connected way. *Present Truth* is being widely used, and good results have followed systematic distribution of this "gospel pathfinder." The pastor of one of our large city churches enlisted the members of his congregation in an effort to place the message in every home within a section of territory near the church, a mile square. *Present Truth* was used, and a careful visit was made to every home for a number of weeks, following up every interested case with other literature and Bible readings. Later a series of evangelistic meetings was held, and nearly one hundred people accepted the truth and were baptized.

In a large Western city an intensive campaign has been conducted with the *Signs of the Times*. A section of the city was mapped out, and selected workers were assigned the task of visiting the homes with the *Signs* each week. Four numbers of the *Signs* were used, effort being made to register the readers for Bible readings by that time, and also to secure subscriptions. In this way several hundred appointments for Bible readings were made, and the effort is continuing with indications that it will yield a good harvest of souls.

The systematic use of tracts is also an effective method of reaching the people in their homes. In using tracts, a series of subjects is arranged, covering some ten or more subjects, and two or three numbers of the series are placed in an envelope and left at each home, in the same way that papers are used. In some instances the envelopes are lent, the worker leaving a new envelope each week and taking up the one that was left the week before. However, this "lending plan" has several objectionable features, and it will be far better to give the tracts to the people. The cost of tracts is small, and the people will be more inclined to read them if they understand that they are given outright. One of our conference presidents still preserves the set of tracts that was instrumental in bringing him into the message.

The systematic use of our tracts and papers, judiciously followed up with other literature and Bible readings, will give blessed results in souls won to our message. Hundreds of people are being won by these methods, and many thousands more will be won as our churches definitely organize the members into efficient, systematic workers. "From door to door His servants are to proclaim the message of salvation."—*Testimonies*, Vol. VIII, p. 16. "Time is short, and our forces must be organized to do a larger work."—*Id.*, Vol. IX, p. 27.

J. A. STEVENS.

A Heart-to-Heart Talk with Leaders

WHAT is more appropriate in a prayer meeting than prayer for the conversion of those for whom we are making missionary endeavor? And what is more inspiring than to hear from the lips of fellow workers the story of what God is accomplishing through human effort? The prayer meeting in every church should be the occasion for united petition to God for definite results in definite cases.

The Scriptures give comforting assurance regarding such petitions, for our Saviour Himself tells us, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there I am in the midst of them." Matt. 18:19, 20. The "Testimonies for the Church" give explicit instruction regarding the combination of prayer and work:

"Solicit prayer for the souls for whom you labor; present them before the church as subjects for their supplication. It will be just what the members of the church need, to have their minds called from their petty difficulties, to feel a great burden, a personal interest, for a soul that is ready to perish. Select another and still another soul, daily seek-

ing guidance from God, laying everything before Him in earnest prayer, and working in divine wisdom. As you do this, God will give you the Holy Spirit to convict and convert the soul."—*Testimonies*, Vol. VI, pp. 80, 81.

There is power in united prayer for definite cases, and the lesson of persistency, as clearly presented in Luke 18, should ever be kept in mind. When definite things are prayed for, definite answers should be expected. It is well to have a prayer list, including each case in daily private devotions, and from week to week in the midweek prayer and missionary service, making definite mention of the answers received. It will be surprising how many requests will be checked off as answered in the course of time.

Not only should there be prayer for the conversion of special individuals for whom labor is being put forth, but there should be united prayer for God's blessing to rest upon all the efforts put forth by the members of the church in any line of missionary activity. The following admonition is timely:

"Some have zealously used truth to convert men and laid very little stress on prayer. They have preached and talked, and distributed tracts with great zeal, and then wondered why they had so little success. And the reason was, they forgot to use the other branch of the means, effectual prayer. They overlooked the fact that truth, by itself, will never produce effect without the Spirit of God. Sometimes it happens that those most engaged in employing truth are not the most engaged in prayer. Others err on the other side. Not that they lay too much stress on prayer, but they overlook the fact that prayer might be offered forever, by itself, and nothing would be done, because sinners are not converted by direct contact with the Holy Ghost, but by truth, employed as a means. To expect the conversion of sinners without the employment of truth, is to tempt God."

Let us have more praying for the blessing of God to rest upon the missionary work of the members of the church. We must pray as we work, and petition God unitedly in the prayer service of the church. Mechanical effort in missionary work is not enough. "Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*The Desire of Ages*, p. 362. Power for effective service will come in answer to sincere prayer. "By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power."—*Testimonies*, Vol. VIII, pp. 297, 298.

E. F. PETERSON.

Shall We Revive the Weekly Missionary Meeting?

THE weekly missionary meeting is essential to the healthy growth and development of missionary activity. This is a fact which we have no hesitancy in proclaiming. But there is another fact which is just as truly apparent, and that is that the midweek missionary meeting idea has become very faint in many churches; and in fact has died out entirely. The midweek prayer meeting has been maintained to a more satisfactory degree, and while it was originally designed that the midweek prayer meeting and the midweek missionary meeting should be inseparably united in the bonds of Christian service, yet for some reason there has come about an estrangement which is deplorable. What shall we do to bring about the desired reconciliation for the strengthening of the work of the church? We put this question to conference presidents and home missionary secretaries not long ago, and we quote from the most recent replies, as follows:

Elder M. A. Hollister, president of the Tennessee River Conference: "I have for years been impressed with the fact that our churches were losing out spiritually because of dropping out the missionary meeting each week, and I have talked it a great deal. I truly hope you will urge the need of a revival of the old-time missionary society meetings."

Elder W. A. Clemenson, president of the British Columbia Conference: "I am right with you in entering upon the plan whereby the revival of the weekly missionary meeting may be encouraged to the greatest point of efficiency.

I believe there is nothing more important in this work than to keep alive the missionary spirit among our people."

Elder F. A. Wright, president of the North Michigan Conference: "As to the statement you ask for concerning promoting weekly missionary meetings and emphasizing the importance of missionary work, I might say I believe that 'where there is no active labor for others, love wanes, and faith grows dim,' as stated in 'The Desire of Ages,' p. 825. I believe the church is the only missionary agency the Lord has in the world. The individuals who make up the church are the only material from which Christ can call His special workers. Therefore it behooves the church leaders to revive all missionary activities, and return to the old paths in conducting real missionary meetings each week. A going church is a growing church. The Master said, 'Go,' and 'I will be with you,' therefore, I hope to see a sanctified ministry and consecrated leadership with a vision of the value of a soul, and a well-trained and working laity in all our churches of this conference."

Elder H. H. Hicks, president of the Iowa Conference: "I assure you that we shall be glad to co-operate with our Home Missionary Department in bringing back the old-time missionary meetings in our churches."

Elder C. V. Leach, president of the West Virginia Conference: "We shall do all that we can to make the mid-week missionary meeting more of a factor in the spiritual and missionary life of our people than it has been in the past. Last Sabbath at the church service I took the matter up with the company I was visiting, and they unanimously voted to revive the midweek missionary meeting in the church. They also ordered a supply of literature to use in connection with their work."

Elder C. G. Bellah, president of the Kansas Conference: "I am anxious to see the old-time missionary meeting revived in our churches. Some way we have departed from that plan. Some of the most interesting prayer meetings I have ever attended were those where at least half the time was given to practical missionary work, not only relating experiences, but wrapping and addressing literature. Any plan that we may be able to present before our churches, for stimulating and creating an interest along home missionary lines, is surely worthy of careful consideration."

Elder J. F. Wright, president of the North Texas Conference: "We are in full harmony with the proposed plan to revive the old-time missionary meetings in all our churches. I shall be glad to co-operate to the fullest extent in encouraging our people to adopt the plan."

O. B. Hall, home missionary secretary, Missouri Conference: "I find myself in hearty accord with the proposed effort for the upbuilding of a weekly missionary meeting in our churches. Missouri will do all in its power to put the plan in operation."

R. A. Freed, home missionary secretary, Louisiana-Mississippi Conference: "I like the plan, and will do all in my power to make this midweek missionary prayer meeting a success. I am glad you are going to feature this matter in the GAZETTE the coming year. I quite agree with you that it will mean hard work and special effort to accomplish the desired results, but I believe this is the very thing needed to bring our churches up to a higher level."

E. R. Corder, home missionary secretary, Ohio Conference: "I am interested in the plan for the weekly missionary meeting. We shall try to get our churches to set apart one hour each week for a missionary meeting, or to combine the missionary and prayer meeting where the former is impracticable. There must be a time in our churches when the members can have opportunity to express themselves in regard to their experiences in personal work."

F. C. Clark, home missionary secretary, Kansas Conference: "It is the weekly missionary meeting which will keep alive the missionary spirit in the church, and I am glad this matter is to receive special attention."

It is encouraging to note the favorable attitude throughout the field toward the revival of the midweek missionary meeting. This is a timely move in the right direction, and we bespeak for the success of the plan the hearty approval and co-operation of all church elders and leaders. Suggestions regarding methods and plans for the successful mid-week missionary meeting will be welcomed by—

THE GENERAL CONFERENCE HOME MISSIONARY
DEPARTMENT.

The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers.—"Testimonies," Vol. VII, p. 19.

He that saveth his time from prayer shall lose it; he that loseth his time in communion with God shall find it in blessing.
—Wilder.

Suggestions for Missionary Meetings

June 4

TOPIC: "Being Helpful."

TEXT: Acts 10: 38.

SEED THOUGHTS: (1) Christ needed to be "anointed" for service. It was after the Holy Ghost came upon Christ that "there went out a fame of Him through all the region round about." Luke 4: 14. (2) He was anointed for service. "He went about doing good." (3) His ministry made prominent the necessity of caring for the poor and the sick. "During His ministry, Jesus devoted more time to healing the sick than to preaching."—"The Ministry of Healing," p. 19.

SUGGESTIVE HELPS: "The Ministry of Healing," pp. 150-160, 183-208; "Christ's Object Lessons," pp. 231-236.

MISSIONARY ACTIVITY: Inasmuch as the offering for the Medical Extension Fund is to be taken on June 14, every church should plan to contribute a generous gift. Some can sell a few books, such as "Epidemics" or "The Ministry of Healing," or the magazine *Life and Health*.

What is your church doing to provide for the sick or poor in your locality?

June 11

TOPIC: "Faith That Works."

TEXT: Gal. 5: 6.

SEED THOUGHT: (1) The Christian religion is not just a form; it is a power. Faith is not an abstract thing; it is a life of activity. (2) A faith that saves is also a faith that works—"worketh by love"—for others. This love in the heart of God's child is akin to that which drew Jesus from heaven to devote His life to the service of others. (3) Love wins when everything else fails. Love must inspire every act of service, or no lasting good will result. "Love to Jesus will be manifested in a desire to work as He worked, for the blessing and uplifting of humanity."—"Steps to Christ," p. 82.

SUGGESTIVE HELPS: "Steps to Christ," chapters "The Test of Discipleship," and "The Work and the Life."

MISSIONARY ACTIVITY: Call attention to the "Medical Extension Fund" plans, and the offering to be taken in all churches June 14. Much good can be accomplished if our people will acquaint sick people with the advantages of our sanitariums. A cooking school, properly conducted, can be made a blessing to neighbors and friends, as well as to church members. Circulate our cook books, that tell how to prepare nourishing food without the use of flesh and injurious elements. Secure subscriptions for *Life and Health*.

June 18

TOPIC: "Doing the First Works."

TEXT: Rev. 2: 4, 5.

SEED THOUGHTS: (1) The Christian's first work is to witness for his Lord. "Ye shall receive power, . . . and ye shall be witnesses unto Me." Acts 1: 8. (See "Testimonies," Vol IX, p. 17, first paragraph.) (2) A life of inaction indicates that the professed follower of Christ has fallen, has left his first love. Unused talents weaken and decay. "Activity is the law of life; idleness is death." (3) Opportunity is offered to every soul to "repent and do the first works." Every flickering light may still become a living flame imparting warmth and light. Arouse, then, for why should God remove thy candlestick?

SUGGESTIVE HELP: "Christ's Object Lessons," pp. 353-365.

MISSIONARY ACTIVITY: As summer comes, there will be a disposition to slacken missionary efforts. The church missionary committee should plan carefully for soul-winning work during these trying months. Tract racks in public places will reach many with the message. A correspondence band may be busily at work each week, writing letters and mailing papers. Hand out Leaves of Autumn or other tracts in the parks. Sunday is a good day for this work.

June 25

TOPIC: "Light in the Night."

TEXT: Isa. 60: 1, 2.

SEED THOUGHTS: (1) "The light of God's glory—His character—is to shine forth in His followers." Christ, the Light of the world, desires to reflect His righteousness in the life of every believer. (2) Darkness deepens in the world, because men are losing their knowledge of God. Professing to represent God, many are working to destroy faith in God, Christ, and the Bible. (3) "At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth."—"Christ's Object Lessons," p. 415.

SUGGESTIVE HELPS: "Christ's Object Lessons," pp. 405-421; "Appeal."

MISSIONARY ACTIVITY: A class for the instruction of Bible workers can be held during the summer months. If there is neither Bible worker nor minister to conduct such a class, secure a sufficient number of the manual on "The Art of Giving Bible Readings" and sets of "Brief Bible Readings for Busy People," and have a capable leader give the instruction as outlined in the manual. Careful preparation should be made for the home missionary service, July 5. A good report of missionary work during June will add to the interest of the service, if it does not occupy over five minutes.

Missionary Volunteer Department

Devotional Meeting for June 7

Senior

Topic: "Skilled Workmen."

1. Song Service.
2. Announcements.
3. Devotional.
4. Introduction to Topic.
5. Talk: "The Value of an Education."
6. Talk: "How Others Won."
7. Responses.
8. Special Music or Recitation.
9. Closing Song and Prayer.

Junior

Topic: "Others Fought to Win."

1. Song Service.
2. Opening Exercise: Song and Prayer.
3. Scripture Reading: Proverbs 8:10-21.
4. Leader's Talk: "Taking Time to Prepare."
5. Talk: "Almonds and Peaches."
6. Special Music.
7. Superintendent's Talk: "Does It Pay?"
8. Reading: "How Others Won."
9. Roll Call: "Our Church Schools."
10. Close by repeating 2 Tim. 2:15.

Senior Notes

The Topic.—The aim and purpose of this program and meeting is to stimulate additional interest in a life preparation, in obtaining a worthy education. The thought of "skilled workmen" suggests that skilled men are worth more than unskilled, which of course is self-evident. Why not, then, become a skilled workman? Advertise the meeting. You might state the topic as "How Others Fought to Win."

3. Devotional.—Read from the Scriptures, Ephesians 4:11-16, and show the great plan for trained men, for those who have a special knowledge of various branches of work, as indicated by Paul in the work of the church.

4. Introduction to Topic.—In giving the general introduction to the topic, use the incident related in the Junior Leader's note. Stress the value of preparation and training. Skilled workmen have special training; it pays to obtain the special training. See "Does an Education Pay?" printed elsewhere.

5. Talk: "The Value of an Education."—This is designed as a short talk, but uses some interesting figures that prove a great truth, and ought to cause young people who are thinking of quitting school to reconsider. See the Junior superintendent's talk as given in the Junior Notes. If these could be placed on the blackboard so that they would stand out before the young people, it would help to get the message over. From a merely financial standpoint it is worth while to get a good education.

6. Talk: "How Others Won."—We are all interested in the other man's progress and to learn his "secrets." As evidence of this, note the growth in the circulation of the *American Magazine*, *Success*, and so forth. Homely stories of how the other fellow persevered and prospered are always stimulating. Several of these incidents could be told. See the *Youth's Instructor* of June 3, 1924, for two accounts. The Missionary Volunteer Department publishes a series of leaflets for young people. In this series are two that contain success stories,—Missionary Volunteer Leaflet Number 11, entitled, "How They Succeeded" (cost 4 cents); and Leaflet No. 39, "How Others Fought to Win the Prize" (cost 3 cents). Both contain valuable material. You may obtain them from your local tract society or the publishers, the Review and Herald, Takoma Park, Washington, D. C. The book, "Pushing to the Front," by Marden, contains much valuable material. It can undoubtedly be secured in any library. "Making Good," by Faris, is another helpful book of incidents and inspiration. The Reading Course book, "Unused Powers," could well be referred to. The published lecture, "Acres of Diamonds," by the author of "Unused Powers," is filled with material suitable for such a program as this. In the handling of this topic, be careful not to overstress the money side as the success side. Missionary Volunteers are working to win—not necessarily money, but salvation for themselves and for others. Theirs is a far greater goal than money.

7. Responses.—There are seven quotations that may be handed out and should stimulate informal comment.

8. Closing.—Before the dismissal of the meeting, elench some of the good work that has been done by securing the names of the young people who have not attended college and who have their eyes on your college. Encourage them to hand in their names, pass slips about, and see that the names are forwarded to the college president or the academy principal in your union or local conference. If they express a desire to go, that is all that is needed. A way may be found, if none is then open, remember.

U. V. W.

Junior Notes

Have a lively song service. A verse or two of several songs is more interesting in a song service than singing all the verses of one song. Ask a number to be ready to suggest their favorite hymns. Call for a number of short sentence prayers during the opening exercises.

4. Leader's Talk: "Taking Time to Prepare."—Use the following illustration in a brief talk, the purpose of which is to emphasize the fact that time spent in careful preparation is time gained:

"The captain of one of the coal boats which ply on the Ohio River from Pittsburgh to Louisville once invited me to take a trip with him. When I first entered the pilot house with him, the fleet of coal boats had been tied up for several months because of low water; but a general rain had been falling for some days, and good stage was expected within a few hours. Consequently, the boats were rushing hither and thither, each captain making an effort to get his tow together as quickly as possible, that he might take his boat out ahead of all competitors.

"While our boat was making fast to her carefully arranged tow, the pilot called out: 'See the "Silas Marner" over there? She's just starting out with ten barges. I hope everything will be all right with her this trip, but I'm afraid had her. Often she is in such a hurry to be off that the work of preparation is not well done, and something happens. I have learned that it is best to spend a little more time in preparation, and not to start until everything is in good shape.'

"I had occasion to remember the pilot's words a few hours after our own journey had been commenced. A few miles from the city, at a spot where navigation was extremely difficult, a black mass showed itself. The pilot watched it a moment, then said:

"I was afraid of that. It is one of the "Marner's" barges. Evidently it broke loose when she was rounding the bend, and drifted on a rock. Now hundreds of tons of coal lie there in the river bed, wasted, and worse, a menace to navigation, all because of undue haste.'

"Some distance farther on we sighted the railroad bridge at Parkersburg. 'What is that against the channel pier?' I asked the pilot.

"I am afraid it is more of the "Marner's" coal. Yes, there she is herself! The current must have caught her tow and thrown it against the pier. The barges were not well lashed, and several broke loose. Poor Captain Jones! I'm sorry for him! The profits of this trip—yes, and of several other trips, too—are all gone, just because of a little carelessness. Now he'll have to hang round here several days, and finally be forced to bring up the rear of the procession, even following after the vessels which are always delayed because their captains leave all preparation till the last minute.

"Every ambitious lad is in danger of falling into the snare that entrapped the 'Silas Marner.' He is eager to take his place in the world, to begin doing a man's work. 'Why should I wait another year?' he asks. 'It would be only a year lost! What does one year more at school amount to? But one year earlier at business would be a wonderful gain.' And many a lad has persisted in such plans for an early start in business, only to learn in later years that he is seriously handicapped by the lack of what he might have learned in that year stolen from the preparation season."—John T. Faris, in "Making Good."

Close your talk with the thought that thorough preparation is even more necessary in God's work than in the work of the world, because God requires the best a man is capable of.

5. Talk: "Almonds and Peaches."—Give the following paragraphs to one of the Juniors, encouraging him, if possible, to have the objects mentioned in the talk present from which to draw the lesson. The thought of the last paragraph should be emphasized, that the peach almond was no good either as a peach or an almond until it was "educated." A few may make a success, by the grace of God and much effort, without the advantage of an education, but it can hardly be estimated what an education and the same amount of effort might have accomplished.

"What a difference education can make, to be sure! Not but that an almond is just as fine in its way as a peach; but then it isn't the same, by a good deal. That is, it isn't and it is.

"The schoolmistress has been reading aloud out of a book written by a celebrated naturalist, in which he plainly says that the peach tree has been educated out of the almond tree.

"In the almond the large, sweet kernel, in its soft, smooth shell, is covered with a thin, dry, tough flesh, that is not good for food. In the peach, the small bitter kernel, in a hard, rough shell, is covered with the soft, juicy flesh which you boys and girls think so delicious. And it is only education, or culture, or training, with a view to improvement, that has made all the difference. Astonishing, isn't it!

"Some almonds are most excellent, and I think you boys and girls would not like to see them all turned into peaches. You need not feel uneasy, however; the peach-almond at the start was a very bitter affair, miserable for an almond and worse for a peach. It needed all the bringing up it has had to make it worth anything."

The sentence, "Does an Education Pay?" may also stimulate valuable thought for this talk.

6. *Special Music*.—A duet or a solo is suggested. However, if such is not available, choose a stirring hymn in which all may join.

7. *Superintendent's Talk*: "Does It Pay?"—Base your talk on the following facts:

Out of 1,000 pupils who enter the first grade, 600 finish the eighth. Three hundred of these enter high school, and 111 finish. Thirty-eight of this number enter college, but only fourteen finish.

The table prepared by the Massachusetts State board of education shows the weekly earnings of children who left school at fourteen until the end of their twenty-fifth year.

Those who left school at fourteen began at four dollars a week, and at the end of the twenty-fifth year were receiving \$12.75 a week. Those from the high school began at \$10 a week, and at twenty-five were receiving \$31 a week.

The total earnings of the elementary school boy in the twelve years were \$5,722.50; while those of the high school boy in the eight years were \$7,377.50.

If the "value" of an individual is considered to be the amount which at 5 per cent interest would yield an income equal to the salary received,

| | |
|--|----------|
| A day laborer is "worth" | \$18,000 |
| A shop apprentice is "worth" | 25,000 |
| A trade school graduate is "worth" | 42,000 |
| A technical school graduate is "worth" | 60,000 |

With no schooling, thirty-one Americans out of 5,000,000 reached distinction.

With elementary schooling, 808 out of 33,000,000 reached distinction.

With high school education, 1,245 out of 2,000,000 reached distinction.

With college education, 5,768 out of 1,000,000 reached distinction.

Which, put in another way, means that the child with no schooling has one chance in 150,000 of coming to prominence; elementary education gives him four chances in 150,000; high school education increases his chances to eighty-seven, but college education gives him 800 chances in 150,000.

Or look at the facts as to men in public life. Less than one per cent of American men are college graduates. Yet out of this one per cent have come:

- 55 per cent of our Presidents.
- 36 per cent of the members of Congress.
- 47 per cent of speakers of the House.
- 56 per cent of the Vice-Presidents.
- 62 per cent of the secretaries of State.
- 50 per cent of the secretaries of the Treasury.
- 69 per cent of the justices of the Supreme Court.

After presenting such facts about the value of a worldly education, show how much higher and broader are those ideals of training given us. The quotations given under "Responses" may be incorporated in words of your own for the Juniors.

Close your talk with the fact that 90 per cent of those engaged in carrying the burden of the message today have finished a course of training in our schools, and 95 per cent of those doing service in foreign fields are a product of our schools.

8. *Reading*: "How Others Won."—In the *Youth's Instructor* of June 3 will be found two articles written by young men who worked their way through school. The reading of their struggles and triumphs will be an inspiration to all.

Missionary Volunteer Leaflet No. 39, "How Others Fought to Win the Prize," may be obtained from your tract society secretary for three cents each, and Leaflet No. 11, "How They Succeeded," four cents, will be sent upon request from the Missionary Volunteer Department at Washington, D. C. These leaflets will be of great value in furnishing additional material for the program, and especially for reading under the above heading.

H. H.

Does an Education Pay?

"Does it pay an acorn to become an oak?"

"Does it pay to escape being a rich ignoramus?"

"Does it pay for a chrysalis to unfold into a butterfly?"

"Does it pay to learn how to make life a glory instead of a grind?"

"Does it pay to add power to the lens of the microscope or telescope?"

"Does it pay to acquire a personal wealth which no disaster or misfortune can wreck or ruin?"

"Does it pay to learn how to focus thought with power, how to marshal one's mental forces effectively?"

"Does it pay a diamond to have its facets ground, to let in the light, to reveal its hidden wealth of splendor?"

"Does it pay to open a little wider the door of a narrow life? to push out one's horizon in order to get a wider outlook, a clearer vision?"

"Does it pay to have expert advice and training, to have high ideals held up to one in the most critical years of one's life?"

"Does it pay to experience the joy of self-discovery, to open up whole continents of possibilities in one's nature which might otherwise remain undiscovered?"—*Orison Swett Marden*.

Responses

1. "EDUCATION comprises more than a knowledge of books. Proper education includes not only mental discipline, but that training which will secure sound morals and correct deportment."—*Testimonies*, Vol. IV, p. 648.

2. "We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord."—*Counsels to Teachers*, p. 43.

3. "The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God."—*Id.*, pp. 45, 46.

4. "By some, education is placed next to religion, but true education is religion."—*Id.*, p. 108.

5. "Young men and women, the middle-aged, and in fact all who are able to engage in the Master's service, should be putting their minds to the stretch in an effort to prepare to meet these calls [many urgent calls for workers]."—*Id.*, p. 209.

6. "Education is necessary both for the proper fulfilment of the domestic duties of life, and for success in every field of usefulness."—*Id.*, p. 534.

7. "Cultivated intellect is now needed in the cause of God; for novices cannot do the work acceptably. God has devised our college as an instrumentality for developing workers of whom He will not be ashamed. The height man may reach by proper culture, has not hitherto been realized."—*Testimonies*, Vol. IV, p. 426.

Devotional Meeting for June 14

Senior

Topic: "My Health."

1. Song Service.
2. Opening Song.
3. Devotional.
4. Missions Bulletin Board.
5. Special Music or Reading.
6. Introduction to Topic: "Caring for My Health."
 - I. Mind and Body.
 - II. Outdoor Life.
 - III. Breathing.
 - IV. Diet.
7. Responses.
8. Closing.

Junior

Topic: "Fit for Service."

1. Song Service and Opening Exercises.
2. Mission Report.
3. Repeat Junior Pledge and Law.
4. Leader's Remarks.
5. Reading: "A Letter."
6. Health Drill.
7. Recitation: "Good Health."
8. Close by repeating Mizpah.

Senior Notes

The Topic as a Whole.—This is a personal-problem topic. However, it is one that many young people are inclined to overlook and minimize until it is thrust upon them through serious illness. It seems almost unnecessary to stress the importance of caring for the health, yet words would seem powerless to have much effect upon young people when the habits of the average young person are considered. Youth is the storehouse of such apparently inexhaustible sources of nervous and physical energy that youth draws large drafts. It sometimes happens, however, that the drafts are overdrawn, and the result is long illness and even death, due to carelessness. Suicide statistics, hospital records, municipal boards of health, testify to the debilitating effect of the common principles disregarded by youth, that are prime contributing causes of disaster. Advertise this topic widely, stressing the personal angles.

2. *Rally Song*.—Has your society forgotten it? Do you need a fresh supply? The cost is 75 cents for a hundred copies, postpaid. Each slip has two songs, giving you two hundred—the "Rally Song" and "The Captain Calls for You." If ordered in less than one hundred lots, the cost is one cent a copy. Your society should be well supplied. Order of your tract society.

3. *Devotional*.—Read 1 Corinthians 19 and 20; Psalms 29: 1-11, and in connection with this, and in your own words, stress something of the following:

The House Speaks for the Inhabitant

The house speaks for the inhabitant. Just close to my summer home are two houses. One is kept with care, and speaks the very soul of the literary, business, and social life of the folks who own it. The other tells of low-grade thinking, and a careless, heedless program of life.

Goodspeed translates 1 Corinthians 3: 16 thus: "Do you know that you are God's temple, and that God's Spirit makes its home in you?"

If, to you, God be real, then you must know that He has claim to the very best.

Many a man does dishonor to his family by neglect of the house in which he keeps them. Many another man expresses his regard by his care for the dwelling-place of his family. It may be that a woman's best expression of her love for her family is in her housekeeping.

Does God feel comfortable in His house, and do you make it the best expression of your faith and regard for Him?

And, again, what do the passers-by think of Him who dwells in this house?

Habits are contagious. Appearances are copied. The walking tenement of God will be one of God's good missionaries.

Keep the rules that you will study in the textbook, and then keep those rules and their purpose on God's altar, and somehow they will see something more than the fine animal, well groomed; they will see God's dwelling-place, and wonder who lives in that house. The spirit will be contagious as well as the appearance.

Not improperly, we may paraphrase one of Jesus' sayings, and quote with this the closing sentence, "I send you forth as innocent among the wily, as pure and good among the forces of evil, to a warfare of and for the right against all manner of wrong."

"Let it be your pride therefore to show all men everywhere . . . what good men you are, keeping yourselves fit and straight in everything and pure and clean through and through!"—George F. Durgin.

5. *Special Music or Reading*.—You may have something special along temperance lines or broad health topics in the way of musical selections. For a reading (given as a recitation) see "The Parable of Good Health" as given elsewhere. This bears upon the mental side of healthful living, an important angle.

6. *Caring for My Health*.—This is divided into four short talks that should follow one after the other without dividing remarks. In assigning them, stress to the young person the need of speaking from a very practical standpoint. Theory is needed, of course, but interpret the theory in terms of practical experience and its value to young people. (References in these studies are to pages in "The Ministry of Healing," by Mrs. E. G. White: t., top; m., middle; b., bottom; s., sentence; par., paragraph.)

I. MIND AND BODY

References: "The Ministry of Healing"

"The power of the will . . . strength." 1 par. 246 t.

"Nothing tends more . . . praise." 1 s. 251 m.

"It is a law of nature . . . greater joy." 3 s. 251 b. 252, 253.

"Good deeds are twice . . . being." 1 par. 257 m.

Isa. 58: 7-11 (quoted in "The Ministry of Healing," pp. 256, 257).

The mind has a potent influence over bodily states. Bad news often depresses, fear paralyzes, hope often turns a serious illness into a convalescence. Doubtless all have seen some instances of such influence. Many charlatans and nostrums have a measure of success because of the hope stirred up by their skilful advertising. Every form of healing, if it is at all successful, probably owes a considerable share of its success to the personality of the practitioners who inspire hope in their patients. Whether he knows it or not, whether he so desires it or not, every successful physician, of whatever school, is to some extent a psychotherapist, for part of his success is due to the hope which he inspires in his patients.

It does not always answer to tell a person not to worry. Worry is sometimes constitutional, being caused by the bodily condition; for the body acts on the mind as well as the mind on the body. Sometimes there is a vicious circle—mind depressing body and body depressing mind—which sends the patient from bad to worse.

At such a time, if something takes hold of the patient, enlisting his confidence, rousing his hope, causing him for the time to forget himself and his ailments, he may experience a surprising change for the better.

So if one forgets self and gives thought to those more needful than himself, he will experience the promise made in Isaiah 58. Numerous physicians have made the observation that a good religious experience, by making a person more contented, reacts to the betterment of the health.

From all this, it should be realized that one of the most potent preventives of illness is a wholesome mind, especially one with a clean conscience, a knowledge of God and His goodness, and a lively hope of a life of happiness hereafter.

II. THE OUTDOOR LIFE

"Nature is . . . life-giving." 2 s. 263 b., 264 t.

"Outdoor life . . . need." 1 s. 264 t.

"Plans should . . . work is." 3 s. 264 b.

"Exercise in the . . . of the soil." 2 s. 265 t.

"The lungs . . . induces disease." 5 s. 274 t.

"In the construction . . . of sunlight." 1 s. 274 m.

"To many of those . . . like heaven." 1 s. 191 t., 192 t.
The ideal life is the outdoor life. It was man's lot before he fell. Many of man's illnesses come from the congestion which shuts out two of God's greatest and freest gifts to man—sunlight and fresh air.

Instinctively, almost, we turn to nature. From the waif in the back alley to the millionaire shut up in his narrow office, nearly every city dweller delights at a whiff of country air and a sight at country landscape.

One of the principal benefits of a country vacation is the opportunity it gives to breathe pure air and enjoy God's sunlight; but there is more. It gives a less sordid view of life, a chance to catch a glimpse of the working of the Creator; and if one is not too much absorbed in the material pursuits of the city, he will, after a properly spent vacation, return to his work unenobled.

We may not all be situated so as to avail ourselves of the advantages of the open-air life. If not, we should at least let as much outdoors as possible into our homes; and where possible, even in the city, we should cultivate a little garden spot in the back yard,—something to keep us in the outdoor air, rather than in some crowded assembly-room.

III. BREATHING

"In order to have . . . disease." 272 t. to bottom of 273.

No matter how much outdoor air one may have access to, if one does not breathe properly, it will do him no good.

The clothing should be so constructed that it will not impede full and free breathing. It should not be necessary, as is often the case, to breathe only with the upper lobes of the lungs, because of the constrictions around the base of the lungs.

Breathing which makes use of the diaphragm and the lower chest and abdominal muscles, is also an aid to digestion and other nutritional functions.

The tendency of the human race is to eat too much, and to exercise and breathe too little.

Deep breathing alone, without exercise creating a demand for increased oxygenation of the tissues and blood, will do comparatively little good. As we should have an appetite for food in order to get real benefit from the food, so we should have a real appetite for air in order to obtain benefit from deep breathing. Such an air hunger can come only as a result of exercise. So our deep breathing, except as a measure of local lung gymnastics, should be secondary to general exercise.

IV. DIET

Regularity:

"Regularity . . . sickness." 1 par. 303 m.

"Regularity . . . for them." 1 par. 384 m.

Quantity:

"In order . . . needed." 1 s. 299 t.

"Many who . . . appropriate." 1 par. 306 m.

"Sometimes . . . work." 3 par. 306 b., 307.

Variety:

"The meals . . . varied." 1 par. 300 t.

"Custom has . . . choice." 1 par. 306 b.

Combinations:

"There should . . . another." 2 par. 299 b., 300 t.

Slowly:

"Food should . . . action." 1 par. 305 b.

Salt, Pickles, Spices:

"Do not . . . disappear." 1 s. 305 b.

The way one eats is as important as what one eats. He may injure himself even more by irregular eating, overeating, and bad combinations of food, than by the use of some inferior food. Gluttony, for instance, even if one uses the best of foods, might do one more harm than a moderate indulgence in meat.

By accustoming oneself to simple foods, and eating from principle rather than in obedience to the dictates of a pampered appetite, one will not only have better health, but will enjoy his food better. No one who has abused his stomach by improper indulgence can enjoy his meals.

The same applies to irregular eating and other dietetic errors. Every sin against the stomach causes not only ill health with diminished efficiency, but inability to enjoy the food. One who chooses to pamper his appetite soon spoils it for any enjoyment.

7. *Responses*.—Do not fail to leave time for the responses, even if it is necessary to cut down the four parts suggested above. You want your young people to think, study, and express themselves on the topic of health. Consider seven practical ways in which the average young man or woman violates (sometimes unconsciously) the principles of healthful living: 1. Overeating; 2. Late hours; 3. Unbalanced nourishment; 4. Stimulants; 5. Lack of exercise; 6. Lack of relaxation; 7. Cleanliness. Why not assign these seven subjects to seven young people, asking each to give one practical way of getting more out of life and still live up to the laws of health. You

might put it this way: "How late hours (or overeating, or stimulants, etc.) restrict my usefulness and make me unhappy." Let the comments, informal, be of a practical nature.

3. *Closing*.—Remember to give proper attention to the fitting close of your service. U. v. w.

Junior Notes

2. *Mission Report*.—This should be a regular feature of each program. Several Juniors should be selected each week, who will bring in items of news concerning the mission fields.

3. This program might well have been named, "Care for My Body." Make the Junior Law and Pledge prominent.

4. *Leader's Talk*.—When buying a machine, the one who pays the money wishes to be sure that the engine is in good condition and that it can do the work it ought to do. No person can do the work he ought to do without a healthy body. To be efficient in God's service we must be strong and well. It is therefore one of the ideals of a true Junior Missionary Volunteer to care for his body. Read the following paragraph interpreting the slogan, "Care for my body:"

"Care for my body." It takes a healthy body to make a true Missionary Volunteer. A strong body makes it easier to have a clean mind. A strong body can be used by God for greater service. Because of this close relationship between body, mind, and soul, I will consider it a duty owed my heavenly Father to maintain my health to the best of my ability. I will keep my body strong by deep breathing, exercise, proper diet, and correct dress, and by observing all the laws of health. I will study, and apply all the knowledge of physiology and hygiene.

5. *Reading: "A Letter"*.—This letter was written by Miss Kathryn L. Jensen, who is employed by the General Conference to help mothers, fathers, and teachers to teach their children how to become healthy boys and girls. The Seventh-day Adventist Church recognizes the necessity of having healthy members as well as helping people not of our faith to understand the laws of health. That is why it employs workers whose business it is, along with other duties, to teach boys and girls how to take care of themselves.

The superintendent or one of the older Juniors should read this letter, introducing its author, as suggested in the foregoing paragraph. Should a school nurse be available, she might be called in to give the health talk.

6. *Health Drill*.—Ask some member of the Senior society or the church, who has had some experience in physical culture, to conduct this. Open all the windows. 1. Teach correct standing position, giving reasons why it is correct. 2. Teach the value of deep breathing—follow with a breathing exercise. 3. Teach correct ways of stooping. 4. Follow with a few simple exercises. If the meeting takes place on Sabbath afternoon in the church, it might be well to limit this suggestion as to posture and proper breathing. Show what effect they have on the health and therefore on personal religion.

7. *Recitation: "Good Health"* (given in this issue).—The superintendent may omit some of the stanzas, should this poem seem too long.

NOTE.—Should the superintendent desire more material, the references suggested in "The Ministry of Healing" for the talks listed under No. 6 of the Senior program, may prove excellent short readings. Careful selection, however, would be necessary to make them suitable for a Junior program.

H. H.

A Letter

MY DEAR HEALTHY JUNIOR VOLUNTEER:

It is not so very, very many years since I, too, was a Junior—that is, not so many years ago but that I can remember what I did then that helped to make me either strong or weak now when I so much want to be very strong and healthy.

If you won't tell any one else about me, I'll tell you what I wish I'd done then. One thing I so much wish is that I had always put on my rubbers and something on my head when mother told me to, for now I'm always treating my nose in an effort to keep it in good breathing condition. The colds I had when a Junior have left their defects. I wish, too, I had never been cross when sister told me to straighten up, for now I'm so glad she kept reminding me. There are, oh, so many things which I'd do differently if I were a Junior again, and it would have made me more fit for service now, had I done so. But then, you see, I wasn't privileged to be a Junior Missionary Volunteer, like you who are learning how to build strong bodies that you may be strong to serve your Master. For, of course, every Junior Volunteer wants to be strong and well. Could you imagine a sickly Volunteer soldier? I wouldn't choose him to save my life, if I could find a strong one, would you?

But I want to paint for you my ideal healthy Junior Volunteer. I'll picture a girl, for I think sometimes few girls know what a healthy girl looks like. The boys can listen in,

if they wish, for they too sometimes forget the rules by which we measure health.

First of all, my girl Volunteer is cheerful and helpful. She thinks beautiful thoughts, and loves God's great out-of-doors. But above all, she loves God's Book, and is reverent in God's house, where she learns of the beauties of a home that human "eye hath not seen, nor ear heard."

My healthy Junior Volunteer reads good books, and chooses wholesome recreation that makes her feel brighter and fresher for her work, for my Volunteer is a normal girl with a healthy mind. She gets these ideals by reading good books about real people and real things.

My healthy Volunteer has clear, sparkling eyes that look straight at you, because she is truthful; she has rosy cheeks, because she eats the right food and breathes fresh air day and night through her nose; she has healthy, shiny, well-kept hair, because it is properly nourished, and brushed daily, and shampooed frequently. This Volunteer I'm seeing has firm muscles, and she stands erect, because she exercises daily and eats food that builds muscle.

Yes, the girls I see who are healthy Volunteers have all these qualities, for the beautiful girl of today is no longer the clinging, pale, sickly girl of fifty years ago. Our girl today is alive, but with her abundance of energy she never forgets to be sympathetic and gentle and kind to others.

When my Volunteer laughs,—for she does laugh heartily at the right time,—she shows a row of clean, shiny pearls that tell me she chews her food well, and eats fruit and vegetables every day. When she whispers her girl secrets to me, I know by her sweet breath that she eats regularly and cleans out the inside of her body every day. She does this by drinking plenty of water, and daily ridding her system of the refuse left in the body after digestion.

Then, too, my Volunteer has formed another habit, to clean away the impurities eliminated on her skin. She sponges briskly the outside of her body daily with cool or tepid water, and takes a soap wash at least twice a week. She also sleeps nine or ten hours every night with her windows wide open, so that the fresh air builds red blood to make rosy cheeks while she sleeps.

But I hear some Junior say, "We're too busy to go to bed at nine o'clock, and we like to eat any time we please, and candy between meals is our weakness."

Let me tell you my secret: You can't afford to do it, girls and boys, for do you know this is your last chance to get the right material into the house you're building? It will soon be builded, and then all you can do is to keep poor timber in repair.

All great men and women who have studied the health of thousands of people will tell you the foundation of a healthy life is determined by the foundation you form in childhood and youth. Because so few have obeyed the laws of living, there are few grown folks today who are entirely well. It may be their stomach or teeth, or heart, or lungs, or nerves, or kidneys, or some other organ, which has begun to be such an easy mark for disease because it was builded of poor timber and could not stand the wear of years. Many who so much want to go to foreign fields must stay at home because they are not strong enough to be so far away from a hospital, and their bodies are too weak to withstand the climate and conditions found in uncivilized countries.

This is your golden opportunity, Juniors, to get ready so you can do just the part of God's great work you most want to do. If you want rosy cheeks, you can still get the genuine kind; if you have careless habits, you can still easily form good ones. Yes, you can have a good many of the things you'll want, oh, so much when you get older.

It is the little foxes that spoil the vines, and it is the little habits that steal away the roses from us. It is the good habits we form that build strong, useful bodies.

If you wish, I will give you a few very easy habits to begin with:

1. Always wash your hands before you eat.
2. Brush your teeth every night before going to bed.
3. Drink six to eight glasses of water between meals.
4. Sleep nine to ten hours every night with your windows open.

5. Eat some fruit and some cooked and raw vegetables daily, and nothing between meals.

6. Spend at least one hour every day outdoors in vigorous exercise through work or play.

7. Clean your body inside daily and regularly.

8. Bathe at least twice a week to keep clean outside.

9. Check yourself every day to see if you are really forming habits. Keep checking them, until it would seem as terrible not to do these needful things as it would to go to school without combing your hair.

Now, I'll finish my picture, for you see I should have added that my healthy Volunteer has regular habits, for if she hadn't, she wouldn't have had health. She knows, this healthy girl of mine, that some day she may be called to be a home keeper, a teacher, a nurse, or a foreign missionary, and if she doesn't form good habits while a Junior, I fear she will not be exactly fit for service. Then when she has grown into womanhood, it will be too late for her to mend her habits, for her timber—poor as it may be—will have been chosen long before, when a growing girl.

I almost forgot to tell you what my Junior wears, because she is so radiantly beautiful herself that I didn't see the simple little washable dress she wore. Youth, with her clear skin, bright eyes, well-kept hair, and buoyant spirits, would be spoiled by frills and beads and cheap jewelry. But I do notice that she is warmly and sensibly clad from her neat low-heeled shoes to the top of her plain but well-preserved sailor hat. The style of dress which appears the nicest on her, has also become a habit, so she no longer copies each passing fad.

I'm sure Daniel, too, formed regular habits in all his daily program when a Junior, because he had such regular prayer habits when a captive in Babylon; and besides, the record tells us that Daniel was stronger and fairer than all the other young men in Babylon, because he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

Can't our Juniors, like Daniel, have a purpose to show the world, by being stronger and more understanding, that God's plan of living brings health? Can't we have a whole army of girls and boys like my ideal Junior Volunteer?

Ever a friend of yours,

KATHRYN L. JENSEN.

Good Health

I WONDER what our missionaries
In foreign fields would say
If they could see our army,
In all its full array.

I know they'd think Health Habits
More than a bit of fun,
Because they help in heathen lands
Much more than sword or gun.

And we are strong, so strong, you see,
That we can missionaries be.
You wonder how? Well, I will show
The way we make our strength to grow.

First, every morning when we wake,
We at the open window take
Three deep breaths, a one—two—three,
It makes us feel, oh, splendidly!

Then down to breakfast we all go,
And sit at table, all just so.
Oh, how we eat, oatmeal and milk!
And each one feels as fine as silk.

At luncheon, vegetables we eat,
Whole-wheat bread, milk, but never meat.
We don't drink tea or coffee, no!
For then we shouldn't stronger grow.

At seven we are off to bed;
And when at last our prayers are said,
We dream of lands across the sea,
Where peoples wait for you and me.

Don't you suppose the missionaries
In other lands would cheer
Our Children's Good Health Army,
If they were only here?

— With apologies to Grace Aiken.

The Parable of Good Health and Veracity

I MET a man, and I saluted him and said, "Good Morning."
And he answered me with a Grunt.

And I said unto him, "It is a Fine Day."

And he said, "It may be, but I feel Sick."

And I said, "According as thou feelest, so art thou."

And he said, "A fellow cannot help feeling bad when he doth feel bad."

And I said, "Thou art most surely wrong."

And I said, "Where dost thou feel ill?"

And he said, "I was out late last night at a Party, and I went to bed Two Whole Hours later than usual, and I slept but a Half Hour later than I commonly do, and I rushed for my train. Therefore doth my Head Ache and I feel ill."

And I said unto him, "How many arms hast thou, and do they ache?"

And he said, "They are all right, and their number is Two."

And I said, "How many fingers hast thou on each hand, that would pain thee if any one of them were cut or broken?"

And he said, "I have ten fingers, but I see not what that has to do with it."

I said unto him, "Take heed to what I say, and learn wisdom. The two hours of sleep that thou didst lose are something, but not much. It is thine extra half hour in bed that aileth thee. Thou shouldst have risen a little earlier than usual, and burned a little more Oxygen. If thine head felt Rocky, thou shouldst have said, 'I have two good legs, which are all right, and I will stretch them with a little walk. I have two good Arms, and I will swing them. I have two good Eyes, and I will fill them with the Beauty of the Morning. I have two good Lungs, and they pain me not; I will cram them with Fresh Air. I have two good Ears, and never an Earache; I will listen to the Birds as I walk.'"

And I said unto him, "I am accustomed to going to bed two hours later than usual. It is not the loss of sleep that hurteth a man, if he lose a little more in getting fresh air."

And he said, "Thou speakest words of folly. If a man lose sleep, he must make it up; and if he feelet ill, there is no reason why he should lie about it."

And I said, "According as a man thinketh in his heart, so is he, well or ill. The good God, who made this world hath put into it that wherewith we may be strong; and he who riseth in the morning with a heavy feeling in his head, ought to have more sense than to lie later than usual and gorge his breakfast and run for the train, and then blaspheme his God by telling the world that he feelet ill."

And he said, "It is just possible that thou speakest a little bit of good sense, and I have not considered it before."

And I said unto him, "Consider it now, and it shall be worth more than a whole Apothecary Shop to thee."—*Albert W. Fell*.

Devotional Meeting for June 21

Senior

Topic: *Finishing the Work.*

1. Song Service.
2. Devotional.
3. Missions Bulletin Board.
4. Announcements and Collection.
5. Topic: "Finishing the Work."

I. God has a definite work for men to do.

II. God has a definite time when His work will be finished.

III. Those who finish the work will have a special experience.

6. Responses.
7. Closing Song.
8. Prayer.

Junior

Topic: *The Soldier's Reward.*

1. Song Service and Opening Exercises.
2. Morning Watch Drill: "The Blessed Hope."
3. Mission Report.
4. Superintendent's Talk: "In Service for the King."
5. Recitation: "The Bugle Is Sounding."
6. Reading: "A Young Volunteer."
7. Talk: "Depending on You."
8. Reading: "Going Home," or "A Soldier's Reward."
9. Roll Call: "Enlisting."
10. Closing Song and Prayer.

Senior Notes

The Program as a Whole.—This is the last program touching on the doctrinal phases of our belief. This topic will bear considerable study in making the topic a personal one and in asking questions. The Bible study and the emphasis on the texts are first, but then should follow the personal relation to the truths thus emphasized. Endeavor to make the meeting one of practical benefit to your young people by showing them the way that they can help to finish the work, and to gain the helpful experience and blessing promised to those who serve. In doing this, it will of course be remembered that missionary work, as the term is used in the denomination, comes first. But while the distributing of literature is a prime factor and must not for a moment be overlooked, there are other ways in which co-operation can be given. Homely, helpful deeds bring a blessing; a courageous, positive attitude toward the cares and perplexities of life bring a blessing and pave the way for soul-saving work. There are other avenues of service; look for them in connection with this topic.

1. Song Service.—The hymns chosen may well be on the second coming of the Lord. Do not overlook some of the early advent hymns. The future home of the saved as a topic for the songs used may also be considered.

2. Devotional.—This includes the section of the program that is given to prayer, possible consideration of the Morning Watch texts, a short spiritual reading, a short talk or comment on conditions that need emphasis or warning. Begin the service with a well-defined devotional stimulus. Much of the success of the latter part of the meeting rests with the devotional exercises.

3. Missions Bulletin Board.—Are you overlooking this special part of your program? Have you a live committee that is gathering and bringing in information of special interest on mission fields? Even the newspapers these days give special mention to many evangelical mission efforts in foreign lands. Look up the work being done by the various Bible societies. The men carrying the Scriptures around the world are lamp lighters, and prepare the way for the truth.

4. Announcements and Collection.—Tell what the program will be about next week, remember to gather your report blanks, bring in mention of the good work that your secretaries and your hands are doing. Public appreciation and attention help greatly in stimulating the circle activities of the society.

5. Topic: "Finishing the Work."—With a general introduction to the topic, you, as leader, may well announce the three parts suggested. These can be given as Bible studies supplemented by incidents and timely comment. Let the three speakers talk their parts, if at all possible. A blackboard will help greatly in fixing key texts in mind. Many of the references are very familiar. (See material given elsewhere.)

6. Responses.—In assigning parts of the program, see to it that those who take the first three are not given to taking up too much time. The responses should be a chief part of this program. In introducing this part, stress the personal and the practical angle. Speak beforehand to some of the members so that they will be ready to say something and encourage others. For instance, suggest that some tell what they can do in their own individual surroundings and environment to help finish the work. Do not overlook the benefit and encouragement that a pleasant, cheerful spirit gives in helping others to do their best. Give some attention to number II, under topic 5. Do we know the day or the hour of the coming of the Lord? Are positive statements as to when Christ will come in harmony with the Bible? In reference to all the confusion in the religious world, what should be the consistent attitude of the Missionary Volunteer? "God has a definite work for men to do." What is your work? Does printing, or typewriting, or housework, or office work, or day labor offer a chance to assist in the finishing of the work? It would stimulate your young people to think these things out for themselves if you would put some of the questions before them and get them to express themselves, with certain ones chosen to lead out.

Closing.—Sing an appropriate song, and close by repeating the Aim and the Pledge.

Junior Notes

2. Morning Watch Drill.—Since the texts for the week cluster about the Christian's hope of the Saviour's promised return, they are especially appropriate as a Scripture lesson for this program. Have some member responsible for repeating each verse from memory, and then leading the whole society in its response.

4. Superintendent's Talk: "In Service for the King?"—The purpose of this talk is to show that God has a very definite plan of service for His people here. It is a service that will culminate in the glorious reward of a prepared mansion. For material, see that furnished in the Senior program under the topic, "Finishing the Work." You will note that it is divided into three parts. Careful combination and selection should enable the superintendent to present the greatness of the work required, and its great culmination. Emphasize the thought that unless we serve, we shall lack the experience so necessary to go through the trying times previous to Christ's second coming and remain true.

5. Recitation: "The Bugle Is Sounding."—Encourage the Juniors to recite the poems supplied instead of reading them.

6. Reading: "A Young Volunteer."—The following paragraph may be read. Encourage the Junior preparing this to look up some further facts concerning the service rendered by James Chalmers, and tell some of his missionary experiences. The superintendent should do his part in suggesting available sources for further information. Close the talk with a few words as to what Christ's coming will mean to such soldier heroes.

"In a Scotch Sunday school about fifty years ago a missionary letter was read. It told of the horrible condition of the cannibals, yet added that the grace of God was changing their lives. The superintendent looked about the school, and said, 'I wonder if there is a boy here who will by and by carry the gospel to cannibals?' Before him was James Chalmers, as merry and daring a boy as ever lived. He was thirteen. In his heart he answered, 'Yes, God helping me, I will.' He told no one, but on his way home he knelt behind a stone wall, and asked God to hold him to his purpose. In school and college his love of fun and adventure was equaled by his burning love for Christ and his purpose to win men for Him. His loving heart drew men like a magnet. He went to New Guinea, and though he was often in peril of his life, he persuaded tribe after tribe to give up their wicked ways. 'No more fighting, no more man-eating,' they would say. 'We have heard good news; we shall strive for peace.' He always reached out to savage tribes beyond, and at last, on approaching a strange, bloodthirsty tribe, his life was sacrificed. All the call he had required was to know the need, and joyfully he gave all his life service in answer to that call of God."

7. Talk: "Depending on You."—Some one has imagined a conversation which might have taken place between the angel Gabriel and the Master after He had returned to heaven from His mission here on earth. Introduce your talk with the fact that the incident is but a supposition, then read the following paragraphs:

"The Master is walking down the golden street one day, arm in arm with Gabriel, talking intently, earnestly. Gabriel is saying,

"Master, you died for the whole world down there, did you not?"

"Yes."

"You must have suffered much," with an earnest look into that great face with its unremovable marks.

"Yes," again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling.

"And do they all know about it?"

"Oh, no! Only a few in Palestine know about it so far."

"Well, Master, what's your plan? What have you done about telling the world that you died for, that you have died for them? What's your plan?"

"Well," the Master is supposed to answer, "I asked Peter, and James, and John, and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others are to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story and has felt the thrilling and the thrilling power of it."

"And Gabriel knows us folk down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan, 'Yes—but—suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough, some may be not quite so proper—that they do not tell others—what then?'"

"And his eyes are big with the intenseness of his thought, for he is thinking of—the suffering, and he is thinking too of the difference to the man who hasn't been told—what then?"

"And back comes that quiet, wondrous voice of Jesus, 'Gabriel, I haven't made any other plans—I'm counting on them.'—"Quiet Talks on Service," pp. 90-92.

Draw your conclusion. It is only as we are faithful that we can meet the Master gladly when He comes. We shall be calling for the rocks and mountains to fall upon us if we are burdened down with the neglected opportunity of pointing others to the Master.

8. Reading: "Going Home," or "A Soldier's Reward."—A reading should receive especially careful preparation.

9. Roll Call: "Enlisting."—Sometimes it helps boys and girls to express the sentiments of their hearts by witnessing silently. A call may be made, asking all those who intend to enlist in service for the Master to stand. If not likely to prove embarrassing, each Junior may stand in response to his name. When all are standing, join in some such hymn as "Saved to Serve," "Throw Out the Life Line," or "Let the Lower Lights Be Burning."

Close with prayer.

H. H.

HAVE you presented the 1924 Reading Course yet?

Finishing the Work

I. God has a definite work for men to do.

John 15: 16. Chosen and ordained to bear fruit.

Acts 1: 8. We are to be His witnesses.

Matt. 28: 18, 19. We must go and teach all nations.

2 Cor. 5: 18, 20. We are His ambassadors.

"The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come, are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ.

"The Spirit and the bride say, Come. And let him that heareth say, Come.' Every one who hears, is to repeat the invitation. Whatever one's calling in life, his first interest should be to win souls for ^{Christ}. He may not be able to speak to congregations, ^{but} he can work for individuals."—*"The Desire of Ages"*

II. God has a definite time when His work will be finished.

Rev. 10: 7. ^{the work of the} will be finished.

Col. 1: 27. ^{the work of the} will be finished.

Matt. 24: 14. ^{the work of the} in all the world.

Rev. 14: 6-14. It is ^{the work of the} its final setting.

Rev. 18: 1-4. It will close ^{with} great power and glory.

Rom. 9: 28. He will finish ^{the work of the} work.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . .

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand."—*"The Great Controversy,"* pp. 611, 612.

III. Those who finish the work will have a special experience.

Rev. 18: 4. They will come out and be separate.

Acts 2: 17, 18. They will receive the latter rain.

Rev. 14: 12. They keep the commandments of God.

Rev. 14: 3-5. They have victory over all sin.

"The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. . . . 'Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. . . .

"It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ. Our precious Saviour invites us to join ourselves to Him, to unite our weakness to His strength, our ignorance to His wisdom, our unworthiness to His merits. God's providence is the school in which we are to learn the meekness and lowliness of Jesus. . . . It rests with us to co-operate with the agencies which Heaven employs in the work of conforming our characters to the divine model. None can neglect or defer this work but at the most fearful peril to their souls."—*Id.*, pp. 622, 623.

MEADE MACGUIRE.

Going Home

I AM going to tell you about the last night that there will be any people on this earth. All the people in the whole world are either God's children or Satan's children. Satan's children are angry with God's people. They hate them. They want to kill them. Some of God's children are in prison, some are hiding in the mountains. They are praying to God, asking

Him to save them. Satan's children have made a decree that on a certain day they will kill all of God's people. But God doesn't let them. Before that time comes, God saves them every one.

One night—the last night there ever will be—while Satan's children are mocking and tormenting God's people, it gets very, very dark—darker than it was on the dark day. The people are frightened; they don't know what to do. But God's people know. They know that Jesus is coming to take them home with Him. They look at the sky. They see a rainbow, shining and bright. Then the black, angry clouds divide, and heaven is seen, with Jesus on a beautiful throne. The sun shines out, right in the middle of the night, as it does in the middle of the day.

Then terrible things happen. Great black clouds clash together in the sky; the rivers and brooks stop running; the islands sink out of sight; the great buildings fall, and sometimes a whole city disappears into the sea; mountains flatten out, and great jagged rocks are thrown about; the earth moves up and down and back and forth like the waters on the ocean. It is a fearful sight. The wind howls; the lightning flashes; the thunder roars.

Then God speaks, telling His people that Jesus is coming. He speaks one sentence, then stops and waits. His voice rolls around the whole world. He speaks another sentence, then stops and waits. Again His voice rolls around the whole world. This He does until He is all through. How frightened Satan's people are! They cry for the rocks and mountains to fall on them to hide them from Jesus whom they have hated. How happy God's people are! They look up at a bright place in the sky and say, "This is our God; we have waited for Him, and He will save us."

Then over in the east, where the sun comes up in the morning, there appears a cloud. It is small, only as big as a man's hand. It is black. God's people watch it. It is the sign of Jesus' coming. It grows bigger and bigger and brighter and brighter. It comes nearer and nearer. Below it is a glorious light, above it a beautiful rainbow. Jesus is in that cloud, and with Him are many, many angels—thousands and thousands. How bright they are! How beautiful! But Jesus is the most beautiful of all. His face is as bright as the sun. On His head is a beautiful crown. On His clothes is written, "King of kings and Lord of lords." The wicked people cannot stand to see Jesus. They die—all of them.

Now He speaks. How sweet is His voice! Listen to what He says: "Awake, awake, ye that sleep in the dust of the earth." Then a wonderful thing happens. The graves of the good people who have died, open, and those who are asleep in them come out. Adam is there; Solomon is there; Paul is there, and so is Peter; and James, and John. When they died, they were sick and old and tired. But they aren't now. They are well and strong and beautiful. Then in a moment, as quickly as you can wink your eye, God's children who have never died are changed too. They become well and strong and beautiful.

With the good people who have just come from their graves they are caught up in the air into this bright cloud, where they meet Jesus and His angels. The fathers and mothers find their children. The children find their friends. Teachers see their pupils, and pupils see their teachers. It is a happy time. All together, singing beautiful songs, they start up to heaven. There Jesus gives them each a golden harp and a bright crown. I want to go there, don't you?

DOROTHY E. WHITE.

The Bugle Is Sounding

THE bugle is sounding its summons abroad,
A summons to work in the hours that remain,
A call to engage in the service of God.

Hark! how it re-echoes o'er mountain and plain!

It calleth to you, and it calleth to me;
We all have some portion allotted each day.
Our Master is good, and His service is free,
He never will turn e'en the weakest away.

He strength gives to all for the work He desires;
The youngest and least may he able to serve;
Each worker may have just the grace He requires
To fit, to support, to enlighten, to serve.

—Selected.

Devotional Meeting for June 28

Senior

Topic: *The Mission Fields of the Far East.*

1. Song Service.
2. Devotional.
3. Announcements.
4. Mission Goal Check-up.
5. Leader's Survey: "The Mission Outlook."
6. Talk: "The Spirit of Sacrifice in Japan."
7. Recitation: "A Call for Workers."
8. Roll Call: "What Can I Do?"
9. Closing Exercises.

Junior

1. Song Service.
2. Opening Exercises (Song and Prayer).
3. Responsive Reading: Isaiah 55: 1-13.
4. Report on Goal.
5. Superintendent's Talk: "The Mission Outlook."
6. Talk: "The Spirit of Sacrifice in Japan."
7. Recitation: "A Call for Workers."
8. Talks: "Colporteur Experiences in the Far East."
9. Reading: "Advancing Amid Difficulties."
10. Roll Call: "Missionaries of the Far East."
11. Close by Repeating Aim and Motto.

Senior Notes

A Missions Program.—You should have had some interesting glimpses of mission work and progress during the last three months in the weekly feature of the "Bulletin Board." This whole program is on mission work in the Far Eastern Division. Remember that your committee may have additional facts, incidents, and stories that will fit into the general program plan. Use these, of course. In the Suggestion Corner of this issue of the GAZETTE there will be found some helpful hints of special application to programs, and particularly mission programs.

1. **Song Service.**—Choose missionary songs and hymns.
2. **Devotional.**—Read responsively Isaiah 55: 1-13. Ask several to offer prayer, remembering the work and workers in the Far East.
3. **Announcements.**—This is the place to talk over the various band activities, and bring in the secretary's report and the educational activities.
4. **Mission Goal Check-up.**—For suggestions see the Junior Notes under "Report on Goal." Your chart should be brought up to date, and necessary comments made.
5. **Leader's Survey.**—See "Superintendent's Talk," in Junior Notes, for special suggestions equally appropriate to Seniors.
6. **Talk: "The Spirit of Sacrifice."**—See the suggestions given in the Junior Notes for source material, also the article, "What He Might Meet," also "Colporteur Experiences."
7. **Recitation.**—One is given elsewhere, "A Call for Workers."
8. **Roll Call.**—Encourage your members to give some incidents that they have read, of work in the Far East. See material suggested in the Junior Notes; also the *Review* of recent dates, and other periodicals that have to do with mission experiences.

U. V. W.

Junior Notes

1. **Opening Exercises.**—The usual opening exercises are always thoroughly planned by the careful Junior superintendent. Endeavor to vary the regular routine as much as possible.
2. **Report on Goal.**—This should be rendered by the secretary-treasurer of the society. It should be a brief reminder of the mission goal as fixed during the first part of the year, and an account of the amount already paid.
3. **Superintendent's Talk: "The Mission Outlook."**—In the *Review* of February 28 for this year is an article by the General Conference treasurer setting forth the "Financial Outlook for Missions in 1924." Read this carefully, and then in your own words and with the aid of blackboard and chalk make the situation real to boys and girls. Show how the demands of the work have grown until they far exceed the income. On the opposite page is an article by I. H. Evans, telling of the heartbreaking needs in his field which are going unanswered. Since the money from our Junior Missionary Volunteers is to go into this field of which he is president, the appeal is strong. Put into your own words some of the facts set forth by him. Note, however, that the incident in his article under the heading, "The Spirit of Native Sacrifice," is suggested as a talk by a Junior.
4. **Talk: "The Spirit of Sacrifice in Japan."**—Tell in your own words the story as related on page 5 of the *Review* of Feb. 28, 1924. The incident is in an article written by I. H. Evans, and comes under the paragraph heading, "The Spirit of Native Sacrifice."
5. **Talks: "Colporteur Experiences in the Far East."**—The paragraphs should be given to five Juniors to be read or prepared as two-minute talks.
6. **Reading: "Advancing Amid Difficulties."**—This story of the difficulties which missionaries sometimes experience in their work in countries where conditions are unsettled, is to be found in the *Review*, Feb. 7, 1924, p. 9. Readings may be printed in the later issues of our church paper, which may be as appropriate as the ones suggested here. The superintendent should feel free to select other articles if he so desires. En-

courage in every way possible the reading of the *Review* among the boys and girls. Appoint a Junior committee to scan late *Reviews* for items of interest relating to the Far East, and to contribute these to your mission program. H. H.

A Call for Workers

In this world of sin and darkness,
Ripening for the harvest day;
Comes a call for earnest workers;
Who will heed and haste away?

Many in this world are dying
For the need of living bread,
Just to know of Christ the Saviour;
"Feed My sheep," the Master said.

God has given us a message,
Warning, loving, and threefold;
And to every kindred, nation,
Must this message now be told.

Let us hasten the Saviour's coming,
Let us move the message heed,
Till the Master says, "Tis finished,"
Let us slacken our speed.

W. E. Barrett.

Colporteur Experiences in the Far East

1. "Four of our boys came from Shensi, and it has done our hearts good to hear them tell of the experiences that they have had out there this year, how God has protected them from robbers, wild beasts, and sickness, and given them many precious opportunities to witness for the truth. Mr. Hwo Chilen (the man who has made the best record this year) told of his trip over the mountains from Hanchungfu to Sianfu. He was alone, and started on that 1,300 li (433 miles) trip with all his bedding and baggage on his back. He worked along the way as long as his subscription blanks held out, and then made directly for Sianfu. This occupied two weeks, and he did \$45 worth of business during that time. I wonder how many of us would have been willing to make the trip with him? These boys are not in this for the money they get out of it. It takes real devotion and real courage to go through such experiences as these.

2. "Another boy told of going over mountain paths on muleback where one misstep would have meant a spill over the rocks for a hundred feet or more. He traveled for days over such roads as these, and worked in the small villages along the way. The Lord especially blessed him during this time, so that it was the best month he put in during all the time he was out.

3. "Two boys are still out in Shensi. I wrote them that I was not calling them in until the end of the year, and asked for a reply as to what they thought. They wrote back that Paul was often away from home for more than a year, and that many others had suffered more than they have, and they were willing to stay out as long as we thought they should. So we have many experiences to cheer our hearts, and to help us realize that these people love this truth, and will sacrifice just as much for it as any of us are willing to."

Another experience is related in a letter received from one of the canvassers. It runs thus:

"DEAR BROTHER LONGWAY:

"I want to write you today about my work in this place, how the Lord has especially blessed me here. I came here from Chengchow on a Friday, and when I got down from the train, I had but twenty cents left. It was late Friday afternoon, and so I could do nothing that day. Sunday morning I went to work. But although I worked hard all day, I sold nothing. So when Monday came, I still had but the twenty cents. Monday morning until twelve o'clock was the same, no sales. Monday afternoon I was able with the Lord's help to sell ten cents' worth of *Present Truth*. So when Tuesday came, my money had increased to thirty cents. But what about expenses for these three days? Food and hotel bills must be paid. So at the end of these three days I was feeling weak, for I had eaten very little, fearing that I would have no money to pay my bills. In my heart I was a bit discouraged, but I put on a good front and went out to try again.

"And the Lord was with me in a special way. The first shop I called at I sold a copy of 'Health and Longevity.' In a short time I sold a copy of 'Beginnings,' and during the day I sold about sixty cents' worth of Sabbath Calendars and *Present Truth*. Do you not think that this was by the special blessing of the Lord? If I had not been able to make these sales, I should have been obliged to call on the office for money. (This boy has a deposit with the tract society of over eighty dollars.) But I know that the Lord is mighty, and I believe that by trusting in Him all these hard circumstances can be overcome. As I thought of the way the Lord had dealt with me, my mind turned to a passage of Scripture that will be a great help to me in the future. 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and may find grace to help in time of need.' This promise is very precious to me. I thank the Lord for His mercy."

"This is a simple little letter," writes Brother Longway, "but somehow it seems very real to me. I know this young fellow, and have worked with him, and I have hopes that he will make us a good leader some day. He has set his heart on the book work as his life-work."—*E. L. Longway, in Asiatic Division Outlook.*

4. "One of our canvassers was arrested, and all the literature he had was taken from him. After some time he went to ask the authorities to give him the literature back, but they told him that they would not give it to him. Finally they consented to give him a copy of each for his use only, except the copies of 'World's Hope,' 'Steps to Christ,' and 'The Great Controversy,' as there was only one copy of each. They told him that they were reading those books, and he would have to come back after a few weeks for them. He went after three weeks, but then he was told that another officer had taken the books, and was reading them. So the books went from hand to hand."—*T. T. Babienco.*

What He Might Meet

THE congregation is increasing, and the interest in the school has been strengthened throughout the community. Our work thus far has been carried on wholly in behalf of the Chinese, who are in business in the city and surrounding districts. Several have their "gardens" or small farms and rubber estates; others are in the employ of landholders engaged in the production of rubber.

"How far do you come to attend our meetings?" I inquired of a promising young Chinese brother who speaks good English.

"Oh, I come for nine miles," was the reply.

"And is it on the main highway?"

"No—at least not all the way," he answered. "I go for about four miles along the road, and then follow a trail through the woods for five miles."

"Is this a safe path?" I further inquired.

"Often I pass many wild beasts," he replied.

I became interested, and questioned closely, and learned that not far back in the dense jungle that comes right up to the borders of Sandakan, there are many wild creatures, including the rhinoceros, the elephant, wild buffalo, deer, bear, and, by no means least, the orang-utan, an immense ape attaining a considerable height and an enormous strength. The young man always carried a light with him when passing through the jungle by night.—*C. C. Crisler, in Asiatic Division Outlook.*

The Programs for July

ONE way to guard against the summer slump is to be sure to make the meetings worth while—inspirational, practical, interesting, spiritual. A spiritual society will have no summer slump. The topics for July are:

Senior

- July 5. Summertime Dangers.
- 12. Denominational History.
- 19. Faith and Feeling.
- 26. Retrospect and Prospect (Midyear Rally).

Junior

- July 5. Vacation Fun.
- 12. Just Being Glad.
- 19. How Do You Feel?
- 26. The View.

The Suggestion Corner

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

Plan Out Your Meeting in Detail

THE successful Missionary Volunteer Society meeting is carefully planned for, beforehand. Is it possible to overplan a meeting? Yes, if a leader should stubbornly insist on adhering to a plan, leaving no place for the leading of the Holy Spirit and the remarkable turns which come into some meetings that lift them beyond all plan and expectation. These times should be prayed for and thankfully acknowledged, and the premeditated plans changed at once.

But this is a very different thing from starting a meeting with no well-laid plan and "trusting God," as it is said, for direction. It is well to remember that God's leading is most manifest in careful preparation, and that it is presumption to look for the guidance of the Spirit unless one has allowed Him to direct while making careful plans in the quiet of meditation and prayer. It is sometimes merely an excuse for neglect and procrastination. Only when the very best has been done may God be expected to co-operate and use the meeting in His own way. "God can't bless nothing," is a homely way of expressing what is true with reference to lack of preparation.

The Leader a General

A leader, then, ought to plan every detail of the program beforehand. This includes the order of procedure of the program, the names of those who are to speak and pray and take part in other ways, together with their parts, the Scripture lesson, and the hymns, the accessories and the method of using them, and the place for the announcements and the offering, if any is to be taken. The leader is then a *general*, knowing his forces and the use he is to make of them. In order finally to check up every point, the leader and all the participants should have a final session just before the meeting, for conference and prayer. Then there is unity among the participants, and the leader enters the meeting with confidence that others are looking for the same results and are united in plan and purpose.

Outline and Programs for Participants

In this day of typewriting—portable machines and general understanding of duplicating methods—it is well to give to each one who is to take part on the program a skeleton outline of the order of the meeting so that this young person may know when he is expected to do his part. This will help the meeting to pass off smoothly, will help the members to join their talks and save abrupt changes, and will fortify all with confidence. Do this regardless of whether the leader decides to announce each part specially or not. The leader may well have a program outline that goes more into detail, but the copies for the participating members may be outlined something like the way it is done in each issue of the GAZETTE.

You will not forget your musical numbers, hymns, and songs.

"The Victorious Life"

A SMALL tract printed under this title has been mentioned several times in the notes of the Missionary Volunteer section of the GAZETTE. This leaflet from the pen of Mrs. E. G. White will be found most helpful. It holds a comforting message appropriate for your Missionary Volunteer work in handing out papers in jails and hospitals. Just the right leaflet for letter inclosure to a discouraged friend. Societies are finding it excellent in their work.

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