

The Church Officers' Gazette

VOL. XIII

APRIL, 1926

No. 4

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

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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 8, 1917, authorized on June 22, 1918.

Church Officers' General Instruction Department

Special Appointments for the Month of April

Medical Missionary Day April 3
Offering for Rural Schools April 10
Missions Extension Fund Big Week April 24 to May 1

Bible Certainties

ONE of the prominent features of our time is uncertainty, uncertainty in the nation, uncertainty in the church, and uncertainty in the life. The new theology defines sin as a gratifying of the momentary self, without considering that higher self, whose enrichment always coincides with ministry of the social good. If the church is to function, we are told, the room of its accomplishments must be the cultivation of the expressional activities of the adolescent. All this is indefinite.

Sin is the transgression of the law, and the duty of the church is to preach the gospel.

If there ever was a time when the church of God ought to stand for something positive and definite and sure, that time is now in this age of unsettled purposes, vain visions and voices, many calling out of the night of fog.

Christ spoke as one having authority. "Never man spake like this man," was the report brought back by officers sent to take Him. It is this positive, definite preaching of the word today that will bring a revival—a positive message of Christ's return; a positive message against sin; a positive assurance of forgiveness; a positive message that there is a God in heaven who is able to deliver.

R. E. HARTER.

Berrien Springs, Mich.

The Church Taught of God

"WHEN the dragon [the devil] saw that he was cast unto the earth, he persecuted the woman [the church] which brought forth the man child [Jesus]." Rev. 12: 13.

From the days of Christ this warfare against the church has not ceased. The dragon, the old serpent, called the devil, has manifested his hatred of Christ by plotting the ruin of every soul professing love for Jesus. By persecution, by flattery, by worldliness, by riches, by scorn, by alluring promises of promotion and fame, he has sought to drive or seduce the people of God from their allegiance to Him. And to us, the remnant down here at the end, he has come down with even greater wrath, knowing that he hath but a short time.

Church officers, elders, deacons, treasurers, clerks, Sabbath school workers, all have laid upon them great responsibilities, in resisting, through the truth, the Word of God, the tide of evil with which the dragon seeks to swallow up the church of Christ today.

Through two small books, or letters, the inspired apostle Paul instructs Timothy, his son in the gospel, how he is to labor effectually among the churches, the order to be established and maintained. His own conduct, manner of teaching, how to relate himself to those for whom he labored, what to teach and what not to teach, are pressed into this divine instruction.

How Paul, the experienced missionary apostle, exalts the power of the word! Only as the church held fast its faith in it, was rooted and grounded in its truths, would the believer in Jesus be able to resist the rising tide of evil surging about him.

"I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." "That from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 4: 1, 2; 3: 16, 17, 15.

Sound Doctrine

How earnestly the apostle emphasized the importance of maintaining sound doctrine! And again this is only another way of emphasizing taking heed to following the word.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4: 16.

He was to teach Scriptural truth, not the sayings of men. He was to study the Bible, preach the word, meditate upon these things, giving himself wholly to them, that his profiting in the knowledge of God might be apparent to all.

Things to Avoid

Then there were things unprofitable that zealously must be avoided, for they were but baits thrown out by the enemy to bring dissension and weakness into the church.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." 1 Tim. 6: 20, 21. "The time will come when they will not endure sound doctrine." 2 Tim. 4: 3.

"Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive." 2 Tim. 2: 23, 24.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1 Tim. 6: 3-5.

The Snare of Seeking Riches

Another scheme of the wicked one to ensnare believers in Jesus was to entice them into loving the things of this world, its uncertain riches, more than they loved the advancement of their Master's kingdom.

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things." 1 Tim. 6: 9-11.

In laboring for the rich (and they were not to be passed by) Timothy was instructed to "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready

to distribute, willing to communicate ["social," margin]. Verses 17, 18.

What a rich reward awaits those with larger means at their disposal as they cheerfully distribute in helping provide laborers to be sent into needy fields where souls grope in error and darkness! "Rich in good works" may be written on heaven's ledger, as in love for the Master they respond to the needs of His work now being finished on earth.

Above Reproach in Deportment

Although young, Timothy was thoroughly versed in the Scriptures, having been taught from a child by both his mother and his grandmother, he was not to be despised in his labors. In his life he was to exemplify the truth, "in word, in conversation [deportment], in charity, in spirit, in faith, in purity."

In the choice of church officers he was instructed to exercise care in their selection. Those chosen were to be of good report, wise, discreet, "able to teach others also," proven men, able to guide their own households, having their own children in subjection. No one was to be ordained, set apart, suddenly for service in the church. "Lay hands suddenly on no man," was the direction given. They were to be men of experience, not novices, sound in the faith, men whom God could trust and use.

How replete in sound principles is this instruction given to Timothy! And these principles are as vital today as when laid down for the guidance of the early churches in the days of the apostles.

These two epistles should be earnestly studied by church officers. They contain much divine instruction concerning the conduct of the church—the house of God. God today can use mightily churches composed of men and women sound in faith, striving for the perfection of the Christian graces as here set forth, in sending out His light and truth to the very ends of the earth. The glory of God is to be reflected by them where they are until it shall lighten the whole earth. The command is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light. . . . I the Lord will hasten it in his time." Isa. 60:1, 20-22.

T. E. B.

Should One Who Is in Debt to His Fellow Men Pay Tithes?

QUITE frequently when talking with our brethren about faithfulness as stewards for God, the question is raised as to whether a Seventh-day Adventist should pay tithe as long as he is in debt to his fellow men.

It would almost seem that to ask the question, would he to answer it. It would appear as being quite plain that the individual who fails to pay tithe until he has squared up his accounts with his fellow men, is actually taking what belongs to God with which to pay his bills to his fellow men.

"The man who has been unfortunate, and finds himself in debt, should not take the Lord's portion to cancel his debts to his fellow men. He should consider that in these transactions he is being tested, and that in reserving the Lord's portion for his own use he is robbing the Giver. He is debtor to God for all that he has, but he becomes a double debtor when he uses the Lord's reserved fund in paying debts to human beings. 'Unfaithfulness to God' is written against his name in the books of heaven. . . . The man who will rob God is cultivating traits of character that will cut him off from admittance into the family of God above."—*Testimonies*, Vol. VI, p. 391.

Sometimes our brethren try to excuse themselves in the matter of tithe paying, by trying to point out that the leaders in God's cause are not making the right or careful use of the tithe. This is no laudable excuse. God holds each individual responsible for the tithe until he has turned it over to the storehouse of God. When the individual has deposited his tithe in the treasury—God's storehouse on earth—his responsibility ceases, and he is credited with faithfulness in the discharge of the duties that are his. From that time onward God holds those in charge of the treasury accountable for the way in which the tithe is used. It seems only reasonable that this should be God's plan. Each man or woman is held responsible for the way he or she discharges his or her individual duty. God does not hold one individual responsible for the mistakes of another individual, neither will he permit one man to hide behind the neglect or unfaithfulness of another man.

"Some have been dissatisfied, and have said, 'I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work.' But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right. . . . The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent."—*Id.*, Vol. IX, pp. 249, 250.

"God has given special direction as to the use of the tithe. . . . Let none feel at liberty to retain their tithe, to use according to their own judgment. 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. . . . They are not to offset the Lord's plans by performing some deed of charity, or giving some gift or some offering, when or how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements."—*Id.*, pp. 247, 248.

A warning is given to each of us in the following statement quoted from "Early Writings," pages 266, 267, where we are warned of Satan's studied object:

"Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light. . . . Make covetousness and love of earthly treasures the ruling traits of their character."

May God spare His people from yielding to the strong temptations of the enemy along financial lines, and may He help us to discharge every duty in financial matters with that spirit of faithfulness that will afford us the privilege finally of hearing, "Well done, thou good and faithful servant," said to each of us.

S. A. RUSKIER.

Lacombe, Canada.

How Goes the Battle?

How goes the battle, brother,
The fight 'twixt right and wrong?
Are you any progress making?
Sing you the victor's song?

Are you daily overcoming
Your foes, without, within?
Or are you weakly yielding
To temptation and to sin?

There's victory, my brother,
In Jesus Christ our Lord;
Power is not in human flesh
But in His living Word.

'Tis faith that makes us children,
'Tis faith that sets us free.
By faith we must be transformed,
If we like Him would be.

The just by faith shall live, brother,
And living we must grow;
For we shall reap eternally
As day by day we sow.

'Tis faith that gives the vict'ry
O'er sin and strife and wee;
'Tis faith that makes us joyful
As heavenward we go.

C. P. BOLLMAN.

Washington, D. C.

Offering for Rural Schools

THE annual offering for Rural Schools is to be received April 10. Helpful material which may be used in promoting this offering will be found in the April 1 issue of the *Review and Herald*. The amount received applies on the Sixty-cent-a-week Fund.

GENERAL CONFERENCE DEPARTMENT OF EDUCATION.

Home Missionary Department

MEDICAL MISSIONARY EVANGELISM

Suggestive Program for Home Missionary Service

Sabbath, April 3

OPENING SONG: "Rescue the Perishing," No. 479, "Christ in Song."

Prayer.

Missionary Reports should be passed out and collected.

Offering: (The offering on every first Sabbath church service should go for local missionary work.)

Special Music:

Bible Reading: "Ministry of Healing."

Symposium:

"Health Your Greatest Asset," by Dr. A. W. Truman.

"Do You Lack Knowledge?" by Dr. G. H. Heald.

"Who Is My Neighbor?" (Recitation.)

"Health Habits in Their Relation to Character Development," by Miss Kathryn L. Jensen, R. N.

"Giving to Others," by Elder L. A. Hansen.

(Leader: Organize medical class and secure subscriptions for *Life and Health*.)

Closing Song: "Love's Rainbow," No. 538, "Christ in Song."

Note to the Leaders

As voted by the General Conference Committee, the first Sabbath in April has been given over to the Medical Department, and the program as outlined above has been prepared by the secretaries of that department. Every church should plan early to make Medical Day a pronounced success. The missionary committee of the church should give careful study to the program, so as to make the service profitable and instructive. A medical demonstration might add to the interest of the meeting. The speakers for the hour should be given plenty of time for preparation. This service will afford a splendid opportunity for you to organize a home nurses' class or a medical band, that all our members may have a knowledge of simple medical treatments, dietetics, etc.

Volume VI, page 289, says that "the medical missionary work should be a part of the work of every church in our land." Shall we not start now? For your help we have prepared eight lessons on medical missionary work, which can be found in the small book, "Lessons for Home Missionary Institutes in Churches," purchasable from the Home Missionary Department of the General Conference, for \$1. The book "Home Nursing" is the textbook for the Home Nurses' class, which can be obtained from your Book and Bible House for \$1. At the completion of the eighteen lessons given in this book a certificate is granted the graduate by the General Conference Medical Department. The church members should be encouraged at this service to subscribe for *Life and Health*, our health magazine. The price is 75 cents a year; or in clubs of ten or more to one address the price is only 45 cents.

E. F. H.

Ministry of Healing

J. A. STEVENS

Question.—What is God's desire for His people?

Answer.—3 John 2.

Ques.—Who is the author of sorrow, suffering, and death?

Ans.—Heb. 2: 14, 15.

Ques.—What has God promised to His people?

Ans.—Ex. 23: 25.

Ques.—How is obedience related to health?

Ans.—Ex. 15: 26; Ps. 103: 3.

Ques.—How did Christ relate Himself to human suffering?

Ans.—Acts 10: 38; Matt. 4: 23.

Ques.—What did the disciples do as they ministered to the people?

Ans.—Luke 9: 2; 10: 9.

Ques.—What should be the attitude of every believer to this helpful ministry?

Ans.—Isa. 63: 1-3. (Quote "The Ministry of Healing," p. 104, 2d par.)

Health Your Greatest Asset

A. W. TRUMAN, M. D.

HEALTH is a priceless treasure, appreciated most when lost. Of all temporal blessings it is the most precious. Wealth, education, high social position, one or all are dearly purchased at the sacrifice of health. Without health no other blessing can be fully appreciated, utilized, or enjoyed.

We had as a guest of one of our Western sanitariums a patient who was a great sufferer. This man had achieved much success in business and had accumulated much of this world's goods. One evening while suffering great pain he said to his nurse, "Nurse, I will deed to you free from incumbrance one of the best farms in the State of Massachusetts if you will give me one night's freedom from pain." The cause of this man's suffering was in his own life. He failed to recognize that "he that soweth to his flesh shall of the flesh reap corruption." To secure a desirable health harvest, one must sow the right kind of seed,—health habits.

What would you take in exchange for your health, and agree to spend your remaining days in bed or confined to an invalid's chair? Let us pause and inquire, Is health a matter of chance or accident? Does disease drop down from the blue above us, and seize upon one and spare another? Does nature do her work at random without reference to law? No, health is not casual, but causal. Disease never comes without a cause.

Degenerative diseases of the heart, arteries, kidneys, brain, and nerves are rapidly on the increase. The daily papers abound with accounts of sudden death of prominent and useful citizens who have scarcely lived out half their days. Is there no cause? and must we search in vain for the remedy?

Without doubt popular errors with regard to diet are largely responsible for these degenerative diseases. There is no question over which we exercise any control that so profoundly influences our health as the food we eat. Good health is merely a question of good blood, and good blood is made only from good food.

The stimulating flesh foods with their burden of disease, of urea, uric acid, and other waste products, cannot best nourish the body. These waste products or extractives thicken the blood, harden the arteries, raise the blood pressure, and impose an additional task upon the liver, kidneys, and other organs of excretion. Anything which raises the blood pressure imposes an added burden upon the heart, which must overcome this increased blood pressure in order to keep the circulation efficient. In thus injuriously affecting the heart and hardening the arteries, tobacco, alcoholic liquors, and the popular caffeine beverages, tea and coffee, must receive their share of credit. Heart strain, heart fatigue, heart failure! How often this sad and tragic sequence is seen in the drama of life.

The most common dietetic error among us as a people, and the one most disastrous to our health is the enormous consumption of sweets. Pure sugar is a laboratory refinement unknown to nature. We use far too much of it. Sugar clogs the liver and kidneys, and thickens the blood, making it more viscid or sirupy, and thus increases its "internal friction," raises the blood pressure, and forces increased work upon the heart. The prevalent use of sweet desserts, pastries, and confections is a leading cause of catarrhal affections of the throat and digestive tract, and no doubt an important factor in causing sugar diabetes.

"Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients."—"The Ministry of Healing," p. 302.

In addition to being directly responsible for inducing certain disease conditions, these tempting dainties, being rich and highly concentrated foods, encourage two other dietetic evils which are very prejudicial to good health,—eating at irregular intervals when the stomach requires no food, and eating too much, a surplus which overtaxes the digestive organs and which the body could not possibly utilize. Said the wise man,

"When thou sittest to eat with a ruler, consider diligently what is before thee; for thou puttest a knife to thy throat [Jewish version], if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat." Prov. 23: 1-3.

Instead of overloading the blood stream with stimulating flesh foods, or acid-forming food dainties which overtax the liver and kidneys and tend to induce acidosis, Bright's disease, diabetes, pellagra, and cancer, how much better it is to heed the precious rays of Heaven-sent light given as a part of God's love message to man, "for our good always, that He might preserve us alive," and might shield us from many physical maladies which bring suffering and cast a dark shadow over the mind, and thus lessen our capacity for useful service.

The study of the human body not only reveals a beautiful symmetry in the structure of its parts, but also a wonderful harmony of action in the performance of all its work and functions. At once we observe a well-defined regularity in the activities of the various organs. We breathe regularly, the heart beats with regular rhythm, the spleen undergoes rhythmic contractions, the eyelids wink regularly, and all the muscles are under a constant state of mild tonic contraction due to rhythmic nerve impulses sent to them. There is a regular recurring demand for rest and sleep, and a distinct loss is appreciated if these are not secured.

Solomon was bidden to write, "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" This text presents a vital health truth,—eating out of due season, at irregular intervals, between meals, is eating not for strength, but for drunkenness. Auto-intoxication, or food drunkenness, is very prevalent, and lies at the foundation of many serious human ills.

"Regularity of eating is of vital importance. There should be a specified time for each meal. At this time, let every one eat what the system requires, and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination."—*"The Ministry of Healing,"* p. 303.

The following quotation, also from "The Ministry of Healing," is to the point:

"Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of His laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, as an inestimable blessing."—*Page 147.*

Rightly understood and consistently practised, the health phase of present truth contains an "inestimable blessing." It consists of something more than a graduated series of "don'ts." In matters of diet, substitution and not subtraction should be our aim. We should never discontinue the use of an article of food until we have found something better to put in its place. However, instead of a blind submission to our past customs or habits or ideas, and a more or less careless indifference to matters which so vitally concern our health and happiness, should we not arouse and earnestly study that marvelous organism, the body temple, and its needs, and make a practical application of that which we learn? We are urged to "carefully consider your diet," to "study from cause to effect," and to "cultivate self-control."

A little glimpse into the chemistry of the body reveals the important fact that the blood, the lymph, the chyle, the saliva, the bile, the pancreatic and intestinal juices, are all alkaline in character. Nature endeavors to keep all the tissues alkaline by neutralizing and excreting and eliminating from the body the various acids which result from tissue activity. Life is incompatible with an acid blood, and the body will break down its own lime structures, the teeth and bones, to prevent a serious reduction in the alkali reserve of the blood.

It is interesting to note the emphasis now being placed by leading scientific investigators upon the value of simple, natural foods as alkalinizing agents for the blood. We are urged to eat our cereals as God made them, without sacrificing through refining and milling processes the valuable iron, calcium (lime), phosphorus, iodine, and vitamins so essential to adequate nutrition. More raw salads, more green leafy vegetables, more fresh fruit, all of these are rich in vitamins and alkaline mineral salts.

Inasmuch as "the Lord God formed man of the dust of the ground," and "out of the ground made the Lord God to grow every tree that is . . . good for food," it is not strange that these natural foods, the fruits, grains, nuts, and vegetables, should contain in abundance and in purest form all of the chemical elements found in the body, and therefore required by the body for its growth and repair. This fundamental health-containing scientific fact has been emphasized to us for nearly three quarters of a century.

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."—*"The Ministry of Healing,"* p. 296.

Shall we not thank God anew for these precious rays of light, and renew our pledge of loyalty to eat and drink to His glory, and thus reap an inestimable blessing in increased mental power, greater spiritual zeal, and added physical vigor?

Do You Lack Knowledge?

G. H. HEALD, M. D.

"Add to . . . virtue knowledge; and to knowledge temperance."

"My people are destroyed for lack of knowledge."

"We know in part."

"Our ministers . . . need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul."—*"Testimonies,"* Vol. VI, p. 376.

"Encourage the people to study that marvelous organism, the human system, and the laws by which it is governed."—*"Counsels on Health,"* p. 390.

"Parents should seek to interest their children in the study of physiology. There are but few among the youth who have any definite knowledge of the mysteries of life. . . . They do not understand the influence of the body upon the mind, or of the mind upon the body."—*Id.*, p. 428.

"To become acquainted with the wonderful human organism, the bones, muscles, stomach, liver, bowels, heart, and pores of the skin, and to understand the dependence of one organ upon another for the healthful action of all, is a study in which most mothers take no interest."—*"Counsels to Teachers,"* p. 78.

"It is therefore of the highest importance, that among the studies selected for childhood, physiology should occupy the first place."—*"Counsels on Health,"* p. 38.

It is remarkable how often the servant of the Lord, in writing on health reform, has urged the importance of a study of physiology. It is as if she had said, "Don't take my word for it. Study your own bodies, your organs and functions, and learn for yourselves what is best for you."

Now there is a reason for such instruction. It means that the statements of the Testimonies are based on the laws written by the hand of God on our bodies; and that by knowing our bodies better, we will better understand what has been written regarding their care.

It is safe to say that those who have taken up health reform and have been disappointed with the result, possibly being in poorer health than before the change, are those who have not had an adequate knowledge of physiology. And to that extent they have failed, for a knowledge of physiology is as much a part of the health reform requirement as any other.

Some may say, "I do not eat that, and that, and that, because they are forbidden," and think that they are living health reform, and wonder why they do not have better health. They lack one thing: a knowledge of their own bodies. The message of health reform includes more than a "Thou shalt not." It includes a "Thou shalt" know your body, and have an intelligent understanding why certain foods and certain practices are injurious, and what can take their place.

If the Testimonies were intended to give complete information regarding every detail of life, under all circumstances, then the admonition to study physiology was superfluous! I trust every reader or hearer will get the significance of that statement: "My people are destroyed for lack of knowledge."

Full knowledge of the principles of health includes a knowledge of the Testimonies, and also a knowledge of our bodies, as given in physiology. A knowledge of either, without the other, is incomplete. So some, studying only the Testimonies, are in danger of going to one extreme; and those who study only physiology and related sciences, are in danger of going to another extreme. What one needs is a knowledge of the Testimonies, supplemented by an understanding of physiology, and a knowledge of physiology illumined by a knowledge of the Testimonies. And yet these are only two legs of a three-legged stool, which can stand solid only when it has the third leg, the aid of the Holy Spirit, through prayer. Then you have an all-around, sensible, substantial health reform.

Of those whose health reform is based only on the Testimonies or only on physiology, it may be said that they "know in part."

Health Habits in Their Relation to Character Development

THE spirit of prophecy may be likened to a telescope. As we apply it to the Bible, it throws new luster on its divine truths. As we apply it to the development of character a divine force for the need of health-producing habits is clearly revealed.

In the book, "The Ministry of Healing," two types of character pictures are painted. Here is one type:

"Multitudes long for a better life, but they lack courage and resolution to break away from the power of habit. They shrink from the effort and struggle and sacrifice demanded, and their lives are wrecked and ruined. Thus even men of the brightest minds, men of high aspirations and noble powers, otherwise fitted by nature and education to fill positions of trust and responsibility, are degraded and lost for this life and for the life to come."—Page 351.

"For those who do reform, how bitter the struggle to regain their manhood! And all their life long, in a shattered constitution, a wavering will, impaired intellect, and weakened soul-power, many reap the harvest of their evil sowing. How much more might be accomplished if the evil were dealt with at the beginning!"—Pages 351, 352.

The other picture is thus presented:

"Men of stamina are wanted, men who will not wait to have their way smoothed, and every obstacle removed, men who will inspire with fresh zeal the flagging efforts of dispirited workers, men whose hearts are warm with Christian love, and whose hands are strong to do their Master's work."—Page 497.

"There is in true Christian character an indomitableness that cannot be molded or subdued by adverse circumstances. We must have moral backbone, an integrity that cannot be flattered, bribed, or terrified."—Page 498.

We turn with pity from the first picture to ask how can the second type of character be developed?

The answer is found in the study of the lives of men of character depicted in the Bible and in life. The strong lives we will soon discern had high purposes which helped to develop right habits of action. "Daniel purposed in his heart," and this purpose under divine guidance, developed good habits.

We read,

"Habit, which is so terrible a force for evil, it is their power to make a force for good."—Id., p. 352.

To appreciate the relation of positive habits to moral development and character formation, we must have some knowledge of the relation of the mind and body to external stimuli. On page 128 of the same book we read that we "should study the influence of the mind upon the body, and of the body upon the mind, and the laws by which they are governed."

Man is the only one of God's creation given a mind with the ability to reason. When reason is enthroned, every act is under its control. As the external stimulus received through the sensory nerves passes through the center of reason, the outgoing motor nerves convey to the body what is to be done.

To illustrate: a child sees a piece of candy one hour before dinner, the mother tells the child it is not good for her to eat it then, that she may have one piece at her dinner dessert. (The mother acts by teaching the use of the reason center.) The child is not permitted to have the candy. This is repeated at the time of each temptation, until the child has developed less desire to eat between meals. There are two reasons why the child (or grown person either) should not eat irregularly. One is that it is not good physically. The other, equally as important and more far-reaching in its relation to the moral and spiritual well-being, is that this self-control is developing the habit to allow every external stimulus received through the sensory nerves to pass through the center of reason before the motor nerves act. Speaking figuratively, soon a groove is made in the brain to this reason center, and all external stimuli pass first to the center of reason through force of habit. If impulse has guided action, a short circuit is established, and the path to reason is not deepened by constant use.

Let us hear what Sir Arthur Newsholme, M. D., an authority on personal and social hygiene, says on this subject:

"Neither hygiene nor morality can be kept in water-tight compartments. From the standpoint of both hygiene and morality the great lesson is that control over vice in times of stress is gained by the systematic exercise of control in less significant times. The ideal needed is that of religion, including education spiritually in an ideal social responsibility. . . . Such an ideal strikes at the root of selfishness, which is the chief cause of loss of health. An example of development of inhibitory power in even earlier infancy consists in the training of the infant to

wait for three or four hourly meals. Thus in early infancy the judicious mother is giving to her child the first lessons of postponement of pleasure, i. e., of self-control, on which character is based. . . . As the child learns to practise self-control in childish life, he is making straight his adult path of chastity and sobriety. It is by the power acquired through persistent practice in minor matters that temptation can be resisted when it comes as a whirlwind. . . .

"In thus forming the character of the young child, it is the daily influence of the parent, and especially of the mother which counts most. Not direct teaching, but indirect teaching, especially by example, insures success, trial and effort, failure and success, all being made to conduce to the same end."

The inspired writer verifies Dr. Newsholme's study. She says:

"The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers."—"The Ministry of Healing," p. 130.

We cannot lay down fixed rules for individuals; but every individual to develop character must have an unselfish reason for every act. Such acts develop habits, and such habits develop character.

Our daily habits of eating and resting and working and exercising and dressing must be under the control of reason. It takes character developed through self-control in minor matters, to resist the forces for evil in this degenerate age. As we discern our own habits of life which have developed when not under the control of enlightened reason, let us determine to change them to fit into a life temperate in all things, not alone because the bad habits are undermining our health, but because also this lack of self-control in the daily life is undermining those sterling qualities of character that made Daniel find favor with God.

KATHRYN L. JENSEN.

Giving to Others

We may truly say that everywhere people are actually perishing because they do not know the health truths which we have so long known. Vital statistics tell of death rates mounting high from causes that are almost wholly preventable. Medical men and health educators are constantly affirming that the great bulk of illness and premature dying is the result of ignorance of the laws of health. By wrong eating habits and various forms of intemperate and unhealthful living, people are injuring vital organs, wearing out their bodies, and subjecting themselves to disease in one form or another.

There is a very definite relation between cause and effect. It follows logically and naturally that as people live in violation of health principles, they will suffer. It also follows logically and naturally that as people are led to know the right way of living and follow it, they will realize the beneficial results. It is a divine law that we shall reap as we sow.

The health truths committed to our keeping, and which have been such a blessing to us as a people, are not for us alone. They are to benefit others as well as us. As we live out the light intrusted to us, we are enabled to let it shine unto others, both by teaching in precept and by demonstration in practice. The very results of better health, increased efficiency, blessing and benefit, will speak in favor of health truth.

The opportunities for teaching health truth are all about us. Any of us can go to work almost anywhere. Doors are open for the health teacher and medical missionary worker. Beginning in the home and extending out into the neighborhood and on, the field is ready. The present popular interest in health study makes it an opportune time for us to present the sensible and sound principles with which we are familiar. Medical missionary work always proves effective in breaking down prejudice and opening the way for further gospel labor.

"Reform, continual reform, must be kept before the people, and by our example we must enforce our teachings. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful review of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind."—"Counsels on Health," p. 445.

In connection with this statement is given instruction on the importance of the circulation of our health publications. It is stated:

"Let none think that the circulation of the health journals is a minor matter. All should take hold of this work with more interest, and make greater efforts in this direction. God will greatly bless those who take hold of it in earnest; for it is a work that should receive attention at this time."—*Id.*, page 447.

It is further stated, same page, that every member should work earnestly in the circulation of the health journals, and that "the circulation of the health journals will be a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man." Thus we see that the health truth has a definite place in the advent message and in preparing people for the coming of the Lord.

It is in speaking of the need of instruction in healthful living that the message is given "Educate, educate, educate." Our women are urged to learn how to cook, so that they can provide properly prepared foods to take the place of unwholesome ones. Then, by the power of example and with a personal experience, they can teach others the same. Avoiding isolated and extreme ideas, they may study the subject of diet broadly, and so present it to others that they may see the advantages of the wholesome dietary.

Great good can be accomplished in showing people how to live so they need not be sick. Indeed, it is far better to tell them how to prevent sickness than to know how to cure it. Here is a field, not only for the doctor and the minister, but for the intelligent layman who has himself learned the way of right living. Disease prevention is now the keynote of the medical world, and it is one that we can well sound.

"To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—*Testimonies*, Vol. III, p. 161.

As we tell of God's abundant provision for keeping us in health, through the natural means of fresh air, good food, pure water, sunshine, exercise, and rest, as well as of the powerful healing agencies of nature, they will be led to praise Him for His loving provision. They will see God as the one who heals all their diseases, and know better how to accept Him as the one who forgives all iniquity.

"Much of the prejudice that prevents the truth of the third angel's message from reaching the hearts of the people, might be removed if more attention were given to health reform. When people become interested in this subject, the way is often prepared for the entrance of other truths. If they see that we are intelligent with regard to health, they will be more ready to believe that we are sound in Bible doctrines."—*Counsels on Health*, p. 452.

L. A. HANSEN.

Who Is My Neighbor?

Thy neighbor? It is he whom thou
Hast power to aid and bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door;
Go thou and succor him.

Thy neighbor? 'Tis that weary man,
Whose years are at the brim,
Bent low with sickness, care, and pain;
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem,
Widow and orphan helpless left;
Go thou and shelter them.

Where'er thou meet'st a human life
Less favored than thine own,
He is thy neighbor in the strife,
Thy brother, or thy son.

Oh, pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery—
Go share thy lot with him.

—Anon.



Home Missionary Work Pays

"THEY that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 5, 6. How true this verse has proved to be in the experience of thousands of God's children. Some of the greatest promises found in the Scriptures are to those who in a humble way endeavor to carry the seeds of present truth to those who know it not. Every reader of the GAZETTE will rejoice in the following soul-winning experiences:

From Florida

"Last year while in the Harvest Ingathering work, Sister N. A. Honeywell found two honest-hearted persons who desired to know more of the Bible. Bible readings have since been held with these people, and they are now keeping the Sabbath and are members of our Fort Myers Sabbath school."

From California

"Elder E. L. Maxwell told in the Mountain View church of a man who was working for him, and who explained to him that he could not work the following Saturday as he kept the Sabbath, having read the Harvest Ingathering magazine."

Received a Tract Fifty Years Ago

"Fifty years ago Elder R. A. Underwood gave some tracts to a man by the name of Wick, who was working on his father's farm. The other Sabbath in Los Gatos, Calif., Brother Wick—now eighty years of age—was baptized. He was won or interested primarily by the tracts given him a half century previous. He took stock of his property and paid \$250 tithes."

Two Sabbath Keepers Won

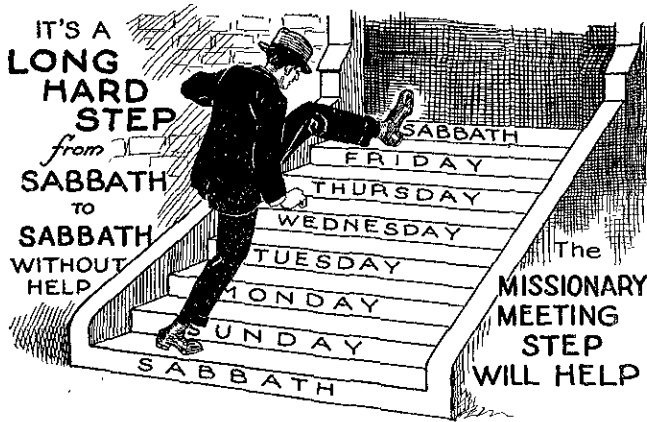
A sister who was confined to her home with family duties was feeling much discouraged because she could not find time to circulate our literature. She wrote to one of our brethren expressing her desires, and he suggested that she send a few of her friends *Present Truth*, following this up with personal letters. She hesitated a little, but finally decided she would. She corresponded regularly with ten people for a year. Recently she wrote to the circulation manager of *Present Truth* that two out of her ten had accepted the truth, and that five others were sufficiently interested to order their own papers for the coming year.

What this good sister has done, hundreds of our dear people could do. The indications of a great soul-winning movement is apparent everywhere, even in foreign fields the word comes that our laymen are doing more to spread the message than ever before. The church missionary secretary of the Shafter, Calif., church, writes that as a result of the systematic missionary work done during the year 1925 by their little company (34 members), they have added seven new members. Besides this, they have built a nice place of worship, more than raised their goal in Sabbath school offerings, and reached 71 cents per member for missions. What an example of faithfulness! It demonstrates again that a working church is a growing church.

E. F. H.

THREE little girls in Buffalo, N. Y., stood before a beautiful window on Christmas eve. A gentleman standing near noticed that the smallest child was blind. The two other girls were describing to her the many beautiful Christmas toys in the window. We must make this world see Christ through our eyes—through us.

• "WORK, not worry, is the expression of our faith."



Missionary-Prayer Meeting Suggestions

(For the month of April)

NOTICE.—The following suggestive topics for missionary-prayer meetings have been prepared by the General Conference Home Missionary Department with the idea that all our churches will profit thereby. We need a revival of prayer meeting attendance. This can be brought about by spirit-filled meetings. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much more, as ye see the day approaching." Heb. 10: 25. If at any time the department can be of help to any of our churches, assisting them to develop a good prayer and missionary service, or in any of their missionary problems, we are glad to do so.

April 7

Text: Matt. 4: 23-25.

Seed Thoughts: Jesus carried with Him continually the awful weight of responsibility for the salvation of men. In order to win men He used every right method. Teaching, preaching, and healing. Verse 23. Devoted more time to healing than preaching. His work to be our example. See "The Ministry of Healing," pp. 18 and 19.

April 14

Text: Luke 10: 1-9.

Seed Thoughts: Christ sends out the seventy. The seventy commanded to do the same work that Christ did when on earth. Verse 9. Christ's method alone will bring success. "The Ministry of Healing," pp. 143, 144. The seventy had success. Verse 20. See "Christ's Object Lessons," pp. 233, 234.

April 21

Text: Luke 14: 23.

Seed Thoughts: Christ commits to His followers an individual work. "Go ye." We are sent. John 17: 18. "Christ commits to His followers an individual work,—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel."—"The Ministry of Healing," p. 147. All to be workers. John 20: 21. See "Testimonies," Vol. VII, p. 62.

April 28

Text: Rom. 1: 14.

Seed Thoughts: Service an outgrowth of conversion. Acts 9: 6; Mark 1: 40-45. Christ came to minister. Mark 10: 45. The one way of reaching men is by revealing Christ in our lives. John 1: 14. Who is the light? John 9: 5. We are the light. Phil. 2: 15. The crime of unconcern. Gen. 3: 3-14.

"I MUST work the works of Him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." John 9: 4, 5.

"Live your best and act your best and think your best today; for today is the sure preparation for tomorrow and all the other tomorrows that follow."

Living to Serve

JUST prior to the South New South Wales camp-meeting, Brother Stoney, elder of the Woollahra church, was taken seriously ill and during the camp-meeting was removed to the Coast Hospital. Word reached the camp-ground on Sunday, October 18, that Sister Stoney had been advised by the hospital authorities to prepare for the worst. This was a call to prayer on the part of all gathered on the camp-ground.

Many earnest prayers ascended to God that, if it were His will, Brother Stoney would be raised to health and strength again. Some of the workers were called to his bedside to speak words of comfort and cheer to one who has devoted his life in a very earnest way to God.

On October 27, it was the privilege of Pastors J. Fulton, W. G. Turner, and the writer to visit our brother. We found him a little improved, and looking forward to leaving the institution. While he spoke little of himself, we noticed that his thoughts were centered more upon the work which he, with his fellow church members, had been endeavoring to do for God during the months that had passed.

Brother Stoney is a whole-hearted believer in home missionary work. During the year 1924 the members of the Woollahra church, through the work of the *Signs of the Times* and personal visits, were able to report sixteen persons won for the truth among the people living in the immediate vicinity of the church. At the beginning of 1925, an aim was set for twenty souls to be won to the truth during the year. Up to the time of Brother Stoney's illness God had blessed the united efforts of the members by giving them thirteen converts, and Brother Stoney firmly believes that the remainder will be found before the year closes.

"Without the home missionary work, souls would never be found. The home missionary work keeps the warmth in the church," remarked Brother Stoney. Surely God is blessing the faithful efforts of the members of the Woollahra church as they sow the good seed, trusting Him to give the increase. May the benediction of Heaven continue to rest upon the members of this church, and in the providence of God, may their church elder soon be permitted once again to take his place among those who have so nobly followed his leadership.

With just this kind of effort among the members of the churches of Australia, what a harvest of souls would be found for the Master! What the Woollahra church has been able to accomplish through the blessing of God, other churches can do. May the cry of our hearts be, "Lord, give us souls."—H. C. White.

Dead or Alive—?

"A WORKING church is a living church." Is your church a working church? Is it "dead" or "alive"? A working church is ready for every opportunity offered to place the message before lost men and women.

The next great opportunity for all our churches to bring the truth before the people in their territory is the Missions Extension Fund Big Week, April 24 to May 1. Already campaign instruction has been sent to every conference worker and church elder, telling how to lead the churches to success in this Big Week campaign. Our publishing houses have provided the best Big Week sets we have ever had, and the magazines have been printed especially with the Big Week idea in mind.

Careful instruction should be given to the members concerning the number of books or magazines each will need to sell to reach his goal. Four dollars' worth will insure a profit of \$2 or more from each member for the fund. See that every member has his own territory, and plan for a rousing field day during Big Week. The best day for the field day will be Wednesday, but any other day may be selected.

If there are members who find themselves unable to sell literature during Big Week, they should give their best day's income as an offering to the fund. Give careful study to the publishing, medical, and educational enterprises that are to be strengthened by your Big Week endeavor, and prayerfully plan to make this the best Big Week campaign ever conducted by your church.

J. A. STEVENS.

Missionary Volunteer Department

Devotional Meeting for April 3

Senior

Topic: "The Supreme Measure of Greatness."

Blackboard Quotation: "Greatness does not lie in words, but in souls."—Charles Jefferson.

1. Opening Exercises.
2. Standard of Attainment: "Christ's Ministry in Type."
3. Introducing the Topic: "Our Measure."
4. Talk: "Those We Honor."
5. Talk: "The Measure of Greatness."
6. Special Music: "The Larger Prayer," No. 830, "Christ in Song."
7. Story: "A Boy Who Served."
8. Reading.
9. Closing Song and Prayer.

Junior

Topic: "The Greatest."

1. Opening Exercises.
2. Scripture Reading.
3. Standard of Attainment Drill.
4. Leader's Talk.
5. Reading: "Those We Honor."
6. Special Music.
7. Recitation.
8. Reading: "A Boy Who Served."
9. Superintendent's Talk and Response: "Ready."
10. Closing Song and Prayer.

Note to the Leaders

You will remember that one program each month during 1926 is to be devoted to missionary activities of the society. So far we have studied "Neighborhood Service," "Soul-winning by Correspondence," and "Christian Citizenship" (winning the foreigner). Today we shall attempt to estimate in some degree "The Supreme Measure of Greatness." He who attained to the greatest measure of all left this word with His disciples: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Let this be the keynote of the day—Service. Service, not for men to see and admire, but service in true meekness and humility of heart, with no other motive in mind than that others may be led to know and love Jesus. The men and women mentioned in this program are only a few of the many who have given their lives, unselfishly and unreservedly, in service for the Master. You will think of others that you may prefer to emphasize. Above all else, pray that this day may inspire many in your society to dedicate their lives to His service, not at some future time, but here and now. It is doing, not dreaming, that counts.

To College Leaders

The young men and women of your Missionary Volunteer Society will soon be out on the active firing line. It is imperative that they choose now which line they will enter. Will it be a striving for the one that glitters and echoes with the gold and the cheers of wealth and prominence, or will it be the line marked at every crossroad with signs of "Sacrifice and Service"? As suggested above, the characters reviewed here are only a very few of those that might be mentioned. The biographical section of your college library will enable you to use your own talent and originality.

Senior Notes

1. *Opening Exercises.*—Strike the keynote of the day's topic in the song service. Endeavor to get all to join in the service of song. The following from "Christ in Song" are suggestive: Nos. 552, 474, 566, 500, 547, 542, 594, and 797. Read without comment the account of the good Samaritan, Luke 10: 25-37, and ask several to offer brief sentence prayers.

2. *Standard of Attainment: "Christ's Ministry in Type."*—This is chapter 12 in the Senior "Standard of Attainment Manual." Be sure that all your members are getting what they should from these drills. Do not permit the quicker ones to give all the answers.

3. *Introducing the Topic: "Our Measure."*—The leader should give this talk. In preparation for it study chapter 71 of "The Desire of Ages." Emphasize the humility and greatness of Jesus.

4 and 5. *Talks.*—Use the thoughts given in these two articles for one or two talks, adding thereto or detracting therefrom as time and talent warrant.

6. *Special Music.*—If you have no special musical talent in your society, let all join in singing this (or some other chosen) song.

7. *Story: "A Boy Who Served."*—Much of the instruction given by Christ while here on earth was in story form. It is the first principle of teaching great truths. Ask a Missionary

Volunteer to tell this story. It is a familiar one, but the life of David Livingstone is always new and inspirational.

8. *Reading.*—Because of lack of space no poem is given here, but you will be able to find a good one on service. "The House by the Side of the Road," by Samuel W. Foss, is printed in "Social Plans for Missionary Volunteers," p. 157. And that beautiful poem, "Others," is given on one of the set of Missionary Volunteer postcards.

Junior Notes

Every boy and girl is proud of the long line of great men and women that have helped to make his nation what it is, and yet even in this line of great people a few stand out as being greater than others. It is because they were ready to serve at some time of emergency when the country needed unselfish service. True service takes a forgetfulness of self, and a willingness to do anything whatever the need might be. Boys and girls may have the same elements which make people great. And so in this study, think of these great characters as people who had the same chances that you have day after day.

1. *Opening Exercises.*—Choose songs of service for your opening songs. See those suggested in the Senior notes.

2. *Scripture Reading.*—Read together Matthew 18: 1-4; 23: 11.

3. *Standard of Attainment Drill.*—Study the section on Baptism, page 9, "Junior Standard of Attainment Manual." Read the definition of baptism several times; in fact, until all can repeat the first sentence with you. Then make sure that all can turn to a text which tells the meaning of baptism and the manner as described in the Bible. The sixth chapter of Romans and the third chapter of Matthew contain the information which makes this ordinance clear.

4. *Leader's Talk.*—Refer to the Scripture reading and Jesus' words, "He that is greatest among you shall be your servant." Take as the example of your talk how Jesus served. No one who came to Him for help was ever turned away. Even the little children were blessed. Tell of the incident when the disciples were too proud to serve each other, and Jesus did the humble work. Jesus was not above doing anything that would help another. Boys and girls may have the same spirit of sacrifice in their daily tasks, and thus serve with true greatness.

5 and 8. *Readings.*—Both of these must be carefully prepared before they are read to the society.

6. *Special Music.*—Choose some song of service. If there are Juniors in the society who sing, it may be possible to find a song that is unfamiliar to the others; but such songs as, "Master, hast Thou work for me?" "Gladly, gladly, toiling for the Master," which are in "Christ in Song" are very appropriate.

7. *Recitation.*—The poems suggested under "Reading" of the Senior program are also appropriate for Juniors.

9. *Superintendent's Talk and Response: "Ready."*—The purpose of your talk is to round out the program and make the application. If you have the material at hand, it would be well to tell further the characteristics which made the men and women mentioned in "Those We Honor" the outstanding servers that they were. For instance, the early life of Florence Nightingale was full of thoughtfulness and service for those around her. She visited the sick in the neighborhood. She carried food and clothing to the poor, and even as a little child her gentleness and care for the sick made her loved wherever she went. Florence Nightingale, as a girl, did no more than the girls before you might do. She was no greater than those who humbly serve wherever the need may be, until her opportunity for greater service came because of war. The point to emphasize is that each boy and girl should have the spirit of willingness to go and to do wherever the need calls, Open up the response with some questions to be answered, such as, "What are some of the calls that Juniors may answer? How may boys and girls show humility in service?"

Those We Honor

NINETEEN hundred years ago a little company of men were toiling along the dusty road that led down to Jerusalem. As they walked along, their leader talked to them in earnest tones, and they pressed about Him to catch every word. Let us listen with them. He is saying, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." If that little company of travelers could only have seen the host of men and women who from that day to this have answered these words of Jesus in their lives!—men and women, boys and girls too, that we should never have heard about had they not resolved to give their lives in service for others. That made them great,—doing even a little thing for others. And the strange part of it is though they were never thinking about fame at all, they were counted among the world's greatest men.

Let us talk first of William Carey, the cobbler who kept a map of the world hung up in his shop, and who was the first Englishman to think of helping the heathen. After long years of service in India, having translated the Bible into several

languages, he was honored as the "Father of Modern Missions." All because he dreamed of service while cobbling shoes.

As Carey was the pioneer of English missions, so Adoniram Judson and his wife Ann were pioneers of American missions. Mr. Judson could have had ease and comfort at home, but chose to deny himself that he might serve in India. And we should never have heard of the Haystack prayer meeting and those other missionary friends of Judson's had they not decided to serve.

There were girls who dreamed of service, too. Think of Florence Nightingale, "the ministering angel" of the English soldiers, who left home and friends to help her sick and dying countrymen. Do you wonder that the sick men turned to kiss her shadow as she passed down the corridors, carrying her little lamp? Think, too, of Francis Willard. One day she received two letters, one calling her to a fine position in a college, one to a humble life of service. She chose to serve, and was called "America's Uncrowned Queen." There is another queen, too, of Bible times, of whom we might never have heard had she not risked her life in service for her unpopular countrymen. (Who was she?)

The missionary, J. Hudson Taylor, had a brother who became a very famous man. Every one thought that J. Hudson Taylor was foolish when he went to China. They felt he should copy after his famous brother. But today we can't remember the brother at all, while Mr. Taylor is famous as the founder of the China Inland Mission.

We cannot name them all, these servants who became famous: Jacob Riis, the Danish immigrant boy, who became one of America's best-loved citizens because he helped the poor; hosts of missionaries; boys and girls of Bible times. These all forgot themselves in loving service, and were honored as the great men and women of history. Shall not we join this army and enlist for service, too? VIOLET MAY PEAK.

The Measure of Greatness

WHAT is your measure of greatness? Are you a worshiper at the shrine of a Napoleon or a Rockefeller or a Jack Dempsey? Physical strength is a thing most of us would gladly possess, while the power which money gives is coveted by many. Neither can we be blamed if we desire the keen, creative mind of a genius. These qualities would make one great, but are they the measure of real greatness?

In a mine in England one day there occurred an awful explosion. In their terror the miners rushed up from the level below into the nearest shaft which promised to lead them to God's sunshine and pure air again. But in that shaft death was waiting; an afterblast was sure to occur. Only by way of one passage could they hope to gain freedom and life. *One man knew.* He could have been the first to safety. But no; he stood at the mouth of that shaft, waving his comrades back toward the only way of real safety. They begged him to come, but he would not until all were safe,—all except himself. The blast came, and one man perished.

One of the greatest of all French scientists died about a year ago. He had spent his life in the study of X-ray and radium. In his experimenting he contracted a disease which literally ate his life away, but he was cheerful to the end. Gladly he paid the price that he might add his bit to science and the welfare of mankind.

But it is comparatively easy to serve our friends, and even mankind in general. We may be willing to give our lives for those we love, or for a cause most dear to us; but for our enemies, ah, that is a different matter.

The battle was over. On the field lay hundreds of Union men writhing in pain and thirst. Artillery from both armies played upon the field all night and all the next day. There was water behind the Southern lines, but the dying men on the field begged in vain for one drop. Did I say in vain? No, there was one who dared brave death to minister to his enemies. Richard Kirkland pleaded long with his commander before he was given permission to go on his errand of mercy. As he stepped over the wall and made his way to the nearest man who groaned for water or death, it was only a miracle that he was not picked off. But the guns were strangely still for an hour and a half as both sides watched with wonder and awe. Surely a great man!

Perhaps few of us will be called upon to do such heroic acts of ministration. It may be that our duty lies in the little inconspicuous services of everyday life. But if we strive to serve our brother and our neighbor as we would our Master if He were here, we too may come up to this mark,—the measure of greatness.

HELEN CONARD.

A Boy Who Served

MORE than a hundred years ago, in the little town of Blantyre, Scotland, where the blinking lights of the mills and cottages are reflected in the River Clyde, a boy was born who was one day to keep the company of kings. His parents never dreamed of this, for they were humble folk, who must work very hard to make a living. They were resolved, however, to train young David to be something great. When he was nine years old he could repeat the whole 119th psalm "with only nine litches." Then there were the stories. How he used to listen to grandfather's tales of the old Scotch Covenanters, as the children sat about the fire of an evening! He then and there determined that when he became a man he too would fight God's battles, and do great things!

All this pleasant time seemed to come to an end, however, when at ten years of age he had to stop school and go to work in the cotton mill to earn money. Here he must work at the whirling looms for fourteen hours a day, with scarcely time to eat. Now he had an excuse not to study, he might have thought. No one could advance under such conditions. But not David. He was determined. He would not fail. His first week's wages he carried home to his mother, who gave him enough to buy a Latin grammar. This he took to the mill and put it on the spinning jenny. As he passed back and forth, he would read a line and say it over and over to himself. And so he got his education as he worked year after year in the mill.

All this while, David was thinking. He had not forgotten the heroes of his grandfather's tales, and now another hero had come to join them. He had read of Dr. Gutzlaff, a missionary doctor to China, and had resolved that some day he, too, should give his life in service across the sea. So after a number of years he went to Glasgow to study to be a missionary doctor. When he had finished, he offered himself to the London Missionary Society to go to China, and was accepted. But now other difficulties arose. A war broke out in China, and David could not go. While waiting for the war to be over he met a man who had just returned from Africa. There, he told David, on a bright and sunshiny morning he had seen the smoke of a thousand villages where no missionary had ever been. "I will go, at once to Africa," said David. Before sailing, he paid a visit to some of the great places of London. One day he stood in the gray shadowy aisles of Westminster Abbey, among the graves of kings and great men, and thought of the brave deeds they had done. Then he journeyed home to the little cottage on the banks of the Clyde, to say farewell.

What a voyage that was! Three months on the rolling Atlantic! And how much there was to do and see when he landed in Africa! David at once got a wagon and oxen, and went into the interior. Here he met the lion and had the adventure that made his arm lame ever after. He built a fine mission station, and by and by married Mary, the daughter of his friend Robert Moffat. He has written some interesting things of his life at the mission, always busy helping others. Here are some of them: "Building, gardening, cobbling, doctoring, tinkering, carpentering, gun mending, wagon mending, preaching, school-teaching. My wife makes candles, soap, and clothes. I am a jack-of-all-trades out of doors and she a maid-of-all-work within."

But David was thinking all the time of something he wished to do more than anything else. Day by day on his travels, he saw crowds of natives with chains about them, being driven by the cruel Arabs to the coast, where they were sold as slaves. How this stirred the heart, and how he longed to make them free! So sending Mary and the children back to England for safety, he returned to the interior determined to open a road across Africa that would hinder the work of the cruel slave trade, and open up the way for missions.

Never had a missionary explorer attempted such a task. With his little company of natives, he set off across the jungles of

Africa, endangered by fever, floods, wild animals, wild men. But David was not afraid. He had enlisted in the service of the King, and said, "I will go anywhere, provided it be forward."

And it was that determination that led him to open up Africa, from coast to coast, for his Commander. Fame and honor were waiting for him on his trip to England. But he must return to Africa. Here this hero, now an old weary man, kept on through the jungle, never stopping, never giving up. Stanley was sent to find him, when they thought he was lost, and ask him to return to a waiting homeland. But he would not leave Africa. So there we find him, sick, alone in a little straw hut, at the end of the trail. His dusky helpers, by the flickering candle light, in the gray of early morning, see him kneeling beside the couch of grass offering his last prayer for Africa. His heart they buried in the land he served, but his body they carried to England. There in the same shadowy aisles of Westminster Abbey, where David had walked as a boy, they buried the missionary hero, among the kings and mighty men. And the whole world paid honor to the weaver boy, hero, missionary, explorer, who had not been afraid to enlist in the service of the King.

VIOLET MAY PEAK.

Devotional Meeting for April 10

Senior and Junior

Topic: "Lessons From the Out-of-Doors."

1. Standard of Attainment Drill.
2. Opening Song: "Lord, Thy Glory Fills the Heaven."
3. Repeat or Read Psalms 19.
4. Silent Prayer, Closing With the Lord's Prayer.
5. Leader's Two Minutes.
6. Recitation: "God Thought of Me."
7. Talk: "Nature's School."
8. Reading: "Bobbie and the Birds."
9. Recitation: "Nature Song."
10. Reading: "Two Indigo Buntings and I."
11. Round Table.
12. Close by repeating Mizpah.

Notes to Leaders

The breath of spring is in the air. Feathered songsters are telling the story and the flowers are living it. All nature is putting on its glad dress of green, making each Missionary Volunteer impatient of four walls and cement walks. Something calls into the out-of-doors in these spring months. To the worshipful heart every flower and bird song praises the Creator, and the woods become a chapel. Why not have an out-of-door Missionary Volunteer meeting? One of the most impressive meetings I ever attended was held on a wooded slope. Such a meeting takes careful planning that it does not become a picnic. Have song books present, and some instrument that will be a guide to pitch in singing; then have plenty of help in showing the young people where to sit, so that all may be within hearing distance of the speakers. Those who take part should be warned that it takes more volume to be heard distinctly out of doors than within four walls.

The occasion is to be one of joyful praise to "the living God, who giveth us richly all things to enjoy." Let the boys and girls join with the older Missionary Volunteers. If there can be a Junior chorus, so much the better. No. 226 in "Christ in Song" when sung earnestly by young voices becomes a song that carries with it the praise of such an occasion.

To College Leaders

Many of our colleges are very fortunately situated amid beautiful surroundings that in themselves awaken a love of nature and an appreciation of the marvels of creation. Ask the science teachers to join with you in the planning of this program. There are those on the faculty of each school who know some of the wonders of nature from personal observation. Perhaps there are also students who are capable of enriching such a program because of experience. Endeavor to base the program on the results of personal experience as far as possible, for that inspires with a desire to know and appreciate nature as others have done. Thus will the purpose of your program be realized.

Senior and Junior Notes

Have a preliminary Standard of Attainment drill in place of the regular song service. The Juniors and Seniors have both been pursuing Bible study; it will be profitable to see who has stored the most gems to be used in giving an answer for the hope within us. Some of the subjects that have been studied in common are, "The Inspiration of the Scriptures," "Sin, and the Fall of Man," etc. The one conducting the study should examine both manuals and make out a list of questions accordingly. In conducting the drill, require the one who answers to be able to give a reference whether he can repeat the text or not.

2 and 4. Opening Song and Prayer.—See "Christ in Song," No. 341. There is something so reverential in absolute silence out in the open! Ask each Missionary Volunteer to take part in a few moments of silent prayer and in the repeating of the Lord's prayer at its close.

5. Leader's Two Minutes.—This is an opportunity for necessary announcements and the offering. Make all such routine matters as brief as possible. If the leader is a lover of nature, he will want to give a personal testimony as to what an inspiration he finds in its study and companionship. If he is not so well acquainted with it, there is ample material for an introduction to the program in the lessons, which Jesus drew from its lore and His love for it. Study some of His nature parables and comments on them as given in "Christ's Object Lessons." Make a list of the illustrations Jesus drew from nature. There are also many inspirational poems based upon nature for a theme. Bryant's "A Forest Hymn" and "To a Waterfowl" have passages in them that would well introduce such a program. Of course the leader of the Senior society takes the initiative in presiding, but it would be proper and desirable to have the Junior leader sit with him, and take some responsibility in the opening exercises.

Nos. 6-10.—The material for these is fully given, nevertheless they need careful preparation. Ask a Junior to give the second recitation. The two readings may also be read by two of the older Juniors, but some drilling will be necessary if they are well done in the open air. A member of the Senior program committee or the Junior superintendent should take the responsibility of training.

11. Round Table.—Have as many take part in this as possible. The preceding reading, "Two Indigo Buntings and I," is an example of a personal experience with nature. Ask a number to come prepared to tell of the most interesting nature incident they have observed. Very often the boys and girls can add much to such an exercise, so do not overlook them when you are requesting personal experiences. Make this part of the program very informal, a sort of response, the purpose of which is to put new enthusiasm into the members to become acquainted with nature for themselves.

Important.—In the *Instructor* of April 6 there will be an article entitled, "Getting Acquainted With Nature," by Arthur W. Spalding. This will make a very acceptable addition to this program.

Nature's School

"I RECOGNIZED an expression of the love of Jesus in every shrub, bud, and flower. These things of beauty seemed to speak in mute language of the love of God.

"There was a beautiful pink flower in the garden called the rose of Sharon. I remember approaching it and touching the delicate petals reverently; they seemed to possess a sacredness in my eyes. My heart overflowed with tenderness and love for these beautiful creations of God. I could see divine perfection in the flowers that adorned the earth. God tended them, and His all-seeing eye was upon them. . . .

"Ah," thought I, 'if He so loves and cares for the flowers that He has decked with beauty, how much more tenderly will He guard the children who are formed in His image.' I repeated softly to myself, 'I am a child of God, His loving care is around me. I will be obedient and in no way displease Him.'"

These are the words of Mrs. E. G. White, describing her experience after her conversion at the age of twelve. Her eyes had been opened to new beauty in nature about her.

Well might we call nature God's radio. If we "tune in," we will get His sweetest messages of love and wondrous beauty. Do you ask, "How shall we 'tune in'?" Not by sitting within the four walls of some room in which is an electrical machine with a loud speaker attached. If you want messages from nature's feathered songsters, go to their resorts, be seated, and quietly listen. Not one discordant note will you hear. Their voices are always in tune, and no leader is needed to keep time. In what school of music were they trained? Even when very young they warble forth the sweetest strains. They are in touch with the Great Teacher.

You will not have to watch long till you will note the seeming intelligence we call instinct. Watch the well-known robin and her mate when they are selecting a site for their summer home. The selecting is not done in a minute.

If you can discover a humming bird's home, wait till the mistress has moved out with her family, then get the nest and study its construction. Just a few days ago, I touched the inside of a two-year-old nest. It was indeed a downy bed. The outside was artistically covered with lichens securely fastened to the nest with a glue-like substance from her little bill. The

whole nest was about the size of half a hen's egg. The color blended with the color of the limb on which it was fastened. Just ask yourself this question: "Who was her teacher in manual arts?"

All outdoors is filled with strange sights and wondrous messages for those who will enter its fields with open eyes and ears. The heavens above us every night "declare the glory of God." Study the "white lilies hung in the garden of our King." You will be richly rewarded by studying the common things about you everywhere. Did you ever try to count the different kinds of spiders you have seen? You will find that each kind is provided with a unique way of constructing a home and securing a living. In some places the trapdoor spider may be studied. Examine that door, so carefully hinged to the side of a silk-lined tube leading down into the ground. Note how the door is covered with material like the surroundings. Why is this? Are her babies safe in that silk-lined tube beneath that closed door? Did she chance to make it thus and in that place? Was not that instinct a gift from the Author of all nature, and does it not show His loving care?

There are other builders who make interesting homes. Some of you may have the privilege of getting acquainted with a small furry home builder. Study him to get a lesson. Do not expect to find the door of his home, for it is in a queer place, out of sight. Nor can you peep in at the windows. Don't be mistaken about his not ventilating his bedroom, for he does. This is found out on a cold winter day by the frost formed from the breath of the family inside on the grass on top of his house.

His invisible doors are water holes leading down from his cozy room to tunnels under the water of the stream or pond where he builds his home. He is not so large as the beaver, which is called the cousin of this muskrat. Try to learn all you can about these home builders. They will teach you many lessons. The beaver will tell you the value of preparing food for winter. Try to find out how he prepares his food.

We have not mentioned the great insect family with its two hundred thousand species. They have marvelous secrets to reveal. Make use of the various books on your public library shelves on nature; they will help you in solving many of the problems you will meet as you roam the fields of nature. And remember that the animal life is not the only page in God's great book of nature. The vegetable life all about us will richly reward every student in that line. Vegetable life has beauties and untold wonders to reveal. Just one problem for you in this line: In twining, do vines turn to the right or the left?

Just enter this field for study with thanksgiving to the Author for His boundless love. MRS. ELLA KING SANDERS.

Bobbie and the Birds

"Look, Bobbie! What is Aunt Mary carrying?"

At his mother's exclamation six-year-old Bobbie rushed to the window one cold January morning just in time to see auntie passing with two paper sacks full of something.

"Oh, I know," said the little fellow, "she is going out to the Bluff to feed the birds. Please, mother, let me go too."

He opened the door as he spoke, and the pleading tones reached Aunt Mary as she paused for a cheery, "Good morning."

"Let him come," she said to his mother, "and he can help me scatter the crumbs. He is always as still as a mouse when we are out where the birds are."

You see this was not a new thing, for Bobbie had been out with his bird-loving auntie before, and was glad to go again. In a twinkling he was all bundled up and out in the crisp morning air.

There had been a heavy ice storm a few days before, so every tree, to its tiniest twig, glistened in the morning sun.

"Oh, aren't the trees beautiful!" the youngster exclaimed as he danced along the path.

"Yes, they are beautiful," said Aunt Mary thoughtfully, "but when even the little weed seeds are covered with ice, what will all the poor little birdies eat?"

"Can't they find a single thing to eat?" Bobbie's eyes and voice were full of sympathy. Then as if suddenly remembering, "Oh, but we are going to feed them right now," he added happily.

"But we can't feed all the birds."

"Well, other folks can feed the rest of them, can't they?"

"Yes, if they only would," replied auntie.

By this time they had reached the river bank where in a sheltered place, a suet basket had been firmly fastened to the trunk of a large tree. While Aunt Mary was fastening new suet into the basket along with some slices of bread and some apples, Bobbie scattered crumbs on the trampled snow and a near-by bench.

"Oh, auntie, look! the snow is just covered with little feet marks," he exclaimed in a half whisper. "Let's hide and watch for the birds to come back."

They stepped back a few yards where they were partly hidden by a fence. Almost at once a half dozen little slate-colored birds flew to the ground and began picking up the crumbs.

"One, two, three, four, five, six juncos," whispered Bobbie joyfully; and—"Oh, look! there is a little black-and-white bird eating suet already. Please, what is it?" he asked, almost forgetting to whisper in the excitement.

Before Aunt Mary could explain that it was a downy woodpecker, the bird had slipped to a near-by limb, and a white-breasted nuthatch had taken his place. Then while he was eating away with all his might, a big hairy woodpecker lighted on the tree trunk near by, and nuthatch as if taking the hint, disappeared leaving the suet to the larger bird.

Almost faster than auntie could say over their names, the birds came—titmice, feeding on the bench, and chickadees and woodpeckers at the suet. Every now and then a big blue jay would fly down with such an important air that he would frighten away every single bird, then fly back up into the trees.

"I believe he just does it on purpose," whispered Bobbie.

"Oh, but poor blue jay is hungry, too," answered Aunt Mary, "and it takes more to feed him, for he is bigger, you know."

While Bobbie was watching a beautiful but shy cardinal dart down to the bench for a crumb and as quickly fly away, a lively little form sprang from limb to limb and all at once dropped into the suet basket so suddenly that Bobbie jumped and almost squealed out.

"Watch him," said auntie.

The little squirrel stood up for an instant, then grabbing a whole slice of bread, he gave a light spring and ran away through the tree branches.

"The old thief!" whispered Bobbie, giggling under his breath. But when the squirrel was back again in a minute or two and made quick trips back and forth till he had taken away all the bread and apples from the basket, Bobbie spoke right out loud, "You naughty pig! Aren't you ashamed?"

Little red squirrel sitting on a near-by limb, just gave the little boy a side glance as much as to say, "Well, what are you going to do about it?"

Bobbie stood thoughtfully watching for a minute or two, then as he turned toward home he said, "I don't think I should like to be a squirrel, they are so selfish; and I shouldn't like to be a blue jay and have all the other birds afraid of me."

"How about the nuthatches, the chickadees, and the woodpeckers?" asked auntie.

"I think I'd rather be like them," said Bobbie, "for each one lets every other one have his share of the suet and they never quarrel over it one bit."

MARY E. LAMSON.

Two Indigo Buntings and I

It was by chance that I first met these two particularly beautiful little creatures. The introduction was not a pleasant one for them, and will not soon be forgotten by me. One day last year in early summer I was strolling along a bluff near a pond. Seeing a clean low stump, I took a seat, hoping while resting to see something of interest in animal life, either in air, trees, or pond.

Scarcely was I seated when I heard from a tree near the stump some sounds from two birds that had a tone of business. To me they seemed to say, "Go away," "Go away," "What you doing?" "What you doing?" "Don't touch them;" "Don't touch them." This was kept up with determination. Upon looking up at the tree, I saw two indigo buntings, male and female. They were hopping from limb to limb, getting more and more earnest in their cries. Then I began to search near the stump, suspecting there was a nest near me. There in

a bush only a few feet from the stump was a tiny nest. As I stood peeping at the three little light-blue eggs, the excitement of the two birds increased. Understanding then their fears and sorrows and their earnest messages to me, I passed on. When they were satisfied that danger to their precious treasures was ended, they became quiet. Had I remained in hearing distance, I would doubtless have heard a sweet warble of praise, for the indigo bunting can give it.

A week later I again visited the place to note changes. As I drew near the bush the same exciting calls came from the tree. I paused only long enough to view three tiny naked birdies quietly resting in the little nest. I knew that God's loving ears was over that dear little family, and I had no desire to cause them grief or fear, so I hurried away.

MRS. ELLA KING SANDERS.

Nature Song

THE pine will sing its song for me,
If I but hush myself;
The earth will bring me riches free,
If I seek not for self.

The ocean will its peace divide,
E'en with my little life,
If I betake me to its side
And hush all worldly strife.

— Benjamin R. Bulkeley, in *Christian Register*.

God Thought of Me

God thought of me
Ages ago,
And planned
That I might know
His artistry
On sea and land —
That I might see
Sublimity
In rock and tree,
In hill and steep,
In cañon deep,
In flower and bird,
In flock and herd,
On erag and height,
In day and night,
At dawn and noon
The pine's soft croon,
In waterfall
And mountain tall,

In ocean wave
And creviced cave,
In tides that sweep
From ocean's deep,
In health and life,
In child and wife,
In friend and home,
And trails to roam,
In rest and sleep
And faith to keep,
In visions fair
And souls to dare,
In life to live,
A heart to give;
And then — as destiny
For mine and me —
Eternity
And immortality.

— Rev. William L. Stidger, D. D.

Notice! College Leaders!

Study suggestions for special college program.
(See page 16.)

Devotional Meeting for April 17

Senior

Topic: "The Church Fulfills Prophecy."

Thought Texts: Eph. 5: 27; 2 Peter 1: 19; Isa. 8: 20.

1. Opening Songs.
2. Report of Literature and Correspondence Band.
3. Memory Scripture: Rev. 14: 6-12.
4. Prayer.
5. Standard of Attainment: "The Test." (Lesson XIII.)
6. Talk: "Divine Leadership All the Way."
7. Quartet: "Faith of Our Fathers."
8. Talk: "Sabbath Light."
9. Reading: "The Divine Principle of Organization."
10. Symposium: "Dividing Responsibility."
11. Closing Song: "All the Way My Saviour Leads Me."

Junior

Topic: "The Story of the Beginning of Our Church."

1. Opening Song: "Faith of Our Fathers."
2. Standard of Attainment Drill: "The Ordinances."
3. Leader's Two Minutes.
4. Sentence Prayers.
5. Repeat or Read in Unison the Three Angels' Messages (Rev. 14: 5-12).
6. Talk: "The Messages."
7. Talk: "How the Light Came."
8. Talk: "Learning About the Sabbath."
9. Superintendent's Talk: "Our Heritage."
10. Close with a prayer for loyalty.

Note to Leaders

To be able to stand staunchly and unswervingly for a principle or a cause, one must be thoroughly familiar with it. The foundation must be strong and sure if our young people go through to the end. Lay the concrete blocks in the hearts of your Missionary Volunteers today. If they are sure that God has led all the way in the past, it will strengthen their faith in future leadings, no matter how difficult the way may be. Endeavor to make this study on divine leadership and organization of the church a real inspiration to your Missionary Volunteers. Pray that they may be strong Seventh-day Adventists, now and ever!

To College Leaders

Just this word: If the young people in your society do not become thoroughly rooted and grounded in this truth while in school, the chances are they never will be. Do not fail to have a program under this topic, whether you use the material here given or not.

Senior Notes

1. *Opening Songs*.—Songs of the nature of the following will lead to the proper spirit for this meeting: "Christ in Song," Nos. 564, 570, 509, 396, 484, 543, 74, 637, and 576.

3. *Memory Scripture*.—If your Missionary Volunteers have never memorized the three angels' messages, at a previous meeting ask them to do so, and repeat in unison here.

5. *Standard of Attainment: "The Test"*.—No, not a real Standard of Attainment test. Your lesson this time is No. XIII, "Christ's Ministry in the Heavenly Sanctuary." This fits well into the program today. "The Test," and a real one, came to the early Adventist believers in the confusion of the heavenly sanctuary with the earthly. Connect the drill with a talk based on this "test." Material will be found in the Junior notes under the two talks, "The Messages" and "How the Light Came." Be sure this is made very clear.

6. *Talk: "Divine Leadership All the Way"*.—Base this talk on chapter 6, under this same title, in the new book, "Story of the Advent Message," by Matilda Erickson Andross. This is one of the Senior Reading Course books for 1926, so you should have it in your library already.

8. *Talk: "Sabbath Light"*.—Helps for this talk will be found under the heading, "Learning About the Sabbath," in the Junior notes.

9. *Reading: "The Divine Principle of Organization"*.—Choose paragraphs from the spirit of prophecy. "Testimonies for the Church," Volume I, pages 649-653, give some pointed paragraphs.

10. *Symposium: "Dividing Responsibility"*.—In this exercise your young people may view the beauty of teamwork. Hand out these slips giving a panoramic view of the various departments, and ask each Missionary Volunteer to represent the department assigned to him in his own words.

Junior Notes

1. *The Opening Song: "Faith of Our Fathers"*.—This is not a real Junior song, and yet it is a stirring one, and should be known to every boy and girl. If the members of your society are not familiar with it, sing only the first verse, but sing it several times, until all know it.

2. *Standard of Attainment Drill: "The Ordinances"*.—The ordinances were given to the church by Jesus. When rightly understood and partaken of they become a great blessing. They are a promise that those who belong to the true church will eat with the Master in His kingdom. This study is particularly appropriate linked up with this program.

3. *Leader's Two Minutes*.—Some of the bravest battles are not fought with gun or sword on the field of battle, and some of the world's greatest heroes are never mentioned in the history of countries. God's roll of honor is very different from that of men. Seventh-day Adventist young people can truly be proud of those who led the way, for they were men and women of God and great in His sight. The rise of our church was a part of God's plan for saving the universe, and it was given a special work to do. It was born to fulfill prophecy, and we have the promise that it will go through to the end. We must ever keep in mind its humble beginnings and the promise of its triumph if we would realize how blessed we are in being called to belong to it. There are three angels' messages which make up its history, and its work is to proclaim the last message. As we study the origin of the church and its work, our faith will be strengthened, and we can realize all the more clearly the privilege of being a part of it. Close your brief statements with a call for a number of short prayers in which each gives himself again to the Master.

6. *Talk: "The Messages"*.—When we realize that our church actually fulfills Bible prophecy, and that its work is already two thirds over, we cannot help but feel that God has been good to us in letting us know of the truth. You have just read the three angels' messages. The first angel told that the hour of God's judgment had come. This message was fulfilled when William Miller and his coworkers traveled far and wide telling that the time of judgment had come. Of course, they thought the hour of judgment and the coming of Jesus took place at the same time. William Miller, although but a farmer, had studied the Scriptures for years, until he had become convinced that Jesus would come in the clouds of heaven in 1844.

(The Junior giving this talk should tell how God called him to his work, and how he traveled preaching to thousands. See "Pioneer Stories," pp. 73-82.) But in all this William Miller did not see the necessity of forming a separate church which would believe in the second coming of Jesus. All he thought about was converting people and getting them ready. William Miller first taught that Jesus would come in March of 1844. When the time passed, those who had not believed ridiculed those who had. Many churches opposed and even disfellowshipped those who believed in the second coming of Jesus. Gradually those who remained true realized that they would have to be separate from those who made it so hard for them. A spirit of worldliness and scoffing came into the churches that made it very clear that those worldly churches were fulfilling the second angel's message. "Babylon is fallen, is fallen." After some study, the time for Jesus' coming was again thought to be in the fall of 1844; but this time there was an additional message that the people of God should come out and be separate. Thus the second angel's message joined the first. About this time a very talented minister began to have visions. Thousands of people listened spellbound to his descriptions of the new earth. Then he had one that he could not understand. He saw a long path leading to the New Jerusalem, but it had three steps in it. A great crowd of people were on the first. Some fell off, and he was told that those who fell off were those who left the truth. Then he saw the company go onto a higher platform, and still some left, and finally there was the third. (Study and tell the story of Mr. Foy and Mr. Foss as told in "Pioneer Stories," pp. 248-252.) We have already seen what was meant by the two steps. The second called people out into a church of their own; that is why it was so important to us as a church. When the final disappointment came in 1844, those who truly believed and had followed the message were perplexed. They believed the Bible, and they felt that they had been right in separating from the other churches. Gradually light came. God led His people. It became necessary to publish the truth. To do this we needed an organization and officers so that the business would be attended to. And so the church was organized and the light that had come became a part of our beliefs. The work of proclaiming the third angel's message, which is a warning not to worship the beast, was taken up by the workers, and has been blessed by God. Thus you see that our church has been built on all three messages in Revelation 14. God has led through all the way. When it is time to give a message for God, people are raised up that they might do it. Angels would love to take such an important part in the closing work, but God calls upon you and me to carry on the work of his church.

7. *Talk: "How the Light Came."*—We have seen how the church was called out, and finally organized. Not all the light came at once. It took some time before every one understood just what had been the mistake in believing that Jesus was coming in 1844. Hiram Edson was among the first to understand. The story of how God gave him the light and how he passed it on to the other disappointed ones is told in "Pioneer Stories," chapter 19. Read it over, and then tell it in your own words.

8. *Talk: "Learning About the Sabbath."*—This was another very important bit of light that came to the early believers. In fact, it became such an important belief that it helps to give our church its name. Study chapter 20 of "Pioneer Stories" for your talk. Capt. Joseph Bates was very active in spreading this new truth, spending all that he had upon it. Tell, too, about Sister White's accepting that truth. (Pages 276 and 277 of the same book.)

9. *Superintendent's Talk: "Our Heritage."*—The boys and girls before you are instinctively hero worshippers. Another characteristic is that of pride in family or church. You may do much to win their loyalty to the church by making them familiar with the splendid self-sacrifice which characterized our pioneers. Tell them stories of the early days of this message and of those who bore the burdens. Sketches from chapters 24 and 25 in "Pioneer Stories" are inspiring. If however, the new book written by Mrs. Andross for young people, "Story of the Advent Message," is available, you will find material in chapters 7 and 8 which will be more unfamiliar to the children. Take a little time and thought and really tell them the stories. Make them realize what a precious heritage of nobleness has been handed down to us. Close with a response from the children, asking each to name an early worker and tell something about him.

Dividing Responsibility

THE church has certain officers who administer its affairs and lead in its spiritual work. These officers are: elder, deacon, treasurer, clerk, Sabbath school superintendent, missionary secretary, Missionary Volunteer leader, etc.

The duties of these officers are varied, and yet the line of work of each is clearly followed in the administration of our church work. The elder acts as shepherd of the flock. He is supposed to take an active part and a deep interest in every phase of church work. The deacon looks after the poor, and occasionally acts as treasurer of the church, collecting the funds. The Sabbath school superintendent leads the church in the study

of the Word of God along the outlines prepared in the Sabbath school lessons. The Missionary Volunteer leader leads in the work of the Missionary Volunteer Society, encouraging all its members to take an active interest in every phase of church work.

The local conference, through its officers, looks after the interests just mentioned for all the churches. The president looks after the opening up of new work, and sees that all its departments are working in good order. His leadership should be a uniting and stimulating force permeating the entire conference. The secretary records all the important acts of the conference, besides looking after other general interests of the central office. The treasurer receives the tithes and offerings from the churches, and looks after the payment of the conference expenses. The tract society secretary is the agent for our publications, supplying churches as well as the colporteurs and other workers with necessary literature for propaganda. The field missionary secretary has charge of the colporteur work, choosing, training, and assigning territory to colporteurs, besides reporting to the union the work done.

The departments of the conference are usually as follows: Sabbath School, Educational, Publishing, Home Missionary, Missionary Volunteer, Medical, and Religious Liberty.

The Sabbath School Department looks after the special interests of the Sabbath schools. It holds conventions for the purpose of teaching the best methods of carrying on that work. Its aim is to see that every member of the church, as well as the children, shall receive the benefit of systematic Bible instruction. It also undertakes to secure large donations for foreign missions.

The Educational Department encourages the education of the youth, and looks after the special needs of the church and intermediate schools, academies, and colleges within the conference territory.

The Publishing Department has charge of our publishing work and the distribution of our denominational literature. This has become one of the strong factors in the promulgation of the third angel's message.

The Home Missionary Department stimulates in a general way the active missionary efforts of the local churches. It encourages distribution of literature, Bible studies, and personal work.

The Missionary Volunteer Department undertakes to reach the young people of the church, as well as the unconverted, and aims to inspire them with a desire to secure an education and to appreciate and take part in local missionary work, as well as to look forward to a life of service in the Master's cause.

The Medical Department looks after the interests of our sanitariums and treatment-rooms, encouraging health principles, and seeks to educate a large corps of competent and efficient nurses, as well as to lead all who came to them for help to find salvation through Christ.

The Religious Liberty Department teaches the proper relation that should exist between church and state, opposes every species of religious legislation, and uses its best endeavors to persuade legislatures and Congress to confine their work to their legitimate sphere.

It is necessary for all these officers to report and keep in touch with the corresponding union conference officers, who seek to unify the interests of all their conferences by helping to provide laborers whenever it is necessary, and by offering counsel when it is needed. The union conference, in turn, through the different officers and departmental secretaries, reports to the division conference. The division leaders keep in touch with all the union conferences, and give such aid and counsel as may be required, outlining for the whole field the general missionary and financial plans.

The General Conference receives the reports of all the divisions, and is able by its general knowledge of the work to outline broad, comprehensive plans, and to suggest wise measures for the different sections of the world. It also has direct control over many isolated mission fields, besides certain union conferences which are not a part of the divisions. The exchange of laborers throughout the world, and the appointment of missionaries to foreign fields, are also a part of the work of the General Conference. Then, there are three departments, we might call them, which are not represented directly in the local

or union or division conferences, but are controlled and operated right from the General Conference. These are the *Bureau of Home Missions*, the *Ministerial Association*, and the *Home Commission*.

The *Bureau of Home Missions* fosters the work for foreigners in North America. There are people of many nationalities who have come to the United States and Canada to live, and the Bureau of Home Missions seeks to co-operate with the various conferences in giving to them the advent message.

The work of the *Ministerial Association* is to help all ministers and Bible workers to make their work more effective in winning souls, by deepening the spiritual life and studying the best plans of work. Correspondence is carried on with this class of workers; also a Ministerial Reading Course is conducted.

The *Home Commission* is a special group of workers from the General Conference chosen to give special attention to helping parents in the great work of home building and child training. Helps are furnished to parents and parents' organizations through the special lessons which are prepared and the magazine, *Home and School*.

It is a matter of interest and importance to note that the president of the General Conference is advised by the General Conference Committee, which is composed of the General Conference departmental secretaries, as well as the presidents of the division and union conferences and a few specially appointed members. The presidents of the division conferences receive the counsel of their respective departmental secretaries as well as of the union conference presidents of their respective divisions. The presidents of the union conferences are likewise advised by their departmental secretaries and the presidents of the local conferences of their union. The presidents of the local conferences receive advice from the local conference secretaries as well as from other leading members chosen from the churches. The elder of the church is surrounded by the church board, which includes the usual church officers.

Thus it will be seen that the church, from its simplest unit to its most complex, is well safeguarded with the means of good counsel and experience of its leading men. In this way the purpose of the church can be carried out in a systematic way, and opportunity is given for every one to have a part in the organized work.

Devotional Meeting for April 24

Senior

Topic: "Worship."

Meditation: "Worship is the highest admiration, because the admiration of the Highest."—Malcolm James McLeod.

1. Advertise.
2. Worship in Song.
3. Prayer.
4. Report of Prayer and Personal Workers' Band.
5. Standard of Attainment Chalk Talk.
6. Instrumental Selection.
7. Leader's Three Minutes: "Worship."
8. Reading: "Great Silences."
9. Talk: "Worshippers Here and Hereafter."
10. Round Table.
11. Song: "In the Beauty of Holiness," No. 220, "Christ in Song."
12. Close by repeating Psalms 19: 14.

Junior

Topic: "Walk Softly in the Sanctuary."

1. Opening Exercises.
2. Standard of Attainment Drill: "The Support of the Church."
3. Band Report.
4. Leader's Talk.
5. Bible Study: "What and Whom We Should Reverence."
6. Recitation: "Humbly We Bow."
7. Talks: "Examples of Reverence."
8. Talks: "Examples of Irreverence."
9. Reading: "Lyman Dean's Testimonials."
10. Round Table.
11. Close by repeating Psalms 19: 14.

Notes to Leaders

"Jesus taught the Samaritan woman that worship was not a matter of mouthing rituals in a stated place and at a stated time, but was a function of the soul, wherever it might be, expressing its penitence, faith, reverence, adoration, and gratitude. You cannot conceive of worship without the Holy Spirit. People who deny or slur the Holy Spirit as a person of the Godhead may assemble themselves together and think certain

forms they use are worship, but God the Father will not receive any emasculated worship that ignores or belittles God the Spirit or God the Son." Read the chapter (19), "At Jacob's Well," in "The Desire of Ages." Also, it would be well to read again the chapter on "Behavior in the House of God," pages 491-500 in "Testimonies for the Church," Volume V. It may be that your society should have a talk based on this chapter. With many people, worship is thought of as something vague and almost unreal, and especially is this true of young people. Help your Missionary Volunteers to sense the reality of it. Pray much when planning this program. Stress the fact that worship is connected with our personal devotions; it leads us to the house of God; it draws us upward to God and outward to our fellow men, that by our influence they may be led to know God; it permeates our every thought and act.

To College Leaders

The challenge comes today to establish your Missionary Volunteers in their Christian experience. Pray for a double portion of the Holy Spirit in your meeting today. Sing songs of worship, have a few short-to-the-point talks, and then throw the meeting open for all to have a part in worship, adoration, and consecration.

Senior Notes

1. *Advertise*.—Do not stint in your advertising. One of the world's greatest missionaries became a Christian because of an advertisement. Robert Moffat, when crossing a bridge in England, noticed an announcement of a missionary convention then long past. He could not attend that meeting, but so strongly was he impressed by the Spirit of God that he should be a missionary of the cross that from then until his death "he gave himself to that work." We may ignore instruction, we may forget facts, but it is almost impossible to free oneself from impressions. Impress your meetings upon your Missionary Volunteers and all of the young people of your community.

2 and 3.—There is true worship in song. Choose songs of quietness and reverence. Here are some suggestions from "Christ in Song": Nos. 258, 435, 196, 455, 281, 484, 449, 377. Then when the leaders take their places, ask all to rise and with bowed heads engage in a period of silent prayer; hold it fully two minutes. Suggest beforehand some themes for which to pray.

4. *Band Report*.—If your Prayer and Personal Workers' Band leader has no report that should be made public, give him opportunity to extend an invitation to others to join this band.

5. *Standard of Attainment Chalk Talk*.—Lesson XIV in the Senior "Standard of Attainment Manual" brings us to a point where you should be familiar with the diagram of the 2300 days. Ask one of your members to put this diagram on the blackboard, filling in the dates as prompted by the society as a whole. Encourage Scripture quotations verifying their points.

6. *Instrumental Selection*.—This, or any other special music, should be especially soft and reverent today, creating an atmosphere for the talks which follow.

7. *Leader's Three Minutes: "Worship"*.—Read John 4: 24, and introduce the topic. Some thoughts may be gleaned from the notes to leaders at the beginning of this program.

8. *Reading: "Great Silences"*.—I wish space would permit to pass on to you this entire chapter on reverence by Bishop Wilbur P. Thirkield in the "Book of Devotions," published by the Methodist Book Concern; but since this is not possible, I have gleaned these paragraphs for the reading:

"If we would get a vision of the larger life, let us first have a vision of God. That prophet in the mountain saw God in the burning bush, and heard His voice, and endured as seeing the invisible. Isaiah caught the vision, and in it found his call and his consecration. That is a great word: 'I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.' God appeared unto man. He is still appearing. And that which will lift us out of the narrow, the mean, and trivial into the larger and diviner atmosphere of life is this vision of God. This vision will lift us into a spirit of reverence.

"Gladstone in his day said, 'The decay of reverence is the most startling feature of our modern life.' In the early years of the church, superstition entered in at one door of the church, and now in our latter days irreverence is shouldering in at the other. . . . That which enriches and deepens our lives is the spirit of reverence in the presence of God. 'The secret of the Lord is with them that fear (reverence) Him, and He will show them His covenant.' This means that there are large reaches of divine truth that can be revealed only to the reverent and devout spirit. . . . I would that when we come to the house of God for worship, instead of looking around and conversing, we might reverently bow our heads in the sanctuary of God and seek His presence. . . . Let us keep God's house sacred to His worship, and His sanctuary holy. 'The Lord is in His holy temple: let all the earth keep silence before Him.' What we need in the rush and tumult of our modern life are the great silences before God. . . .

"I plead for reverence for God's Holy Word. Phillips Brooks has well said that there are passages of God's Word that have been forever soiled and profaned by the irreverent touch of man. Have you not heard the language of God's Holy Word used

—yea, even the sacred words uttered upon the cross—to point a pun, or to round a joke? Let us keep holy God's blessed Word. . . .

"Let us meditate on God. 'Use some time to be alone, see what thy soul doth wear,' sang George Herbert. One morning, Mary Ninde, the daughter of Bishop Ninde, suddenly thrust open the library door and was startled as she saw her father there with a luminous, fixed gaze, his face suffused with light. Startled, she said, 'What is it, Father?' 'O,' said he, 'I was just thinking about God.' We need to think more about God. . . .

9. *Talk: "Worshippers Here and Hereafter."*—The one to give this talk should study the article under this title, until he can give the thoughts in his own words.

10. *Round Table.*—If there are some in your society who are inclined to be irreverent, be sure to give them some little part occasionally. This is a good time to have them read some impressive texts of Scripture. See the Bible study outlined in the Junior notes, "What and Whom We Should Reverence." Open the way for comment and discussion.

Junior Notes

To "walk softly in the sanctuary" there must be reverence in the soul. Reverence, like courtesy, is not something that can be put on or off like a garb; it grows in the heart and blossoms in thoughtfulness for sacred things. The house where God and the holy angels are invited to come becomes sacred to such a one. Low voices and careful behavior become second nature. His Word is handled carefully and its contents are never quoted lightly. But more than all that, when reverence is in the heart the beauty of the sunset or the stillness of the woods bring a hush and a thought of God to the heart. There is also a respect for those who have served. Those who have given their lives in the cause of God, who have toiled in the hard places are worthy all the consideration that youth may give them. Old age brings with it the crown of a lifetime of experience, and again the boy or girl who has reverence in the soul will respect and gladly give it deference. Every time the Junior law is repeated the boys and girls promise to "walk softly in the sanctuary." That each may realize the meaning of that phrase more clearly, this program is planned.

We wish to thank Mrs. R. W. Bickett for the material of this program which she so kindly and thoughtfully gathered.

1. *Opening Exercises.*—Sing thoughtfully and quietly, "Tread Softly," No. 196 of "Christ in Song." At its close, and while remaining standing, ask some one to lead in prayer, all joining in the Lord's prayer at its close. Much will depend upon the atmosphere of this program, and so plan carefully that all may be done quietly and in order.

2. *Standard of Attainment Drill: "The Support of the Church."*—God's plan of supporting the church is by tithes and offerings. Study the section beginning at the bottom of page 9. Emphasize the point that God owns the world, and that we recognize His ownership by returning to Him a part of which is already His. The paying of tithe and the offerings for missions should come from those who pay it because they love the Lord of all, and long to give because it shows that love.

3. *Band Report.*—You have not had an opportunity to hear from your Correspondence Band this month. Give the leader five minutes to report what has been done, and to read some of the responses that have come in during the month.

4. *Leader's Talk.*—Study the first paragraph of the notes; also read the interpretation of the phrase as given in the Junior Manual, at the bottom of page 43.

5. *Bible Study: "What and Whom We Should Reverence."*—
 God Ps. 29: 2; Rev. 4: 11.
 God's House Eccl. 5: 1; Ps. 84: 4.
 Name of God Ex. 20: 7 (Repeat together).
 Sabbath Lev. 19: 30; Ex. 20: 10 (Repeat); Isa. 58: 13, 14.

Word of God Rev. 1: 3.
 Our Bodies 1 Cor. 3: 16, 17.
 Parents Ex. 20: 12 (Repeat).
 Aged and God's Servants Lev. 19: 32.

7. *Talks: "Examples of Reverence."*—Ask two Juniors to tell in their own words the incidents suggested by the following texts: Exodus 3: 5 and Joshua 5: 15.

8. *Talks: "Examples of Irreverence."*—Ask two Juniors to give in their own words the incidents portrayed in John 2: 13-17 and Leviticus 10: 1, 2.

9. *Reading: "Lyman Dean's Testimonials."*—The Junior reading this story should read again Leviticus 19: 32 as he begins to read the story. The Junior superintendent may prefer to substitute the story, "The Right Decision," which could be used to illustrate the reverence due to God. This may be found in "Sabbath Readings for the Home Circle." In the same book are two other stories called, "Another Commandment" and "Grandmother's Room," which are also excellent to go with the last topic.

10. *Round Table.*—This should be conducted by the Junior superintendent. Make it an informal discussion as to how the boys and girls in your society can help to increase reverence in church and in everyday life. Perhaps some of the following questions may help to start the ball rolling. The Catholic boys and girls are noted for their reverence in church. Ask some boy or girl to tell what they do upon entering. Is whispering ever necessary in church? If so, is the occasion rare? Do you think

there is more moving around and rustling of papers in your church than there should be? Why should the Christian be glad to kneel in church? Rev. 5: 14. . . .

Worshippers Here and Hereafter

"Thou art worthy, O Lord, to receive glory and honor and power." Rev. 4: 11.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5: 12.

These are the acclamations of the redeemed. They are testimonials of personal triumph. The great issue in the controversy between good and evil has been whether the Father and the Son are worthy—to reign, to be honored, to be glorified. At bottom all sin is a disbelief in God's worthiness. But here are people who have entered upon the great adventure of acquainting themselves with the character and exploring the heart of God, and their venture has ended in triumph. It became the passion of their lives while on earth to declare their personal discovery that God is good beyond all understanding, and, in heaven, they will bow in adoration before the throne and declare His righteousness. And the uncounted myriads throughout the universe will unite in ascribing "blessing, and honor, and glory, and power . . . unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 13.

Those who join with that great worshiping throng there, will first be worshippers here. To them God, as revealed in His Son, our Lord Jesus Christ, has become their great enthusiasm. They sing about Him, talk about Him, rejoice that He reigns in their hearts, and find it their glory to live for His glory. All this springs spontaneously from their discovery of Him, their personal acquaintance with Him.

We see here the fulfillment of Christ's declaration that acquaintance with Himself and His father is life eternal. John 17: 3. In our relationship with the Divine, we find that more abundant life of the Spirit which Jesus said He came to give.

Paul put knowing Christ at the base of all his experience. He counted all things but loss for the excellency of that knowledge. Eph. 3: 8, 10. It was knowing Christ that kept him true in persecution and ridicule. 2 Tim. 2: 12.

John speaks with great certainty of his own knowledge of Christ and of the life that springs from it. 1 John 5: 20. We may put this down as certain both from the teaching of Christianity and from experience, that from association with Christ come those impulses to right living and to service which change us into His likeness. The greater our love for Him the greater the transformation. Beholding Him we become changed, and the great motive power of the Christian life is the love of Christ which constrains us. "Ye in Me, and I in you" is the way Jesus describes this twofold union with the divine.

It is self-evident that the one who has this knowledge of God and this close relationship to Him, will worship and adore Him. He will often be alone with God in the attitude of prayer, and in an earnest study of God's revealed will. He will wonder and adore as he beholds the manifestations of God in nature. And he will be found in the sanctuary where God's people assemble for His worship.

"As the hart panteth after the water brooks," says the psalmist, "so panteth my soul after thee, O God." Then he adds, "I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day."

C. A. HOLT.

Lyman Dean's Testimonials

MR. RANDALL and his wife were an aged couple who lived on a small farm. It was their habit to give so much to the poor and needy that their friends used to say: "You better keep some for a rainy day." But Mr. Randall always answered, "I think there's enough left to carry Martha and me through life and some over."

But a dark day did come. His farm was mortgaged, and Mr. Randall had a struggle to meet his debts. Finally a merciless man threatened to take his home from him.

"Mother, I think I'll go and talk to young Harrington. It may be that he will pity two old people and allow us better terms. Luke Conway lives in Harrowtown. I helped him when a boy. Maybe he can advise me now that I'm in trouble."

So he made preparations to go.

Because the stage broke down, he was delayed in getting to the station and missed the morning train. That afternoon on the train weary from long waiting, he stopped the conductor with the question:

"How long before we get to Harrowtown?"

"At half past eight."

"Not get there till evening and pitch dark. I shan't know where to go," he thought to himself.

Again Mr. Randall stopped the hasty conductor.

"How shall I know when to get out? I've never been there before."

"I'll tell you when we come to Harrowtown, I won't forget you," he replied kindly.

Soothed by these words, the old gentleman went to sleep.

Behind him sat a tall, handsome boy. His name was Albert Gregory. He saw the aged man fall asleep and nudged his seat fellow.

"Look there, John. By and by I'll play a joke on that old country greeny, and you'll see fun."

At last it grew dark. Lamps were lighted. The train began to slow up for a station. Albert sprang up and shook the old man.

"Wake up, wake up! This is Harrowtown. You must get off."

"Wh-what did you say, boy?" he asked helplessly.

"This is Harrowtown. Be quick and get off."

He quickly gathered his things together and tottered to the door. Before he realized his mistake he was on the platform and the train was in motion.

The boys on the train thought it a good joke, and in their laughter did not notice that the seat in front of them had been taken by a well-dressed man who heard every word they said.

"I didn't think I'd get him any farther than the door. He believed every word I said. The delicious old simpleton!" laughed Albert.

Tiring at last of that subject, the boys began to talk of their plans.

"I don't believe you stand much show with Luke Conway, he is very particular," advised John.

"Pooh! Particular! That makes my chance all the better. I don't care if there are fifty fellows trying for the job. I'd come in ahead of 'em all."

Just then the strange man turned and gave Albert a quick glance, but he did not notice it.

Poor Mr. Randall spent a restless night in the hotel at Whipple Village. The next morning a kind young man helped him to a good seat in the train.

"Thank you, boy. Where are you going, if I may ask."

"To Harrowtown, sir. I'm going to answer an advertisement in a store. My name is Lyman Dean."

"I surely wish you success, Lyman. I am going to Harrowtown, too, and want to find Aaron Harrington."

"I'll show you just where his office is. I've often been there."

When they reached Harrowtown Lyman walked with the old man to Mr. Harrington's office.

"And now could you tell me where Mr. Luke Conway's place of business is?"

"That's the very man I'm going to see. It's just around the corner."

"Lyman," said Mr. Randall, "Mr. Conway knows me. I'm coming to see him after a while. Tell him Gideon Randall is your friend, and I hope that you get the position."

A little later found Lyman in Mr. Conway's store. Albert Gregory had come in before him.

Just then an old man came in.

"Luke, don't you remember me?"

The merchant looked up, and then sprang from his chair.

"Mr. Randall! Welcome, a thousand times welcome, my benefactor!"

Then the old man told him his story.

"Much, if not all that I am in life, I owe to you, my kind old friend," said Mr. Conway. "Now you must let me pay my debt. I shall pay your mortgage, and you shall have your home again."

Mr. Randall answered in a husky voice, "It's just as I told Martha. If we lent our money to the Lord, He would provide in trouble."

Albert recognized the old man, but put on a brave front and hoped that he would not recognize him.

Then Mr. Conway inquired, "Did you have a comfortable journey?"

"Well, I can't say that." He told of all the trying things that had happened to him, but added with a smile, "All's bright now."

Mr Conway went on, "You shall go home with me and rest as soon as I have finished with these boys."

Looking keenly at Albert, Mr. Conway said, "I believe you came first; your name please."

"Albert Gregory, sir," and handed his recommendations for Mr. Conway to take.

"I don't want to see them," replied the merchant coldly. "I have seen enough of you before."

Then he spoke to Lyman, who said, "I wish to work, for my mother is poor—but I haven't any recommendations."

"Yes, you have," interrupted Mr. Randall, who was told of Lyman's kindness to him.

"Albert Gregory," said Mr. Conway sternly, "I heard you boasting last night of how you deceived a distressed old man. Now, Mr. Randall, is this the boy who lied to you?"

"Why, I declare. Now I remember him. It is. I am sure it is."

All that Albert could do was to slink away with his testimonials.

"And, Lyman," said Mr. Conway kindly, "you may begin work at once. I shall be glad to have you in my employ."—*Adapted from "Sabbath Readings for the Home Circle."*

Humbly We Bow

Is before an earthly king
We were called to stand,
Humbly would we bow the head,
Humbly fold the hand.

Had we done some sinful thing,
And defied his laws,
Gladly would we welcome one
Who would plead our cause.

Should we look about and laugh,
He would think that we
Did not care that all our crimes
Should forgiven be.

Thus when to the King of kings
One shall lead in prayer,
Humbly let our listening hearts
The petition share.

Foreheads bowed and hands at rest
Should our posture be,
While from wandering thoughts and plans
Heart and mind are free.

—Vesta J. Farnsworth.

Special College Program

DURING the spring some attention is given to preparing the students to do colporteur work, by institutes held in the college. At this time the colporteur band should be asked to take charge of the regular Missionary Volunteer program. Let the keynote of such a program be the importance of getting our truth-filled literature to the people. The message is to go, through the consecration and sacrifice of God's people, and those in training have no small part to perform. One of the divinely ordered plans by which young people can work their way through school, is that of the colporteur work. And so do not underestimate the devotional features of such a program.

For Material.—The Missionary Volunteer Department will send to the leaders of the society an article written by the head of the Publishing Department. You may expect this about the first of April. Then, do not overlook the inspiration which will be gathered from a genuine experience meeting.