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## Church Officers' General Instruction Department

### Sabbaths with Special Offerings During 1921

July 16 ..... Midsummer Offering for Missions  
October 8 ..... Offering for the Work for the Colored People  
December 17 ..... Annual Offering for Missions

#### Special Program

August 13 ..... Educational Day

#### Regular Programs

Missionary Reading in Interest of Missions every third Sabbath each month (except December 17). First Sabbath each month, Home Missionary Service.

### The Ministry of Giving

From the beginning of the gospel, Christian giving has formed an essential part of the ministry. It has been balanced by the need of those laboring to advance the cause of God, and the various conditions affecting the church itself. For example, early in the history of the gospel a dearth at Jerusalem called forth a response from the first Gentile churches raised up, and liberal offerings were sent up to Jerusalem by the hands of the apostles. In providing for this, Paul wrote the brethren at Corinth, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2. Thus the principle is laid down of various amounts being given by believers, based upon an intelligent knowledge of how God had prospered them. Some, therefore, would have large gifts, others small gifts, but each alike acceptable to God.

The early church developed very fast. In the city of Jerusalem, following Christ's ascension but ten days, the record states that after a discourse by Peter "about three thousand souls" gladly received the word and were baptized. Only a few days later, after the healing of the impotent man and another setting forth of this revelation of power by the risen Christ, "about five thousand men" are reported to have believed (and doubtless many others besides). Here were eight thousand Christians developed in a short time, and the problem of looking after so many was no small one, as many of them were strangers at Jerusalem. In this emergency, some sold their possessions and brought the proceeds to the apostles.

As the apostle Paul and his company developed churches by traveling from place to place, teaching the truths of the gospel, the believers often sent some of their number to him bearing messages, also taking along that which would

supply the workers' needs. Writing back to the church at Philippi, Paul speaks of their gifts thus:

"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account." Phil. 4: 15, 16.

Think of the rich treasure accumulated to the credit of these givers in the bank of heaven!

At Corinth the apostle's experience was different. Here he supported himself by tent making, entering into some sort of covenant with himself—as an example of diligence to believers, no doubt—that he would not become chargeable to this developing church. He regretted it afterward, for it seems that the financial burden of the general cause rested very lightly upon them. "What is it wherein ye were inferior to other churches," the apostle wrote them afterward, "except it be that I myself was not burdensome to you? forgive me this wrong." He further says, "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied." 2 Cor. 12: 15; 11: 8, 9. In exhorting them not to come behind in this grace of giving, Titus was sent to labor with them. "Therefore," Paul wrote, "as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality." 2 Cor. 8: 7, 12-14.

It was to this same church another principle in gospel giving was laid down in this word of exhortation:

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9: 6, 7.

Summed up, we have these foundation principles for Christian giving:

1. As God hath prospered, with reference to the amount of individual gifts.
2. The need of the church at times may demand large gifts.
3. All churches to share equally in the burden of general gospel advancement.
4. All individual gifts to come as a man purposeth in his heart, not of necessity or grudgingly, but offered willingly; for God accepts only cheerful gifts.

These principles underlie Christian giving in these last days, for the finishing of the gospel in the earth, as in the days when it was begun by Christ and the apostles.

T. E. B.

### Third Angel's Message

[The following Bible study will be made interesting and profitable by having different ones in the congregation read the texts and quotations. These may be written on slips of paper and handed out at the beginning of the meeting.]

Rev. 14: 9-12. This is the most solemn message in the Bible.

Rev. 14: 14. It is the last message before the coming of Christ.

Rev. 14: 9. It follows the first and second messages and is world-wide. It is addressed to "any man;" none are excluded. It is a warning against the worship of the beast and its image.

"The angel who unites in the proclamation of the third angel's message, is to lighten the whole earth with his

glory. A work of world-wide extent and unwonted power is here foretold. The Advent Movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel."—*The Great Controversy*, p. 611.

Rev. 13: 5-7. The beast is the power that persecuted the saints for 42 months, or 1260 years.

Dan. 7: 25. The power that persecuted the people of God for 1260 years thinks to change the law of God. One power has arisen that claims to have changed the law of God. We quote from its own writings, as follows:

"Question.—What are the days which the church commands to be kept holy?"

"Answer.—First the Sunday, or Lord's day, which we observe by apostolic example instead of the Sabbath. . . .

"Ques.—What warrant have you for keeping Sunday preferably to the ancient Sabbath, which was Saturday?"

"Ans.—We have for it the authority of the Catholic church and apostolic tradition."—*Catholic Christian Instructed*, chap. 23, p. 272.

Ex. 20: 8-11. The law of God commands us to keep the seventh day, or Saturday, holy.

1 Sam. 15: 22. Obedience highest type of worship. Gen. 22: 18.

1 Kings 18: 21. As in Elijah's day, all are asked to decide whom they will serve. Joshua 24: 15.

"Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, 'both small and great, rich and poor, free and bond,' shall conform to the customs of the church by the observance of the false Sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest day demands obedience, and threatens wrath against all who transgress its precepts.

"With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God."—*The Great Controversy*, p. 604.

Rev. 13: 8. Only those whose names are in the book of life refuse to worship the beast.

Rev. 14: 10. Those who obey the beast receive his mark and drink the unmixed wrath of God.

Rev. 15: 1, 7. The unmixed wrath of God is the seven last plagues.

Rev. 14: 9, 10. The seven last plagues are poured out on those who worship the beast and his image and receive his mark.

Eze. 9: 1-11. Ezekiel describes this work.

Ps. 91: 1-10. The righteous are shielded.

Rev. 3: 10. Shielded because they have kept the word of God's patience.

Rev. 14: 12. Finally are developed only two parties, commandment keepers and commandment breakers.

"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false Sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God."—*The Great Controversy*, p. 605.

Rev. 14: 14-16. When finished, Christ gathers the harvest of the earth.

Rev. 22: 14. All who have kept the commandments of God will have right to the tree of life.

S. N. HASKELL.

Be careful that you are not found working out your own plans, to the disregard of God's plans.—*Testimonies*, Vol. VIII, p. 162.

## Reaching Our Large Cities with Camp-Meetings

THE camp-meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation. The time in which we live is a time of intense excitement. Ambition and war, pleasure and money-making, absorb the minds of men. Satan sees that his time is short, and he has set all his agencies at work, that men may be deceived, deluded, occupied, and entranced, until probation shall be ended, and the door of mercy be forever shut. It is our work to give to the whole world—to every nation, kindred, tongue, and people—the saving truths of the third angel's message. . . . The reasons of our faith are not understood by the people, and we have been regarded as fanatics, who were ignorantly keeping Saturday for Sunday. In our work we have been perplexed to know how to break through the barriers of worldliness and prejudice, and bring before the people the precious truth which means so much to them. The Lord has instructed us that the camp-meeting is one of the most important instrumentalities for the accomplishment of this work.

We must plan wisely, that the people may have an opportunity of hearing for themselves the last message of mercy to the world. The people should be warned to make ready for the great day of God, which is right upon them. We have no time to lose. We must do our utmost to reach men where they are. The world is now reaching the boundary line in impenitence and disregard for the laws of the government of God. In every city of our world the warning must be proclaimed. All that can be done should be done without delay. . . .

If our camp-meetings are conducted as they should be, they will indeed be a light in the world. They should be held in the large cities and towns where the message of truth has not been proclaimed. And they should continue for two or three weeks. It may sometimes be advisable to hold a camp-meeting for several successive seasons in the same place; but as a rule the place of meeting should be changed from year to year. Instead of having mammoth camp-meetings in a few localities, more good would be done by having smaller meetings in many places. Thus the work will be constantly extending into new fields.

A mistake has been made in holding camp-meetings in out-of-the-way places, and in continuing in the same place year after year. This has been done to save expense and labor; but the saving should be made in other lines. . . . This method of presenting the truth to the people is by the devising of our God. When souls are to be labored for, and the truth is to be brought before those who know it not, the work must not be hindered in order to save expense.

As we were preparing to hold a camp-meeting near a large city where our people were but little known, I seemed one night to be in an assembly met for consultation as to the work to be done before the meeting. It was proposed to make large efforts, and incur heavy expense for distributing notices and papers. Arrangements were being made to do this, when One who is wise in counsel said:

"Set your tents, begin your meetings, then advertise; and more will be accomplished. The truth as spoken by the living preacher will have greater influence than the same matter will have when published in the papers. But both methods combined will have still greater force. It is not the best plan to follow one line of effort year after year. Change the order of things. When you give time and opportunity, Satan is prepared to rally his forces, and he will work to destroy every soul possible. Do not arouse opposition before the people have had opportunity to hear the truth and know what they are opposing. Reserve your means to do a strong work after the meeting rather than before. If a press can be secured to be worked during the meeting, printing leaflets, notices, and papers for distribution, it will have a telling influence."

At some of our camp-meetings, strong companies of workers have been organized to go out into the city and suburbs to distribute literature and invite people to the meetings. By this means hundreds of persons were secured as regular attendants during the last half of the meeting who otherwise might have thought little about it.—*Mrs. E. G. White*, in *Testimonies*, Vol. VI, pp. 31-36.

## Home Missionary Department

### MEDICAL MISSIONARY WORK

#### Suggestive Program for First Sabbath Home Missionary Service

(To be held July 2)

OPENING SONG: "Jesus of Nazareth Passeth By," Christ in Song, No. 52.

Scripture Reading: Isaiah 58.

Prayer.

The Missionary Report, by church missionary secretary.

Special Music: Home Missionary Songs, No. 19, or other appropriate selection.

Topic: Making Missionary Work Practical.

Reading: A Day's Itinerary of a Home Medical Missionary.

Reports: A Year's Progress in Home Nurses' Classes.

Recruits for Home Nurses' Training.

Missionary Collection.

Closing Song: "The Best Friend Is Jesus," Christ in Song, No. 50.

Benediction.

#### Note to the Leaders

We are fortunate in securing for today's service an article written by Elder L. A. Hansen, secretary of the General Conference Medical Department. It needs no comment, and its careful reading is sure to awaken a desire on the part of all to do everything possible to brighten the lives of others. Where medical secretaries and nurses are available, change the program in such a way as to permit of their taking a prominent part in the service. It is to be hoped that many church members will plan to take the course of training for medical missionary work during the next few months.

HOME MISSIONARY DEPARTMENT.

#### Making Missionary Work Practical

WHILE the duty of carrying the gospel is laid upon the church as a body, it is by individual effort that the work will be done. Organizations of various kinds, such as missionary societies, charity and relief associations, and Dorcas clubs, are of value in securing united effort, but whatever they may accomplish is the result of co-operative individual effort. Personal responsibility and effort must not be neglected because organizations exist.

A tendency quite common is to feel that others can do the work so much better than we. True modesty may be back of this feeling, but it is a serious error to act on it. Much loss results from doing so. What we can do, but fail to do, is left undone; we lose the benefit of the experience we would gain by doing our best; we forfeit the blessing found in doing.

God does not require ten-talent service from a one-talent man. A few one-talent persons at work can accomplish much more than several idle five-talent ones. What is accomplished in real, practical missionary work is not dependent so much upon numbers or ability as upon individual willingness, earnest purpose, and personal faith.

Our means may be meager, and our facilities simple. They may seem altogether inadequate for meeting the needs. If we do not use them, they will not amount to much, that is true; but if they are used for all they are worth, they will accomplish all they can, and their value will increase by their using.

The needs of most people are of a practical nature. Living on the earth and having to do with material things, men and women have needs that are largely along material lines. While the spiritual life should be primary in the minds of all, physical needs usually come first with most persons. Bodies that have to be fed, and clothed, and cared for, hold first place in human attention.

True gospel work recognizes the relation of physical needs to the spiritual life, and makes every possible provision for meeting them. The spiritual life of a man must be lived in his physical body, manifesting itself through his members and faculties. There is no other way for men and women to show forth the life of Christ save in and through their bodies. As man's restoration includes the

physical and mental as well as the spiritual, gospel work must include reforms of living that touch the whole of man. Indeed, the physical needs of men and women may be made the surest way of approach to the spiritual life.

We must reach people where they are. Those who are in sorrow, need sympathy; and anything else without this will do little good. But the giving of sympathy carries with it something more than a formal expression. We cannot give sympathy unless we have it, and he who really loves men and desires their good has the spirit of Christ, and will reveal Him in his contact with his fellow men. We cannot come into close touch with men without coming in touch with their needs. It is the direct, personal contact with these needs which opens the way to the heart and soul. One who is hungry must first be fed before he can appreciate the bread of eternal life. He who is cold and naked cannot be warmed by a mere statement of gospel love. But the warmth of love can be demonstrated with fuel and clothing.

Those who are sick in body can best appreciate healing of the soul when they have been healed of physical ailment. A sick body and a sick soul are in very close relation and sympathy, and what affects one affects the other. The healing work of Jesus was a means of reaching the souls of men, not, as some seem to take it, as an occasion or opportunity, but because the healing of infirmity and the forgiving of iniquity go together in the full work of restoration.

The power of persuasion and of prayer, the influence of love, are effective when accompanied by the power of example. Weeping with the sorrowing, rejoicing with the glad, feeding the hungry, clothing the naked, and ministering to the sick are practical representations of gospel love that convince.

The Great Physician is touched with the feelings of the infirmities of men. He can heal both their physical and their spiritual diseases. He relies on His disciples as channels of His blessing. Carrying to sufferers physical relief puts them within the reach of Christ's love and power. Men and women are to be shown Jesus by other men and women who know Him. Many persons will not go where the gospel is preached. Their ears are closed to the gospel, and their hearts may be hardened by prejudice, but their homes are open to those who can give them practical help; and often the relief of physical want and suffering is the direct avenue to the mind and heart. With some the only avenue of gospel approach is by the medical missionary route.

With many the struggle for existence is hard, and hardening in its effect. The problem of buying food, clothing, and fuel, paying rent, meeting doctor's bills, finding suitable employment with living wages, educating the children, and doing the many other things that come into the life of most persons, is often so difficult as to be disheartening. Disappointment and defeat come to many. Sickness is so common that few escape it. To many, life offers little more than bitterness. They have no confidence in men, and they know not God.

The worker who can meet people on the ground of common need, and can give practical aid, finds a welcome. Manifesting sympathy and rendering relief will open doors to homes and hearts that are tightly closed against a professional religion. The expression of tender love, as shown in acts of human kindness, in the giving of food or clothing, and in other means of aid, will convince many that there is a God who loves them, when they would not otherwise be convinced. The way is thus opened for prayer and instruction, and for leading souls to Jesus.

Let us get it right: ministering to the physical needs of men and women is not an advertisement of our goodness. Neither is it a sort of sly, roundabout way of getting at people. It is not a means of taking advantage of others, pretending to offer one thing, and really intending to give something else. While physical ministry does not stop with caring for the body, it is a legitimate gospel service, enjoined of Christ upon His followers as a part of their ministry.

Men and women who work as missionaries, no matter where, should take into account that men and women everywhere have bodies that get sick. They should realize that usually a sick person's first need is physical relief, and unless this can be given, little hope is offered of reaching the soul. The only means of access to the heart may be through treating a sick head, sore arm, lame leg, or diseased body.

Fortunately the matter of preparation for doing practical missionary work is a practical one. Everybody can learn more or less about the care of the sick and how to give simple treatments. While the physician and the well-trained nurse have their place, much can be done in the relief of pain and removal of disease through the intelligent use of simple measures and remedies.

No better service can be rendered than in teaching people how to keep well. Most diseases are preventable, and disease prevention is now emphasized as the most important thing in medicine. Giving instruction in the principles of home and personal hygiene, healthful cookery, proper eating, and the general principles of health, is real, practical medical missionary work. It is even better to know how to prevent disease than to cure it.

The need of health instruction is great. It is a subject of popular interest nowadays. Newspapers, magazines, and books give it liberal attention. Almost every State, as well as the United States Government, issues health literature, and people are glad to receive this instruction. With many of our own people, the principles of healthful living, in their best and purest form, are a matter of common possession and knowledge. Many of our brethren and sisters have known and practised healthful living for years. Others are new in the faith, and have not had this instruction. Still others may have received wrong or extreme views of health reform.

We are seeing an awakening among us to a renewed and deeper interest in the question of health. Our conferences have all adopted recommendations looking to a more general education on this subject in our churches. A number of doctors and graduate nurses are already holding classes for instruction and training. In some places our people are engaged in active work among their neighbors. Such experiences as came to almost everybody in the influenza epidemic, should spur us to prepare for a recurrence of such conditions. Then, there are the many sick constantly about us,—some sick enough to be in bed, many others only half sick, who need to be helped. There is constantly great need of knowing how to live in such a way as to keep well and meet the everyday duties and experiences of life.

If our sisters would become well informed in principles of healthful cookery, diet, and nutrition, they could render valuable help to others. Unhealthful habits of eating and unhygienic cooking produce much suffering. Much waste is caused by wrong methods of cooking; good food is spoiled, the digestion of many ruined, much disease produced, and unhappiness created.

The simple principles of baby welfare and the care of children, need to be taught. Any mother with a sick child will welcome the one who can give help. Thousands of babies die because of their mothers' ignorance of the simplest principles of hygiene. Many who have lost loved ones are bitter against God, believing Him responsible for the loss which they have sustained. How important it is to set before these sorrowing ones the truth that God is not the cause of sickness, but that, on the other hand, it is His will that people should have health, and that His blessing rests upon every effort to secure it.

There is also great need of giving clear instruction relative to the simple remedies of nature, teaching people that drugs do not cure disease, and helping them to avoid the serious results of drugging. Teaching the value of pure air, water, good food, rest, sunshine, proper exercise, and trust in God, is true missionary work. Precious truth regarding the healing work of God has been intrusted to us, and it is ours to pass on to others.

In all this work we must set forth Christ as the Great Physician, both of body and of soul, and through the

practical means of help, aid many toward the better life, helping all to understand God's loving provision for them, and in many instances bringing them to a full knowledge of His salvation.

L. A. HANSEN.

Sec. Gen. Conf. Medical Dept.

### Brighten the Way with a Smile

("Home Missionary Songs," No. 19)

THERE are hearts that are drooping in sorrow today;  
There are souls under shadow the while.  
O the comfort from God you can gently convey,  
And brighten the way with a smile!

There are burdens most grievous and heavy to bear;  
There are souls whom the sinful revile;  
You can lovingly whisper God's promises rare,  
And brighten the way with a smile.

When the soul is in darkness and weary with care,  
Comes the tempter alluring with guile.  
You should shine in that life like the sunbeams so fair,  
And brighten the way with a smile.

O the beautiful dawning of day is not far,  
And the gloaming will linger awhile!  
Let us glow like the glittering bright morning star,  
And brighten the way with a smile.

### A Day's Itinerary of a Home Medical Missionary

WHILE the following is an imaginary experience, it is nevertheless true to fact, and should become a typical experience of frequent occurrence in the lives of Christian women.

"This has been a busy day indeed," said Mrs. Jones, as she dropped into a rocking-chair for a few moments' reverie before retiring.

"Well, mother, it seems to me that every day is a busy day with you. Has this been any different from usual?" asked Sarah, her daughter.

"Yes, dear, it has been an unusual day. When I first awakened, I consecrated myself and my plans to the Lord. I had many things planned for the day,—baking, sewing, a shopping trip, besides the usual household duties; but it seemed that the Lord had other work for me to do, and, after all, it has been a much happier day than if it had been spent in carrying out my own plans.

"After my breakfast work was done, I felt that I must go to see my neighbor, Mrs. Bailey. Surely the Lord guided me there. I found her ill in bed with a cold, and no one to care for the baby. She was so glad to see me, and seemed willing that I do anything I thought best to help her. While getting some water heated for treatments, I quickly tidied up the house, then bathed and dressed the baby. He was then comfortable and happy, ready to amuse himself while I tended to his mother. To relieve the painful effects of the cold, I gave Mrs. Bailey fomentations to the chest, a hot foot bath, and concluded the treatment with a cold sponge bath. She said she felt like a different person as a result of the treatment, and it was not long until both mother and baby were asleep. By the time they woke up, I had a lunch prepared, and they seemed to enjoy the meal."

"But," said Sarah, "I thought Mrs. Bailey was prejudiced against the truth, and did not want to have anything to do with Seventh-day Adventists. I remember she would not accept the reading matter I offered her."

"That has indeed been her attitude. But, as a neighbor, she has always been friendly, and I felt it was my duty to help her in every way possible. After lunch today, she asked me how it happened that I knew how to give such good care in time of sickness, and how I could leave my own home duties and spend so much time in helping a neighbor. I then had an opportunity to tell her that, to be a true follower of Christ, who was a medical missionary and 'went about doing good,' it was necessary to have some knowledge of how to give physical help to the sick and suffering. I also explained that a special course of instruction in home nursing had been conducted in our church, for the purpose of teaching the church members how to use simple remedies in the home care of the sick,

and that this instruction had meant a great deal to me in my own home, and also in being able to help others who were in need. Then I told her that as a Christian, it was my custom each morning to lay my plans for the day before the Lord, 'to be carried out or given up,' as He might indicate; and that today I felt that the Lord had led me to her home. As I finished speaking, the spirit of prejudice seemed to vanish, and Mrs. Bailey, with tears in her eyes, asked me to tell her more about my religious belief. This, of course, was the opportunity for which I had prayed, and I asked the Lord to help me take advantage of it judiciously."

"That is grand, mother dear!" exclaimed Sarah. "I am truly proud of my mother-nurse. And I am so glad you persisted in finishing the training course which Dr. — conducted, though I could see you were often really too weary to go to the classes, when you had so much to do at home."

"I cannot tell you how thankful I was that I had taken advantage of the lessons in simple treatments and the care of the sick. One year ago I would have been quite helpless in the situation which I found in Mrs. Bailey's home this morning, and I might never have been able to get her to manifest an interest in the truth as she now does. I can think of nothing that would have broken down her prejudice as this little service of mine today has done. Surely God in His wisdom has said that 'we have come to a time when every member of the church should take hold of medical missionary work.'

"This evening I went back to Mrs. Bailey's home to give her a little treatment at bedtime—just a foot bath and a compress to her throat. When I ventured the suggestion that we ask the Lord to bless the treatment to her good, give her rest during the night, and speedily restore her to her usual health, she seemed glad to have me do so, and several times expressed appreciation of my interest in her behalf. She seemed much better than when I found her this morning, and I am sure, with the blessing of the Lord on the means used, she will be quite herself in the morning. It is true joy to be a laborer together with God in helping others, and I thank the dear Lord this evening that I have been permitted this day to serve as a home medical missionary for Him."

FRANKE COBBAN,

*Asst. Sec. Gen. Conf. Medical Dept.*

### The Eight Weeks' Nurses' Course at the Washington Sanitarium

ONE who happened to be in the vicinity of either Washington Sanitarium gymnasium or of Room 22 in Columbia Hall, certain evenings during the months of January, February, or March, would probably have seen a group of people consisting of busy housewives, carpenters, electricians, cooks, students of the Washington Missionary College, employees of the Review and Herald Publishing Association, stenographers of the General Conference office, and others, all busy listening and taking notes as the speaker stood before them giving instruction on various phases of home nursing.

For the benefit of those who did not have the privilege and pleasure of joining this interesting company, a brief history of the Special Nurses' Course (two classes a week for eight weeks) is here given.

Do I hear some one say, "A nurses' course of eight weeks? Well, I guess there was not much learned in that short time!" Don't be too sure. In the first place, we were especially favored in having as our instructors for this special class, those directly connected with the Washington Sanitarium. Although these instructors are all very busy people, each took special interest in this class and gave us valuable instruction. Having finished the eight weeks' course, we realize that we are not graduate nurses, and yet, if we follow out the instruction given us, we may be able, through the help of the Lord, to save many a poor sufferer hours of pain, to reveal the benefits of hydrotherapy treatments and a simple, natural diet, and perhaps, in times of accident or emergency, to render first aid that will serve to tide over the critical period until the physician can take charge.

### Lectures Given

Dr. H. W. Miller gave lectures on hygiene, municipal and international laws, evils of meat eating, necessity of a well-balanced diet, emphasizing the great need of vitamins as body regulators and of certain types of minerals, etc.

Dr. Geoffrey Williams lectured on children's diseases and on contagious and infectious diseases, on the treatment of pneumonia, influenza, diphtheria, and typhoid fever, on the care and treatment of the eyes and ears, and also explained the benefits derived from vaccination and inoculation.

Dr. Lauretta Kress dealt with the subject of foods and their analysis, giving demonstrations of how to prepare soups, salads, vegetables, etc. In these lectures we learned that the common habit of pouring down the sink the water in which potatoes and spinach have been boiled, is a great food waste, as this water contains valuable minerals—such as iron, salts, phosphates—needed by the body in building up nerve tissue. It is better to take advantage of this simple, economical measure than to go to the drug store and buy a bottle of phosphate for a dollar and a half, and wonder why this does not make us well. The demonstration of foods prepared with and without these minerals, proved beyond a doubt their value from a palatable standpoint at least. We were also informed that when using flavoring, as onion, sage, and thyme, the quantity should be just enough to give the flavor and not the distinct taste. We also learned that all the elements necessary for the health of the human body, such as carbon, oxygen, phosphates, calcium, iron, salt, and protein, are contained in fruits, grains, and vegetables.

C. E. Garnsey, X-ray specialist of the sanitarium, gave lectures on accidents and emergencies, lymphatic circulation, muscles, heart, anatomy and physiology; poisons, their symptoms and antidotes, etc. Practical demonstrations made very vivid just what to do in cases of fainting, hemorrhage, burns, heat exhaustion, drowning, shock, freezing, etc. We were also instructed regarding fractures, and what to do for them. The demonstrations of bandaging were most interesting. We were also given a list of what is necessary for a first aid kit.

F. J. Harris, bacteriologist, gave a lecture on bacteria, from which we learned that these organisms are of various shapes and kinds, but if caution is used in the care of the sick, these living creatures will be destroyed. Bacteria in the throat, known as streptococci, will disappear by the use of a gargle of listerine, salt, soda, or Dobell's solution. We were also given a list of good disinfectants,—lysol, carbolic acid, iodine,—but the best of all disinfectants is sunlight and air. We shall not forget the instruction to see that dishes used by patients with pneumonia or tuberculosis are boiled for at least ten or fifteen minutes before they are taken from the sick-room.

Miss Lola French gave instruction as to the requisites of the nurse herself, and how to provide for the comfort of the patient under various conditions. The practical demonstrations on hydrotherapy treatments which accompanied her lectures, made a lasting impression on our minds. A valuable suggestion for every home nurse is this: Not only should the nurse be neat and tidy, even immaculate, in appearance, but she should give special attention to those things which make for her own comfort. When off duty, she should be out of doors, should enjoy music, paintings, and authors, and cultivate those things which bring courage, hope, and inspiration into her own life, and thus be fortified for greater service in the sick-room.

At the close of this eight weeks' course, certificates were given to sixty persons, all of whom feel that they have gained knowledge and experience of untold value in Christian ministry. If all the churches in our denomination could arrange for a similar course, or at least send some of their members where such a course is given, the results, both individually and collectively, would be most gratifying.

LELA R. WILCOX.

EVEN while engaged in their daily employment, God's people can lead others to Christ.—"Testimonies," Vol. IX, p. 39.

### A Year's Progress

IN August, 1920, the topic for consideration at the Home Missionary service in all our churches was "Medical Missionary Work." At that time reference was made to special courses for the training of home nurses which were available, and this announcement created considerable interest and inquiry as to how to secure the benefit from these courses. Letters reached our office from far-away fields, where church members desired to fit themselves for more efficient missionary work, and also from churches in different parts of the United States. It is gratifying to be able to report the progress which has been made in this line of work during the past year, both in the courses furnished by the Fireside Correspondence School and in those by our sanitariums and churches. There can be no question that a new era is dawning for our medical missionary work, and this is a cause of rejoicing, as it means the strengthening of the "right hand of the third angel's message," and the providing of an effective "entering wedge" for the whole truth for this time.

The facilities for providing practical instruction to church members in simple remedies and methods of relief in physical suffering, are within more easy reach at this date than was the case one year ago, and a much larger number of our church members should be in training this year than last. We give below a list of the medical secretaries in our conferences. These secretaries are enthusiastic in helping our church members to become efficient in medical missionary work, and can arrange for instruction to be given in the churches as is desirable. For full particulars, write to the medical secretary in your conference or union; and in case you reside in territory where no secretary is given, write to the General Conference Medical Department, Takoma Park, Washington, D. C. Those interested in the correspondence courses should write to Prof. C. C. Lewis, Fireside Correspondence School, Washington Missionary College, Takoma Park, Washington, D. C.

We are told that "The medical work should be a part of the work of every church in our land" ("Testimonies," Vol. VI, p. 289); therefore we cannot too strongly urge every church to take advantage of the training which is made so accessible to the rank and file of our membership, upon whom such heavy responsibilities rest in the finishing of the gospel work.

HOME MISSIONARY DEPARTMENT.

### Medical Secretaries

#### Union Conference

- Atlantic: W. E. Bliss, M. D., Melrose, Mass.  
 Central: H. A. Green, M. D., Boulder, Colo.  
 Columbia: H. S. Brown, M. D., Takoma Park, D. C.  
 Pacific: P. T. Magan, M. D., 304 N. Boyle Ave., Los Angeles, Calif.  
 Southern: E. A. Sutherland, M. D., Madison, Tenn.

#### Local Conference

- Alabama: John Mitchell, Box 316, Clanton, Ala.  
 Chicago: Selma Dahl, 2134 Leland Ave., Chicago, Ill.  
 California: A. W. Truman, M. D., Sanitarium, Calif.  
 Colorado: H. A. Green, M. D., Boulder, Colo.  
 Cumberland: M. M. Martinson, M. D., 632½ Market St., Chattanooga, Tenn.  
 East Michigan: J. M. Wilbur, Holly, Mich.  
 Florida: L. L. Andrews, M. D., Orlando, Fla.  
 Greater New York: B. B. Kinne, M. D., Middletown, N. Y.  
 Indiana: Miss Minnie Standley, 417 Castle-Hall Bldg., Indianapolis, Ind.  
 Kansas: F. C. Dean, M. D., Wichita, Kans.  
 Kentucky: F. E. Thompson, 621 Crutcher & Starks Bldg., Louisville, Ky.  
 Louisiana-Mississippi: Earl Montgomery, 810 Jackson Ave., New Orleans, La.  
 Maine: Mrs. M. W. Howe, 64 Brentwood St., Woodfords, Maine.  
 Montana: Miss Carrie Adkins, 411 Black Ave. S., Bozeman, Mont.  
 New Jersey: J. G. Hanna, 200 Columbus Ave., Trenton, N. J.

- South Dakota: Miss Beula Payne, Drawer 586, Watertown, S. Dak.  
 Southeastern California: H. W. Vollmer, M. D., Loma Linda, Calif.  
 Southern California: Miss Matilda Voss, 350 S. Boyle Ave., Los Angeles, Calif.  
 Southern Oregon: R. I. Hall, M. D., Sutherlin, Ore.  
 South Wisconsin: R. S. Ingersoll, M. D., Madison, Wis.  
 Tennessee River: L. E. Christman, 322 Jackson Bldg., Nashville, Tenn.  
 Vermont & New Hampshire: Miss Amanda I. Sloane, 136 N. Main St., Concord, N. H.  
 West Michigan: Mrs. Ruth Jorgensen, 125 N. Division Ave., Grand Rapids, Mich.  
 Western Oregon: W. B. Holden, M. D., 1002 Stevens Bldg., Portland, Ore.  
 Western Washington: Miss Grace Graham, Lippy Bldg., Seattle, Wash.

### Home Nurses' Classes in New Jersey

Six classes have finished the course of instruction on home nursing. They are as follows: Trenton, 22; Camden, 18; Pleasantville, 13; Swedesboro, 12; Bridgeton, 10; Vineland, 10,—85 members, in all. Appropriate exercises have been held in the different churches, and we are planning for real work in helping to carry out the commission as found in Isaiah 58 and Matthew 28.

The interest manifested in these classes was most encouraging. Some made great sacrifices to attend, but all feel repaid for the effort made. Some are already having good experiences in practical work. We shall now arrange for continuation classes, so that those who have finished the course can meet once or twice each month, and by study, practice, and relating experiences, increase their efficiency.

J. G. HANNA,

Med. Sec. New Jersey Conf.

### The Fireside Correspondence School Courses

PROF. C. C. LEWIS, principal of the Fireside Correspondence School, reports that during 1920, 30 persons took the home nurses' course, 70 took the first aid course, and 75 took the course in Bible readings. A student of the home nurses' course, living in Keene, Tex., organized a class of twenty-five members, and taught this class the lessons as she received them from the Correspondence School. A lady of the Methodist Church became interested in the lessons, joined the class, and went right through the course.

### Suggestions for Missionary Meetings

#### Note to the Leaders

For lack of space, we do not give the usual weekly assignments, but would suggest that Parts I, II, and III of "God's Well-Balanced Program for the Home Missionary Movement" be considered week by week, in connection with such items on literature ministry as you find appropriate for your service. The call for experiences in the various lines of Christian help work will be especially appropriate at the missionary meetings this month. Encourage any who are especially qualified to lead out in medical missionary work, to secure the necessary training.

### God's Well-Balanced Program for the Home Missionary Movement

#### Part I

To no other generation in the history of the human race has so much light been given. To no other religious organization since the fall of man has so much truth been entrusted as has been given to Seventh-day Adventists. The doctrines of Seventh-day Adventists include all the truth taught by other denominations, and these doctrines affect its believers in every phase of life. Our doctrines affect our time, our money, our health, our habits of life; in fact, they have an inspiring, controlling effect upon every thought and action in life.

But not only in doctrines are we to be "perfect." God designs that we should be "perfected unto all good works" (2 Tim. 3: 17, margin), and that we should be established

"in every good word and work" (2 Thess. 2: 17). To perfect and to establish us in His work, the Lord has given "every man his work,"—the particular work which he can do. As the various Bible doctrines form a perfect and harmonious whole, so the various lines of work given us are so intensely practical that each person has the privilege of finding some personal work which he should do, and, in fact, is in duty bound to do so. Among the lines of work and lines of opportunity, may be mentioned the following:

1. Bible evangelism—holding personal conversations and Bible studies.
2. Literature ministry. This includes the judicious and liberal use of our large and small books, magazines, papers, and tracts.
3. Missionary correspondence—personal letters accompanying literature distribution.
4. Home-foreign work—making a special effort to search out and minister to the physical, mental, and spiritual welfare of the stranger within our gates.
5. Harvest Ingathering for missions—too well understood to need explanation, but a rapidly growing work for the benefit of both the home and the foreign fields.
6. Christian help work—the work with special emphasis upon the care and instruction of the sick, and timely, helpful suggestions for the well.

No church could be considered "perfect" or established "in every good word and work" while neglecting any line of this work, or giving undue attention to one line to the neglect of other lines. While all these lines of work are important, and while some individuals are especially called and gifted for certain lines of work, yet the Lord has repeatedly shown that "we have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies*, Vol. VII, p. 62. The reason why each person should take hold of this particular line of work is just as plainly stated: "Medical missionary work is the right hand of the gospel."—*Id.*, p. 59.

#### Part II

"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. This branch of the Lord's work has not received due attention, and through this neglect much has been lost."—*Christian Temperance and Bible Hygiene*, p. 121.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—*Ministry of Healing*, p. 143.

"As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done."—*Testimonies*, Vol. IX, p. 211.

"Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ."—*Id.*, p. 36.

"A thousand doors of usefulness are open before us. . . . Visit your neighbors, and show an interest in the salvation of their souls. . . . The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions."—*Id.*, p. 38.

#### Part III

As a striking illustration of the truthfulness of the statements quoted in "Part II," the following quotation from a letter written by a missionary leader and medical missionary worker, is given as follows:

"I have had some very interesting experiences of late. A man, whose wife I had nursed here last March, is a brother to my present patient. When this patient's condition became such that the doctors gave up all hope, and stated that three days was the limit of the time he could live, this brother insisted on telephoning for me, as my experience with his wife's case convinced him of the value of rational treatments. I responded to the call, and sure enough, on the morning of the third day death struck the man, and the family expected to see him breathe his last. But I could not feel that the Lord had permitted me to come on a fruitless mission, so I prayed with all the earnestness of a determined heart for a lost soul. The man rallied. Then began the battle between rational treatment and poisonous drugs. From the time I ceased administering the drugs, the patient improved. When the doctor discovered it, he demanded a return to the use of the drugs. I complied with his instructions, and the patient immediately grew worse.

Again I ceased administering the drugs, and the patient improved.

"By this time all the members of the family—brothers, sons and daughters, all but the wife—saw the wisdom of my method. Again the doctor demanded a compliance with his orders, with the plain result of almost losing the patient. But again I dispensed with the drugs, used hydrotherapy and a dietetic régime, and the patient improved miraculously. The wife then dismissed the physician, and called another doctor, whom I had previously worked with and with whom I get along beautifully. The patient is now able to walk a little, and to help himself.

"The entire host of kindred and legion of friends are steeped in tobacco and hog grease, with moving pictures and vaudeville for dessert. I have given Bible studies from time to time, dropped suggestions on dietetics and hygiene, demonstrating the latter by washing dishes, and other things. Sometimes it looks hopeless, but over and above the apparently impressionless crowd stands the rainbow of God's promise, that every seed sown shall bring forth fruit."

Experience has abundantly shown that where the medical missionary work is given its proper attention, and performed in the proper manner and spirit, it does open doors, and makes much more effective other lines of personal Home Missionary work. The Southwestern Union Conference is taking definite steps for a united effort on the part of the ministry and the Medical and Home Missionary Departments, to conduct Medical Home Missionary Training Schools, to be followed by brief church institutes all through the field, and thus give to each church member the much needed help in carrying out God's well-balanced program in the closing soul-winning work. The results already seen from the beginning of this work are of a most encouraging and gratifying nature.

E. R. POTTER,

Home Missionary Sec. S. W. Union.

#### God's "Who's Who"

I READ a book which told of the deeds of the sons of men. It was a story of war, conquest, pillage. I read of hate, jealousy, deceit. I read of seduced innocence and betrayed friendship. One was acclaimed great whose hands were red with blood; and another, generous, who had devoured widows' houses.

Sick at heart, I closed the book and walked, in thoughtful mood, down a quiet street. And as I walked, this is what I saw:

A woman with a babe at her breast, and she wot not that her face was shining!

A white-robed child kneeling in prayer;

A man and a maid keeping love's tryst;

A young girl reading to one whose eyes were sightless;

A poor widow dividing her loaf with one who was poorer still;

A housewife carrying dainty food to a sick neighbor,—

All this and more, I saw in my little walk. And I thought of all the little, quiet streets in God's world where people were doing these same fine deeds. And as I thought, I thanked God and took courage.

But why, O pen of History, should these go unrecorded, while so much that is sad and unlovely burdens the pages of literature?

It will be different when God's "Who's Who?" is written.—*Selected.*

#### A Contact Which Is Needed

THE fulfilment of the program of Christ and the redemption of the world, alike await the consecration of the members of the church to personal Christian service. No human intuition or calculation can estimate how speedily the kingdom of Christ would come everywhere if the members of the church made this work actually their first business. There would be a continuous revival in every church until all the people within its reach had been evangelized, and then its workers and its wealth and its prayers would be poured out unstintedly to secure a similar result in every other community in the world. This would be real Christianity. And all that is needed to bring it about is to clean up and insulate the transmitters, and keep them in contact with the central power house.—*Missions and Leadership.*

## Missionary Volunteer Department

### Devotional Meetings for July 2

Topic: *Our Country.*

#### Senior

1. Song Service and Prayer.
2. Secretary's Report, including report of work.
3. Scripture Lesson: Rom. 13: 1-7; Acts 5: 17-32.
4. Roll Call: Men and Women Who Made the Nation.
5. Talk: The Hand of God in History.
6. Symposium: Our Duty to Our Country.
7. Season of prayer.
8. Close by repeating the Pledge together.

#### Junior

1. Song Service and Prayer.
2. Secretary's Report, including report of work.
3. Scripture Lesson: Rom. 13: 1-7; Acts 5: 17-32.
4. Superintendent's Talk: The Hand of God in History.
5. National Hymn (sung by all).
6. Talk: An Old-Time Patriot.
7. Recitation: (introduction by leader) Filial Trust.
8. Reading: A Five-Year-Old Patriot.
9. Roll Call: Men and Women Who Made the Nation.
10. Close by repeating the Pledge together.

#### Notes and Suggestions

*Aim today* to inspire your Missionary Volunteers to become better citizens by being more earnest in their personal devotions, more ambitious to improve their talents, more faithful in the performance of every known duty. That is the kind of citizens your country needs. Emphasize also what your country has done for you. Here are a few seed thoughts from the *Christian Endeavor World* (June 17, 1920) that will be worth using in your program plans:

"Our country includes our State, our town, our neighborhood, our home. As we do our duty by these, we are doing in great part our duty to our country."

"Our country, right or wrong, is one of the most foolish and wicked of mottoes. We are to be for our country only when it is right, but we are to do all we can to make it right and keep it so."

"Our country is said to be 'the land of the free and the home of the brave,' but it is the land of the free only as it is the home of the brave. Are we brave in our citizenship? Do we dare to speak out when we know that things are going wrong? Do we dare to follow our conscience with our deeds?"

"One of a citizen's duties is to read the newspapers wisely, choosing only the best papers and spending most time on the parts of the paper that are best worth reading. Many waste their time when they read a newspaper, reading only the sensational items and the gossip."

*Roll Call: Men and Women Who Made the Nation.*—Announce the roll call the week before. Request each to respond in the roll call by giving the name of a citizen who has been a real blessing to his country, and telling briefly why he considers him so. It would be well if one of the officers would take special interest in the roll call and try to see that the members select different names. Encourage variety in choice,—statesmen, ministers, doctors, missionaries, merchants, etc.

*Blackboard motto.*—

"Blessed is the nation whose God is the Lord."  
Ps. 33: 12.

#### Special Senior Note

For the song service select songs that call for loyalty. Include your national song. It would be well for the person giving the talk, "The Hand of God in History," to study Elder Spicer's book by that title. Also use these texts: Jer. 25: 11, 12; Isa. 45: 1; 44: 28; Ezra 1: 1-3; 4: 4, 5; Dan. 6: 26, 27. After the symposium have an earnest season of prayer. Pray for your country, your rulers, and for the preservation of liberty to finish the work of the gospel. Pray that every Missionary Volunteer may be as true as Daniel to his country and to his God.

#### Special Junior Note

*An Old-Time Patriot.*—Tell the story of Daniel. Bring out the fact that he studied the Scripture closely and knew that his captors ruled at the will of God. Show how, forgetful of self, he served them until the highest honors were given him. Yet, when an order of the government conflicted with duty to God, he unhesitatingly served God instead of man, preferring to face death in the lions' den rather than disobey God. This should be the attitude of every Missionary Volunteer.

### The Hand of God in History

In his book, "The Hand of God in History," Elder Spicer tells how, one evening in India, he had an interview with a bright young Hindu who was a student in the Calcutta University. The Christian Bible was an unknown book to him. As they studied the wonderful prophecies of Daniel 2 together, the young Hindu's face brightened with awe and surprise. After following the prophetic outline down to Rome, Elder Spicer asked the student if from his own study of history, he could tell whether this bit of prophecy, written 2500 years before, had been fulfilled. He replied: "I know that this describes the course of history, just as it has come to pass, and in the exact order of events." Later in the course of the conversation he said, with deep emotion, "Only the living God could have written that before it came to pass."

The young Hindu was right. He spoke a great truth that we sometimes fail to remember. The great God whom we serve knows the history of our native land, whether it be in the Eastern or in the Western Hemisphere; north or south of the equator. More than that, His hand moves upon the intricate strings of the harp of human events and brings forth the music in harmony with His divine plan. As D'Aubigné says: "God takes ages to do His work, but when the hour comes, accomplishes it by the feeblest instruments."

Let us notice a few evidences of this great fact. God had promised deliverance to the captives of Babylon. (Read Jer. 25: 11, 12). He did not forget His promise. He did not fail to keep it. At the appointed time He did all He had promised to do. Outside the walls of Babylon was Cyrus with his army. Inside, Belshazzar and a thousand of his lords were feasting and drinking in defiance of the word of the living God. They felt secure, so secure that they left the river gates open. And from a human standpoint they were abundantly able to withstand the foe outside the walls. But the hour had struck for God to fulfil His promise, and Cyrus was the man whom He had chosen to bring it about. So He overthrew one kingdom and set up another during the night of Belshazzar's feast, that His word fail not. Jer. 25: 11, 12; Isa. 45: 1; 44: 28; Ezra 1: 1-3; 4: 4, 5; Dan. 10: 13; 6: 26, 27.

Going on down through the history of nations, we always find that when the prophetic hour strikes, history records the fulfilment of the appointed event. All came to pass as outlined in that "great prophetic measuring line," the 2300 days. The papal supremacy came and waned exactly as foretold by prophecy. The Great Seer had said its rule would be cut short. And it was; for the Reformation of the sixteenth century came on schedule time to break its power and proclaim liberty to the captives.

How wonderfully that remarkable prophecy of Daniel 12: 4 has been fulfilled! The hour struck for knowledge to be increased. And what happened? Great discoveries, great inventions, etc., rush in to fill the annals of history. "The time of the end" had come, and God put wisdom and desire into the hearts of men to open up the world for the gospel and to furnish equipment for carrying it speedily into the uttermost parts of the earth. In speaking of the rapid increase in knowledge, Gladstone said that he "thought that a single decade of years might be found within the century in which greater progress in general knowledge had been made than in the five hundred decades preceding."

And while great inventions and discoveries were crowding into the annals of history, God was preparing His messengers and His word to carry the gospel story into heathen lands. Up in the cottage of Mrs. Wallis, in Kettering, England, May 31, 1792, was born the great modern missionary movement. It was a simple little meeting. The unbelieving world and the unbelieving church member laughed and scoffed at this band or "nest of consecrated cobblers" who had conceived the notion of giving the gospel to the world. But a year or two after this meeting, destined to be so mighty in its influence, some one wrote of Carey's urgent appeal for pressing into heathen lands at once: "I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen that cannot be fairly traced

to any other source." And of course God called Carey to enter His great soul-winning campaign; and not only Carey, but Morrison and Williams and Moffatt and Gardiner, yes, and all others who have given their all to Him for service. And just as God put it into the hearts of men to risk their lives to carry the gospel to the world, so He was calling and had been calling men to translate the Bible, even though it meant death to do so, that it might be sent to all parts of the world with its tidings of salvation.

In His divine providence God has given strong international influence to nations that would help in the promulgation of missionary endeavor. He has called nations, as well as men, to help prepare the world for the finishing of the work. Think for a moment what British rule has meant to the spread of the gospel. Do you remember how Turkey was hindered from carrying out its decree to thrust all Christians out of the land? Recall other experiences where God has revoked or made national decrees in order to safeguard His work. Did you read in the *Review* about the Master's recent miracle in Latvia? According to the Leeser translation, Jer. 1: 12 reads, "And the Lord said unto me, Thou hast well seen; for I am watching over My word to perform it." And truly He is. His plans fail not. He calls nations and men to do His biddings, and when the appointed hour comes, the scheduled event takes place. In 1844 the hour struck for the last warning message to be given to the world, and then, on the tick of the clock as it were, arose a people to proclaim it.

How remarkable that God can thus rule and overrule in the affairs of men and nations! Yet He does. How can He take time to plan our lives for us—yours and mine? Yet He does outline them and fit them into His great orbit of plans, wherein move men and nations to fulfil His law. Truly no study is more entrancing or more important than the study of the wonderful story of the hand of God in the history of nations—yours and mine. And we should study it, for the Father is counting on our being ready to help carry out His plans in the country where we live. M. E. A.

### Our Duty to Our Country

[NOTE.—Give out these questions the week before, and ask that all study them carefully and be able to give good, clear answers to the questions. Each one should be encouraged to talk from two to four minutes on his question.]

1. Why should we become informed about our country's history?
2. Why should we study current events in the light of prophecy?
3. What duties do we owe our country? Do they extend to our prayers?
4. Do you think we should know something of the men in public offices? Give reasons.
5. How is our duty to our home and community included in our duty to our country?
6. What are some of the blessings that we owe to the sacrifice of fellow citizens?
7. Mention some of the principles to which your nation has pledged itself to be true.
8. How does the "great prophetic measuring line," the 2300 days, prove God uses men and nations to carry out His plans?
9. Can you see how the hand of God has moved in the history of your native land?
10. How has your nation contributed toward the evangelization of the world?

### A Five-Year-Old Patriot

LET us step softly into this beautiful house, for in one of its rooms lies the darling of the home. Little Florence, the sunshine of father, mother, and servants, is very sick.

How they miss her! Her smiles and loving ways! With tear-dimmed eyes one after another slips to the door to catch a glimpse of the little girl who had made life so happy for them. There she lay, just a mite of five years, but so white and still.

In spite of suffering though, little Florence Crittenden

thought of others. Almost her last words to her father were, "Help other girls."

After her death, her sweet, short life of service bore great fruit all through the world. Her father gave his wealth and time to helping "other girls." And a great many girls who had no homes have found refuge in those he built.

So little Florence Crittenden, though but five years of age, may be counted a true patriot. She served her country in great things because she loved others.

### Filial Trust

[The leader may introduce this poem by saying that the world is like a storm-tossed ship. Men's hearts are failing them for fear because of the perplexities and trouble that each nation is facing, but the child of God may trust because he knows that his Father is at the helm.]

The ocean wild, with awful roar,  
A little ship assailed,  
And pallid fear's distracting power  
O'er all the crew prevailed.

Yet in the stress the captain's child,  
Unfrightened, viewed the storm;  
And cheerful, with composure smiled  
At danger's threatening form.

"How can you play?" a seaman cried,  
"While terrors overwhelm?"  
"Why should I fear?" the boy replied,  
"My father's at the helm."

### Devotional Meetings for July 9

Topic: *Missionary Volunteer Rally Day.*

#### Our Missionary Volunteer Rally

As the Lord sent Haggai and Zechariah to encourage the children of Israel to complete the building of the temple, so we have this mid-year Rally Day to encourage us to go forward and finish the work of the Lord which has been given us to do this year.

The Lord has called the Missionary Volunteers of North America to a great task. Every one is pledged to take an active part in the work of the society, doing what he can to help others and to finish the work of the gospel in all the world. This means faithfulness in any line of missionary endeavor for which we are adapted and in which we can engage.

For the sake of stimulating ourselves to do our best, we choose a few of our most important lines of endeavor and set an annual goal. The Missionary Volunteers of North America have courageously undertaken the following for the year 1921:

Young people to be converted and added to the church .....	3,000
Standard of Attainment certificates to be issued .....	1,000
Reading Course certificates to be issued...	8,000
Number to read the Bible through .....	2,500
Number of reporting members .....	15,000
Offerings to foreign missions ... ..	\$125,000

Such great results can be accomplished only by the united efforts of all our loyal Missionary Volunteers. Are we doing our part? The year is half gone. Have the individuals in your society reached one half their goal? Has the society passed the "halfway house" on the road to the top?

Bring to all your members such questions as these: Have you won a soul to Christ this year? Have you helped some precious soul for whom Jesus died, to make a decision to live for Him?

This very interesting item has come to us in a letter from our Missionary Volunteer secretary in Jamaica:

"We have a soul-winning campaign on now, and every department of the conference is bending its energies to enlist all in definite soul-winning work. Hundreds of our people have signed cards, on which they wrote the names of three or four persons for whom they are working and praying. Three months have passed, and now we are receiving letters telling of some who have accepted the truth. We added a new folder to our letter file last week, marked, 'New believers brought in by lay members,' and have reports of twenty-five accepting the truth in this way since

the beginning of the year. All but seven of these have come in as a result of the work of our young people."

Is not that splendid? I sometimes think that the young people who have not had so many opportunities as the young people of the United States and Canada, are really more zealous. However that may be, let us earnestly examine ourselves at this mid-year time, and ask the Lord to show us whether we are doing our duty as soul-winners for Him.

How many of your society started to read the Bible through? Are they half through now? Perhaps there are some who now feel that they should spend more time with the Book. Let them start now. The Bible can be read through by an ordinarily rapid reader in sixty hours.

How many of your members are Members of Attainment? How many are willing to let this year of grace, 1921, pass without reaching this mark of proficiency set for every Missionary Volunteer?

Do you realize that our reporting membership goal means that practically every Missionary Volunteer shall be a reporting member?

Our goal for missions is the largest we have ever undertaken. Never but once have the Missionary Volunteers of North America fallen short of their financial goal, even though we have given the larger share of our offerings to missions through the Sabbath school. Our records stand as follows:

	Goal	Results
1914	\$ 25,000	\$ 19,289
1915	25,000	33,738
1916	25,000	41,073
1917	35,000	64,752
1918	40,000	70,363
1919	55,000	107,742
1920	100,000	167,736

The goal for 1920 was nearly double that for 1919, and still we have gone over the goal 67 per cent.

This year for the first time all the Missionary Volunteers of North America are giving to the same field—South America. North America for South America! What shall the record be?

The *Instructor* for June 23 is to be a South American number. The program for Missionary Volunteer Rally Day, July 9, will appear in that number of the *Instructor*. Let the officers of every society take an inventory of what has been done for South America during this half year. Don't be satisfied to think, "Well, we'll make up the deficit when we come to the Harvest Ingathering." Devise some means right now to bring your society to the halfway place, if it isn't there. We must not break our record of the last six years; and we must not allow South America to go without the appropriation that has been promised.

There is no more interesting or fruitful mission field in the world, among our own or the missions of any other society, than the Inca Indian mission. God is wonderfully transforming the lives of these degraded, priest-ridden people. When Brother Stahl hastened on horseback over the rugged mountains to see Marie Pacco, who was dying of smallpox, and heard her confession of faith in the living Christ, who would bring her again from the dead, and her expressions of joy that the missionaries had come, and told her the sweet story of Jesus' love, he said that that alone was worth all the effort or sacrifice he had made.

In a letter to Brother H. B. Lundquist regarding a trip to Bolivia and south Peru, he says:

"Seven different delegations of Indians, each headed by a native chief, called at the office during my short stay there, pleading for teachers, offering to fulfil all the requirements laid upon them in regard to the building of a schoolhouse and the furnishing of salary for the teacher. Other mission societies are ready to step into these opportunities if we turn them down, but the Lord has seen fit to give us the first opportunity."

And it is our offerings that make it possible for such calls to be answered. Many times the lives of our missionaries there have been in danger. Surely the least we can do is to send the money to support these heroes of the third angel's message, and to equip their mission stations.

Let the officers encourage the society. When the work on the temple lagged, the Lord spoke to the leaders through Haggai: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." Haggai 2: 4.

The Lord's message at that time stirred the leaders and the people. "The Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua, the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God." Haggai 1: 14.

"Well begun and half done," is the slogan for mid-year Rally Day.

M. E. K.

## Devotional Meetings for July 16

### Senior

*Topic: The Junior's Keeper.*

1. Song Service.
2. Prayer.
3. Secretary's Report.
4. Scripture Lesson: 1 Corinthians 13.
5. Talk: *What is the Senior's Relation to the Junior?*
6. Talk: *The Big Sister.*
7. Round Table: *What Shall We Do?*
8. Close with a prayer for the Juniors.

### Junior

*Topic: Our Best Friend.*

1. Opening Exercises.
2. Read together Proverbs 18: 24.
3. Superintendent's Talk: *Our Best Friend.*
4. Special Song: "The Best Friend Is Jesus," Christ in Song, No. 50.
5. Story: "Me 'n' Jesus."
6. Special Song: "Jesus Is All the World to Me."
7. Story: *Charlie Coulson's Friend.*
8. Consecration Service: "I Have a Friend So Precious."
9. Close by repeating Mizpah.

### Senior Notes

*Aim today* to get a new vision of your relation to the Juniors. If yours is a mixed society containing some Junior members, you might have the Juniors and Seniors meet separately today. Appoint a good leader for the Juniors, and let them study the Junior program given in this paper.

Then as Seniors, face the Junior problem in your society. To some extent you are responsible for the Juniors' welfare. To some extent you are the Juniors' keepers. And I am sure you look upon this responsibility as a rare opportunity which you are determined to use to the best advantage. By the help of the Master, who knows the heart of every Junior, you may be a greater blessing to the boys and girls around you during 1921 than you have ever been before. Every Junior boy and girl in our church for Christ! Will you not make that your aim this year?

"Juniors will follow the seniors, you know,  
Wherever the seniors may stray;  
If the seniors go wrong, 'twill not be long  
Till the juniors are wrong as they.

"So with the seniors we earnestly plead,  
For the sake of the juniors today,  
If the juniors are lost, what a terrible cost  
Some seniors may have to pay!"

— *Adapted.*

In the round table have a general discussion of your Junior problem. For this we need give no more suggestions than have been presented in the talks.

*Blackboard Motto.*—

Every Boy and Girl in Our Church for Christ

### Junior Notes

Plan to make the music an especially attractive feature of this program. There are many beautiful hymns telling of the sweetness of companionship with Jesus. More may be added if thought best by the superintendent.

*Superintendent's Talk: Our Best Friend.*—Prayerfully and carefully plan this talk with the purpose in mind of giving the Juniors a new vision of Christ. Picture man's hopelessness without Him, and His love for us which led Him from heaven to the cross. "The Desire of Ages," chapter 1, will be a help. Select other incidents in Christ's life which show His love for suffering humanity. For instance, the healing of the maniac boy and the raising of

Jairus' daughter might be used. Jesus in Gethsemane and at Calvary brings to our dull senses some realization of what Jesus did for us. Tell the stories in simple language, using that of the Bible and "The Desire of Ages." Close the talk with the thought that this same Jesus is now before our Father, pleading for you and me. He is our *Friend*.

*Story: "Me 'n' Jesus."*—If there is a Junior in the society who can tell a story well, encourage the telling instead of the reading of this item on the program.

*Song: "Jesus Is All the World to Me."*—This song may be found in the book, "Songs of Zion," No. 13, published by the Review and Herald Publishing Association. It is printed in several other books also.

*Consecration Service: "I Have a Friend So Precious."*—Make this song, No. 599 of "Christ in Song," the call for a consecration service. Those who stand to sing these words may wish to tell what the friendship of Jesus has meant to them.

*Blackboard Motto for Juniors.*—

### Who Is My Best Friend?

#### What Is the Senior's Relation to the Junior?

Almost every boy has his hero, and that hero is likely to be a young man. Nearly all little girls are worshipers at some shrine, and the one adored is usually a young woman. This seems to be as natural as eating and sleeping, and is doubtless an instinct planted by the Almighty himself. Then here is the door wide open to the Senior. Did I say open? Yes, but you must rap before you enter. He will turn the light on you, and if he decides you are a friend, he will step back from the doorway, and that will be your invitation to come in.

Young people "dream dreams" and "see visions," and sometimes are made very unhappy because their visions fail to materialize. And why did they not come true? Where did the fault lie? Sometimes we think it lies in our lack of opportunity, or perhaps we think some one got in our way.

You, young friend, have been looking for some great thing to do. Don't look too far away from where you stand. Many a young man has found his experience very much like that indicated by the following soliloquy:

I've been watching for my opportunity for service. Ah, there it is! I've been looking over and past it all the time. It is a Junior that needs help. They all do, and so do all the rest of us. But here is my own brother Jack, and he needs me. I've been looking for something farther away, something great, something that others would see and appreciate; but God gave me this. This work will be out of sight, but God gave it to me, and because He gave it to me, *I can do it better* than any one else. Father and mother will see and appreciate. Whatever benefit I can be to Jack will help to smooth their pathway, and will bring joy into their lives.

But *how* can I help him? I think he needs my company. I wanted to go with some of the young men on an errand tonight, but I heard Jack telling Father how much he wanted to go to the swimming hole, and I know there are several reasons why he can't go unless I go with him. The first step in being useful and helpful to others is to give up one's own way. I suppose it is a fact that where there is little sacrifice, there is little help to another. But *must* I give up my own pleasure? Jesus Christ gave up His. His associates were His Father and the beautiful, sinless angels; but He left them all to come down to this poor earth to help His little wayward brothers. He came to keep them out of bad company by giving them His companionship and influence. And, lo! how many, by being associated with Him, have become changed into His image! That teaches me that one thing I am to do for my junior brother is to be such a perfect example that I need not fear for him if, by beholding me, he should grow more like me. I must so live that he will want to know my Saviour because he knows and loves me.

The boys of my brother's age living near us like to go to the movies; he has begged our parents to let him go too. They have told him that it was not best, but he chafes

under the restraint, and like many boys of his age, he thinks that father and mother were young so long ago that they have forgotten how it feels to be young. Now it is for me to show him by precept and example that I do not think it is right for me nor for him to attend the moving picture show.

Jack has a fiery temper. How can I help him to get control of it so that it will not wreck his happiness and cause untold heartaches to others? Not by sending back a retort that matches his angry words, but by pouring oil on the troubled waters. "A soft answer turneth away wrath." At some other time, when he is in the best of spirits, I shall be able to say a few kindly words, well thought out, which may help him to overcome his fault. I can kneel and pray with him. Yes, I may kneel with him, asking God to make both him and me mild and gentle.

My brother does not take any interest in reading and studying his Bible. Perhaps if I spend some time reading with him and helping him to understand, his interest will be quickened. I am working on the Standard of Attainment course. Maybe if I keep him with me, and we study the easier parts together, he will get enough to encourage him to study more along doctrinal lines, and he will try the Junior Standard of Attainment examination when I take the Senior. That will do something toward fitting him to carry light and truth. I want Jack to be a light bearer.

If he were enthusiastic over good books, he would not care so much to be "out with the boys." It would be a good idea to procure some good books on biography, nature, and mechanics,—those which lie within the range of his understanding; and we will read them together. Missionary stories are very interesting. Frank Jones, our Missionary Volunteer leader, says that "The Moffats" is a thrilling book full of life and action. Father once read him a short story about David Livingstone and his African explorations, and how, when his faithful black men found him on his knees, cold in death, they buried his heart under a tree in Africa, for they said it belonged to Africa; but they carried his body far away to the coast, and it was sent back to England and rests in Westminster Abbey with Britain's great men. He liked that story, and the fact that Livingstone was the son-in-law of Mr. and Mrs. Moffat will make him interested at once. Then there's the story of Mr. and Mrs. Judson as told in "Ann of Ava;" surely there's enough of adventure there to satisfy his love of that. And there's that interesting personage, "The Black-bearded Barbarian" of Formosa, and the other Mackay whose knowledge of mechanics gave him so much power with the black men of Uganda. And, too, Jack would like Mr. Chamberlain's adventures "In the Tiger Jungle." These great men, and others like them, will in this way become *his companions*; and by listening to what they teach, he, too, will develop a great purpose in life.

I love my brother. I will gladly enter into his sports. We will play ball. We will tramp together in field and forest. We will study together the birds, the bees, and the butterflies, the trees, and the plants. We will work together to distinguish the songs of the different birds, the shape and the bark of the different trees. At night we will study the stars. We will learn to find Jupiter and Venus and Mars. We will watch the Big Dipper and see how the pointers will find for us the North Star. We will look at the "seven little sisters;" we will study Orion, and think of the great event that is to be connected with that constellation.

I'll be a true friend to my brother, and realizing that I am "my brother's keeper," I will strive by God's help, to be what I want him to become.

But suppose Jack were not my brother. Suppose he were the son of some other father and mother. "God is no respecter of persons." Would it not be pleasing to Him for me to be a big brother to Jack just the same? I could do most of these things for him if he were not my own brother. I feel that I see my duty and my privilege; I am to be "a big brother" to all younger boys who fall under the power of my influence.

Mrs. FLORA H. WILLIAMS.

### The Big Sister

JANE was turning the key in the door to the school library when a voice interrupted her. It was Eileen, one of the younger girls, who called, and Jane was silently wondering what book she could be wanting. But it was not a book that was wanted this time. As Eileen came close, she turned her worried face up to look into the calm eyes of her older schoolmate. "Miss Brown," she said earnestly, "are you dreadfully busy? O, I know you are! but I was just wondering if I could not see you for a few moments sometime this afternoon?"

"Indeed you may," said Jane cheerfully, for although she was very busy with the duties of librarian added to an already full program of study, she felt that the voice of duty spoke clearly in this case, and she could not ignore it. After agreeing upon an hour for their afternoon visit, the girls went on with their usual duties. "But what does Eileen want to see me about?" Jane asked herself several times as one thing and another reminded her of the morning visit. The two girls had nothing in common and seldom met. Jane was one of the older girls, and too busy to enter into much social life with her own classmates, to say nothing of mingling with the younger set.

"I hope you will not think my question too personal," began Eileen as the two met for their afternoon visit. "And now, Miss Brown, please don't feel that you have to answer it. But it is this way: I get dreadfully worried and blue and homesick and everything. And all through the year I've been watching you. You always look happy. You always have a smile for others, and look as if you never worried. Now I should like to know how you manage to live above worries and blues. If you'd just as leave tell me, I'd be so thankful."

Then followed a quiet visit that meant much to Eileen, and much more to Jane. Out of her longer experience in the Christian life she gave her junior friend some valuable advice, and Eileen saw a bit more clearly how she, too, might become a happy Christian. But it was Jane who was given the greater vision. She caught a glimpse of herself. She saw stretching over her past the dark shadow of a long-neglected duty. Somehow in her busy college career, she had forgotten that the junior girls around her had a mortgage on her time — on her life. God had a purpose in causing their lives to touch. Why had she not seen her opportunity before?

Of course she was trying to live a consistent Christian life, and God was blessing her effort; but today she found herself face to face with the fact that she was neglecting one of the most essential phases of her training. The hand that should be reached out to help her junior sisters had been hanging limp at her side. "Oh," she sighed, as she sat alone in quiet meditation after Eileen had gone, "Oh, think what I might have been doing for Eileen during this school year! I do thank God that He has aroused me at last, and with His help I'm going to be a big sister to all the junior girls in a general way, and to Eileen in a very special way, the rest of this year; yes, even if some other things must be neglected."

It was a good resolution that Jane made, and it is passed on to you, and to the Missionary Volunteer girls in your society, with the prayer that you may take your stand with her, and firmly resolve to be big sisters to the junior girls in your community,—first in your home, then in your church, and then in your neighborhood. Every young woman in the Senior Missionary Volunteer Society owes the Junior girls at least two things,—a good example and such sistering or companionship as she can give. Every young man who is pure, clean, refined, and ambitious, is a help and an inspiration to the junior girls with whom he mingles. His frankness, his sincerity, and his big, generous nature that takes no cognizance of little annoyances, stimulates them to cultivate those same virtues. He helps to broaden their mental grasp and to make them large-hearted and strong. However, no young man can take the place of the big sister that every junior girl sadly needs.

"But I can't be a big sister that is worth while to any junior," you say. Yes, of course you feel that you cannot.

But let me whisper something in your ear, *You can if you will.* "If I were like Mary, I certainly would," you say. No, that is not a genuine excuse. God would have made you just like Mary if He had wished you to do her work. But He does not. He has fitted you to do *your* work just as well as Mary does hers. You can be just the kind of friend to that junior girl that the Master wishes you to be. Will you? That is the question. Of course to be such a friend, you must endeavor to make the most of yourself. You must not fritter away your time on things that do not count. But aside from this, remember that efficiency in this kind of work springs not from special accomplishments, but from a deep desire to be really helpful to the junior.

Back of all effort for the junior girl must be a consistent life which it will be safe for her to copy. Admiration with the junior means imitation. Remember you should step so that it will be safe for her to follow in your tracks. Have a vision of what you would like that junior girl to be when she reaches your age. Then while you patiently wait and work and pray for her to reach that goal, strive to be what you are trying to inspire her to become. Do not for a moment think you can live a double life and still keep her confidence and be a really uplifting factor in her life. "I don't believe a thing she says any more," said a frank junior one day. Then she explained how her heroine fell from grace. She had almost worshiped Miss Jones. Whatever Miss Jones did was all right. She longed to talk and act and dress just like Miss Jones. But one day her idol fell. This junior girl overheard Miss Jones contradict herself. Seeing some friends come up the street, Miss Jones said, "I do hope those folks won't call today. I haven't time to see them." But they did call. And what did Miss Jones say to them? She greeted them with, "O, I am so glad you came! I've been aching to see you for a month."

It was a little speech, but it smothered the flame of confidence that had burned so brightly in a junior heart. Yes, it was a little speech, but it ruined a rare opportunity to help mold the life of a bright, promising young girl. The careless words of Miss Jones sowed seeds of distrust and suspicion in a once trustful heart. It is not junior-like to be hypercritical, but it is junior-like to censure severely when a flaw is detected in the character of the junior's heroine. And somehow this girl, true to her junior characteristics, could not overlook her heroine's mistake. Another sad feature of the unhappy occurrence was that this girl began to suspect the integrity of others, just because her ideal young woman had failed. How often a few thoughtless words fortify a heart against the help it most needs.

One day a little junior girl came home from Sabbath school, saying, "Miss ——— had on a perfectly wonderful dress this morning." The dress was not so truly Christian as was the young woman's profession, sad to say. But this junior was cutting her ideals of dress by the same pattern that her heroine did. Another junior came to her mother, pleading: "I think you might let me go. Myrtle goes to movies, and she is all right." Myrtle would have been shocked to hear that speech as she was to learn of it later. She had never dreamed that this young friend was stumbling over her example. Yes, she had gone to a "good movie" now and then, secretly, always explaining to her accusing conscience, "Well, I know it doesn't hurt me, and I never say anything about it to any one." These are only a few instances. Volumes might be written of juniors who have gone wrong because of older young people who walked carelessly before them. Every older Missionary Volunteer is some junior's stepping-stone or stumblingblock. What are you? That is the question today.

So much for example. Now a few words about being a big sister that counts. First of all, remember you cannot fail in this work if you always ring true. And now, when you adopt a junior girl, try to recall your own junior days and to look at life through junior eyes. Have you had hardships and sorrows? Well, let them broaden and deepen your sympathies. Let nothing make you feel bitter. Re-

member all that has come to you can be squeezed into Romans 8: 28. Be optimistic. Love life. You may be pained because your "adopted" junior makes slow progress. You give much and see little results. Despair not. Love her sincerely; be genuinely interested in all her plans; be sympathetic. Know her. Know her home. Know her father and mother. Go to places with her when you can, and occasionally call for her to go somewhere with you.

Perhaps the junior that you are sistering is not so promising as some of the other junior girls. Well, she *needs you* just the same. Do your duty. Let the story of the mason spur on your fainting spirits. "You are laying a good wall," said a gentleman who saw him at work. "That is what I aim to do, sir," replied the mason. Then looking at the broken brick, the man continued, "They give you very poor material." "That's true, sir, but I am not picking the material. It is for me to build the very best wall I can with the material the employer gives me." And so when we ask the Father to lead us to work for that junior or those juniors that we can help most, let us remember it is ours to do our best with the material we have, and leave the results with God.

"Lift me up, so I can see the parade too," cried a little girl impatiently, down from the center of a mass of humanity that was cutting off her vision. A big fireman heard her appeal, and lifted her upon his shoulder. Just then the music from the brass band burst in upon them, and the stern line of policemen that headed the parade swung into sight. Bystanders would never have guessed that the happy, laughing little lady on the big man's shoulder was the impatient little girl of a moment ago. And in a way she wasn't. Her new vision had changed her. But turn from this little girl now and see the junior girls in your own neighborhood in this picture. The needs of the junior girls are crying, "Lift me up." They need to be lifted up into your hearts, into your interests, into your companionship. They need the help you can give them. And oh, the difference it will make to the junior girl who finds a big sister who is genuinely sincere in her interests! Her vision, too, will change, and so will her life. M. E. A.

### "Me 'n' Jesus"

A MAN was once riding on horseback through a bit of timberland in one of the cotton States of the South. It was a bright October day, and he was riding along, enjoying the air and the view, when all at once he came across a bit of a clearing in the trees, and in the clearing an old cabin almost fallen to pieces, and in the doorway of the cabin an old negress standing. Her back was bent nearly double with the years of hard work, her face dried up and deeply bitten with wrinkles, and her hair white. But her eyes were as bright as two stars out of the dark blue.

The man called out cheerily, "Good morning, auntie! living here all alone?" She looked up, with her eyes brighter yet with the thought in her heart, and in a shrill, keyed-up voice said, "Jes me 'n' Jesus, massa." A hush came over the whole place, there seemed a halo about the old broken-down cabin, and the man thought he could see Somebody standing by her side looking over her shoulder at him, and His form was like that of the Son of God.—S. D. Gordon.

### Charlie Coulson's Friend

THE smoke had finally cleared from the hotly contested field. Once more quiet reigned over the rolling hills of Gettysburg. But, O, the wreck! Meadows once a smooth green showed blotches of blue and gray where the dead lay with the dying. Relief was on its way, however. Doctors with their assistants passed quickly from one soldier to another. Those who might still be helped were placed on stretchers and carried to the hospital.

It was there that Dr. Rossvally found Charlie Coulson, the drummer boy. "Hopeless! hopeless!" murmured the doctor as he bent over the still form. Then the big blue eyes opened and looked into those above him.

"He's some mother's boy," thought the doctor. "I'll try." And, fitting action to thought, he had Charlie carefully lifted to a stretcher and carried to the hospital. There they prepared to remove the shattered arm and leg.

"Charlie Coulson wishes to see you, Dr. Rossvally." A steward had brought the request. "He refuses to take the chloroform." The doctor hastened to the bedside. "Young man, why do you refuse the chloroform?" he asked. "You have already lost so much blood that you are too weak to endure an operation without it, you had better let me give you some."

Once more the blue eyes looked into the doctor's, a hand was laid on his, and a quiet voice replied: "Doctor, when I was nine and a half years old, I gave my heart to Christ. I learned to trust Him then. I have been trusting Him ever since, and I know I can trust Him now. He is my strength and my stimulant; He will support me while you amputate my arm and leg."

"May I not give you a little something to steady your nerves?" asked the doctor.

Again the calm look, and again the quiet voice, "Doctor, my father died a drunkard. My mother promised God that, should I grow up, I would ever warn others of the bitter cup. I shall never taste liquor. Now that I am facing death and know that at any moment my life may end, would you have me go with brandy in my stomach?"

The doctor was a Jew. He had been taught to hate the very name of Jesus. But that calm, that perfect trust of Charlie in his Friend demanded his respect. Such love for the Saviour he had never seen before, and his heart was touched. Never before had he waited an operation to allow his patient to talk with his chaplain. But Charlie was different. And when the chaplain came, he stood to one side, waiting and listening.

It wasn't much he heard, just a few messages to the little mother who would grieve. "Tell her," said Charlie, "I have never let a day pass, whether on the march or the battlefield, that I have not read God's word and prayed." And there was a message of love and thankfulness to be sent to the Sabbath school superintendent who had prayed with him so often.

"Now doctor," he said, "I am ready, and I promise you that I will not even groan while you take off my arm and leg."

It was a terrible ordeal, but Charlie Coulson kept his promise. "O Jesus! blessed Jesus! stand by me now," he whispered in his pain. Jesus did stand by him, and the doctor marveled at the boy who found strength for such endurance.

That night Charlie went to sleep with a song on his lips. The strains of that sweetest of all hymns, "Jesus, Lover of My Soul," had sounded through the hospital, and the suffering boy had joined in its melody.

Five days later Dr. Rossvally was again called to the boy's bed. He knew then that there was no hope for the lad, and the boy knew it too.

"Doctor," he said, "my time has come. I do not expect to see another sunrise, but thank God I am ready to go; and before I die, I desire to thank you with all my heart for your kindness to me. Doctor, you are a Jew, you do not believe in Jesus; will you please stand here and see me die trusting my Saviour to the last moment of my life?"

Something in the boy's face touched the doctor's heart. Down in his heart there was a desire to stay, but his courage failed him. How could he see that boy meet a triumphant death because of the Man he had been taught to hate? He rushed from the room.

Once more an urgent message was sent to the doctor, and once more he went back to the dying boy. "Doctor," whispered Charlie, "hold my hand." And as the man took the weak one in his, the calm voice went on:

"Doctor, I love you because you are a Jew; the best Friend I have found in this world was a Jew."

"Who was that?" he asked.

"Jesus Christ, to whom I want to introduce you before I die." The sick boy paused. "Will you promise me, doctor, that what I am about to say to you, you will never forget?"

The doctor promised, and the boy continued:

"Five days ago when you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul."

The words went deep into the man's heart. What was there in the friendship of Jesus that had made this boy such a hero? Who else could have thought of a man's soul under such excruciating pain?

A few moments later the little drummer lad went to sleep, "safe in the arms of Jesus." Years after, in a most remarkable way, Charlie Coulson's prayer was answered, and his "best Friend" became the doctor's constant companion.

Such is the influence of a boy who knew Jesus. Such is the power, the gladness, in a friendship with Him.—*Adapted.*

## Devotional Meetings for July 23

Topic: *The Christian's Pen.*

### Senior

1. Opening Exercises.
2. Talk: The Missionary Volunteer's Pen.
3. Reading: A Letter That Changed a Life.
4. Symposium: How Would You Answer This?
5. Reports from the Missionary Correspondence Band.
6. Reading: The Writer's Prayer.
7. Consecration Service.
8. Close with prayer.

### Junior

1. Opening Exercises.
2. Superintendent's Talk: The Missionary Volunteer's Pen.
3. Recitation: The Writer's Prayer.
4. Symposium: How Would You Answer This?
5. Reading: The Letter Elizabeth Wrote.
6. Reports from the Missionary Correspondence Band.
7. Enrolment of new members.
8. Close with prayer.

### Plans and Suggestions

*Aim today to consecrate anew your pens to the Master. If that aim is reached by every member in every society, think what miracles will be wrought during the next few months.*

*Opening Exercises.*—Have several good songs on missionary activity sung heartily. Then after a season of prayer, have the secretary's report. For your Scripture lesson read a part of one of Paul's missionary letters.

*Symposium: How Would You Answer This?*—The letters given in the symposium were received by members of one of our correspondence bands. Pass them out the week before to different individuals. Ask each to study carefully, the letters assigned him and then write out what he considers a suitable answer, and bring the letter and his answer to the meeting to read in the symposium. When letters give evidence that the writer is uneducated, special care should be taken to make the reply simple. Possibly the Literature and Correspondence Band can add to the list of letters given here. Should help be desired in drafting the reply, study the form letters given on page 281 of "Missionary Volunteers and Their Work," for suggestions.

*Blackboard Motto.*—

**The pen that God moves will move the hearts of men.**

### Special Senior Notes

*Reading: A Letter That Changed a Life.*—The reading of this letter should be introduced by telling that it is a letter that was written to Mr. Trumbull by a Christian friend. After reading the letter, tell what effect it had upon Mr. Trumbull. The story may be found in "Missionary Volunteers and Their Work," page 278.

*Reports from the Correspondence Band.*—The band leader and its members should tell of the success of their soul-winning work through the mails, and call for recruits for this very fruitful kind of missionary work. If some cannot meet with the band for this work, why not enroll them as home department members of the band? See note on last page.

*Consecration Service.*—How many will consecrate their pens this day to be kept for the Master's use? One Missionary Volunteer is trying to average one helpful letter or card a day during 1921. How many in your society will do likewise?

### Special Junior Note

A program on correspondence would hardly be suitable to a society where the children are very young. This program may be suitable for those in the sixth grade and above. The teacher should feel free to use other material or change the nature of the program at her discretion.

*Symposium: How Would You Answer This?*—The superintendent should talk each letter over with the Junior. Letters show personality. Make suggestions which will help the boys and girls in answering these. If this is a little too advanced work for the society, the superintendent should feel free to omit the number or modify it to just the reading of the letters.

*Report from Correspondence Band.*—Since in many societies there is no Correspondence Band, but the society acts as a whole, the leader may report the work done. He should speak of the plan followed, and read any answers received. Have written on the board the form letters suggested on page 281 of "Missionary Volunteers and Their Work." Aim to show the boys and girls that the work is easy, and that Junior letters bring results.

## The Missionary Volunteer's Pen

A COLLEGE professor once said that he would rather be able to write good letters than any other kind of composition. Letter writing is an accomplishment for which every Missionary Volunteer should strive. It is doubtful that a biography can be found which does not evidence the power of letters to mold the lives of men and women. Among the most widely circulated literature today is a small collection written more than eighteen hundred years ago. "How strange and odd it would have seemed to the educated Romans of the middle of the first century," says Tolstoi, "had any one told them that the obscure, confused, and often unintelligible letters addressed by a wandering Jew to his friends and pupils, would have a hundred, a thousand, a hundred thousand times more readers, more circulation, and more influence over people than all the poems, odes, elegies, and elegant epistles of the authors of that age! And yet that is what has happened." God used those letters in His Bible to the world, and today we can find no stronger argument for missionary correspondence than the epistles of Paul in the New Testament.

### Value of Letter Writing

"I felt quite encouraged the other day by a letter which came from a young woman who is preparing to become a medical missionary. She said that at a certain time a year or two ago, when she was attending a worldly school, it was the influence of my letters that kept her from giving up the truth."

Thus wrote a Missionary Volunteer secretary. Henry Clay Trumbull, like numerous others, was led to Christ through a letter received from a young friend who had been converted. Here is an experience related by another:

"It was the letters sent back to the home country from the son who had gone West and found the truth there, that finally inspired a timid, sheltered woman, his widowed mother, to leave her home, cross the sea with her six little children, and weather the early West that she might learn more of the new light. She came, she saw, she accepted, reared her family in the love of the truth, and lives to see her children and children's children in various parts of the world, carrying the message she learned to love; and, under God, it was the missionary home letters of the boy that did it."

Often missionary letters are not answered, but that does not prove that the efforts have been useless. Do not forget that God in His promise says, "My word . . . shall not return unto Me void." One of our workers once faithfully sent papers and letters to a thoughtless girl who cared little for things of a religious nature, but finally this girl accepted the truth, and soon after that, correspondence ceased. Not long ago that worker received another letter, from which we cull these paragraphs:

"Fourteen years have passed since I last heard from you, and even longer since you found my name (I never knew how or where) and began writing to me. It proved an introduction to my Saviour, who is so precious to me, and a revelation of a truth so beautiful. Although a cross for me to accept it, yet after a struggle I yielded; not only I, but my dear mother, and grandmother, who was then eighty years old. I studied the reading you sent me, and then sent it to a young man in whom I was interested. I knew him to be a devout boy and a church worker. Fearing that he might throw the literature aside, I copied an entire tract on the Sabbath, in the middle of the letter, so I was sure he would read it.

"He accepted the truth under more difficulties than I had done, and we were married. We have been in some part of the work ever since. My husband was very successful in the canvassing work, then in the city as a Bible Worker, and last winter he was ordained to the ministry.

"Your letters certainly reached me at just the right time. I was in my nineteenth year, and at the point of turning one way or the other, and you wrote in a way that attracted my girlish mind and caused me to think."

Truly there is a great field open to the missionary correspondent. He can work at any distance, at any time, and in the most thorough manner. He may ponder every word. His stammering tongue does not annoy his one-soul audience. Then see the letter in the hand of the reader. In many ways it is better than a talk. It can be read any time and referred to again and again. Do you not think this kind of missionary work is worth while? Even if the worker in the incident just related had never learned the results of her efforts, would it not have been worth while?

#### To Whom Shall We Write?

A good sympathetic letter filled with Christian cheer never comes amiss; for, as the poet says, "The eyes that sparkle with laughter oft battle to keep back the tears." Even John the Baptist, shut away in a lonely cell, needed to be cheered and comforted by the Master's message. That friend in India, that lonely missionary in Africa, that old lady in the hospital, and that boy who so recently lost his mother, all need the warmth and encouragement of a Christian letter. Do not forget that aged friend, that young Christian who has no Seventh-day Adventist associates, the absent Missionary Volunteer, or the relatives not yet in the truth. A young people's society in Wisconsin wrote a friendly letter to their Congressman, protesting against the enactment of Sunday legislation; and the leader of that society received a very satisfactory reply. This suggests still another kind of missionary letter.

Our absent friends — of course we write to them. "But those are not missionary letters," you protest. Well, we may not report them as such, but do you not think that they should breathe the missionary spirit and carry with them an influence that lifts heavenward? Surely, they should. Gossipy letters that rake together all the garbage of the community, should be mailed in the fire before posting. Gossip should not flow through the Missionary Volunteer's pen. His pen must not send forth angry torrents of words, bitter criticisms, foul slander, unkind hearsay, or anything else under which he would not be glad to have his Master see his signature. It takes a deep appreciation of the golden rule sometimes to draw the line between the wholesome, breezy, newsy letter that cheers and helps, and the gossipy letters that hurt the writer and the reader and speak unkindly of its subjects. Should we as Missionary Volunteers have a lower standard for our friends in letters than for those we classify under missionary correspondence? Can we write letters that fall short of that standard and not slip down below the standard of genuine Missionary Volunteers? A chorus of voices say No, No, No. "By their fruits ye shall know them."

#### "But I Can't Do It"

There is a great work before the Christian's pen. Then why does the Missionary Correspondence Band have so few faithful members? Most young people are loaded down with the excuses, "I cannot do it, for I haven't time," or "I don't know how."

You have heard of J. R. Miller. He was an editor, the pastor of one of the largest churches in Philadelphia, and the author of more than forty intensely practical devotional books; but did you know that this busy man found time to write missionary letters? It is said that he formed the habit of writing at least one letter each day to some one who needed comfort or encouragement or sympathy. Some one said of him, "Every Sunday evening, after the day's work is done, he pauses before going to rest, and makes a list of those of his people by whom a letter would be welcomed. The names of the sick, the bereaved, the joyful, the strugglers, of whom he has learned that day, make the list quite long; but a fitting note is at once penned to each one." "O, the good we all may do, while the days are going by!"

There can be no general rule for writing missionary letters; but you'll be quite safe if your letter is filled with a love for souls and throbs with the interest of a true friend.

It is well to keep the names of your correspondents and add them to your prayer list. Perhaps the only practical rule about letter writing is, "Do it now." It is because we put off so many things for a more convenient season, that we find time for so few. There is another rule, however, that we should never forget: "Be patient and persevering." "There is no difficulty," said a man of experience, not long ago, "in finding members in every church who will talk about work, suggest work, and even start work; but there is a plentiful lack of people who just work and keep on working. The need of every church today is young people in its membership who will just work and keep on working."

Are you doing all you can to supply this need? to persuade others to do the same? Let no member in your society belong to the talkers, the starters, the spasmodic workers, or the shirkers. Every Missionary Volunteer may be a successful correspondent, for the only absolute requirement is unreserved consecration to the work of winning souls. It is the overflowing life that is the enriching life, whether it flows out through the pen or the voice or the actions. To the faithful missionary correspondent God promises the pen of the learned, that he may know how to write a word in season to him that is weary. Let this be the Missionary Volunteer correspondent's prayer:

"Be present at this table, Lord,  
Be here, by my whole heart adored;  
Each letter bless, and let it be  
A little messenger for Thee."

M. E. A.

#### "A Letter That Changed a Life"

"I HAVE been too long silent. The prevalence of a deep religious feeling in this community has, to some extent, opened my eyes to my former shortcomings, and led me to consider what is my duty in using my influence, small as it may be, to direct the attention of any of my friends to the consideration of eternal things. Often have I felt like speaking to you on this subject, but as often have timidity and fear kept me back.

"We have been companions and intimate friends for years. We have enjoyed the society of each other, and together the society of others. Seldom has a harsh or an unkind word marred the harmony of our intercourse, and it seems to me that thus what we might have considered from another an act of intrusion, you will consider from me an evidence of my sincere regard, and my earnest desire for your good."

After this half apology for writing on this subject, the writer went on to urge his friend to seek and find peace in Christ. Then, in conclusion, he wrote:

"Do be persuaded by me. If I could be the instrument, however humble and to however small an extent, of leading you to think seriously of this, I should consider that I had more than repaid your kindness and interest in me. Let me beg you by the remembrance of our friendship, but more than all by regard for your own good, think of these things. . . . If any impression is produced on your mind by this appeal, do not attempt to drive it away, but seek light and help from the only Source whence they can be derived."

#### How Would You Answer This?

DEAR MISS . . . . .

I have received three copies of *Present Truth*, and am enjoying reading *The Signs of the Times*. Our greatest concern should be to be ready. I shall take pleasure in passing the little papers on, most probably distributing them through my little Sabbath school class. Please pardon my delay in answering your communications. I am a very busy woman. With thanks,

Most cordially yours,

(Mrs.) \_\_\_\_\_

DEAR MISS . . . . .

I have received three copies of *The Present Truth* from you, and am very much interested in them. I think you are doing a good work and wish you abundant success. I am sending you some names of people to whom I wish you would send a copy.

Yours sincerely,

DEAR MISS .....

Inclosed please find twenty-five cents in stamps, for which please send me a few copies of *Present Truth*. I have read the copies you sent me, and found them very interesting; and as I live in the country and I am not able to walk to church, I read the papers, and it is almost like hearing a minister preach. I intended to send for some more a long time ago, but I have been ill a great deal and neglected to do so. Thanking you for those you sent,

Yours respectfully,

(Mrs.) \_\_\_\_\_

FRIEND,—

Would you kindly tell me what denomination you are interested in? I want you to tell me more about this religion of which you have written me twice. I neglected to answer the other letter, but am answering this one immediately to get a more definite knowledge.

Address your letter, \_\_\_\_\_

I am here sending you 25 cents in stamps for one years subscription to your little Paper the *Present truth* we like it very much I will try and get some of my friends to take it  
Yours with respect \_\_\_\_\_

[NOTE.—This letter is printed just as it was received, so that the one who answers may see that the writer is a sincere seeker for truth, and yet uneducated. The answer should be written with this fact in mind.]

DEAR SISTER IN CHRIST,—

I received your kind letter. I have been so busy during the past two months that it has been almost impossible for me to keep up in correspondence with any one.

The *Present Truth* is a great help to me in my work. I have just received a new one today; and upon glancing over the headlines, I was moved to write to you without further ado.

The paper is truly doing a great work. It explains to the public facts that few except we ministers and Christian workers ever heard of. Then, too, it gives us new ideas and others' views.

I truly thank you for this paper, and I wish you much success in your work.  
Yours truly, \_\_\_\_\_

[NOTE.—This was signed by a minister of the gospel.]

#### The Writer's Prayer

Lord, place within my hand Thy pen of light,  
To write to some discouraged, suffering one  
A word of cheer,—strong, glowing words of help;  
And brighten all his day like shine of sun.

Lord, close my fingers round Thy pen of light,  
That I may tell the tempted, lone, astray,  
Whose path is lost in worse than darkest night,  
How he may turn, and find the straight home-way.

Lord, may it always shine, Thy pen of light,  
And inspiration give, and help divine.  
Oh, pass it on and on, from hand to hand!  
Illumined pen, no word to write but Thine.  
—Caroline M. Holmes.

#### The Letter Elizabeth Wrote

DAY after day Elizabeth spent two hours with the baby. It was such a dear little thing, and she loved to put on its pretty bonnet and coat and wheel it out into the sunshine. She really couldn't help loving the little mite, but—something was troubling her conscience. A baby and a troubled conscience! It was an unhappy combination. How did it come about?

We will have to go back to the beginning of the story. One day Elizabeth had met Ruth. "You're just the girl I want to see," said Ruth. "I've been taking care of the dearest baby lately. There isn't much to do for it, just keep it out in the sunshine every afternoon. Now I am going away, and the lady wants me to find some one to take my place. Can't you do it, Elizabeth? They are such nice people," continued Ruth. "I'm sure you would enjoy it."

"What is the name and where do they live?" asked Elizabeth as soon as she had a chance.

"The lady's name is Martin," said Ruth, "and I'll show you where she lives. Maybe I better go with you and introduce you, for I'm sure you've never met her. Mrs Martin is not an Adventist, and knows nothing of the truth, though she has lived near our people for some time."

There! The secret of that troubled conscience is out. Elizabeth found Mrs. Martin all that Ruth had said. She was a lovely woman, and Elizabeth did love the baby. But to think that Mrs. Martin had lived near Adventists, and that there was one taking care of the baby, and yet the baby's mother knew nothing about Christ's soon coming! Would not God hold her accountable for the giving of the truth? As she looked into the sweet face of that baby the thought would come, "I must say something that will give this baby a chance. I must tell the mother about Jesus' soon coming." Day after day she planned to say it, but somehow when the time came she just couldn't. After all, Elizabeth was but twelve years old. There were a great many older ones who could do better. And so the time slipped by, and Elizabeth was silent.

Then one day Mrs. Martin told her that she and the baby were leaving for the summer. Again the quieted conscience gave a jab. Again Elizabeth planned a little talk and—once more her tongue stuck and her lips refused to move.

Days became months, and months years. Had the conscience really gone to sleep? Not quite. Every little while when Elizabeth had a talk with her Saviour, the same old duty loomed up. "But I'm not taking care of the baby now," Elizabeth would say. "It's not my business." Then the answer would come: "You can write. I gave you the chance to get acquainted with her. Suppose she were lost because you didn't take the opportunity I gave!"

It was after one of these little talks with Jesus that Elizabeth picked up her pen. Two years had passed, and she would not put it off another day. The letter that was written that Sabbath afternoon was not extraordinary in any way. In a very simple way Elizabeth told of her love for her Saviour, and that He was soon coming again. She wanted every one to be ready to meet this dear Friend of hers when He should appear in the clouds of heaven. And wouldn't Mrs. Martin read the paper she was sending?

With an earnest prayer the letter went on its mission. She was only a young girl, but she had done what she could and Jesus must see to the rest. And Jesus did bless that letter. There was scarcely time for a reply when a note was put into Elizabeth's hands. Mrs. Martin had answered immediately. And this is what she wrote:

"I am deeply touched by your thought of me and very glad of its expression. May the sweet hope and faith which you have found, yield you the blessings they always do in God's own time and way.

"With love,

"HELEN K. MARTIN."

Did it pay? Elizabeth thought so, and I'm sure Jesus does. Are there not some other letters that boys and girls could write?  
HARRIET HOLT.

#### Devotional Meetings for July 30

OPEN.—Every society provides for its own program today. Be sure to have a good one in your society. Push what needs pushing.

#### The Home Department of a Correspondence Band

HAVE you a home department in your Correspondence Band? The plan is being tried with success. Many cannot spend the best part of an evening at the regular Correspondence Band, but are willing to write a letter or send a paper in the odd moments at home. To such is given a large Manila envelope containing *Present Truth*, writing paper, envelopes, and stamps, along with a letter form and a list of names to whom the papers are to be sent. The stay-at-home then writes the letters and prepares the papers for mailing. She hands them, ready for the mail box, to the Correspondence Band leader at the next Missionary Volunteer meeting. There she finds the leader ready with another Manila envelope containing the supplies for continued correspondence. The plan works!