

# The Church Officers' Gazette

VOL. IX

JULY, 1924

No. 7.

## The Church Officers' Gazette

Issued monthly  
Printed and published by the

REVIEW AND HERALD PUBLISHING ASSOCIATION  
at Takoma Park, Washington, D. C., U. S. A.

### SUBSCRIPTION RATES

Yearly Subscription ..... \$ .90  
Clubs of two or more copies to one address, one year ..... .75

EDITOR ..... T. E. BOWEN  
ASSOCIATE EDITORS ..... M. E. KERN, J. A. STEVENS

Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

## Church Officers' General Instruction Department

### Sabbaths with Special Programs for July

Home Missionary Day ..... July 5  
Midsummer Offering and Missions Rally ..... July 19

### Earnest Appeals for Mission Funds

"NEVER was there greater need of earnest, self-sacrificing labor in the cause of Christ than now, when the hours of probation are fast closing, and the last message of mercy is to be given to the world. My soul is stirred within me as the Macedonian cry comes from every direction, from the cities and villages of our own land, from across the Atlantic and the broad Pacific, and from the islands of the sea, 'Come over and help us.' Brethren and sisters, will you answer the cry? saying: 'We will do our best, both in sending you missionaries and money. We will deny ourselves in the embellishment of our houses, in the adornment of our persons, and in the gratification of appetite. We will give the means intrusted to us into the cause of God, and we will devote ourselves also unreservedly to His work.' The wants of the cause are laid before us; the empty treasuries appeal to us most pathetically for help. One dollar now is of more value to the work than ten dollars will be at some future period."—*Testimonies*, Vol. V, p. 732.

These words could not be more applicable had they been written but yesterday. The needs of mission fields, the empty treasuries, the earnest Macedonian calls coming from over the seas from every land, are constantly with us.

The question should ever be before us, How may I so circumscribe my supposed wants, how may I so curtail this expenditure and that, as to have means to devote to help extend the message of God in all the world? No loyal Seventh-day Adventist can escape this proposition. It is constantly with us.

And God sees it all. He sees the needs, He sees also the resources not being turned into the channel for the saving of lost souls. His demands upon us are reasonable and right. He knows we must live. He understands human needs. He graciously supplies these. He sees also that money which is being spent for things we do not need. He sees the hundreds and thousands of dollars tied up in various enterprises, in houses and lands, in expensive furnishings and worldly investments. God calls for this money. It is needed in carrying forward His work, in pressing the triumphs of the message to the very ends of the earth. Probationary time is swiftly passing. While doors are held open, while opposing elements are held in check, God expects His people to be alive to the interests of His kingdom. Not all can go to distant fields, or even put in all their time in home fields, but all can invest their means by taking stock heavily in an enterprise that knows no failure, no dissolution, no closing of doors,

—God's work upon earth, the third angel's message. And besides the money spent for things not needed, God now calls especially to men of large means to cut down their earthly possessions.

"When we make these earnest appeals in behalf of the cause of God, and present the financial wants of our missions, conscientious souls who believe the truth are deeply stirred. Like the poor widow, whom Christ commended, who gave her two mites into the treasury, they give, in their poverty, to the utmost of their ability. Such often deprive themselves even of the apparent necessities of life; while there are men and women who, possessing *houses and lands*, cling to their earthly treasure with selfish tenacity, and do not have faith enough in the message and in God to put their means into His work. To these last are especially applicable the words of Christ, 'Sell that ye have, and give alms.'—*Id.*, pp. 733, 734.

Then follows instruction that it may not be the duty to sell "your little homes just now," but all should seek God for themselves for His guidance in this matter.

To those who have large possessions and share with God their larger incomes, a new experience may be theirs, an experience rich with heavenly blessings. When through Christ covetousness (that spirit, as defined by Webster, of being "inordinately desirous; excessively eager to obtain and possess; avaricious") is put away, He will so enter into relationship with men having the talent to acquire means, that through them a stream of blessings may flow into the cause through their ministry.

"God calls upon those who have possessions in *lands and houses* [notice these expressions—more than their homes in which they live], to sell, and to invest the money where it will be supplying the great want in the missionary field. When once they have experienced the real satisfaction that comes from thus doing, *they will keep the channel open, and the means the Lord intrusts to them will be constantly flowing into the treasury*, that souls may be converted."—*Id.*, p. 733.

We know of men who are experiencing this satisfaction, who are sharing largely in this heavenly blessing. And they truly do become real "channels," too, for God to continue pouring His blessings through them to others. God takes delight in continuing to intrust such men and women with His benefits. He does not desire they shall become paupers; for then they would cease to be channels of blessing. But, instead, as by faith they keep the channel open, and they pass on of their abundant means to God's treasury, they find the Source above them does not become exhausted. More blessings flow into their hands to be passed on in a constant stream of means, "that souls may be converted." God is seeking many more men to thus become for Him such channels of blessing. "Freely ye have received, freely give." Matt. 10:8.

T. E. B.

### True Obedience

"MASTER, what shall I do to inherit eternal life?" Luke 10:25. "What is written in the law? how readest thou?" Verse 26.

These words of the Saviour throw back the answer of the most important question that a man can ask, upon the one who has the light upon the obligations of the law and who can read with understanding.

The man, in answering his own question, summed up a willing, whole-hearted, and loving obedience. Verse 27. The Saviour at once answered, "This do, and thou shalt live." Verse 28.

The Saviour came to obey. He came to place man again on vantage ground where he could obey. It was disobedience that brought death. The cause must be removed.

When the Lord forbade Adam and Eve to eat of the fruit of a certain tree in the garden, their continued life was subject to obedience. When they disobeyed, in harmony with the counsel of the tempter, death was the result, and all the fearful events of these present days, such as pestilence, fire, storm, and earthquake, were involved in their disobedience.

The faithful payment of the tithe which God has reserved for His own use, is one of the most clear and positive commands to be found in the Bible. He says:

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

The "Testimonies" agree with this. In Volume IX, pages 246-249, we read:

"All things belong to God. Men may ignore His claims. While He bountifully bestows His blessings upon them, they may use His gifts for their own selfish gratification, but they will be called to give an account for their stewardship. . . . The one who proclaims the message of mercy to fallen men has another work also—to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to His work. This lesson he should present by both precept and example; he should beware that he does not by his own course lessen the force of his teaching.

"That which has been set apart according to the Scriptures as belonging to the Lord, constitutes the revenue of the gospel, and is no longer ours. It is no better than sacrilege for a man to take from God's treasury in order to serve himself or to serve others in their secular business. . . . Let no one, when brought into a strait place, take money consecrated to religious purposes, and use it for his advantage, soothing his conscience by saying that he will repay it at some future time. . . . They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work.

"The minister should, by precept and example, teach the people to regard the tithe as sacred. . . . He should not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. They are to be placed in His treasury and held sacred for His service as He has appointed. . . . There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not withheld the tithes, or made use of them to support other lines of work."

Of those who have disobeyed, the Lord asks:

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Mal. 3: 8.

Does it not seem that the above instruction is as plain and explicit as words could be framed? It seems so to me, especially in view of the statement that I shall meet it face to face in the judgment!

Why does the Lord hold the tithe as so important? "This tithing system, I saw, would develop character and manifest the true state of the heart." If this is true, what possibilities are inclosed in true obedience to this command!

Recently I received a letter from a church officer, asking advice. He said that a member had some tithes and offerings to pay into the treasury, but was tempted to use them in other ways. He sought advice from one of our ministers, and claimed that, after hearing his story, the minister advised him to use them for himself, and for self purposes. We can hardly credit this report, and feel certain that there is a mistake somewhere.

If this report was true, in the light of the foregoing instruction, the minister assumed the fearful responsibility of deciding what God should be willing to do with His "reserved portion," without being able to say, "It is written." Is it certain that the Lord will agree with him? If not, and God should still stand by that which He has had written, what can this minister do? Achan tried to change God's plan to suit his own desires, and with a repentance that came too late, he died. King Saul tried to improve upon God's plan by officiating at the altar in the absence of Samuel, and his life and kingdom were forfeited.

A most solemn warning is given in Revelation 22: 18, 19, against the adding to, or taking from, the word as God has given it. The minister should lay all the responsibility for results upon the Lord by giving the "word" as He has given it, faithfully.

"The prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Deut. 18: 20.

CLARENCE SANTEE.

"THE secret of being a saint is being a saint in secret."

## Quarterly Meeting Invitation Cards

WHILE it ought not to be necessary, yet we recently received from a pastor in an Eastern city a beautiful lithographed card, about the size of a post card, upon which a very effective personal invitation was made, or could be made, for attendance at the quarterly meeting services. At the left end of the card, in an oval space with a black background, was the Saviour on the cross, standing out in bold relief, printed in sunlight gold. At the right end of the card was tastefully printed, first, the name of the church, giving street and number where services would be held. Then was quoted the texts, 1 Corinthians 11: 23, 24 (R. V.); Matthew 26: 27, 28, announcing the institution of the Lord's Supper. Then followed the personal invitation:

"DEAR FRIEND: The ordinances of the Lord's house will be observed in our church, Sabbath, \_\_\_\_\_, 1924. This special service will be one of inspiration to you. There is none more important. May I have the pleasure of greeting you there on the day indicated above? \_\_\_\_\_ [this blank for signing elder's name]."

As to the result of using this card (and in this instance the quarterly meeting was held on a Sabbath other than the last Sabbath of the quarter, the regular time for this service), the worker writes:

"Concerning the communion card, I will say it worked fine. We have about 130 members. But by actual count 151 were present to join in the communion service [we have another church in this same large city], while there were nearly 300 persons, many friends and relatives of Adventists, present."

T. E. B.

## Dealing Faithfully with Souls in Error

SOME ministers choose for their sermons subjects that will please the people, and offend none. This is shunning the cross of Christ. You see one man selfish; another controlled by pride or passion; another robbing God in tithes and offerings; and another doubting and unbelieving. Do not leave these deceived ones to remain blinded by the enemy in regard to their own spiritual standing. For each of these there is a special message in the Word of God. Pray for wisdom, that you may be able so to present the instructions of that sacred Word that they may see wherein their characters are defective, and what is required of them in order to conform to the true standard. Win their confidence and affection. Bring the truth as it is in Jesus to bear upon their hearts; for there is no other power that can keep the soul steadfast. The truth, planted in the heart by the Holy Spirit, and nourished by divine grace, is our only safeguard against Satan's devices. Thus you are to labor until you can present every man perfect in Christ Jesus.

This personal labor is not the most agreeable work; it involves a cross. Nevertheless, ministers have no right to shun the responsibilities laid upon them. To deal wisely and truly with souls is a work that calls for special help from God. A faithful performance of the duties assigned to His servants would drive every worker in the vineyard of the Lord to his closet in earnest intercession for divine aid. The love of God in the heart will lead them to make earnest appeals—to warn, entreat, and reprove. If this work is neglected, souls will continue in sin, confirmed in a wrong course by those who have spoken to them only smooth things. In view of these considerations, how carefully should we walk; how closely should we cling to Jesus!—Mrs. E. G. White, in a talk to ministers in an early morning meeting, Nov. 17, 1883, during the General Conference held in Battle Creek, and published in the Review and Herald, June 17, 1884.

"To be a Christian, does not mean to be whitewashed; it means to be washed white."

## Reaching First Half of Missions Goal

ON Sabbath, July 19, another opportunity is afforded all church officers to rally the forces of the church in a liberal midsummer offering to missions. Shall any church remain content unless the first half of their 1924 church goal is made up on this midyear Rally Day?

T. E. B.

# Home Missionary Department

## OPENING THE SCRIPTURES TO OTHERS

### Suggestive Outline for Home Missionary Service

(To Be Held Sabbath, July 5)

OPENING SONG: "An Open Bible for the World," No. 482, in "Christ in Song."

Scripture Lesson: Luke 5:1-11.

Missionary reports of individuals to be ready when offering is received.

Prayer.

Song: "Urge Them to Come," No. 531, in "Christ in Song," or special song.

Brief report of missionary work for past month, by church missionary secretary.

Sermon on the topic of the service by pastor or visiting (Where there is no minister, the following are suggested:

"The Word of Life," a Testimony study; "Opening the Scriptures to Others.")

Secure names of all who desire to join the Bible training class.

Closing Song: "Sound, Sound the Truth Abroad!" No. 392, in "Christ in Song."

Benediction.

#### Note to the Leaders

The service for July 5 is one of the Home Missionary appointments made at the time of the Fall Council, and it is expected that the topic, "Opening the Scriptures to Others," will be the theme of the Sabbath morning service in every church on that day. Where a minister is present, he will speak on this subject. In other churches, the elder or other leader will be able to conduct the service by making use of the material provided in this issue of the GAZETTE. No more important missionary subject can be presented before your church than the one outlined for this service. Thousands of Seventh-day Adventists should be trained for successful Bible work, and the course of study will more firmly establish the believers in the truth, as well as fit them to give the messages to others. Make thorough preparation for every part of the program you will follow, giving ample time to the preparation of special music, planning for a Bible training class, securing study material, etc. In many of the larger churches, no doubt the conference, will gladly provide an experienced worker to conduct the class work. Make this service a blessing, not only for the hour, but for all the future, because of the help to the church and the souls that will be won through the endeavors of the Bible training class.

J. A. S.

#### Opening the Scriptures to Others

As we gather in this service this Sabbath morning to study the importance of Bible work, let us hark back to the time when Jesus was finishing the work He came to do. That was a day of spiritual darkness until He shed the light of truth upon it. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt. 4:16. So wrote the apostle of the fulfillment of the prophecy of Isaiah 42:7, which foretold the coming of the "true Light, which lighteth every man that cometh into the world." John 1:9.

Darkness came to God's chosen nation because they "loved darkness rather than light." Chosen to represent God in the world as heralds of truth, they had grievously failed. "As the Jews had departed from God, faith had grown dim, and hope had well-nigh ceased to illuminate the future. The words of the prophets were uncomprehended. To the masses of the people, death was a dread mystery; beyond was uncertainty and gloom."—*The Desire of Ages*, p. 32.

"The people whom God had called to be the pillar and ground of the truth, had become representatives of Satan. They were doing the work that he desired them to do, taking a course to misrepresent the character of God, and cause the world to look upon Him as a tyrant. The very priests who ministered in the temple had lost sight of the significance of the service they performed. They had ceased to look beyond the symbol of the thing signified. In presenting the sacrificial offerings they were as actors in a play. The ordinances which God Himself had appointed were made the means of blinding the mind and hard-

ening the heart. God could do no more for men through these channels. The whole system must be swept away."—*Id.*, p. 36.

Such was the spiritual condition of the world when Jesus came the first time. Christ came to reveal the Father, to bear witness to the truth. He was the living Word of God, and multitudes thronged Him, so eager were they to hear the simple story of God's love as He told it. But He also found His way into many a humble home as well as into the palaces of the rich, and everywhere He unfolded the truth of the Word. "As long as I am in the world," said He, "I am the light of the world." John 9:5.

Jesus was a teacher. Sometimes He taught a multitude, and again some truth-hungry soul was the lone object of His earnest labors. One of the most striking examples of His methods of work is afforded in the story of the two disciples sadly journeying toward Emmaus on the day of His resurrection. What a wonderful Bible study that must have been as they walked along the dusty way, and, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27. And His labor was not in vain. A new light shone upon their way, and they testified, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32.

Notwithstanding the increase of knowledge and invention, the world is in even greater darkness as it approaches the time for the Saviour's second coming. It was of this time that the prophet Isaiah wrote: "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. 60:2. This day this scripture is being fulfilled, and we do well to consider our relation to both the time to which we have come and the part God would have us act in finishing His work.

Darkness covers the earth because men have rejected truth. The Bible is challenged by thousands who profess to be followers of Christ; and many a pulpit echoes subtle arguments to undermine faith in its teachings, if not in open warfare against it. Tearing from the cross the divine sacrifice, they have crucified the law of God, and His word has been relegated to the musty tomb of unbelief. But the power of the Word is revealed in the millions of men and women and children who have been emancipated from the bondage of sin through its message of Immanuel, the "sin-bearer." "The triumphs of the Word of God stand, therefore, conspicuous. Considered in itself, as God's messenger and missionary, belonging to no sect, having its own unique character and fitness for world-wide mission, it has shown itself a living book by its power to give life. Could its secret history be written, and that of the millions it has reached with its saving truths, it would astonish us."

Dr. Arthur T. Pierson, from whose volume, entitled, "The Miracles of Missions," the foregoing quotation was taken, goes on to say:

"The Rev. Mr. Graham, of Tokushima, has given an account of a Japanese Christian, Tosaburo Oshima, baptized in 1898, in his seventy-second year.

"This case is remarkable for the esteem in which this old man held the Word of God. When, in old age, failing sight threatened to deprive him of the privilege of reading the precious Book, he actually set about making with his own hands a copy of the New Testament in characters large enough for his own use. He began with Matthew, in 1890, and, by great labor, in three or four years carried the work to completion. It embraces twenty volumes, an imposing library, 'eloquent in its story of devotion to the Saviour, in whom he learned to trust after more than threescore and ten years in heathen darkness.' The body of the text is in black ink, and the headings of chapters in red, to assist the eye. Frequently the Chinese and Japanese characters are introduced side by side, to aid in grasping the meaning. When he has no intimation beforehand of the subject of the sermon, he carries all the volumes to the service, and when the chapter is announced, searches out the needed portion, finds the place, and follows the public reading of the Scriptures. His character is held in highest esteem, even those who speak harshly of others always referring to him in terms of appreciative praise."

Everywhere, in every land, other souls will rejoice in the "good tidings" when some faithful witness of our soon-coming

Lord takes it to them. With so many, many millions still in darkness, and so short a time in which to enlighten them, every follower of the Christ is needed at the front line of service. Surely the need of this hour is a ringing call to every Seventh-day Adventist to rally to God's work. It is a call to individual work for individuals. Storm-beset souls need to be guided into the safe haven of God's truth, and our Bible is the life-line.

God has called the church to "*universal action*." "A stationary foghorn has its value on a reef, or a rocky shore, as a warning to those who approach the point of danger. We must not say that this mode of sounding an alarm has not value, but we cannot suppose that a foghorn, however clear its sound or well worked its mechanism, can fill the place of a coast guard of trained life-savers, who are on the watch to put out with their well-manned lifeboat to save endangered single souls. There are different ways of working for individual souls. Some of these ways are better than others, but all of them are a great deal better than none."—"*Individual Work*," p. 152.

The plan of giving Bible readings is a heaven-inspired one, and there is a rapidly growing army of church members who are learning to use their Bibles in their soul-winning efforts. Success is crowning the labors of these faithful workers, and many people are accepting the message through their labors. One brother, working at his trade eight hours a day, finds time to hold Bible readings evenings, and has won a goodly number for the truth. A sister, herself only recently won to the message, after taking a course of instruction in a Bible training class, had the joy of seeing four persons baptized as a result of her work. Two church members in the Southland began to do missionary work in their neighborhood about two years ago. Every Sunday afternoon they would visit the homes and give Bible readings. They have fourteen new Sabbath keepers as a result of their work. Such instances could be recited at great length, and prove that the plan is a good one for all to follow.

"Many workers are to act their part, doing house-to-house work, and giving Bible readings in families. They are to show their growth in grace by submission to the will of God. Thus, they will gain a rich experience. As in faith they receive, believe, and obey Christ's word, the efficiency of the Holy Spirit will be seen in their life-work. There will be seen an intensity of earnest effort. There will be cherished a faith that works by love and purifies the soul. The fruits of the Spirit will be seen in the life."—"*Testimonies*," Vol. IX, p. 141.

Before we can open the Scriptures to others, we must have our own hearts filled with the life of God. This experience comes to all who love and obey the Word. By constant study of the Bible our own souls will be fed, and the power of the Christ-life will impress others as we take the truth to them. Let us go forth with this assurance from the servant of the Lord: "The plan of holding Bible readings was a heaven-horn idea. . . . He will crown with success every humble effort made in His name."—"*Gospel Workers*," p. 192.

J. A. S.

### The Word of Life

**Question.**—How does God reveal Himself?

**Answer.**—"God speaks to us in His word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption."—"*Steps to Christ*," p. 92.

**Ques.**—How is God presented in the Bible?

**Ans.**—"God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing."—*Id.*, p. 81.

**Ques.**—What obligation rests upon every Christian?

**Ans.**—"The love of Christ, revealed to us, makes us debtors to all who know Him not. God has given us light, not for ourselves alone, but to shed upon them."—*Id.*, p. 85.

**Ques.**—What has been planned for every believer?

**Ans.**—"Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world. We are to be God's helping hands in saving souls,—channels through which His love is day by day to flow to the perishing."—"*Testimonies*," Vol. IX, p. 150.

**Ques.**—What wonderful results will attend the faithful worker?

**Ans.**—"By holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls,

they could proclaim the message with such power that many would be converted. Two Bible workers were seated in a family. With the open Bible before them, they presented the Lord Jesus Christ as the sin-pardoning Saviour. Earnest prayer was offered to God, and hearts were softened and subdued by the influence of the Spirit of God. Their prayers were uttered with freshness and power. As the word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said, softly, 'Go out into the highways and hedges, and compel them to come in, that My house may be filled.' Luke 14: 23."—*Id.*, p. 85.

**Ques.**—How important will be Bible work in the time of the "loud cry"?

**Ans.**—"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Id.*, p. 126.

### The Need in the Valley

A RECENT issue of the *Missionary Promoter* tells of a man who stood up in an experience meeting, and said, "I have been living for five years on the mount of transfiguration."

How many souls have you led to Christ in that time?" inquired the pastor.

"Well, I don't know," he replied.

"Have you brought a single one?"

"I don't know that I have."

"Well, then you had better come down," suggested the pastor.

It is quite evident that the Lord never planned for His disciples to spend very much time on a mount of transfiguration. You will recall His own example in the matter. Some of His associates were with Him in that wonderful experience. You remember how they spoke about it. "Oh, it is good to be here. Let us stay here upon this mountain of vision, this mountain of glory, this mountain of delight. Let us stay here, and build three tabernacles, one for Thee, one for Moses, and one for Elias." But about that time there came a voice from heaven, and that voice broke up their scheme. For the voice said: "This is My beloved Son. Hear ye him."

What did those disciples hear from the lips of Jesus? I believe they soon heard a suggestion from the Lord about going down from the mount of glory to the valley of need. Some one has said that our Lord's ear is always keen to hear the sobs and cries that come up from the lowlands of sin. True, He enjoyed the presence of the two heavenly visitors, and the wonderful glory that enveloped them; but the Saviour of men could not long remain there enjoying all this when there were people down in the valley waiting and longing for His help.

Luke tells us that "much people met Him" when He came down. Among them was that troubled father, you remember. His boy was dreadfully sick, and the father's heart was heavy. Some of us know just how he felt. The distress of that family appealed to the heart of Jesus, and He left the mountain of glory to heal the sick boy in the valley. Without doubt that father and son became heralds of the gospel.

The experience of Jesus on the mount of transfiguration was a wonderful thing, but He did not forget the sore hearts and aching bodies down in the valley. How glad we are that He came down! Yes, we need to go up into the mount. We need the vision experience. The glory moments have their place, but vision and glory are to make our lives more holy and loving and helpful among those in the valley of need.

ERNEST LLOYD.

THERE is no place in the work of God for half-hearted workers, for those who are neither cold nor hot.—"*An Appeal*," p. 25.

### Conducting a Bible Training Class

THE suggestion that a Bible Training Class be organized, usually results in the declaration that there is no one in the church with sufficient knowledge or experience to conduct such a class. Very rarely is this true, however, and in most of our churches there are men and women of real ability and breadth of experience who could do successful work as leader of such a class.

The Home Missionary Department has provided two manuals of instruction for the conduct of Bible classes, (1) "The Art of Giving Bible Readings," a concise little manual brimful of helpful instruction, and (2) "Lessons for Home Missionary Institutes in Churches." By following the suggestions outlined in these manuals any leader with a knowledge of the message and some experience in meeting people not of our faith, will be able to conduct a Bible training class.

The first step in the organization of such a class is to secure the names of all who desire to take the course of instruction and who will pledge to be faithful in attending every class meeting and endeavor to become proficient in giving Bible readings. The list of names can be secured at a Sabbath service, by passing slips of paper to the congregation, after carefully explaining the plan. A definite time and place for holding the class meetings should be arranged, and a supply of "Brief Bible Readings for Busy People" secured to serve as the outlines to be studied in the class.

The method of procedure should be about as follows: After a short opening exercise, the leader should briefly cover the lesson to be studied, much as it would be done if a regular Bible reading was being held. Where necessary, attention should be called to places in the study where misleading questions may arise to perplex the inexperienced worker, and how these may be answered. After going over the outline thus briefly, divide the class into small groups of two, three, or more to a group. Assign a class member to each group to give the same study that has been outlined by the leader. Allow twenty minutes, or thereabouts, to this presentation. Then come together again for a short review of the lesson, questions, etc.

At the close of the meeting, each class member should be supplied with several copies of the study considered, and each should be urged to give the study to some one before the next class meeting, at which time another lesson should be covered in much the same way. Thus the members will learn by doing, as the class instruction proceeds from week to week. By providing each class member with several copies of the Bible study, they will be able to leave a copy with those with whom they may study during the interim between class meetings, and thus the truth will be making its way into the minds and hearts of people while the class is being trained.

Methods for securing appointments for holding Bible readings are clearly outlined in the manual entitled, "The Art of Giving Bible Readings," and each class member should be encouraged to secure as many readers as he or she can properly care for.

J. A. S.

### An Appreciation

TWENTY-ODD years ago, with the Holy Spirit as my guide, I entered at the portico of Genesis and went into the art gallery of the Old Testament, where on the wall, hung the pictures of Enoch, Noah, Jacob, Abraham, Elijah, Daniel, and other famous prophets of old.

Then, I passed into the music-room of the Psalms, where the spirit swept the keyboard of my nature, and brought forth the dirgelike wail of the weeping prophet, Jeremiah, to the grand, exultant strain of the twenty-fourth psalm, where every reed and pipe in God's great organ of nature seemed to respond to the tuneful harp of David, as he played for King Saul in his melancholy moods.

Next I passed into the business office of the Proverbs and into the chapel of Ecclesiastes, where the voice of the preacher was heard; then over into the conservatory of the Song of Solomon, where the lily of the valley and the rose of Sharon and the sweet-scented spices perfumed my life.

I stepped into the prophetic room and saw telescopes of va-

rious sizes, some pointing to far-off stars or events and others to near-by stars, but all concentrated upon the Bright and Morning Star which was to rise above the moonlit hills of Judea while the shepherds guarded their flocks by night.

From there I passed into the audience-room, and caught a vision of the King from the standpoint of Matthew, of Mark, of Luke, and of John. I then went into the Acts of the Apostles, where the Holy Spirit was doing His office work in the formation of the infant church.

From there I passed into the correspondence-room, where John, Paul, Peter, James, and Jude sat at their desks, penning their epistles to the church.

Then, I passed, last of all, into the throne-room of Revelation and saw the King sitting high upon His throne, where I fell at His feet and cried, "God be merciful to me a sinner!"

—Selected.

### Results of Two Bible Classes

A few years ago the president of a Western conference decided to try the plan of training the church members to do Bible work. It was early autumn when the plan definitely took form, and to a Bible worker of many years' experience was assigned the responsibility of giving the course of instruction.

Two classes were formed, one in each of two churches. There were about fifty members in the two classes, and one lesson was studied each week for several months. The members were taught how to secure appointments for Bible readings, how to conduct a Bible study, how to connect one line of doctrine with another, etc., until the entire message had been covered. The Bible worker was thorough and practical in her work, and the members received a training that fitted them for successful work.

As too often happens, not all who took the course of instruction actually began to hold Bible readings; but many of them did, and with good results. Within less than three years after the course of studies had been completed, the faithful workers who did make use of the instruction they had received had the blessed satisfaction of seeing one hundred ninety persons baptized and unite with the church.

Other instances could be enumerated where lay members have been successful in winning many souls by the Bible reading plan, and every church should hold at least one Bible training class each year, thus enabling the members to secure the necessary instruction that would make them better workers for their Lord.

J. A. S.

### The Power of the Book

IN an assembly of rude gold-diggers, resting at noon, a new "haad" had made his first appearance with a motherless boy, whose pockets, mischievously searched by the miners, revealed a dead mother's last legacy—a Testament. In mere sport one of the men began to read aloud. Was it an accident that he turned at random to the story of Jesus walking on the sea, then to the parable of the good Samaritan, and then, as the wind blew over leaf after leaf, the book opened to that most pathetic of all tales—the crucifixion? The loud laughter and profane oaths had already been hushed, but as he came to the "Remember me" of the penitent thief, and the answering "Today" of the Lord, the book fell from the hands of the reader, amid a silence broken only by sobs, until from a hoarse voice back in the throng there came the words:

"Will no one pray? Can no fellow remember a prayer?"

The little lad bent down to pick up his book, but he was caught up by strong arms and bidden to pray. He could say no prayer but that which his infant lips had learned at a mother's knee, but every head was bared and bowed. The Book had once more won a hearing, and from a rough crowd of godless men.

The Book can do more than command an audience. It has often, unaided by man, won a soul to God; and in some cases disciples, won to Christ by reading the Bible, have found out each other and formed little congregations, when as yet no missionary had found them.—"The Miracles of Missions," pp. 228-230.

## Suggestions for Missionary Meetings

July 2

TOPIC: "The Work of the Church."

TEXT: Matt. 28: 19, 20.

SUGGESTIVE THOUGHTS: (1) The command is to go and teach all nations. We are to go to them and teach them, and not wait for them to come to us. The extent of this work is to all nations, which includes every member of every nation, even those who may live within our personal reach in the homeland. (2) We are to teach them to observe what Christ has commanded. In other words, we are to teach them the word of God. (3) The promise is, "Lo, I am with you," thus signifying the presence of Christ will accompany those who go forth to do His bidding. "Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world."—*Testimonies*, Vol. IX, p. 150.

ADDITIONAL SUGGESTIONS: Let those who are prepared among the members, begin the work that has been marked out for us, of taking our Bibles and going forth to warn the world. For those who are not prepared, a class should be formed in the church, under the direction of the church missionary committee, with a competent teacher to give instruction at least once a week. If outline lessons and information concerning the principles of this work are desired, the leaflet, "The Art of Giving Bible Readings," and the set, "Brief Bible Readings for Busy People," can be secured from the conference tract society at a very small cost.

E. F. P.

July 9

TOPIC: "The Place of the Bible in Finishing the Work."

TEXT: Matt. 24: 14.

SUGGESTIVE THOUGHTS: (1) The gospel of the kingdom is to be preached or taught to all nations. (2) Then the end shall come. The word of God constitutes the gospel. (See 1 Peter 1: 25.) Describing the great reformatory movement among God's people, we are told, "A spirit of intemperance was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Testimonies*, Vol. IX, p. 126.

ADDITIONAL SUGGESTIONS: Let the work of instruction and teaching the members how to give Bible readings be accompanied by demonstrations in the class, where those taking the instruction may carry out the principles learned in study.

E. F. P.

July 16

TOPIC: "God's Call to Church Members."

TEXT: Mark 13: 34.

SUGGESTIVE THOUGHTS: (1) God has given to every one his work, so it is not left for the ministers and paid workers only to engage in active service for the Master. (2) A call to service is a call to some definite work. One line of work and service in which many should engage, is opening the Word of God to others. "Many workers are to act their part, doing house-to-house work, and giving Bible readings in families. They are to show their growth in grace by submission to the will of Christ. Thus they will gain a rich experience. As in faith they receive, believe, and obey Christ's word, the efficiency of the Holy Spirit will be seen in their life-work. There will be seen an intensity of earnest effort. There will be cherished a faith that works by love and purifies the soul. The fruits of the Spirit will be seen in the life."—*Testimonies*, Vol. IX, p. 141.

"Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature."—*Id.*, p. 127.

ADDITIONAL SUGGESTIONS: As we study to prepare ourselves for better service, let us follow the counsel given in "Testimonies," Vol. IX, pages 119, 120: "All this work of training should be accompanied with earnest seeking of the Lord for His Holy Spirit. Let this be urged home upon those who are willing to give themselves to the Master's service."

E. F. P.

July 23

TOPIC: "Lift Up Christ Before the World."

TEXT: John 12: 32.

SUGGESTIVE THOUGHTS: (1) Christ should be lifted up before the people as we work for them in our missionary endeavors. (2) As Christ is uplifted, He will draw all men to Himself. With the love of Christ in our own hearts constraining us in all our missionary endeavors, and especially as we teach the Word of God to others, Christ uplifted on the cross for the salvation of all, should be the center around which all else revolves. "Our Redeemer is the center of all our faith and hope. Those who can present His matchless love, and inspire hearts to give Him their best and holiest affections, are doing work that is great and holy." "No sooner is the name

of Jesus mentioned in love and tenderness than angels of God draw near, to soften and subdue the heart."—*Manual for Canvassers*, p. 37.

ADDITIONAL SUGGESTIONS: In our own personal experience, let us first know the power of Christ and Him crucified, then we shall be able to present Him to others as their only hope.

E. F. P.

July 30

TOPIC: "The Conversion of Sinners Our Goal."

TEXT: Col. 1: 28, 29.

SUGGESTIVE THOUGHTS: (1) "That we may present every man perfect in Christ Jesus." Verse 28, last part. (2) "Whereunto I also labor." Verse 29, first part. We are always to keep in mind as we labor for others that salvation depends upon their being perfect in Christ. The Christian worker should, by faith, see those for whom he labors, perfect in Christ, saved from their sins. The missionary in a foreign field has to look beyond the filth and corruption which he sees on every hand, and see those who are living amidst these conditions, saved by the grace of God. So, in the homeland our faith should look beyond all the shortcomings and failures we see in others, and see them perfect in Christ Jesus and saved in His kingdom. We should always labor to that end, expecting to see these possibilities realized. People should be taught, not only about Christ, but taught how to come to Him. One person tells us of how a Christian worker invited him to come to Christ, but he did not know just how or where to come; then later another said come to Christ. This made it definite, and he came to Christ, who forgave his sins and saved him. Let us labor to present every one perfect in Christ.

ADDITIONAL SUGGESTIONS: Besides giving people Bible studies and making Christ the central theme of every topic, much prayer should be offered for the conversion of those for whom we are laboring. "More people than we think are longing to find the way to Christ."—*Gospel Workers*, p. 158.

E. F. P.

## Jets of Light

A MAP was once presented to the servant of God, which, it was stated, "pictured God's vineyard, which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled. . . . I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—*Testimonies*, Vol. IX, pp. 28, 29.

This lighting process is now going on. We are not permitted to view the entire field and see the jets of light flickering through the darkness; it is our duty to shine—"you in your corner, I in mine."

"A lamp, however small, if kept steadily burning, may be the means of lighting many other lamps. Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquisitions limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness where now are barrenness and dearth."—*The Ministry of Healing*, p. 355.

The story is told of a torchlight procession at a country station in honor of a returned hero. "As the procession started, one torch after another blazed into radiance, as if touched by electricity. One could not tell what lighted them, but presently a small child was discovered crouching under some timbers to keep away from the wind, with a lighted candle in his hand. Every torchbearer came to him for light. Silent, smiling, happy, with one little hand sheltering the flame held in the other, this little fellow was lighting up the world of darkness." So the gospel is the light of the world, but somebody must hold it and give it out. Even a child may do so.

It is the duty of every one who claims to believe on Jesus Christ to become a worker for God. Entire consecration and unity are demanded in the work which must be done to bring the grand results.—*An Appeal*, pp. 27, 28.



### Working Bands—Special Classes

"EFFICIENT organization not only harnesses the potential power of the church, but increases it as well." This fact is made prominent in the following scripture: "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight." Lev. 26: 8.

Organization and discipline are two of the most important factors that distinguish an army from a mob. The well-organized legions of Rome conquered the hordes of Asia and Africa, and the success of the church in heralding the third angel's message to the world has been possible only through the wonderful organization God has given to us.

Marvelous as our progress has been, even greater advancement is to be seen as the prophetic picture is fully revealed in a triumphant people rejoicing in their accomplished task. The basis of final success is clearly outlined:

"Time is short, and our forces must be organized to do a larger work. . . . The time demands greater efficiency and deeper consecration."—*Testimonies*, Vol. IX, p. 27.

The Lord's servant also has told us in detail just how our forces are to be organized for more efficient service:

"In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. . . . The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers."—*Id.*, Vol. VII, pp. 21, 22.

These statements outline God's plan for the successful conduct of home missionary work, in large churches as well as small ones, and it will be profitable to give careful study to this important matter.

In previous articles the district organization of the church territory has been studied in detail, but attention is called to the formation of "district bands." These bands vary in size according to the district to be worked. The bands are formed, as far as possible, from the membership living in each district. However, in many instances a district will have no believers, and a band will have to be formed of members from other districts. Each of these "district prayer and missionary bands" will be under the direction of a capable leader, who will arrange for literature supplies, and carry out the working plans laid by the church missionary committee. Where possible the district bands should meet at least once each month.

The activities of the "district bands" will develop interests requiring special training, such as Bible work, medical missionary and Christian help work. These special classes should be formed as soon as there is evident need for the training of these special workers. In most instances it will be best to conduct but one special line of classwork at one time. Usually the class in Bible work will be the first one needed, and then a class in medical missionary and Christian help work would be the next in order. Many churches should train a class in "home nursing." The General Conference Medical Department will furnish information as to the plans to be followed in forming and training such a class.

The Home Missionary Department can furnish the lesson outlines for a Bible workers' class. "The Art of Giving Bible Readings" contains instruction from several of our most successful Bible workers, and a set of "Brief Bible Readings for Busy People" provides a series of twenty-eight simple outline studies covering the various phases of our message.

A class in medical missionary and Christian help work can be formed to study the lessons outlined in "Lessons for Home Missionary Institutes in Churches." These studies were prepared for home missionary workers' classes, and under the direction of a trained nurse, such a class will be prepared to do much helpful ministry.

How to organize the Bible workers' class is a simple procedure. At a regular Sabbath service announce that arrangements are being made for a Bible training class; that the instruction will prepare the members to give Bible readings in the homes of their neighbors. Explain that the class will meet once each week for several months, until a good course of instruction has been given. Where it is possible, a Bible worker

or minister should give the instruction; but in nearly every church there is some one who will be able to give good instruction by following the outlines that have been prepared. Have slips passed to the congregation, and ask all who desire to take the class work to sign their names. A definite time for the class meetings should be announced, and, if possible, a permanent place of meeting decided upon.

The organization of a class to study medical home missionary and Christian help work is perfected in much the same way. Ask all who desire to take such class training to sign slips. In the case of this line of work, however, it will be necessary to have a nurse to give the instruction. A class in home nursing should be held in all our larger churches. A trained nurse will be required to give the lessons as outlined by the Medical Department of the General Conference, and a certificate will be issued to all who take the course and pass the test at its close. Many hundreds of our church members have already taken this course, and all who can do so, should avail themselves of such an opportunity.

God holds a high ideal before every church:

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, . . . how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work."—*The Ministry of Healing*, p. 149.

Let us endeavor to reach the ideal.

J. A. S.

### A Christian Worker's Surprise

A MINISTER who had spent more than fifty years in preaching the gospel, relates an interesting personal experience. During the spring he went to a certain town to supply for a few Sabbaths the pulpit of a pastor who was attending the General Conference. One morning, desiring to obtain some information concerning the boats that ran around the adjoining lakes, the old minister called at the office of a well-known navigation company. The manager happened to be busy in his private office, and one of the clerks was interviewed. After securing the facts desired, the preacher was preparing to leave, when the manager called out from the inner office,

"Let that gentleman come in; I want to see him."

"Oh, no," said the preacher; "it is not necessary for me to take up your time, as I have found out what I wanted to know."

"Well," said the manager, "I should like to talk with you, as I have not seen you for many years. The fact is, I used to hear you preach when I was a boy, and your sermons had an abiding influence upon me. They gave me better ideals, and simply transformed my life, and made a man of me."

"I don't remember you at all," said the old minister.

"Probably not," said the gentleman, "but I have never forgotten you; and when you came in today, I recognized your voice, although I had not heard it for a long time. Now, what can I do for you?"

"I don't know of anything," was the reply.

"Well," said the manager, "I shall be glad to give you season tickets for yourself and family on our boats, so that you can go anywhere you like on the lakes while you are here."

"That certainly is very kind of you," said the preacher.

"Not at all," said the manager. "It is a very little thing in comparison to what I owe you."

In commenting on this incident, the aged preacher remarked, "I am inclined to think that there will be a number of surprises for some of us when we get to heaven, for we shall find that many have been benefited by our words of whom we have never heard."

There is certainly a large degree of encouragement for Christian workers in an experience of this sort. We are apt to measure our influence and our success by the results that we can see immediately; and if these do not appear, we are often inclined to be downhearted. Of course we ought to expect harvests that we ourselves can reap with rejoicing, but very likely much of what we have done will be realized only "after many days." What an incentive to fidelity!—*Adapted*.

# Missionary Volunteer Department

## Devotional Meeting for July 5

Topic: "Summertime Dangers."

### Senior

1. Opening Exercises.
2. Devotional.
3. Announcements and Reports.
4. Symposium: "Guiding Principles in the Matter of Recreation."
5. Talk: "When a Man's Himself."
6. Talk: "Results."
7. Closing with Prayer.

### Junior

1. Opening Exercises.
2. Scripture Reading: 1 Cor. 10: 31-33; 11: 1.
3. Mission Report.
4. Superintendent's Talk: "Recreation Tests."
5. Song.
6. Talk: "Results."
7. Symposium: "Worth-While Recreation."
8. Talk: "Some Play Rules to Remember."
9. Closing Song and Prayer.

### Senior Notes

*The Topic.*—It is fitting that the subject of amusement and recreation be considered in the month of July. The only danger is that it may not be early enough, because June and even May find many who are making plans for, if not already enjoying, their vacations. The thought of this topic is to give helpful instruction that will assist in guiding the plans that should be made for a helpful, worth-while vacation. Summertime is playtime. The great out-of-doors invites. Recreation is needed, and this is the best time of the year to leave the office, shop, or factory and gain better health and greater efficiency; but in doing this we should all be careful that we maintain principles that will sustain and strengthen the spiritual nature. This program is for the purpose of better understanding the truths that have been given us to help in our recreational periods.

*Notes on the Topic.*—Here are some quotations that may be helpful in giving a better understanding: Dr. Richard C. Cabot says, "The best crew is the one which gets its rest between every two strokes. So between every two strokes of effort we need the games and arts to re-create us from moment to moment, so that our souls shall never be discouraged. Play and beauty, running like gold thread through the warp and woof of our life fabric, are surely as needful as the more concentrated and exclusive recreations. To sing or whistle at one's work, to carry melodies and verses in one's head, to do things with a swing and a rhythm, as some Japanese and all sailors do, is to preserve the soul from drouth."

Here is a challenge set forth in a recent editorial of a young people's paper: "To seek, not amusement, but growth; not entertainment, but mastery; to be bored by others is bad—to be bored by yourself is worse; to be rich in the ability to live in the little joys; to discover the greatest of everyday opportunities—that is to become possessor of the wealth that no fortunes of earth can destroy."

4. *Symposium.*—This material, which is given elsewhere, is from a talk by Prof. H. J. Sheldon, Missionary Volunteer secretary of the Northern Union Conference, at the recent convention at Colorado Springs. This material may well form the basis of several talks. It is divided into several parts, which may be grouped together and passed out to your members. It is not designed that it be read, but some of the quotations taken from the writings of Mrs. White may well be read and comment made. It is true that much of the instruction is in the nature of warning and caution, but that is because in this day such warning and instruction is needed. Mrs. White was ever sympathetic to the needs and attitude of youth. It was her desire to show us which way we should look for true recreation.

5. *Talk: "When a Man's Himself."*—Let this short material quoted below suggest to your members the judgment that others render of our leisure periods this summer. This could well be followed with responses as to the determination and plans for the summer.

"The use of leisure time is indicative of the measure of a man. In retracing the tortuous path of the youthful criminal the director of the Chicago Crime Commission some time ago made this statement: 'It is seldom found that the trail leads back to the playground, the diamond, the athletic field, or the community center. The young delinquent has, in the majority of instances, grown up in the atmosphere of the saloon, the poolroom, and similar hang-outs.'

"In other words, the responsibility for the failure of these boys is not placed upon the kind of homes from which they have come, although in most of the cases it is fair to suppose

that those were in a large measure at fault; it is not placed upon the school they attended, nor are their employers mentioned as being a cause of their downfall. The one reason upon which stress is placed is the fact that their hours of play were spent in unwholesome surroundings—that was the time when their minds were most receptive and when their surroundings produced the largest influence.

"It is not hard to find many proofs of the great effect of play on personality. The use of leisure time can make or mar character. Therefore it is tremendously important that young people know how to play. The kind of play that is helpful is rightly called re-creation, for in a very real sense, it renews and builds."

U. V. W.

### Junior Notes

The purpose of this program is to study the principles by which every boy and girl may test whether or not a recreation is one in which a Christian may indulge. So many Juniors say, "Well, I can't see the harm;" or ask, "Is this right?" when each one should be able to test it out for himself. Some such remarks may serve to introduce the subject by the leader.

2. *Scripture Reading.*—The selection is short and may be read in unison by all.

3. *Mission Report.*—This is a special weekly feature. Incidents, news items, and pictures gleaned from current copies of the *Review*, should be reported by the mission news committee.

4. *Superintendent's Talk: "Recreation Tests."*—Keep in mind the purpose of your talk, which is to lay down broad principles which, when applied to specific instances, will guide Juniors in choosing their pleasures. The following paragraphs may suggest a line of thought:

"There are two sets of voices in every soul, one set of voices calling heavenward, upward, to holier and better things; the other set of voices calling downward, earthward, to things that enslave and degrade and in the end bring us disappointment and death. Which set of voices do you hearken to? This will settle for you your attitude toward the things that are questionable. Many have dull ears for the calls of heaven, but are very quick and alert to the innumerable calls of earth to selfishness, self-gratification, and so-called pleasure.

"You recall the story of the sirens. On an island somewhere between Italy and Sicily there dwelt the seductive sirens with their sweet voices; and as nightfall came on, many a mariner and his crew were lured from their course to destruction, until it was said their whitening bones bleaching in the summer sun, covered the sands along the shore.

"One of the mariners determined to outwit the sirens, and so he planned to sail safely by the island. He ordered that the sailors' ears should be stuffed with cotton or wax, and himself lashed to the mast. When the vessel came within sound of the sirens' voices, in spite of himself he found that he was coming within the charm of their sweet songs. He shouted orders to the sailors and tugged and tore, but all without avail, for they could not hear his commands, and in time they sailed beyond the reach of the siren voices. It was a fearful experience.

"Another mariner named Ulysses, hit upon a better plan, for when he would sail by the enchanted island with its seductive voices, he took on board the sweet singer Orpheus; and when the first song of the sirens was wafted toward the vessel, he bade Orpheus sing, and he sang so much more sweetly than the sirens that officers and sailors, under his charm, passed by in perfect safety. What an illustration this is of human life! Some of us fight our way along, going over the old battles time and again. Some fall by the way; others escape, but with unhappy, scarred lives. How much better to take on board our sweet singer, Jesus, and coming under the charm of His life and influence, find that we can go by earth's tempting voices with certain victory."

Study the quotations given from the spirit of prophecy under No. 4, Symposium, of the Senior program. Select and read some of the most striking ones to the boys and girls.

5. *Song.*—It would be appropriate indeed after such a talk to call for those who are willing to let God rule their fun, to sing together No. 566 in "Christ in Song." The leader should emphasize the words, "I'll go where you want me to go," and point out that that may refer to our pleasures as well as to a mission for Jesus. Ask those who are willing to make that as a pledge to rise and sing.

6. *Talk: "Results."*—Give the following illustration to a Junior, asking him to study it with a view to telling it and drawing a lesson from it:

"A young girl asked permission of her father to go to some questionable place of entertainment. Instead of telling her that she must not go, the father said, 'Will you go to the fireplace, daughter, take the tongs, and draw out one of the live coals on the hearth?' Wondering what he could mean, the daughter obeyed.

"'Let the coal die on the hearth,' and after a little it was dead and black.

"'Pick up the coal now between your fingers; it will not burn you.' So the daughter took it up.

"'Now throw it back into the fire, and then look at your hand and the smut marks remaining on the tips of your fingers. Just so,' said the wise father, 'daughter, you may go, and



possibly no harm come of your going, but there will be marks on your character remaining."

7. *Symposium: "Worth-While Recreation."*—Give the following statements and questions to five of your most thoughtful Juniors, asking each to write a paragraph as directed. It would be well for the superintendent to read the paragraphs, and make any suggestions necessary before they are read aloud:

1. What is your favorite recreation, and why do you think it worth while?

2. Have you had any experience in any game which makes you think that it is not a good pleasure? Will you not tell us about it?

3. What game have you found to be best for the mind, and what best for the body?

4. What results have we a right to expect from our pleasure, and what forms of recreation have you found to bring about these results?

5. Please name some forms of recreation, of which you have had experience, regarding which you are sure that Christ would approve.

8. *Talk: "Some Play Rules to Remember."*—The society leader might well prepare this talk. The following rules are suggested. He might add a number of others. Have some one write them on the blackboard as the leader gives them. A few comments should follow each:

That Jesus likes to have us play fair.

To be kind and thoughtful of others on the playground.

To keep our tempers.

Never to be a bully.

Not to speak bad or vulgar words.

To do what Jesus would like to have us do.

To ask Him to help us to be good and play right.

To love Jesus so much that He will always want to play with us.

H. H.

### Guiding Principles in the Matter of Recreation

THE age in which we live has been accurately described in the following words from the spirit of prophecy: "The young generally conduct themselves as though the precious hours of probation, while mercy lingers, were one grand holiday, and they were placed in this world merely for their own amusement, to be gratified with a continued round of excitement. Satan has been making special efforts to lead them to find happiness in worldly amusements, and to justify themselves by endeavoring to show that these amusements are harmless, innocent, and even important for health."—*Testimonies*, Vol. I, p. 501.

The statements quoted present a true picture of hundreds of youth who have a knowledge of present truth. Yet we know that there is a legitimate desire for recreation and change which is not sin, but which must be recognized and answered.

There are two extreme views of this question of recreation. "There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron. Such are constantly mourning over their depravity, and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled with the innocent laugh from the youth or from any one. They consider all recreation or amusement a sin, and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme. Others think that the mind must be ever on the stretch to invent new amusements and diversions. . . . They learn to depend on excitement, and are uneasy without it. . . . They go to another extreme."—*Id.*, p. 565.

The spirit of prophecy has had much to say on general principles, and has specifically pointed out certain amusements that are wrong for the Christian. And let it be said that the prohibitions stated by the Spirit are not arbitrary, unreasonable restrictions, but in every case in which a form of amusement is disapproved a clear, definite reason is given.

1. First among these general principles is that of self-denial. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me," said Jesus. "God sees that there is no other way to save man than to cut away from his life the selfishness which, if retained, would degrade the whole being."—*Id.*, Vol. IX, p. 49.

It is very clear that those who are followers of Jesus, those who are preparing for the pure kingdom into which shall enter nothing that defileth, must deny themselves those recreations and amusements which would bring them under the influence of worldlings and which would place them in the company or society of those who know not Jesus. There is no call for the

Christian to mingle with the world, even in amusements which in themselves might be innocent.

2. *Proper Recreation Necessary.*—On the other hand, we are repeatedly instructed that recreation of some kind is an essential to the physical, mental, and spiritual health of God's children.

"Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes."—*Id.*, Vol. II, p. 514. "Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn."—*Id.*, Vol. IV, p. 652.

3. *Temperance.*—"There is great need of temperance in amusements as in every other pursuit."—*Ibid.* Even truly recreative activity must be indulged in moderately by the Christian, else body and mind be weakened rather than strengthened, and the way opened for temptation.

Be temperate in all things. Let your moderation be known to all men. "The character of these amusements should be carefully and thoroughly considered. Every youth should ask himself, What influence will these amusements have on physical, mental, and moral health? Will my mind become so infatuated as to forget God? shall I cease to have His glory before me?"—*Ibid.*

4. *Recreation Versus Amusement.*—The line seems clearly drawn between recreations and amusements that refresh and strengthen, that are truly recreative, and those forms of recreation or amusement, the object of which is the pursuit of pleasure for the sake of itself. "God does not own the pleasure seeker as His follower. . . . Those only who are self-denying, and who live a life of sobriety, humility, and holiness, are true followers of Jesus."—*Id.*, Vol. I, p. 269. "There is no time for engaging in trifling amusements, the gratification of selfish propensities."—*Id.*, Vol. VII, p. 204.

5. *Amusements condemned.*—Some forms of amusements are definitely condemned and clear reasons are given. Much is said in the "Testimonies" of "vain and trifling diversion," "unprofitable visiting," and "exciting amusements."—*Id.*, Vol. III, p. 146.

"The true follower of Jesus will discard picnics, donations, shows, and other gatherings for pleasure. They can find no Jesus there, and no influence which will make them heavenly-minded, and increase their growth in grace."—*Id.*, Vol. I, p. 233. This statement as applied to picnics and certain social gatherings seems to apply particularly to mixed gatherings where Christians and non-Christians mingle, for we read, "The most discerning eye would fail to detect in such professed Christians one mark of Christianity. . . . The professed Christian, the profligate, the open scoffer at religion, and the openly profane, all mingle together as one. And God regards them as one in spirit and practice."—*Id.*, p. 404.

This instruction evidently does not apply to properly conducted recreation in the open air, by those who are Christians, for we are told, "Let several families . . . unite and leave the occupations which have taxed them physically and mentally, and make an excursion into the country . . . where the scenery of nature is beautiful. . . . All who can; should feel it a duty to pursue this course. Nothing will be lost, but much gained."—*Id.*, pp. 514, 515.

6. *Physical Health Promoted by Outdoor Exercise.*—The spirit of prophecy is very explicit that recreation in the open air is essential to physical, mental, and spiritual health. The danger to health and morals of physical inaction is clearly pointed out. There are times when even physical workers are in need of a change and recreation other than a change of work. (See "Education," p. 209.)

The ideal recreation, therefore, is that taken in the open air and that which involves muscular activity of some kind.

"In order for children and youth to have health, cheerfulness, vivacity, and well-developed muscles and brains, they should be much in the open air and have well-regulated employment and amusement."—*Testimonies*, Vol. III, p. 137.

"The students' employment and amusements should have been regulated with reference to physical law, and should

have been adapted to preserve to them the healthy tone of all the powers of body and mind."—*Id.*, p. 142.

7. *Useful Employment as Recreation the Better Way.*—In our schools and wherever possible it should be recognized that useful employment in agricultural or industrial lines will very largely supply the need for physical exercise and recreation. But there is a place for recreation aside from actual labor in the shop or the farm!

8. *The Question of Time in Recreation.*—We are living in the last days of probationary time, and a world is yet to be warned. Our work demands an earnest and serious use of the time God has given us. "The lifetime is too short to be squandered in vain and trifling diversion, in unprofitable visiting, in needless dressing for display, or in exciting amusements. . . . We have none too much time for the discharge of necessary duties."—*Id.*, p. 146.

Thus there are many forms of amusement which in themselves are not debasing or demoralizing, yet they are surely unprofitable for him who realizes that every talent, every power, every ability has been given him of God for use in giving the last gospel message to a world ready to perish.

9. *The Ultimate Guiding Principle.*—Our youth and older ones must have some forms of recreation, but the individual must decide by study and prayer what God will permit him (or his children) to do without harm to his own soul or hindrance to others.

"An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive."—*Id.*, Vol. IV, p. 653.

"Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave sad after-influence to destroy self-respect or bar the way to usefulness."—*Counsels to Teachers*, p. 342.

In conclusion, let us state the supreme test as given by the spirit of prophecy:

"Any amusement in which they can engage asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies them for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous."—*Testimonies*, Vol. III, pp. 222, 223.

H. J. SHELDON.

## Devotional Meeting for July 12

### Senior

Topic: "*Being Cheerful Christians.*"

1. Opening Song, "Christ in Song," No. 245.
2. Prayer.
3. Secretary's Report.
4. Morning Watch Review.
5. Reports and Announcements.
6. Reading of the text John 16:33, and comment.
7. Talk: "Good Cheer."
8. Recitation: "Did You Smile?"
9. Response Study.
10. Closing Song, No. 231.

### Junior

Topic: "*Just Be Glad.*"

1. Song Service.
2. Opening Exercises (Secretary's Report, Prayer, Mission News).
3. Repeat the Junior Pledge and Law.
4. Leader's Remarks.
5. Music.
6. Chalk Talk.
7. Talk: "Good Cheer."
8. Recitation: "Let's Smile."
9. Superintendent's Talk: "The Start of a Smile."
10. Response: "Count Your Many Blessings."
11. Closing Song and Prayer.

### Senior Notes

6. *Reading of the text and comment.* John 16:33: "Be of Good Cheer."—The above in the original text is a single Greek word, and it is found only five times in the New Testament. One might have expected such advice to be often repeated; but unlike many who seek to impart courage to their fellows, our Lord does not depend upon exhortations. Some leaders are continually saying to themselves and to others, "Cheer

up," thereby cudgeling drooping spirits to present the appearance of light-heartedness. Jesus used such words sparingly, and then only in connection with His announcement of certain facts which ought to produce courage. He told a sick man to be of good cheer, adding, "Thy sins be forgiven thee," as the ground of his hopefulness. To His disciples He said, "Be of good cheer"—not, however, expecting them to make bricks without straw, to produce cheerfulness by magic; for, He added significantly, "I have overcome the world."

We only mock humanity when we indulge in cheap watch-words and slogans, as though despair could be driven away by the repetition of a gay phrase. Temporary relief is the only product of such superficial devices. The courage and cheer which Jesus Himself had He communicates by means of great truths which, when understood, produce such a state of mind. Think not to keep a brave heart by any other method. Many would-be optimists are building upon the sand, relying upon formulas, which have no power to sustain the human spirit.

7. *Talk: "Good Cheer."*—The material for this talk will be found in the Junior Notes. Dr. William H. Hamby tells the following:

"Anderson seems like a mighty nice fellow," remarked one friend, speaking to another.

"Yes," replied the friend; "almost everybody likes him."

"I wonder," said the first friend, "what it is that makes him so well liked even among people who barely know him."

"Well," said the other, studying a moment, "I think the reason that I have such a pleasant feeling toward him is because I am always glad to meet him."

"And why are you always glad to meet him?" persisted the first. "You see I am really trying to discover what makes a person popular."

Again the friend paused for a moment. "I suppose," he replied, "that if there is any one thing it is a custom of his of speaking to you as though you amounted to something. Did you ever notice what a sort of flat, chilly feeling it gives you to meet some one who gives you a half of a glance, and then, as though discovering who you are, looks across the street at a hitching post and grunts, 'Howdy'? He may not intend it at all. He may be studying about inventing a new kind of hitching post, or figuring up last month's grocery bill; but the effect is just the same. It makes you feel as though your personality doesn't amount to enough to penetrate even to his consciousness; and, feeling that, you instinctively prefer not to meet him. You would rather a man would not speak to you at all than to speak to you in an indifferent, casual, absent-minded sort of fashion.

"Now, if you have noticed, no matter how busy he is nor how fast he is walking, when he meets a man, he looks him straight in the eye, and with some warmth says in a clear, distinct voice, 'Good morning, Mr. Jones.' It makes you feel as though he not only knows he met you, but that he knows you are Jones, and knows you are a man worthy of his courteous attention.

"Whether it is a cultivated habit of Anderson's or the natural outcrop of a warm and generous feeling toward all his fellow men I do not know, having, as you say, merely a casual acquaintance with him; but I do know that, whatever its source, it is certainly a habit worth having."

8. *Recitation: "Did You Smile?"*—This poem will be found elsewhere. There is also a recitation suggested for the Juniors that might be more suitable to the one chosen to give it.

9. *Response Study.*—This is perhaps the most important part of this program, and should be given careful consideration and preparation. If slips are passed out, or better yet, if several copies of the GAZETTE are used, many members of the society can take part. Material is given elsewhere.

U. V. W.

### Junior Notes

Let the song service forecast the program. Sing the songs you all know, and sing without a song book. You can put a great deal more thought and life into your songs if you do not have to watch the words or think of the tune.

After the opening exercises, have all stand and repeat the Junior Pledge and Law.

4. *Leader's Remarks.*—Call attention to the fact that the program is to be on that part of the law, "Keep a Song in My Heart." Read again the interpretation of that slogan as follows:

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

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

Our faces do not belong to ourselves. Other folks have to see them and live with them, and it will make a difference in the lives of others whether our faces are good to look at or not. There is not one of us but wishes to be good-looking. True kindness and gladness of heart make the plainest features beautiful.

5. *Music*.—A program on "Good Cheer" should radiate song. If you cannot have a special number, all join in some happy song.

6. *Chalk Talk*.—Give the following to some Junior with artistic ability. This chalk talk is adapted from one written by Ella N. Wood:

Draw an outline of a house on a blackboard, but forget to make any windows.

"There's something wrong with this house. Who will make suggestions?"

"Yes, windows make a great deal of difference in the appearance of a house, but they make a still greater difference in its comfort. About the most cheerful room one can imagine is a room filled with plants in which the sun streams all day. Every one likes sunshine.

"Now I want to fix up the house, and let us give each window a name which brings cheer to those around us. Gladness may be one window. A glad heart makes sunshine for those around. Smiles may be another. A smiling face shows a glad heart. Content, happiness, helpfulness, thoughtfulness—go to make life more cheery for those around us."

Make the lesson clear that our lives will be like the house without sunshine if we do not open our hearts to the things that stand for cheerfulness.

7. *Talk: "Good Cheer"*.—A Junior should prepare a talk of his own, and the following are but a few suggestions to start with: "Good cheer and courage are contagious. Try smiling on a dark street, and see if every one will not answer with a smile. It was said of Phillips Brooks that when he passed through "Pie Alley," a dark cañon between tall buildings in Boston, that the place was bathed in sunshine for half an hour.

"Smile awhile,  
And while you smile  
Another smiles,  
And soon there's miles  
And miles of smiles.  
And life's worth while  
Because you smile."

Close your talk with the following reading:

"In the early days of the colonies in America, a gentleman upon the frontier was hunting with his friends when he became separated from them, and completely lost his way. Every effort to retrieve his steps led him still farther into the wilderness, and night overtook him in a dense forest. Overcome with fatigue, he lay down under a tree and slept heavily.

"In the morning he awoke with a start, with that indescribable feeling that some one was looking at him, and, glancing up, he saw that he was surrounded by hostile Indians, and that the chief of the band, in war paint and feathers, was bending over him with bitter hate depicted in his features.

"He took in the situation at a glance—knew his immediate danger, and had no means of averting it; neither did he understand a word of their language.

"But he was self-possessed, knew the universal language of nature, and believed that even under war paint and feathers 'a man's a man for a' that.' He fixed his clear eyes upon the Indian, and—smiled.

"Gradually the fierceness passed away from the eyes above him, and at last an answering smile came over the face. Both were men—both were brothers—and he was saved!

"The savage took him under his protection, brought him to his wigwam, and after a few days restored him to his friends. His kindly smile had saved his life."

As Elder Spicer put it, after he had returned from an extensive trip in mission lands, "I cannot speak their languages, but every one understands a smile."

8. *Recitation*: This is provided for in this issue.

9. *Superintendent's Talk: "The Start of a Smile"*.—The purpose of this talk is to show that real happiness is not dependent upon outside circumstances. Take your concordance and look up the word "joy." Note the many times the word occurs. Our gospel is one of good cheer. Christianity has not met its purpose unless it makes people happy, in spite of any outside circumstances. Tell the story of Paul, shipwrecked, stoned, beaten, but glorying in his infirmities. 2 Cor. 11: 24-30.

A child cries for a stick of candy. If it is given to him, it satisfies him but a little while, until he sees something else he wants. Rich people often trot the globe and invent all kinds of novelties to find happiness, but fail. The following is an illustration of how real happiness comes into the life:

"A young woman lived under very discordant conditions at home. She was dissatisfied, and her discontent was manifest in her face, her manner, and the tone of her voice. Trifles irritated her, and, had it been possible, she would gladly have traveled to the end of the earth to get away from her disagreeable environment. Some time after, a friend met her and saw in her smiling face that a change had taken place. 'How are things at home?' he inquired. 'Just the same,' was the reply, 'but I am different.'"

Jesus tells us to rejoice and be exceeding glad even under persecution. Matt. 5: 12. He says that overcoming the world is a cause of cheer. John 16: 33. Counting our blessings is one way to keep gladness in the heart. End your talk in the response. Ask the boys and girls to tell some of the things for which they are thankful.

H. H.

## Did You Smile?

Did you smile a sweet smile this morning,  
With a heart flashing out through your eyes?  
There's a magic in smiles, let me tell you:  
They brighten life's wintry skies;  
And they paint the cheek that has faded,  
With roses of brighter hue.  
Then listen—if you will smile sweetly,  
Some one will smile back to you!

Did you say "Good morning" this morning,  
To some one whose spirit was sad?  
Or say, did you whisper, "God bless you,"  
To some one whose spirit was glad?  
There is power in a life full of courage,  
And help in a heart all sincere;  
The world has sewers in plenty—  
You whisper some sweet words of cheer.

—Robert Hare.

## Let's Smile

EVEN the sky gets blue at times,  
Blue with a blueness untold,  
Watching the children of earth go by  
And watching their plans unfold.

But when the sky is blue, it smiles—  
Miles of smiles in grand review,  
Let's take a hint from the friendly sky  
And smile when we're feeling blue.

—Selected.

## Response Study

(Extracts from "Steps to Christ")

*Question*.—Should a Christian be sorrowful?

*Answer*.—"Christians who gather up gloom and sadness to their souls, and murmur and complain, are giving to others a false representation of God and the Christian life. They give the impression that God is not pleased to have His children happy, and in this they bear false witness against our heavenly Father."—Page 180.

*Ques*.—How do you harmonize the statement that Christ was a Man of sorrows?

*Ans*.—"Our Saviour was indeed a Man of sorrows, and acquainted with grief, for He opened His heart to all the woes of men. But though His life was self-denying and shadowed with pain and care, His spirit was not crushed. His countenance did not wear an expression of grief and repining, but ever one of peaceful serenity. His heart was a wellspring of life; and wherever He went, He carried rest and peace, joy and gladness."—Page 185.

*Ques*.—While conscious of his mistakes and failures, can a Christian be happy?

*Ans*.—"Many, walking along the path of life, dwell upon their mistakes and failures and disappointments, and their hearts are filled with grief and discouragement. While I was in Europe, a sister who had been doing this, and who was in deep distress, wrote to me, asking for some word of encouragement. The night after I had read her letter, I dreamed that I was in a garden, and one who seemed to be the owner of the garden was conducting me through its paths. I was gathering the flowers and enjoying their fragrance, when this sister, who had been walking by my side, called my attention to some unsightly briars that were impeding her way. There she was, mourning and grieving. She was not walking in the pathway, following the guide, but was walking among the briars and thorns. 'O,' she mourned, 'is it not a pity that this beautiful garden is spoiled with thorns?' Then the guide said, 'Let the thorns alone, for they will only wound you. Gather the roses, the lilies, and the pinks.'

"Have there not been some bright spots in your experience? Have you not had some precious seasons when your heart throbbed with joy in response to the Spirit of God? When you look back into the chapters of your life experience, do you not find some pleasant pages? Are not God's promises, like the fragrant flowers, growing beside your path on every hand? Will you not let their beauty and sweetness fill your heart with joy?

"The briars and thorns will only wound and grieve you; and if you gather only these things, and present them to others, are you not, besides slighting the goodness of God yourself, pre-

venting those around you from walking in the path of life?

"It is not wise to gather together all the unpleasant recollections of a past life,—its iniquities and disappointments,—to talk over them and mourn over them until we are overwhelmed with discouragement. A discouraged soul is filled with darkness, shutting out the light of God from his own soul, and casting a shadow upon the pathway of others."—Pages 121, 122.

*Ques.*—Will it help us to express our doubts to others?

*Ans.*—"Every word of doubt you utter is inviting Satan's temptations; it is strengthening in you the tendency to doubt, and it is grieving from you the ministering angels. When Satan tempts you, breathe not a word of doubt or darkness. If you choose to open the door to his suggestions, your mind will be filled with distrust and rebellious questioning. If you talk out your feelings, every doubt you express not only reacts upon yourself, but it is a seed that will germinate and bear fruit in the life of others, and it may be impossible to counteract the influence of your words. You yourself may be able to recover from the season of temptation and from the snare of Satan, but others, who have been swayed by your influence, may not be able to escape from the unbelief you have suggested. How important that we speak only those things that will give spiritual strength and life!"—Page 124.

*Ques.*—How can we really be happy when we see so many mistakes and failures in those with whom we associate, and are treated unjustly by them?

*Ans.*—"If we keep uppermost in our minds the unkind and unjust acts of others, we shall find it impossible to love them as Christ has loved us; but if our thoughts dwell upon the wondrous love and pity of Christ for us, the same spirit will flow out to others. We should love and respect one another, notwithstanding the faults and imperfections that we cannot help seeing. Humility and self-distrust should be cultivated, and a patient tenderness with the faults of others. This will kill out all narrowing selfishness, and make us large-hearted and generous."—Page 126.

*Ques.*—If we are not to speak of our trials to our friends, how are we to unburden our minds?

*Ans.*—"All have trials; griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow mortals, but carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the life of others and strengthen their efforts, by words of hope and holy cheer."—Pages 124, 125.

*Ques.*—Is the seriousness of the work in which we are engaged, and the time in which we live an excuse for being depressed?

*Ans.*—"Our Saviour was deeply serious and intensely in earnest, but never gloomy or morose. The life of those who imitate Him will be full of earnest purpose; they will have a deep sense of personal responsibility. Levity will be repressed; there will be no boisterous merriment, no rude jesting; but the religion of Jesus gives peace like a river. It does not quench the light of joy; it does not restrain cheerfulness, nor cloud the sunny, smiling face. Christ came not to be ministered unto, but to minister; and when His love reigns in the heart, we shall follow His example."—Pages 125, 126.

*Ques.*—Can we help being disturbed by our difficulties?

*Ans.*—"Some are always fearing, and borrowing trouble. Every day they are surrounded with the tokens of God's love; every day they are enjoying the bounties of His providence; but they overlook these present blessings. Their minds are continually dwelling upon something disagreeable, which they fear may come; or some difficulty may really exist, which, though small, blinds their eyes to the many things that demand gratitude. The difficulties they encounter, instead of driving them to God, the only source of their help, separate them from Him, because they awaken unrest and repining."—Page 127.

*Ques.*—Is it possible to be happy in unpleasant surroundings?

*Ans.*—"Happiness that is sought from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory; it passes away, and the soul is filled with loneliness and sorrow; but there is joy and satisfaction in the service of God; the Christian is not left to walk in uncertain paths; he is not left to vain regrets and disappointments. If we do not have the

pleasures of this life, we may still be joyful in looking to the life beyond.

"But even here Christians may have the joy of communion with Christ; they may have the light of His love, the perpetual comfort of His presence."—Page 130.

## Devotional Meeting for July 19

*Topic: Faith Versus Feeling.*

### Senior

1. Opening Exercises.
2. Announcements, Reports, etc.
3. Scripture: 1 John 5:1-15.
4. Talk: "Faith Versus Feeling."
5. Reading: "A Long Time Coming."
6. Recitation: "Faith."
7. Talk: "What Is Faith?"
8. Responses.
9. Close with Prayer.

### Junior

1. Opening Exercises.
2. Morning Watch Drill.
3. Mission Report.
4. Superintendent's Talk: "Faith Versus Feeling."
5. Recitation: "Faith."
6. Talk: "Finding My Path."
7. Song: "Trust and Obey."
8. Talk: "Finding the Power."
9. Reading: "A Test."
10. Roll Call: Responses.
11. Close by repeating Psalms 19:14.

### Senior Notes

*The Topic.*—This is an important one for young people. We are all very apt to depend too much on feeling in our intimate Christian experience. The troubles of the body oftentimes have a large amount of influence on our minds. What we eat and what we wear, the weather, associations, and other things seem to cause us to doubt, or act as if we doubted, the realities of the Christian life. We feel poorly, and so we somehow come to believe that God is different today than He was when we accepted Him. We, as young people, must learn to trust Him regardless of our feelings. Make the mind supreme when it appreciates the truths of God's Word, and bring into subjection the mere passing, changing feelings of the body. This subject should be advertised well, it will be found practical to everyday experience.

4. *Talk: "Faith Versus Feeling."*—D. L. Moody says:

"Obedience means marching right on whether we feel like it or not. Many times we go against feelings. Faith is one thing; feeling is another. What was it that made the slaves free? Was it their feelings? Suppose they had tried it—just imagined they were free, and acted on that feeling. They would very soon have heard the crack of the slave driver's whip. No; it was Abraham Lincoln's proclamation.

"Now, the proclamation of the gospel is, 'He that believeth . . . hath everlasting life.' I remember some years ago—O, how I used to pray for feeling! I thought faith was feeling, and that some strange kind of feeling would come stealing over me. But it wasn't that at all. Then I found in Romans 10:17 this text,—and how it came upon me like a flash of light!—'Faith cometh by hearing, and hearing by the word of God.'

"Sometimes we go right against our feelings. Don't mind your feelings. Let feelings take care of themselves. What you want is to *obey*. When people begin talking about their feelings, bring them right to Scripture."

Also see the material given in the Junior Notes, and the article by Miss Grace Evans, "Faith Versus Feeling." This material is as pertinent to Seniors as to Juniors.

5. *Reading: "A Long Time Coming."*—This is given elsewhere.

6. *Recitation: "Faith."*—Given elsewhere.

7. *Talk: "What Is Faith?"*—The material that follows should give some pointers to your more experienced members in working out an inspiring talk:

"The child lying by its mother's side asks, 'When will it be light?' 'It will be light after a while,' replies the mother, and the child slips its hand into mother's hand and is content to wait. So, in the darkness of this world, hedged about by mysteries, we can slip our hand into God's hand and wait until the promised light comes.

"A Christian Zulu illustrated faith in the following way. In Zululand men carry people across rivers when the water is high. Before starting, the traveler is told to take a firm hold. Those that obey, and have confidence in the guide, reach the other side; those that lose confidence and loosen their hold, perish. Faith is keeping a tight hold on Christ.

"A child is feeding pigeons on Boston Common. One fowl, bolder than the rest, sits on her wrist. It has confidence.

Needless to say, it gets more than the other pigeons that flutter away in fear. The one that trusts God most gets most from Him.

"One day at prayer meeting a Korean deacon startled everybody present by proposing that the Koreans build a church without foreign aid. The missionary asked, 'Can you do it?' The deacon replied, 'We ask such questions as "Can you do it?" about men's work, but not about God's.' There was faith.

"When the suspension bridge across the Niagara was to be erected, the question arose how to get a cable across. With a favoring wind a kite was sent up, and it landed on the other side. To the string was attached a stronger cord, and to this a stronger, and so on, until the cable was drawn across. So faith may be feeble at first, but it can be enlarged and strengthened.

"In a public school a cry of fire arose. The children were thrown into a panic and rushed for the door. One girl, however, although pale and frightened, kept her seat. When asked afterward why she had not joined the stampede, she replied, 'My father is a fireman, and he told me that if there was an alarm of fire in the school, I must just sit still.' She trusted her father's wisdom.

"We exercise faith every time we accept a piece of paper money, or a check. These are only promises to pay, but we believe that they will be honored.

"The passenger on the railroad shows his faith by traveling on the train. He trusts his life to the engineer and the conductor. Is it not strange that men cannot trust their whole life to God?

"Faith in itself is of little value. Its value lies in what it lays hold of. Thus, if a drowning man catches a straw, it will not help him; but if he catches a life belt, that is another matter. Faith is simply the hand that grasps Christ.

"God does not give us ready money. He issues promissory notes, and then pays them when faith presents them before the throne. Each one of us has a check book."—*T. L. Cuyler.*

"The way to honor God is to trust His truth, and hidden in His word, you are also hidden in His love. Rest there."—*James Hamilton.*

"The soul that seeks God by faith, not by the reasonings of the mind and labored efforts, but by the drawings of love; to which inclinations God responds, and instructs the soul, which co-operates actively."—*Madame Guyon.*

"Faith is confidence in a personal being. Religious faith is confidence in God, in every respect and office in which He reveals Himself."—*Mark Hopkins.*

"Faith is letting down our nets into the transparent deeps, at the divine command, not knowing what we shall take."—*F. W. Faber.*

"Faith is the instinct of the spiritual world; it is the sixth sense—the sense of the unseen."—*Ian MacLaren.*

"Faith is confidence. In the ancient games the runner hoped to win the race and wear the crown of pine of olives; so in the confidence of this he strained every nerve and sinew to reach the goal."—*W. Bull.*

"The difference between a merchant prince and a petty trader is that the trader can work only as far as he sees. The merchant prince disdains to stop at what he can see and handle, but goes beyond and deals with the relation of things, and anticipates results, and, taking into account time, and space, and quality, and quantity, and seasons, and races, and latitudes, he makes the earth minister to his needs. This is commercial faith."—*Beecher.*

*Noah:* Faith in action, belief issuing in deeds.

*Abraham:* Faith leading to the surrendered life.

*Enoch:* Faith looking beyond; the life of fellowship with God.

*Moses:* The faith that endures hardship.

*Gideon:* The faith that fights, confident of victory.

*Daniel:* Faith in doing right. U. v. W.

### Junior Notes

The opening exercises contain society features so familiar that they do not need enumerating. Be sure that the mission report is a regular and carefully prepared part. The appointment of a mission news committee should be attended to by the superintendent each week.

4. *Superintendent's Talk:* "Faith Versus Feeling."—The thoughts suggested by the article of that title may be used as a basis for your talk.

5. *Recitation:* "Faith."—Encourage the Juniors to memorize and not to read poems.

6. *Talk:* "Finding My Path."—The following paragraphs may be given to some older Junior to assist him in preparing a talk, the purpose of which is to show that only as we believe God and trust Him can we find the right way. Suggest that further illustrations be drawn from the Bible, using the great faith chapter, Hebrews 11.

"Last summer I saw across a stretch of water a beautiful bit of land, a lovely shore, and a wooded slope—just the sort of place to camp for the night. Did I walk toward it? My eyes saw it perfectly. Why not depend upon them? I knew that it was not there, and that I beheld only a mirage. I did not walk by sight alone.

"For centuries the eyes of men saw the sun rise in the east and set in the west. There was no mistake about it—the sun went around the earth. If any person of those days had been asked to give his reason for thinking so, he would have said, 'I saw it with my two eyes. I saw it come up over there, and go down over yonder. You cannot fool these eyes of mine.' And yet one day there came a man who walked by something more than the evidence of sight, and he proved to the world that the earth actually goes round the sun.

"The world was an old, old world while men still said that it was flat. They looked at it and saw, that it was flat, and so they were quite ready to heap ridicule upon the bold man who said that it was round and that he could sail around it. Columbus walked—and sailed his ships—by faith, and not by sight.

"Our rooms are lighted with the energy of falling water many miles away, instead of with tallow candles, because someone did not believe what his eyes told him, and went on to experiment with electricity. Men said that the human voice could never be carried over a wire; that a ship could not sail beneath the sea; that a machine heavier than air could not rise from the ground. . . .

"We walk and live by faith, and not by sight alone."—*P. R. Hayward.*

8. *Talk:* "Finding the Power."—Ask the Junior preparing this talk to describe the wonderful Victoria Falls in Africa. Tell of their great height and the volume of water that pours over the cliff. Then speak of the power of that water, what it might do if harnessed. Look at our own great falls, Niagara. For centuries the water poured over them and no one thought of the power they possessed, but since they have been harnessed, they light many cities, run great factories, supply power for street cars, etc. Just so does the power exist in Africa, but some one has to believe it, harness it, and put it to work. It isn't the fault of the power, it's the fault of the people who don't take hold of it. Just so God has said that His 'strength is made perfect in weakness.' It is sufficient for every need. It can overcome every temptation for us. We must believe God and use His power.

9. *Reading:* "A Test."—The following incident, related by Elder W. S. Smith, whose mission post in South Africa is located one hundred six miles from the nearest post office, should be well prepared, to show how God honors faith:

"Soon after our arrival here to take up the work, which was new to us, we were put to a severe test. Satan no doubt wanted to discourage us right at the start. A man came here with a running sore on the soft part of his foot. He told us that he had been to the hospital, and had received medical attention, and that it had cost him a large sum of money, but all to no avail. We asked him how long he had had it. He answered that this sore had been on his foot ever since he was a herdboyc of about twelve. (I took him to be about forty-five when he came to us.) Seeing he had been in the hands of doctors and that they could not cure him, we knew that we were in for a task beyond us. We asked him why he had come to us, seeing the doctors could not help him.

"Well, teacher," said he, 'because you are working for God, that is why I come to you.'

"I said, 'Why do you not go to your gods?'

"He answered, 'Because I know that they cannot help me.'

"Well," said I, 'I cannot help you; but I know that my God in whom I believe is able to help you. Do you believe it?'

"Oh, yes."

"What could we do? Here was a man who had no faith in his gods, who had been to the doctors without receiving any benefit, coming to the God in whom we trusted. What were we to do? We went to the only One who can heal our diseases, and asked Him to look down upon us and help us out of our troubles, and to show this heathen, who in his simple faith came for help, that we have a God who hears and answers the prayers of His children. After that we gave him some medicine, with instructions to keep out all dirt and not to use dirty water.

"Well, dear friends, after two months one could hardly see the place where the once ugly sore had been, and the man was able to walk with ease, where once he had to go on hands and knees, or with sticks for crutches."

10. *Roll Call: Responses.*—In the first part of the meeting the leader should announce that each member will be called upon to tell what thought in the program impressed him most. The secretary should read the names, and each respond with some thought remembered from the talks or readings of the program.

H. H.

### A Long Time Coming

THERE is an old story that caught fire in my heart the first time it came to me, and burns anew at each memory of it. It told of a time in the southern part of our country when the sanitary regulations were not so good as of late. A city was being scourged by a disease that seemed quite beyond control. The city's carts were ever rolling over the cobblestones, helping carry away those whom the plague had slain.



Into one very poor home, a laboring man's home, the plague had come. And the father and children had been carried out until on the day of this story there remained but two, the mother and her baby boy of perhaps five years. The boy crept up into his mother's lap, put his arms about her neck, and with his baby eyes so close, said, "Mother, father's dead, and brothers and sister are dead; — if *you* die, what'll I do?"

The poor mother had thought of it, of course. What could she say? Quieting her voice as much as possible, she said, "If I die, Jesus will come for you." That was quite satisfactory to the boy. He had been taught about Jesus, and felt quite safe with Him, and so went about his play on the floor. And the boy's question proved only too prophetic. And quick work was done by the dread disease. And soon she was being laid away by strange hands.

It is not difficult to understand that in the sore distress of the time the boy was forgotten. When night came, he crept into bed, but could not sleep. Late in the night he got up, found his way out along the street, down the road, in to where he had seen the men put her. And throwing himself down on the freshly shoveled earth, sobbed and sobbed until nature stole consciousness away for a time.

Very early the next morning a gentleman coming down the road from some errand of mercy, looked over the fence, and saw the little fellow lying there. Quickly suspecting some sad story, he called him, "My boy, what are you doing there? My boy, waks up, what are you doing there all alone?" The boy waked up, rubbed his baby eyes, and said, "Father's dead, and brothers and sister's dead, and now — mother's — dead — too. And she said, if she did die, Jesus would come for me. And He hasn't come. And I'm so tired waiting." And the man swallowed something in his throat, and in a voice not very clear, said, "Well, my boy, I've come for you." And the little fellow, waking up, with his baby eyes so big, said, "I think you've been a long time coming." — *Quiet Talks on Service*, p. 50.

### Faith

I WILL not doubt, though all my ships at sea  
Come drifting home with broken masts and sails;  
I will believe the hand which never fails,  
From seeming evil worketh good for me.  
And though I weep because those sails are tattered,  
Still will I cry, while my best hopes lie shattered:  
"I trust in Thee."

I will not doubt, though all my prayers return  
Unanswered from the still, white realm above;  
I will believe it is an all-wise love  
That has refused these things for which I yearn;  
And though at times I cannot keep from grieving,  
Yet the pure ardor of my fixed believing  
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,  
And troubles swarm like bees about a hive;  
I will believe the heights for which I strive  
Are only reached by anguish and by pain;  
And though I groan and writhe beneath my crosses,  
I yet shall see through my severest losses  
The greater gain.

I will not doubt. Well anchored is this faith:  
Like some staunch ship, my soul braves every gale,  
So strong its courage that it will not quail  
To breast the mighty unknown sea of death.  
O, may I cry, though body parts with spirit,  
"I do not doubt," so listening worlds may hear it,  
With my last breath.

— *Selected.*

### Faith Versus Feeling

I WONDER how many of you children hurried into the dining-room this morning as soon as you had washed and dressed, and found on the table just what you expected — a steaming hot breakfast? I'll venture to say every one of you did. But this was a beautiful, bright morning, and you were feeling so happy you never once thought that mother might fail to have the good breakfast waiting for you. But what about that dark, rainy morning last week when you awoke feeling so cross and out of sorts with everything? Did you lie in bed and say,

"Well, I don't believe mother has prepared any breakfast for me; I suppose she just thinks she'll let me go without this morning"? No, you pulled yourself together the best you could, and took your time in getting to the dining-room. Did you find the table bare and no one in sight? No, indeed. There was mother with a bright smile on her face and as good a breakfast as any boy or girl could ask for. Did the way you felt make any difference with mother, or the kind of breakfast she served you? "No," I hear you say emphatically.

I wonder if any of you ever felt at times that God did not love you. Perhaps it was after you had done something wrong, and you felt as though you could not pray, for surely God would not hear the prayers of such a naughty child. And you thought that perhaps God used to love you, but He didn't any more, and there would be no use praying to Him. I wonder, boys and girls, if God isn't something like mother, whose love never changes toward us no matter how we feel. Let us see what He says about this in His book. Let us read Jeremiah 31:3 and 1 John 4:10. Does the way we feel have anything to do with His love toward us? Surely not. His love is even truer than mother's love. Then we are free to come to Him, no matter how we feel. There is another text which you should read. It is Hebrews 13:8. This tells us that Jesus is just the same "yesterday, and today, and forever."

When we give our hearts to Jesus, we cannot judge by the way we feel whether we are accepted or not. Read Proverbs 23:26. In this verse God invites the children to give their hearts to Him. When we have done this, He takes our sins away, and Jesus bears them for us. No matter how we may feel about this, our heavenly Father does just what He says He will.

The story is told of a woman who gave her heart to God and wanted to be a child of His. The minister read Isaiah 53:6, and showed her that although she had gone astray like a lost sheep, all her sins had been taken away and placed on Jesus. The Lord had done His part, and now all she must do was to believe it. She went home happy. In the morning, however, the old feeling of fear came back, and she wondered if she really were free from her sins. Her little boy, noticing her grief, said, "Mamma, what is troubling you?" "Oh," replied his mother, "last night I thought I was saved, but now I fear I was mistaken!" "Mamma," said the little lad, "get your Bible and turn to Isaiah 53:6." She did so, and read, "The Lord hath laid on Him the iniquity of us all." "Mamma, is the verse still there?" "Yess, my son." "Then your sins are still on Jesus," said the wise lad. The mother saw the truth, and peace came when she trusted no more to her feelings.

Sometimes when Jesus invites us to give our hearts to Him, we refuse to do it because we do not feel like it. I wonder if it is safe for us to depend on our feelings.

Do you remember the story of the rich young ruler? Matt. 19:16-22. Jesus loved him and longed to save him, but the rich young man turned away because he was not willing to give up his earthly possessions in exchange for what Jesus offered. Think of what it means to say "No" to Jesus. This young man, who might have been a follower of Jesus and shared in the joys of the new earth, the Bible says "went away sorrowful." Shall we trust to our feelings, or trust Jesus?

GRACE EVANS.

### Devotional Meeting for July 26

#### Senior

Topic: "Retrospect and Prospect."

1. Rally Song.
2. Announcements.
3. Special Music.
4. Talk: "Retrospect."
5. Talk: "Prospect."
6. Talk: "For Such a Time as This."
7. Responses: "What We Will Do."
8. Recitation: "Keep a-Goin'."
9. Closing Song.
10. Prayer.

#### Junior

Topic: "The View."

1. Song Service.
2. Leader's Remarks.

3. Scripture Reading: Matt. 10: 37-42.
4. Prayer.
5. Mission Reports.
6. Talk: "The Need."
7. Reading: "A Message from the Conference Secretary."
8. Talk: "People Who Stop."
9. Talk: "A Man Who Stuck to His Job."
10. Recitation: "Keep a-Goin'."
11. Superintendent's Talk.
12. Closing Exercises.

### Senior Notes

**The Need of a Rally Day.**—Unfortunately most of us need stimulating and stirring up to keep us going. We are altogether too much like the clock, we have to be wound up frequently. It is this that makes it necessary to have rally days and times when we can check up on ourselves, our organizations, and see if the springs of action are strong for progress. Enter into the spirit of this meeting with enthusiasm and vigor. It may be that you will find that you are a little weary, but don't admit it. In the words of the poem given elsewhere, "keep a-goin'!" If you throw yourself into the work with enthusiasm, you will make such a fine spirit contagious to the other officers and to the members. Duty will become bright and stimulating instead of dull. Then think of what it means to have your society of young people actively engaged in such aims as those of the Missionary Volunteer movement. The Missionary Volunteer Society is a great laboratory of youth. Your society possesses a store of youth stuff. The Missionary Volunteer movement takes this and plays upon it. As in a laboratory it tests it out. There is this combination and that combination; tension test and pressure test; this ordeal of alternating heat and cold; tests applied through dynamometer, and acid, and exposure to stress of weather. Remember this in your work with your members. Remember it in your promotion for Rally Day.

**From the Conference Secretary.**—You will receive from your Missionary Volunteer conference secretary information, probably in the form of a letter or a bulletin, regarding the progress of your activities, goals, and missionary work. Do not fail to use this material, and either have it read or hand it to one of the speakers for which it is most appropriate.

1. **Rally Song.**—You remember the song that has been mentioned frequently. Nearly 10,000 of these have already been sold to our young people. Your society should be well supplied. Remember they cost but seventy-five cents a hundred copies. In less than one hundred lots they cost one cent apiece. Order from the publishers, the Review and Herald, Takoma Park, D. C., or from your local tract society. Ask for Missionary Volunteer Rally Song. Sing this song vigorously.

3. **Special Music.**—Endeavor to have some special music for this special day. Choose appropriately.

4. **Talk: "Retrospect."**—It is designed that this talk outline the beginning of the year's start. Let the member tell something of the start of the year's race. There were fine interest and enthusiasm. Every one was ready. Describe it. Give figures that tell of the start made. Bring in human-interest incidents and tell of the band workers. From the secretary you may be able to get short extracts from her reports showing how things went back there. A three or a five minute talk would be best.

5. **Talk: "Prospect."**—Using the conference secretary's letter, and giving figures, briefly, as to the various goals, tell about the road conditions ahead for the completion of this trip. From the Junior material you will find information having to do with the needs of missions. Work this in, showing the need. A chart or a graph will help to visualize matters. This talk should be from five to ten minutes. Indicate something of what is needed to complete the year's race.

6. **Talk: "For Such a Time as This."**—This is inspirational material which should be used. It is written by Prof. M. E. Kern, general secretary of the Missionary Volunteer organization.

7. **Responses.**—Urge your members to tell what they expect to do for the rest of the year. A round-table discussion would be well if your society is not too large. Distribute slips and ask your members to state what they will do toward the various goals—missions, Bible Year, and so forth. Are they going to pick up and go through to a strong finish? Of course they will! Expect them to after your stimulating meeting.

### Bible Source Material.

Personal Responsibility: Deut. 24: 16; Prov. 9: 12; Jer. 31: 30; Eze. 18: 20; Rom. 14: 4; Gal. 6: 5.

Co-operation: 1 Sam. 14: 7; Ex. 17: 12; 2 Kings 6: 2; Neh. 4: 16; Mark 2: 3; 6: 7.

Examples of Unity: Acts 1: 14; 2: 1; 4: 32; 5: 12.

Organization: Rom. 12: 4, 5; 1 Cor. 12: 5, 12; Acts 6: 3; Deut. 16: 16.

Love for the Church: Eph. 1: 15; Phil. 4: 1; 1 Thess. 2: 8; 1 Peter 1: 22.

U. V. W.

### Junior Notes

The purpose of this program is to check up upon the progress of the society with its goals. The year is half gone. Sometimes it helps us to look back over the way we have come, and pledge again the making of our goal. The race is not always won by the swiftest.

2. **Leader's Remarks.**—The foregoing sentences, along with a word of encouragement and appreciation for co-operation already given, should be included in the opening remarks.

6. **Talks: "The Need."**—This talk should be prepared by the society secretary. Put our great needs before the Juniors. Show how far short we are coming of meeting those needs.

The following facts will furnish interesting material:

In the Far East we are six families below the regular force. That means that the work which has already been opened up cannot be held. Elder Evans, president of the division, writes: "We really must keep our working force up, if it is humanly possible for us to do so." Six well-built mission stations standing idle! And a hundred of our trained young people are willing to fill the need, but we haven't the means with which to send them.

Southern Asia sends us the same plea. There are no recruits listed for India this year. Four families must return in the very near future because one or more members of each are seriously ill, and we have not the means to send others to take their place.

Africa, because of real sacrifice, are adding a few workers, but they haven't enough. They are forced to send a man and his wife on to the frontiers alone to hold the line. That means that some of our missionaries are five hundred miles from the nearest white person of like faith. The heavenly Father is Companion and Protector.

And so the same great cry of need comes from every field. South America has no new recruits, though three or four are being replaced; but natives are begging for new stations.

Inter-America has actually been relieved of several families, because that field has not the means to support them.

Last year, 1923, we were a half million dollars short of meeting actual pressing demands. And yet there is no cause for discouragement. God's hand is over all. Our workers in the homeland see the need as never before, and all have pledged themselves to greater prayer, work, and sacrifice. Let not a single Junior Missionary Volunteer fail in his part. Our pledge, "I will do my honest part," is one which should inspire us to meet every one of our goals.

Point out the part that each one may have, and how important it is. Drops of water make the mighty river. Then take up the goal item by item, and report on the progress already made.

7. **Reading: "A Message from the Conference Secretary."**—This should be received by the superintendent. It will probably arrive in the form of a circular letter full of encouraging reports from sister societies and enthusiasm for renewed efforts.

8. **Talk: "People Who Stop."**—The world is full of those who stopped just short of success. It is said that thousands of dollars were spent in digging a mine shaft for gold, which was abandoned, when another yard of excavation would have revealed veins of very rich ore.

Sometimes God's people give up too soon. When the children of Israel went into Canaan, He told them to dispossess the inhabitants, that He would go before them, and that all the land should be theirs. But the Israelites tired, and settled down in their places. The result was that for hundreds of years their enemies would suddenly sally out, take their crops, sometimes kill hundreds, and reduce the Israelites to bondage before a deliverer could arise and free the land.

Another illustration: God told Saul to kill every Amalekite; but He spared Agag. Haman, the man who tried to kill the Jews during Queen Esther's time, was a descendant of this Agag. Because Saul didn't do all the task God told him to, the lives of thousands were imperiled. It is just as important to finish a task as to begin it. A stone rolled nearly to the top of a hill will not stay. Almost is not enough.

9. **Talk: "A Man Who Stuck to His Job."**—Tell the story of Nehemiah and how he refused to leave his work of directing the building of this wall until it was finished. Study Nehemiah 2: 17-20: Ridicule did not stop him. Neh. 4: 1-9: War did not stop him. Neh. 6: 1-14: Deceit did not stop him.

The lives of Elias Howe and Cyrus Field also show dogged persistence until their tasks were completed. Look them up (any encyclopedia will contain the material), and tell the story which appeals to you most.

10. **Recitation: "Keep a-Goin'."**—Given in this issue.

11. **Superintendent's Talk.**—The purpose of this talk is to link up whatever has been said about finishing the work, with the needs of the local society. What item of the goal has been neglected? Do you have one-hundred-per-cent reporting membership? Some Junior societies do,—you can. Are you making special efforts to reach the goal in the number of conversions? Perhaps a little talk on the worth of a soul will stir enthusiasm for greater effort. This talk should fit the specific needs of your society. Study the article, "For Such a Time as This," for further suggestions.

H. H.

## Keep a-Goin'

FRANK L. STANTON

If you strike a thorn or rose,  
Keep a-goin'!  
If it hails or if it snows,  
Keep a-goin'!  
'Tain't no use to sit an' whine  
When the fish ain't on your line;  
Bait your hook an' keep on a-tryin'—  
Keep a-goin'!

When the weather kills your crop,  
Keep a-goin'!  
Though 'tis work to reach the top,  
Keep a-goin'!  
S'pose you're out of ev'ry dime,  
Gittin' broke ain't any crime;  
Tell the world you're feelin' prime—  
Keep a-goin'!

When it looks like all is up,  
Keep a-goin'!  
Drain the sweetness from the cup,  
Keep a-goin'!  
See the wild birds on the wing;  
Hear the bells that sweetly ring;  
When you feel like singin', sing—  
Keep a-goin'!

## For Such a Time as This

A few evenings ago I stood in the aisle of a crowded hall. The audience was composed mostly of fashionable and well-to-do people of our national capital. An old man in priestly robe and Persian costume entered with his retinue. The people arose in mass to do him honor. The leader of the meeting, in introducing our Oriental visitor, expressed the opinion that the audience was about to hear such words of wisdom as had never before greeted their ears.

Who was this wise man from the East? Abdul-Baha, leader of the Bahai Movement. It is said that he has six million followers; mostly in the East, but a considerable number in England and America. What is this Bahai Movement? Believing "that creeds and dogmas of the past have lost their spiritual power, and the world is reaching out for a religion which will be a living, spiritual factor in the life of humanity," this Eastern philosophy is offered as a universal religion, adapted to all peoples. It recognizes good in all preceding religions,—heathen, Mohammedan, and Christian,—endeavors to harmonize science and religion, and concerns itself with temporal matters mainly, peace and progress,—a religion well adapted to the unregenerate heart, in love with modern culture.

Thus Christ, the only one who can satisfy the longing of the sin-sick soul, is superseded, and men are being bound in bundles for the great day of God. Old controversies are being revived. New controversies are springing up. And the only movement that can meet the needs of the world at this time, and save those who are listening for the voice of God amid all this confusion, is the third angel's message. And the medium through which this message is to be taken to the world, is the lives of those who have been transformed by it.

Sorsly—

"We are living, we are dwelling,  
In a grand and awful time,  
In an age on ages telling,  
To be living is sublime."

Let the words of Mordecai to Esther ring out to our young people everywhere: "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14.

"The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober. The truth is soon to triumph gloriously, and all who now choose to be laborers together with God will triumph with it. The time is short; the night soon cometh, when no man can work."—*Mrs. E. G. White, in Stewardship Series, No. 1.*

Conference and church officers, parents and people, are thinking of our great army of young people, and how they can be enlisted and trained for service. Never before has our denomination made such efforts to help our young people as now.

Recognizing that "young men and women should be educated to become workers at home, in their own neighborhoods, and in the church" (*Ibid*), and that thus trained they will become a powerful factor in carrying this message to the whole world, our General, union, and local conferences are giving much attention to the needs of our youth.

What response shall we as young people make to these efforts in our behalf? Shall we not give ourselves without reserve to this work, taking heed to the counsel and plans of men and women of experience who have given their lives to this work? Success in any line demands undivided attention and concentrated effort. God's service is no exception. It took all the merchantman had to purchase the field. "All that we are, all the talents and capabilities we possess, are the Lord's, to be consecrated to His service. When we thus give ourselves wholly to Him, Christ, with all the treasures of heaven, gives Himself to us. We obtain the pearl of great price."—*Christ's Object Lessons*, p. 116.

Next comes the culture of the heart. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. Place a flower seed in the common soil of your garden. Moisture, sun, and culture bring blossoms of indescribable beauty. And God is just as willing and anxious that our lives develop in the beauty of holiness. But we must do our part to supply the conditions. We must study to show ourselves "approved unto God," we must "pray without ceasing." "Let the first moments of the day, when the heart is fresh, be given to God. Never see the face of man till you have seen the King. Dare to be much alone in the mount."

We must work to grow. Take hold in any small way to do something. Go to work right where you are, in the home, the school, and in the Missionary Volunteer Society. Li Hung Chang, the great Chinese statesman, said that mankind is divided into three classes, the movable, the immovable, and those who move things. Our Missionary Volunteers must have such devotion to God and such burning zeal that they will, by God's help, bring things to pass.

It is when we make this full consecration of ourselves to God, and seek to labor in His vineyard, that we feel the need of thorough preparation. In the providence of God, a system of schools has been established where the advent youth can be trained for service. But the schools will do us little good unless we attend them; and few will attend them who do not put forth strenuous effort. Many are content to do a small work who could do much more if they would receive proper mental discipline. "He is a Christian who aims to reach the highest attainments for the purpose of doing others good."—*Christian Education*, p. 51. "God does not bid the youth to be less aspiring. The elements of character that make a man successful and honored among men,—the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance,—are not to be crushed out."—*Id.*, p. 70. Now is the time to plan for school next autumn, or the autumn following. A little tug boat was running from place to place in the bay, cutting through the water. Another lay by the wharf, rocked by the waves. "Is your engine broken?" asked a bystander. "No," said the boatsman. "Haven't you any water in your boiler?" "Yes, there's plenty of water, but no bilin'." Everybody knows that a "dead engine" is no good. Neither is a young person without ambition. "Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds he is doing, when there is not forever beating at the door of his soul, some great desire to do something larger which he knows he was meant and made to do, because he is a child of God."—*Phillips Brooks*.

May God help all our young people to be Missionary Volunteers indeed, daily living for God, studying, praying, and working, and improving every opportunity to become more efficient soul-winners, always willing to be anything, go anywhere, to do anything for the Son of God and the sons of men.

M. E. KERN.

THE common people are to take their place as workers. Sharing the sorrows of their fellow men as the Saviour shared the sorrows of humanity, they will by faith see Him working with them.—*Testimonies*, Vol. VII, p. 272.