

# The Church Officers' Gazette

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## The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Sabbaths with Special Offerings During 1923

April 14	Rural Schools
May 19	Missions Rally
July 14	Midsummer Offering and Missions Rally
August 4	North American Foreign Translation Fund
October 20	Missions Rally
November 10	Colored Work
December 15	Annual Offering

### Special Programs

June 9	Medical
June 23	Sabbath School Rally Day
August 11	Educational Day

### Regular Programs

Missionary Readings in interest of missions every third Sabbath each month (except December).

First Sabbath each month, Home Missionary service.

### Dangers to the Flock

THERE is grave danger in the self-introduced preacher or lecturer who presents himself to the church as one bearing some special message, and who seeks opportunity to address the congregation. There seems to be an increasing number of these men who prey upon the sympathetic, unsuspecting people. As we near the end, we shall see more and more of them, for as the straight message is given, it will separate from the cause those who will not be subject to the discipline and regulations of the church. Those thus separated go from church to church, seeking to occupy the pulpit, and gaining sympathy that is later turned to account in getting money under one pretext or another.

Our local church elders are the natural guardians of the flock, and should stand between them and these wandering adventurers. While care should be exercised that injustice be not done to any proper person, yet before a self-invited person is permitted to lead in any meeting of the church, it is safe for the elder to require from him either his credentials, or a letter from the president of the conference stating that the bearer is appointed to speak in our churches.

Recently I had occasion to deal with one who came, professing to bring to our people the true message on health reform from the spirit of prophecy. This man is capable of creating quite a furor, and makes it appear that the leaders of the cause are neglecting the people, letting them starve, as it were, for the very message that he delivers. We were convinced that the man was a fraud, and forbade his occupying the pulpits of the churches in the conference. It has since come to light

that this man has left in his trail a number of disappointed persons, members of our churches, who are poorer for their dealings with him. Not only is this true, but there are wrecked lives also. And yet this man weeps as he tells about the marvelous things that the Lord (?) is doing through him.

Not only is it necessary to guard against impostors of this kind, but there will come to our churches, men and women who claim to be the saviours of the denomination, having doctrines and theories to present that are of Satan, but so bolstered up by reference to recognized authorities that some would be led astray if these were allowed to propound their teaching in our churches.

Truly, we are living in the time when we need to guard well the flock over which God has made us overseers.

Oakland, Calif.

G. A. ROBERTS.

### The Conduct of Public Worship (Continued)

#### The Music

Too often the music is looked upon only as preliminary to the service. Of course, we recognize that the principal thing for which people come to church is the preaching. But it is no less important that they be given opportunity of expressing their devotion and worship to God. The music is not preliminary to, but is a part of, the devotional service. In selecting hymns, it is well to have the first a devotional one, the second preparatory to the sermon, and the last to apply to the sermon. Whenever possible, it is well to have special music by way of adding interest. It will comfort, as well as bring conviction of sin, when sung from the heart. Heart music is far superior, even when poorly rendered, to unfelt but well-rendered music. Of the two, the first is preferable. Singing by the unconverted, no matter how well rendered, should not be encouraged in our churches as part of the services. It degenerates our services into mere entertainment.

In singing hymns, care should be taken not to omit any verse that is necessary to a proper understanding of the sense of the whole. Often one or more verses left out will cause the idea of the song to be entirely lost or obscured. The use of the expression, or formula, so often heard in announcing the first hymn, "Let us open the service by the use of hymn No. —," has nothing but custom to favor its continuance. It is entirely superfluous. The statement that we are to begin the service with singing is not necessary, for every one knows that. Why not merely announce the hymn by number, or say something like this, "Shall we sing hymn No. —?" The judicious use of various instruments is recommended to us by the spirit of prophecy.

When the person can be found who is capable, it is well to select a chorister. He can take special interest in promoting that part of the service, and in providing special music. Care should be taken to sing in such a meter as not to drag, but yet not so fast that the congregation cannot think what they are singing. The singing should be animated, but not raced.

#### Hymn Reading and Scripture Reading

Before the days of the general distribution of song books, it was the custom to read the song several lines at a time. I have found occasions when this still is necessary. But where there are song books, the practice is unnecessary. Very often, however, the minister wishes to bring out the sense of the song that is to be sung, so he reads it. Otherwise the reading is merely an obsolete form. The reading of the hymn to emphasize its meaning is proper, and very often helpful. I am sure we have heard hymns so read that we felt uplifted and helped. We could then sing with the spirit and understanding. And ever after, that hymn had new beauties for us. To read thus requires skill. When the minister is a poor reader, it is generally better to let the hymn go unread rather than stumble along in a monotone that brings out nothing. Of course the same applies to reading extended passages of

Scripture. Real help often comes to people by the intelligent reading of the Scriptures. If there is one thing that all who lead services need to cultivate, it is the ability to read well. And all can become good readers if the proper effort be put forth. Here is a suggestion or two to work on: Study carefully the passage to be read. Be sure you understand just what it says and means, and then endeavor so to emphasize the key words as to bring out the real meaning. Read just as you would talk. Be careful not to read in a monotone. If you really do not have a burden to bring out the meaning of a hymn or a passage of Scripture, it is better not to read it. The best qualification to good reading is to understand it yourself, and then read it to others just as if you were saying it to get them to understand. Cultivate the gift of reading aloud at home.

#### Prayer

Public prayer is one of the most important parts of the service. We are speaking to God for the people. We must express their hopes and fears, their aspirations and their troubles. In preaching, we represent God to the people, but in prayer we represent the people to God. Prayers are not designed as an opportunity to preach to the people, or to preach a sermon to God. They should be short, specific, and to the point. We need not exhaust our strength in long prayers, nor the strength and patience of the congregation. God is not so far off that we need to pray in loud tones. An earnest tone of voice is much to be preferred. Simple language is appropriate in prayer. Our people by all means ought to be instructed that kneeling is the proper posture during prayer.

#### The Sermon

On the subject of the sermon, let the spirit of prophecy speak. In "Gospel Workers," pages 167, 168, we read: "Let the message for this time be presented, not in long, labored discourses, but in short talks, right to the point. Lengthy sermons tax the strength of the speaker and the patience of his hearers. If the speaker is one who feels the importance of his message, he will need to be especially careful lest he overtax his physical powers, and give the people more than they can remember. . . . Give short lessons, in plain, simple language, and let them be often repeated. Short sermons will be remembered far better than long ones."

In addressing a class of students preparing for the ministry, Mr. Spurgeon gave the following sensible advice with reference to the sermon:

"Sermons ought never to be measured with a yardstick or the clock, but they ought to be measured by this one simple rule, 'Have done when you have done.' Don't be particular about how you come to a close, but be a great deal more concerned not to keep on till your discourse dies like a candle which cannot give another flicker. If you multiply words, you will spoil what you have done. Strike while the iron is hot, but do not keep on striking until the iron grows cold, though that is what many do. They hit the nail on the head, and drive it in; and then go on hammering till they split the board, and the nail drops out. They preach their people into a good frame of mind, and then preach them out."

The length of the sermon will depend very largely on the subject in hand. Some sermons will be shorter and some longer, but generally speaking, thirty to forty-five minutes is long enough for any subject. We need to be careful not to keep on preaching after we see that the congregation is becoming weary and restless. Then our best efforts are useless and wasted, for everybody is wishing for the end. One cause for long sermons is the introduction of a great mass of irrelevant material that has no connection whatever with the subject. In order to prevent this rambling, we need adequate preparation beforehand. For the fire to burn in the pulpit, it must be freshly lighted in the study. Sometimes the congregation is wearied to the disgusted point, by the speaker's coming to a conclusion and then starting out again. For the children we ought to prepare something each week. Have a corner for the children.

#### Leaving Church

It is well to encourage our people to pass out quietly at the conclusion of the service. The church building is the house

of God, and is sacred. It is not the place for common conversation and visiting. At all times due dignity and reverence should characterize all our associations with the house of worship, where the people come to meet with God.

In all these things let us give diligence to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.

R. F. FARLEY.

New Market, Va.

#### The Church Treasurer

THE treasurer should receive all tithes, offerings, and church funds, and pay out according to instruction. The church should supply him with a "Treasurer's Record Book" and receipt books. From the latter a receipt should be given for every amount received, however small. From duplicate receipts in this book the various items should be copied into the treasurer's record book, where should be recorded in its proper column the amount, name of payee, and date of payment of each item. The balance of this book should at all times reveal the amount of money in the treasurer's hands and in the bank.

When money is sent to the conference treasurer, the amount should be entered in the "Paid Out" column. All mission offerings and other trust funds should be sent promptly each month to the conference treasurer on the first Monday after the last Sabbath in the month. The church treasurer should carefully preserve the receipts he will receive from the conference treasurer, as he will need them at the time of audit.

Where tithe is paid by a member of a divided family and receipt is not desired, the amount, etc., should be written in the receipt book as usual and the receipt destroyed. The duplicate should, however, be retained in the book for the use of the auditor, the same as if the receipt had been given the payee.

The treasurer should always remember his work is strictly confidential, conference and church officials and auditors only having access to his accounts.

The elder and treasurer should labor with any member who there is reason to believe is not paying tithe, and in a kindly and Christian manner persuade him, if possible, of his duty to render to God His own; for there is a curse pronounced upon all those who fail in paying tithe.

Where there is a church school, the treasurer should see that the teacher is paid regularly, and under instruction from church officers should attend to other official matters pertaining to the school, unless another person has been elected treasurer of the school board. He should, if so authorized, place the Christian help fund in the hands of the deacons for them to use and account for.

The treasurer should not, under any circumstances, pay out tithe to any minister or church member. All tithe should be sent to the conference treasurer. At the close of each month the church treasurer should furnish to the church officers an itemized report of the standing of all funds, and at the close of each quarter a public statement should be made to the church of all funds received. The names of the persons contributing these funds should not be made public, only totals being given. He should, immediately after the close of each month, fill out report blank and send to the conference treasurer with such trust funds for the conference. Yearly reports also should be rendered the church.

M. A. HOLLISTER.

Nashville, Tenn.

#### Missions Rally Sabbath for May

CHURCH elders and leaders will bear in mind that the second Missions Rally Sabbath for 1923 comes May 19. The program will be mailed early, so that time may be given each church Missions Rally committee to plan and prepare for a very interesting occasion that day. It means much to our missionaries if we keep abreast with our sixty-cents-a-week-per-member goal. In no previous year have we reached this goal. May we not achieve it during 1923?

Last year \$2,123,980.19 was given to missions. This means that each church member in North America gave and helped to raise \$22.15, or each week 42.8 cents. Shall we achieve our goal during 1923?

T. E. B.

## Home Missionary Department

### THE CHURCH EXTENSION MOVEMENT Suggestive Program for the First Sabbath Home Missionary Service

(To Be Held April 7)

OPENING SONG: "O for a Faith," No. 723, "Christ in Song."  
Scripture Lesson: Hebrews 11.

Prayer.

Report of Missionary Work Done During Previous Month.

Song: "He Leadeth Me," No. 677, "Christ in Song."

Presentation of Theme: "The Church Extension Movement."

Greetings from and to the Isolated Members.

Collection for Current Missionary Expense.

Closing Song: "No Abiding City Here," No. 925, "Christ in Song."

Benediction.

#### Note to the Leaders

It is with a special sense of burden and prayer that we present to you this topic. Perhaps in a larger degree than usual does it rest with you to adapt the subject to conditions existing in your particular field. The article which has been prepared is only suggestive, but aims to give a general survey of the instruction which is found in the spirit of prophecy on the importance of decentralization and individual responsibility. It may add to the interest and effectiveness of the service if the paragraphs from the writings of Mrs. E. G. White, which appear in small type, are copied and numbered, and handed to different individuals in the audience to be read as called for. These paragraphs are the most important part of the reading, for they speak with authority and in no uncertain tone. Every one in the audience should be enabled to understand their full import.

Study the census of unworked territory which appears on page 6, with particular reference to the standing in your own conference. A census is being worked out on a more complete basis, but the work has only just begun, and the report which we give at this time is far from complete. Nevertheless, it affords some idea of the average conditions regarding unworked territory which we face right here in North America, and reveals a situation which is a call to arouse and go forth to help finish the work of the Lord right at our doors.

If this service should accomplish only as much as the sending forth into unentered territory of even one family from a church in each conference, and these families, being transplanted by "wise nurserymen," should take deep and permanent root, and become "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper," there would come a mighty impetus to the church extension movement. This movement is due to accompany the "revival and reformation" which is being felt in our midst at the present hour, for we are told, "When the church shall truly have the spirit of the message, they will throw all their energies into the work of saving the souls for whom Christ has died. *They will enter new fields.*"

Is it too much to expect an average of one family from each conference to respond to the call through this service? And if this family should go out from your church, would you not wish to count them as your representatives on the frontier of service, and keep in close touch with them for mutual encouragement? Many brethren and sisters are already located in isolated places, some having chosen to go as representatives of the truth, and others find themselves in isolation through a combination of circumstances. This service should bind into closer fellowship all isolated members with those who enjoy church privileges. Write to the absent members of your church, or secure a list of members of the conference church from your tract society secretary, and ask some of your members to take on the responsibility of writing to them. A few recent letters from isolated people would add to the interest of this service.

If it should be that your church cannot furnish a family for this extension movement, you can do much for the success of the plan by urging each member to do more aggressive work in his neighborhood, and also by beginning a strong extension movement, through the use of literature and missionary correspondence. Secure county and city directories, and make a systematic and thorough endeavor to reach every family with the printed page of truth.

HOME MISSIONARY DEPARTMENT.

#### The Church Extension Movement

THE topic presented for consideration at this service, "The Church Extension Movement," has repeatedly led to the inquiries, "Just what does the term mean?" "What new movement is this?" "In what way am I, as an individual member of the church, involved in the Church Extension Movement?"

We are glad to be permitted to come to all our churches at this Home Missionary service with an explanation, and an

appeal which we pray may be used of God to intensify this movement and establish centers of light in darkened regions of city, town, and country where the proclamation and demonstration of the gospel is unknown.

The origin of what we now term "The Church Extension Movement," dates back to the year 1921 B. C., and the record is found in the writings of Inspiration. In the twelfth chapter of Genesis we find the interesting narrative of a godly family, pleasantly situated in the midst of relatives and friends, with every prospect for a long and peaceful life, and the accumulation of great wealth. But God planned a different order of things for this family, and to Abraham came the divine summons: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." And ready obedience was the exemplary response.

Referring to this call to Abraham and its significance to God's chosen people for all time, the prophet Isaiah puts the fact in the form of a question: "Who raised up the righteous man from the east, called him to his foot?" And the answer follows: "I the Lord, the first, and with the last; I am He." Isa. 41: 2, 4. God's call to Abraham separated him from luxury, ease, and permanent home ties. He called Abraham "to his foot,"—to be constantly in action, going wherever God might lead.

Seventy-five years of age was Abraham when he "departed, as the Lord had spoken unto him," taking the members of his immediate household with him, "not knowing whither he went;" but wherever the divine Guide bade him tarry for a time he "built an altar unto the Lord, and called upon the name of the Lord." In the plain of Moreh, at Bethel, and at Hebron, altars of sacrifice and service were established, and after the Abrahamic family moved on, these altars stood as monuments to the honor of the true God in the midst of nations given over to idolatry, having lost their way in the darkness of superstition and heathenism. Thus did Abraham begin the gospel extension movement, which shall never cease its operations until "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

From the days of Abraham to the time of the apostles, the plan of collective, organized, aggressive Christian service was not followed. We are told,

"It was at the ordination of the twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth."—*The Acts of the Apostles*, p. 18.

The Saviour's commission to the twelve involved extension of their labors. "Go ye," was the summons, and "into all the world," the boundary limitations. The multitudes daily brought into the apostolic church as the result of the outpouring of the Holy Spirit in the early rain, to whom the Saviour's commission applied with equal force as to the chosen twelve, made it imperative that thorough organization of the forces be established and maintained. Every believer was expected to act well his part in extending the gospel, and we read:

"The order that was maintained in the early Christian church, made it possible for them to move forward solidly, as a well-disciplined army, clad with the armor of God."—*Id.*, p. 95.

Thus for a time Jerusalem became the community center of the members of the Christian church. Special manifestation of the Holy Spirit as revealed at Pentecost, gave indorsement to the believers as possessing genuine religion, and the powerful and eloquent discourses of the apostles, accompanied by the miracles which they wrought, quickly changed prejudice into desire to be counted among this company of people. So daily there were added to the church large numbers from the motley crowd assembled in Jerusalem, and the heretofore despised and unpopular believers found themselves in favor with all the people.

For a time all went well, but God's plan for enlightening the world could not be carried out by centralizing in Jerusalem; and in keeping with the Saviour's command "Go," the iron hand of persecution was permitted to scatter abroad the believers, and as a result they "went everywhere preaching the word." As to their attitude at this time we read:

"When they were scattered by persecution, they went forth filled with missionary zeal. They realized the responsibility of their mission. They knew that they held in their hands the bread of life for a famishing world; and they were constrained

by the love of Christ to break this bread to all who were in need."—*The Acts of the Apostles*, p. 106.

Thus was the church extension movement promoted in the days of the apostles.

The history of God's dealing with the early church affords many object lessons for the safe-conduct of the remnant church. Repeatedly the church has swerved from the divine ideal, and believers have settled in ever-enlarging communities, enjoying Christian fellowship, but continually declining in spirituality and missionary zeal, and failing to wage conquest against error, and press into virgin territory to establish the banner of truth. Connected with every such experience is the story of the "scattering" process, by various means which God has seen fit to employ. God's plan is clearly stated. The church cannot ignore it and maintain her rightful position in the world. We are told that the work which the church fails to do in time of peace will have to be done under circumstances much less favorable. Persecution will again stir the snug and warmly feathered nest of the remnant church, and scatter with no gentle hand all who are taking their ease in Zion.

We ask for careful, prayerful consideration of the following paragraphs. God's Spirit has spoken plainly and specifically. Shall not we, with faithful Abraham, heed the divine summons which is repeated to all who are "Christ's," and therefore "Abraham's seed, and heirs according to the promise" so soon to be realized?

#### God's Purpose for His People

"It is not the purpose of God that His people should colonize, or settle together in large communities. The disciples of Christ are His representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour."—*Review and Herald*, May 15, 1888.

"It is not the purpose of God that His people should cluster together and concentrate their influence in a special locality. . . . God designs that His people shall be the light of the world, the salt of the earth. The plan of gathering together in large numbers, to compose a large church, has contracted their influence, and narrowed down their sphere of usefulness, and is literally putting their light under a bushel."—*Testimonies*, Vol. II, p. 633.

"It is God's design that the knowledge of the truth should come to all, that none may remain in darkness, ignorant of its principles; but that all should be tested upon it, and decide for or against it, that all may be warned, and left without excuse. The plan of colonizing, or moving from different localities where there is but little strength or influence, and concentrating the influence of many in one locality, is removing the light from places where God would have it shine."—*Ibid*.

#### The Unmistakable Call

"Soldiers of Christ are now wanted to push the battle to the front. Marshal under the blood-stained banner of Prince Immanuel, wear His armor, and press the battle to the gate. The gospel of the kingdom of Christ must go into new countries and enter new provinces. We are laborers together with God. Brethren and sisters, why hover about the churches? Study the parable of the lost sheep, and go forth as true shepherds, seeking the lost one who is in the wilderness of sin. Rescue the perishing."—*Review and Herald*, Dec. 12, 1893.

"Move out from your pleasant homes. Develop the talents God has given you, and tell to others what the Holy Spirit has communicated to you. God requires you to work in proportion to the light He has given."—*Id.*, Dec. 5, 1893.

"God calls upon believers to obtain an experience in missionary work by branching out into new territory and working intelligently for the people in the byways. To those who will do this, openings for labor will come."—*Testimonies*, Vol. IX, p. 120.

#### The Lay Members of the Church Are Called

"The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage, but where there is an opening to obtain a livelihood, let families that are well-grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should make it a study how to bring them into the truth. They can circulate our publications, hold meetings in their own houses, become acquainted with their neighbors, and invite them to come to the meetings and Bible readings. They can let their light shine in good works."—*Review and Herald*, May 15, 1888.

"There will be laymen who will move into towns and cities, and into apparently out-of-the-way places, that they may let

the light which God has given them, shine forth to others. Some whom they meet will not appear to be the most promising subjects, but the only question should be, Will they come into harmony with Christ? will they become partakers of His spirit, so that their influence, in precept and example, will present the attractions of the Author of truth and righteousness?"—*Id.*, Sept. 29, 1891.

#### The Influence of One Good Man in the Community

"The greatness of the work and the opening providences of God should stir your hearts. Christ designed that His believing children should be the light of the world, the salt of the earth. The holy life, the Christian example, of one good man in a community, sheds a light that is reflected upon others. How great, then, would be the influence of a company of believers all walking in the commandments of God."—*Testimonies*, Vol. IV, p. 118.

#### The Family a Missionary Unit

"We see the great need of missionary work to carry the truth, not only to foreign countries, but to those who are near us. Close around us are cities and towns in which no efforts are made to save souls. Why should not families who know the present truth settle in these cities and villages, to set up there the standard of Christ, working in humility, not in their own way, but in God's way, to bring the light before those who have no knowledge of it?"—*Review and Herald*, Sept. 29, 1891.

"God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring scientific knowledge, will venture into pestilential regions, and endure hardship and privation. Where are those who are willing to do this for the sake of telling others of the Saviour? Where are the men and women who will move into regions that are in need of the gospel, that they may point those in darkness to the Redeemer?"—*Testimonies*, Vol. IX, p. 33.

#### The Way Pointed Out

"Brethren who wish to change their location, who have the glory of God in view, and feel that individual responsibility rests upon them to do others good, to benefit and save souls for whom Christ withheld not His precious life, should move into towns and villages where there is but little or no light, and where they can be of real service, and bless others with their labor and experience. Missionaries are wanted to go into towns and villages and raise the standard of truth, that God may have His witnesses scattered all over the land, that the light of truth may penetrate where it has not yet reached, and the standard of truth be raised where it is not yet known. The brethren should not flock together because it is more agreeable to them, but should seek to fulfil their high calling to do others good, to be instrumental in the salvation of at least one soul. But more may be saved than one."—*Testimonies*, Vol. II, p. 115.

#### How to Begin in a New Location

"In places where the truth is not known, brethren who are adapted to the work, might hire a hall, or some other suitable place to assemble, and gather together all who will come. Then let them instruct the people in the truth. They need not sermonize, but take the Bible, and let God speak directly out of His word. If there is only a small number present, they can read a 'Thus saith the Lord,' without a great parade or excitement; just read and explain the simple gospel truth, and sing and pray with them."—*Review and Herald*, Sept. 29, 1891.

#### Condition and Remedy

"Nothing will so arouse a self-sacrificing zeal and broaden and strengthen the character, as to engage in work for others. Many professed Christians, in seeking church relationship, think only of themselves. They wish to enjoy church fellowship and pastoral care. They become members of large and prosperous churches, and are content to do little for others. In this way they are robbing themselves of the most precious blessings. Many would be greatly benefited by sacrificing their pleasant, ease-conducting associations. They need to go where their energies will be called out in Christian work, and they can learn to bear responsibilities."—*The Ministry of Healing*, p. 121.

Surely there is no line of endeavor in connection with the proclamation of the third angel's message more clearly set forth by the spirit of prophecy than the advance into unentered fields by the laity of the church, and yet it is a line of work concerning which there is much hesitancy on the part of both leaders and laymen. To be sure, the call to move "out of thy country, and from thy kindred, and from thy father's house," into new and strange environment, involves sacrifice, and often unusual complications. The story of Abraham's experience gives assurance of this. Pioneer work is always attended with dif-

difficulties which test courage and fortitude. The peace, plenty, and comforts of our beloved country are the products of self-denial and response to the call of duty which a few brave men and women exhibited in the seventeenth century in behalf of divine principles of religious freedom. It was God's plan, and when God calls, and leads, hardships and difficulties become monuments of victory and advancement toward the most-to-be-desired end.

The response to the call in the Church Extension Movement should be made a matter of prayer and due deliberation, but there must always be a spirit of willingness to follow unhesitatingly in the path of duty as God opens the way. Necessary preparation must be made. Ministers, church elders, leaders, and Home Missionary secretaries have a duty to "prepare workers to go out into the highways and hedges." They are to be "wise nurserymen, who will transplant trees to different localities, and give them advantages, that they may grow." What a work is this, calling for mutual co-operation in every advance move. While it is "the positive duty of God's people to go into the regions beyond," it is also the duty of the leaders to "rally workers who possess true missionary zeal," and help them to become transplanted into missionary soil, where they will flourish and grow and become spiritual oases in the desert of sin and sorrow and hopelessness. Such is the need of the hour.

"When the church shall truly have the spirit of the message, they will throw all their energies into the work of saving the souls for whom Christ has died. *They will enter new fields.*"—*Mrs. E. G. White, in Review and Herald, Sept. 29, 1891.*

A work of revival and reformation is sweeping through the remnant church at the present hour. Thank God for this! The spirit of the pioneers in the advent message is taking possession of all who respond to this work of revival and reformation; and the sure result of this spirit is that new fields will be entered.

The most difficult and apparently discouraging fields will yield to this Church Extension Movement. Notice what is stated:

"In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay members. These humble workers will accomplish much, because they put forth patient, persevering effort, not relying upon human power, but upon God, who gives them His favor. The amount of good that these workers will accomplish will never be known in this world."—*"Testimonies," Vol. VII, p. 22.*

For this transplanting process, it is "wise" nurserymen who are needed—men possessed with the wisdom which cometh down from above, who will look not upon the outward appearance, but recognize God's leading in the individual life.

Not long ago one of our ministers related an experience which came under his observation in Australia. In our denominational school at Cooranbong there was a young man student endeavoring to secure the necessary educational qualifications to entitle him to recognition as a conference worker. For several years the young man applied himself studiously, but it was apparent to all that it was absolutely hopeless to expect him to graduate from the school. He could not make any educational progress. But in his heart was a burning desire to go as a missionary to the inhabitants of the Solomon Islands. Time after time his request to be sent as a missionary came before the committee, but was always passed by, and with a smile of pity and hopelessness the statement would be made, "Let Dave get more education." But Brother Jones, an ardent missionary in the island field, came to the school one time looking for helpers, and his first choice was Dave. The committee advised him that this was not a wise choice, and gave the reasons as appeared to them. But Brother Jones repeated his request, and Dave was among the number of selected workers from the school returning with him to labor for the most uncivilized tribes of the Solomon Islanders. Thus it happened that Dave was transplanted into a most needy and unpromising field by a wise nurseryman, and most encouraging results followed. Workers who visited the missionary station which Dave established, after he had been at work about two years, state that they found the most successful station which they had ever seen conducted by any of our workers in any part of the mission field. Everything about the

place was orderly and scrupulously clean, and this demonstration of Christianity had a wonderful influence upon the natives who lived in filth and squalor.

At one time Dave became ill with fever, and was obliged to return to Australia for medical attention. On going away, he turned over his entire mission to the natives. They kept the place just as he had left it. When he returned, he found every pot and kettle in its place, and everything was clean and orderly—a most remarkable demonstration of the influence of the gospel upon these people. Later Dave married a Christian girl, and they are still at their post of duty, happy and successful in their work for God. This is an indication of how God's Spirit leads in sending forth workers into needy fields, and how careful all should be to encourage rather than discourage the impulse to respond to God's call.

But it must always be God that calls and it must be God that shows the way. To go forth into a strange place to dwell in the midst of error and unbelief, will prove disastrous unless the God of Abraham is with us, and gives us the assurance, "I will bless thee; . . . and thou shalt be a blessing: and in thee shall all families of the earth be blessed."

### Experiences

A few recent experiences may be of interest to reveal how God is blessing those who respond to the call in the Church Extension Movement.

Not long ago one of our brethren, a dentist by profession, decided to go to a needy location where the truth was entirely unknown, and establish his dental practice; at the same time he and his wife planned to engage in missionary work in the homes of the people of the community. They began work in a very quiet way, but soon an interest developed which was greater than they could satisfactorily care for. So another brother in the place in which they had lived, a photographer, was encouraged to come and join in this self-supporting missionary work which gave such promise of an abundant harvest. The dentist and the photographer with their wives began earnest and prayerful endeavor in a modest and unpretentious way. As they met the people who required their services, they were careful to exert the right influence, and not only provide the most expert and satisfactory service in the dental and photographic lines, but also to speak a word in season, which led to an investigation of the word of God. It was not long until an extensive interest was manifest, and the conference worker was sent for, who baptized twenty-seven people at one time. The last report from this place is that one hundred persons are keeping the Sabbath as a result of the work of these pioneers.

This experience ought to be repeated in hundreds of places. It is time that this work receive the attention which it demands.

Still another experience, which shows what an isolated member, himself just new in the truth, can do in a personal way. This experience occurred in Korea, and is related by Elder C. E. Weeks, at that time in charge of the home missionary and publishing department in that field, and is as follows:

"A Korean came into our publishing house in Korea, bought a little of our literature, and became interested. He lived out in the country some distance away from the railroad. He accepted the truth, and began working in his quiet way. They have a nice custom in that country,—they have what they call a 'guest-room,' and when others come to see them they give them this guest-room. As soon as he received this message, he decided that his guest-room should be turned over to the Lord. So he devoted that guest-room to the Lord's work, and gathered into it all his friends and neighbors who became interested. The little circle began to grow, and soon the guest-room was filled; soon two rooms were required. So we went out and spent two days in his family. It certainly was a model Seventh-day Adventist home. We arrived there on Friday. On Sabbath, as I remember, there were thirty-five gathered there in the Sabbath school. About half of them had been baptized. Seven were ready for baptism. They had never had a minister, but this brother had led them right along in the message. We find it true among these people, that many times, even though they have not had much instruction, they know more about the message than people who have been labored with a long time. One experience connected with this visit especially impressed me. These seven came together for examination for baptism. Brother Butterfield put the questions to them, and after he had examined them as thoroughly as is customary, he asked this Korean brother if he would like to ask them any questions. He began, 'How are you and your wife getting along since you decided to be Christians?' 'Are you having family worship in your home?' 'Are you quarreling with your neighbors?' 'Are you dedicating the children to the Lord and giving them the truth?' I thought that was a pretty good example. It did encourage me greatly to see that brother doing such a work as that."

The Unworked Territory

The Church Extension Movement today calls for recruits. There are more open doors in the homeland, as well as in foreign fields, than ever before. It may be that the county adjoining your place of residence is the "land" which the Lord will show you as your first stopping place in the gospel movement, and where He would have you pitch your tent for a time and erect the family altar, letting your light shine, while quietly pursuing your accustomed vocation as farmer, mechanic, carpenter, physician, etc. Or it may be that a near-by city is the place of need for you. Look over the census of unentered territory in your conference and see what yet remains to be done, then confer with your conference president, and act under his direction. A partial census of unworked territory in North America is given in these pages. It is not accurate by any means; but it is certain that there are 16,300 cities and towns of less than 5,000 inhabitants, where there is no Seventh-day Adventist church or company, although they are in close proximity to conference headquarters. There are more than 400 cities, exceeding a population of 5,000, where there is no church or company of believers. There are 332 cities of 5,000 where the message has not been preached, and 1,142 counties within the borders of conferences where there is not one Seventh-day Adventist. There are 543 counties where the third angel's message has not been proclaimed by the living messenger, and 171 counties where the message in printed form has made a mere beginning. These totals could be safely trebled, and then they

would not exceed the needy situation which confronts the members of our churches in North America, where the message has been known for seventy-five years and where there is every advantage in access to the people. The actual situation is an appeal to arise and encompass the land as sentinels of truth.

All Are Included in the Church Extension Movement

Not that every member should leave his present post of duty, if this is at any of the various headquarters of our work or in connection with churches, large or small; but as long as God bids him stay where he is, giving vigilance in counteracting the spirit of ease and lethargy which lurks around these large centers, he should be faithful in service in the church and the community, ever alert to God's call, "Get thee out," at the same time remembering brethren and sisters who are isolated from others of like faith, and seeking to establish correspondence for exchange of experience and mutual encouragement. Personal, sympathetic, and prayerful interest manifested by members in the home church will do much to promote the healthy growth of the "transplanted" trees.

In closing, we cannot refrain from quoting the words of Elder E. E. Andross in a recent appeal for the Church Extension Movement. He said:

"We must never cease to press on to the darkest parts of the earth with the third angel's message; we must never cease the warfare with self and sin. Let us carry on the conquest both in our own hearts and in the world until the last work is finished, and He can say to us, 'Well done' in both fields of conquest—in our own lives, and in the great work waiting to be done in the world. And then we can say, 'Of all the things that God has promised, not one has failed.' Seventh-day Adventists must rally to earnest, diligent, and immediate effort in behalf of the lost. We must believe this message with all our heart, and then go out and lead the forces on to final conquest for victory in the whole land. Our slogan must be: 'Out of the cities, into the country!' We must wake up our people and send them forth into the world to proclaim the warning message."

A Partial Census of Virgin Soil for the Message in North America

CONFERENCES Represented	No. Cities and Towns (less than 5,000) where message has been preached, but where there is no S. D. A. church or company.	No. Cities (of 5,000 or more) where there is no S. D. A. church or company.	No. Cities (of 5,000 or more) where the message has not been preached.	No. Counties (with population) within borders of conference where there is no S. D. A.	No. Counties within borders of conference where message has not been proclaimed by living messenger.	No. Counties where message in printed form has not been extensively circulated.	Length of time since message entered conference territory.
<b>Atlantic Union</b>							
N. New England	No record	7	No record	7 (200,651)	No record	0	75 years
Massachusetts	747	63	63	3 (36,888)	3	0	75 years
S. New England	173	—	47	—	11	0	75 years
Maine	679	13	9	3 (114,781)	1	0	78 years
<b>Central Union</b>							
Inter-Mountain (Several small ones)	—	—	0	13 (48,163)	7	3	23 years
Colorado (Few if any)	—	—	0	12 (50,000)	0	0	40 years
Nebraska	300	—	1	53	—	15	35 years
Missouri	3,650	17	5	52 (799,602)	50	0	52 years
<b>Columbia Union</b>							
Chesapeake	73	6	4	10 (320,000)	0	0	70 years
E. Pa.	2,252	56	45	7 (166,295)	10	10	30 years
Ohio	4,400	50	35	39 (1,155,000)	Few	0	70 years
Virginia	No record	2	0	75 (1,000,000)	No record	0	39 years
New Jersey	116	57	37	3 (232,000)	1	0	40 years
<b>Eastern Canadian Union</b>							
Ontario	Many	15	12	62	20	—	70 years
<b>Lake Union</b>							
Illinois	—	5	—	16 (244,439)	0	0	—
S. Wisconsin	658	6	4	15 (312,313)	11	0	70 years
W. Michigan	12	6	4	3 (49,962)	3	3	40 years
N. Wisconsin	25	7	4	10 (106,096)	5	16	40 years
<b>Northern Union</b>							
Iowa	971	6	0	19 (345,402)	0	0	65 years
Minnesota	46	14	—	40 (657,185)	—	0	60 years
N. Dakota	700	0	0	—	51	—	—
S. Dakota	700	0	0	14 (54,403)	5	0	50 years
<b>North Pacific Union</b>							
W. Oregon	Few	0	0	1	0	0	46 years
Up. Columbia	0	0	0	11 (79,013)	0	0	40 years
<b>Pacific Union</b>							
Arizona	20	0	0	5	5	—	30 years
Cent. California	0	0	0	1 (4,000)	—	0	40 years
Nevada	6	0	0	11 (75,000)	—	0	—
N. California	Few	0	0	3	0	0	40 years
S. California	—	0	0	0	0	0	—
S. E. California	15	0	0	0	0	0	—
<b>Southeastern Union</b>							
Cumberland	45	4	0	49 (730,854)	40	—	30 years
Georgia	126	18	15	128 (1,887,752)	131	64	37 years
<b>Southern Union</b>							
Kentucky	—	15	12	93 (1,426,161)	66	0	—
Tennessee	99	6	6	45 (356,512)	41	29	40 years
La.-Miss.	93	5	5	71	11	11	46 years
<b>Southwestern Union</b>							
Oklahoma	—	—	15	57	0	16	30 years
S. Texas	Hundreds	10	10	71 (677,534)	70	—	40 years
Texico	81	9	No record	128	No record	No record	No record
<b>West Canada</b>							
Alberta	150	3	1	—	—	—	10
British Columbia	100	5	—	—	—	—	25
Manitoba	16	2	0	No Counties in Conf.	—	0	—
Saskatchewan	43	3	0	7 (395,244)	0	4	17 years
<b>Totals</b>	<b>16,301</b>	<b>414</b>	<b>332</b>	<b>1,142</b>	<b>543</b>	<b>171</b>	

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

"Carrying the Gospel to No Man's Land"

UNDER the above caption an enlightening article recently appeared in public print, and attracted our special attention because of the thought and effort being given to the Church Extension Movement. The article has to do with the establishment of churches in rural communities, and somewhat startling figures are given on the situation existing at present, disclosed by a survey recently completed for every county in the State of Ohio.

The author of this article advocates the establishment of one interdenominational church within a specified radius of territory, where people of all denominations, irrespective of creed, shall unite for worship. Such a plan does not appeal to Seventh-day Adventists, but the facts stated in this article throw a strong light upon a present-day situation which should make a strong appeal to Seventh-day Adventists to hasten

in scattering seeds of God's truth for this time in this neglected soil.

"Why, you're the first parson who has been here in twenty years!" exclaimed a surprised elderly farmer, who came out to shake hands with the energetic preacher who had just driven a motor car into his barnyard, and announced himself a minister of the gospel in search of information.

"Why, here we've lived all that time, within five miles of town, and not a preacher has ever come near to see us," continued the farmer, puzzled to know why a strange one had now sought him out.

The village at the center of the community being investigated on this occasion had a population of 500, and the surrounding country going to make up the trading community supported another 1,000, making 1,500 in all. Five pastors, representing five denominations, were resident at this village community center.

At another home the information was given that no pastor had been there in fifteen years; another, eight years; another, five years. From 25 to 40 per cent of the nonchurch homes in this overchurched community were never visited at all and no direct attempt was made to deliver the message to them. "Coming back to town, I made a little investigation there.

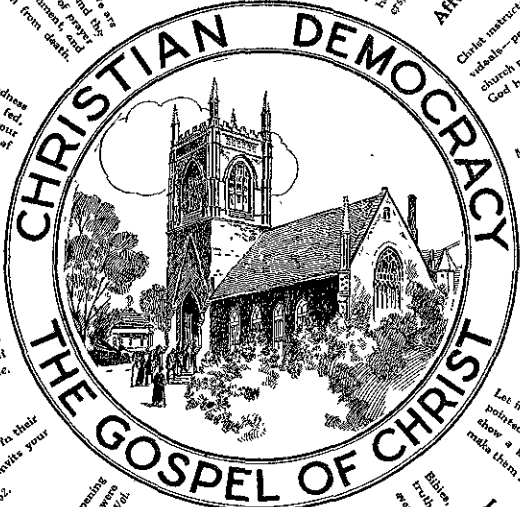
I found homes right in that village by which every minister in town walked almost daily and into which none ever entered unless invited to come for a wedding or a funeral."

After giving considerable detail as to population, church members, nonchurch members, conditions, etc., the author of the article gives his opinion as to the remedy to be applied, as stated in the following words:

"What is needed in Ohio is to wipe out this 'no man's land' of religion, by an aggressive church program which will redistribute the church forces in such a way as to establish strong rural churches in each community."

This is the need, not only in Ohio, but in every State in the Union, and throughout the large farming districts of East and West Canada. The printed page of truth will do effective work in these neglected homes; but it must be carried to them, and be accompanied by the personal touch and the reflection of the Christ-life. Dedicate your automobile, your motor cycle, your bicycle, to help reach the people who are outside the range of church influence. Here are to be found some of the "hedges" where the servants of the Lord are bidden to go "and compel them to come in, that My house may be filled." Luke 14: 23.

HOME MISSIONARY DEPARTMENT.



**The Light of the World**

Christ designed that His beloved children should be the light of the world. . . . The holy life, the Christian example, of one who lives in a community, is a light that is reflected upon the lives of all within it. . . . How great, then, would be the illumination of God's world if every Christian were to be the light of the world. . . . Vol. IV, p. 118

**Teaches Gospel Dietetics**

Cooking schools are to be established in many places. . . . God will work with those who carry out His plans, teaching the people how to bring about a reformation in their diet by the preparation of healthful, nonpoisonous foods. Thus the poor will be enabled to adopt the principles of health reform. . . . Vol. IV, p. 362

**Affords a Church Home to "Strangers in a Strange Land"**

Christ instructs the messengers to go to . . . families and individuals—perhaps strangers in a strange land—who are without church relations, and who, in their loneliness, come to feel that God has forgotten them. . . . Christ's Object Lessons, pp. 222, 233.

**Promotes Rural Prosperity**

Missionary families are needed to settle in the waste places. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to help their neighbors. . . . Ministry of Healing, p. 194.

**Fosters Social Communion**

We are not to renounce social communion. We should not exclude ourselves from others. . . . At all times and in all places He [Jesus] manifested a loving interest in men, and shed about Him the light of a cheerful piety; . . . partaking of the food prepared and served by their hands. . . . Mrs. E. C. White.

**Dispenses Health and Blessing**

Let little companies go forth to do the work to which Christ appointed His disciples. . . . Visit the sick and suffering, and show a kindly interest in them. . . . If possible, do something to make them more comfortable. . . . Mrs. E. C. White

**Life-Saving Literary Station**

Bibles and publications in many languages, sent forth the truth for the times are at our hand and can be distributed to every part of the world. . . . Test., Vol. VI, p. 122.

**Directs Medical Evangelistic Tours**

There should be workers who make medical evangelistic tours among the homes and villages. . . . Test., Vol. VI, p. 122.

**Training School for Christian Service**

God expects His church to discipline and fit its members for the work of enlightening the world. . . . Test., Vol. VI, p. 832.

**A "City of Refuge"**

The church is God's fortress, His city of refuge, which He holds as a revealed word. . . . Test., Vol. VI, p. 832.

**The Bible Made Plain**

Hundreds and thousands of men, women, children, and young people have been saved by the proclamation of the truth. . . . Test., Vol. VI, p. 832.

**Demonstrates Gospel Neighborliness**

As you visit your friends and neighbors, show an interest in their spiritual as well as in their temporal welfare. . . . Invite your neighbors to your home. . . . Ministry of Healing, p. 482.

**A Safety Zone for Children and Youth**

Another work in which all may engage is gathering children and youth into the Sabbath school. . . . They may do a work for the church and the world the extent and greatness of which will never be known until the day of final accounts. . . . Mrs. E. C. White.

**Helps to Make Good Homes**

The greatest evidence of the power of Christianity that can be presented to the world, is a well-ordered, well-disciplined family. This will recommend the truth as nothing else can; for it is a living witness of its practical power upon the heart. . . . Test., Vol. IV, p. 304.

**Visualizes the Gospel**

Their physical waste must first be cared for. They must be fed, cleansed, and decently clothed. As they see the evidence of your unfeeling love, it will be easier for them to believe in the love of Christ. . . . Christ's Object Lessons, p. 337.

**Provides Generous Hospitality**

Recently read out that to us from showing hospitality. We are to impart what we have. . . . At the right time, and in the right place, make its impression on those who create entertainment, and even one visit may mean the saving of a soul from death. . . . Test., Vol. VI, p. 247.

# Missionary Volunteer Department

## Devotional Meetings for April 7

### Senior

*Topic: Guiding Principles in Choosing a Life-Work.*

1. Song Service.
2. Scripture Lesson: 2 Tim. 2: 1-26.
3. Prayer.
4. Leader's Introduction.
5. Talk: "Guiding Principles."
6. Talk: "Our Lives Should Be of Service."
7. Biographical Sketch: "Mary Reed."
8. Recitation: "The Difference."
9. Responses.
10. Special Music.
11. Close with Prayer.

### Junior

*Topic: Hidden Treasure.*

1. Song Service.
2. Scripture Reading: Matt. 18: 1-4.
3. Leader's Comments.
4. Special Song.
5. Talk: "Tire Trouble."
6. Recitation: "The Difference."
7. Symposium: "Opportunities for Great Service."
8. Reading: "The Boy Who Lost His Chance."
9. Superintendent's Talk: "Hidden Treasure."
10. Roll Call: Saved to Serve.
11. Close with Prayer.

### Senior Notes

*The Program as a Whole.*—This is a most important topic for young people. The choosing of a life-work is one of the great responsibilities that comes to young people. Some don't choose; some are forever waiting for the choice to be made for them; some just drift. It is the opportunity and privilege of young men and women to have a definite aim in life and to work to that aim. Circumstances may make it impossible to achieve immediately the results planned for, but the aim—the goal—may be and should be there, and the energy of youth ought to be expended along carefully planned outlines, that the early and valuable years of life may be spent to the greatest advantage to the young person himself and to those about him. This program is designed to help in the choice of a life-work, to help not so much in specially suggesting distinct vocations as in giving certain fundamental principles that should apply in the choosing of a life-work. Your best study may well be expended on this program, with the consciousness that it will be of very real practical value and help.

*Advertise.*—The topic and the subject is one of wide interest to all forward-looking young people. It will bear some good advertising. It may be the means of attracting wider interest in the society, and will show other young people something of the practical problems that you have under consideration.

*Additional Helps.*—Besides the material given here there is much of good source material that may be brought in. The following are suggested:

- M. V. Leaflet No. 23, "The Life-Work." 2 cents.
- M. V. Leaflet No. 13, "Guiding Principles." 2 cents.
- M. V. Leaflet No. 19, "Messages to Young People." 2 cents.

These could well be secured in quantities and distributed among the members. Also see:

- "Quiet Talks on Service," S. D. Gordon. Chapters beginning on pages 85 and 113 will be found helpful.
- "Christ's Object Lessons," by Mrs. E. G. White, especially the chapter on "Talents," pages 325-366.

The "Young Men and Young Women's Department" of the *Review and Herald*, and the *Youth's Instructor* publish very frequently much good matter on this and allied topics.

The following Bible references are suggested as helpful:

- We Are Stewards: 1 Cor. 4: 2; 6: 20; Eph. 6: 7; 1 Tim. 6: 20; 2 Tim. 1: 14; Titus 1: 3.
- Differing Gifts: Rom. 12: 6; 1 Cor. 4: 7; 12: 4; Eph. 4: 11.
- Responsibility: Deut. 24: 16; Prov. 9: 12; Rom. 14: 4; Gal. 6: 5.
- We Must Give Account: Matt. 12: 36; 18: 23; 21: 34; Rom. 14: 12; 1 Peter 4: 5.
- Getting Results: Matt. 3: 8; John 15: 16; Phil. 1: 11; 4: 17.
- How to Get Results: Ps. 1: 3; Matt. 13: 23; John 12: 24; 15: 2, 5; Rom. 6: 22; Heb. 12: 11.

*Scripture Lesson.*—The leader may read this, or he may ask some one else to read it.

*Leader's Introduction.*—This should include some of the thoughts given at the first of the notes. You may, as leader, bring in the following: The choice of a life-work is one of the

most vital of the decisions of youth, and one that cannot safely be postponed. To drift along the line of least resistance, waiting for something to turn up, is fatal to success. Many young people, it is true, are not free to decide upon a profession and devote themselves entirely to preparation for it. Circumstances for which they are not responsible compel them to take the opportunity for employment that lies nearest and affords the largest monetary return, in order that their own and others' immediate needs may be met. The danger here is that of choosing a "blind-alley" occupation, or, at least, of settling down into a line of work that, while remunerative, may condemn the worker to lifelong dissatisfaction with his work. In whatever specific lines of endeavor our lives are to be spent, there are certain underlying principles that will be a safe guide to successful living in the highest sense. It is these principles that we wish to study at this meeting.

*Talk: "Guiding Principles."*—The material for this talk is provided in this issue. If at all possible, let it be a talk and not a reading. Elder Bollman has laid down certain fundamentals here worthy of careful consideration.

*Talk: "Our Lives Should Be of Service."*—The wording of this topic should stimulate the preparation of this talk. Service today is the big cry in the world of business, and particularly should it be so in the life of every Missionary Volunteer. Our work, whatever it may be, should be one of noble service for others. We cannot all be foreign missionaries, but we can all serve Christ in the special occupation that we may be doing; or if we cannot serve Him in such a task, then we should do the thing wherein we can serve Him. This does not mean that our lives must always be devoted specifically to what we are accustomed to regard as distinctively Christian work. The humblest conscientious worker serves humanity in the performance of his task. He should so serve that humanity about him will be happier and better for the contact.

One sympathizes with the workman who complained: "What is my work worth? I stand day after day, week after week, polishing the soles of shoes. When the shoes have been worn for ten minutes, all my work is destroyed. What's the use?"

But contrast with his outlook that of William Carey, who said: "It is my business to preach the gospel. I cobble shoes to pay expenses." Doubtless he found as much real satisfaction in the cobbling, as, years later in far-off India, he found in acquiring a score of languages into which he translated the word of God, that heathen people might learn the way of life.

First, we should decide to do that work for which we are best adapted by nature and talent, provided that work brings the truest service for others, and gives the opportunity to shine and show the clear character of Jesus Christ. "Neglect not the gift that is in thee," wrote the apostle Paul to the youthful Timothy, and his advice may be safely appropriated by every young person who is preparing for a life-work. "My best self, for my best service," is a motto worthy of thought. But whatever the chosen vocation, certain qualities are essential to real efficiency in serving God and our fellow men. Health is a requisite. Here and there a man or woman is able, by great will-power, to accomplish much with ill health and in spite of it, but how much more they might have been able to accomplish with good health! Self-control and its twin virtue, staying power, are vital. Few of us have these qualities as a birth-right. They must be acquired by experience and by careful habits and study. Prayer and consecration will assist and give strength in the mastery of these elements. Initiative is the key to make the best out of life. Without it one must ever be a follower, not a blazer of new trails. Then, there is the ability to work with others. All that our schools can give is none too much for the young man and woman who wish to make the most out of life. But the lack of a college education should not be considered an insuperable obstacle, or the acquirement of one a guaranty of success. The greatest of all is the desire and the determination, coupled with a firm belief in a personal Saviour and of His guiding hand over all. This will make the path smooth, and help in mounting and overcoming the worst obstructions.

*Biographical Sketch: "Mary Reed."*—This must be "worked up" by some one of your members. Mary Reed is suggested, as her life was an example of one who overcame great difficulties and because she adhered to certain principles. Others might be chosen.

*Recitation: "The Difference."*—Let the Juniors give this as their contribution to the Senior program.

*Responses.*—Here is the opportunity for your members to respond with their own thoughts, desires, and determinations on this topic of the principles underlying a choice of life-work, and the allied thought of the life-work itself. Ask them this question to stimulate their responses: "What motive should underlie my choosing of a life-work?" It can be made still stronger: "What idea should predominate in the daily work that I do?" And this means every work and any work of service. Take about ten minutes for this part of the program, and treat the matter sympathetically. Endeavor to give out the Missionary Volunteer leaflets referred to at the close of the service.

*Closing Exercises.*—This is the time to make your announcements for the coming meeting (and try to tell what the subject of your next meeting will be, and some special feature that you



are planning on) and to ask for suggestions and to arrange for committee meetings. Check up on these points, and thus keep your society really efficient.

**Closing Prayer.**—Make your closing prayer something more than merely perfunctory. Have an inspired prayer—if it seems best, arrange in advance with the one who is to pray. Make the prayer reverential and fitting to the subject under discussion. Pray with the meaning and understanding of what prayer is.

U. V. W.

### Junior Notes

Though the Juniors of our Missionary Volunteer societies are not yet meeting the question of choosing a life-work, there are certain principles involved which, if the boys and girls heed now, that question will largely take care of itself. The aim of this lesson is to bring out those principles.

**Song Service.**—Have a rousing song medley. That is, ask each child to be ready with a familiar hymn to suggest. Tell them there'll only be time for one stanza from each song, and ask them to pick out their favorite stanza. Where this was tried once, a young seemingly thoughtless girl chose No. 492, and asked that stanza three be sung: "Does Jesus care when I've tried and failed?" It was the secret of a tender heart within a seemingly indifferent exterior.

**Scripture Reading:** *Matt. 18:1-4.*—Have all the Juniors find this scripture and read it together.

**Leader's Comments.**—This should be a short talk telling the purpose of the meeting. Connect it with the Scripture lesson. Tell how each disciple was planning to do great things in the kingdom they thought Jesus was going to establish. Then tell in your own words how Jesus taught them they must first be like children. Each boy and girl longs to do great things for the Master in this life. Let them realize that now while they are boys and girls is the time when the Master expects them to serve. Our program this week is to teach us how to be of true service and how to prepare for even greater things.

**Special Song.**—Try to have a duet or solo. If this is impracticable, select a song for all to sing.

**Talk: "Tire Trouble."**—The purpose of this talk is to show that what a boy or girl does now will influence the life-work later on. Give the following suggestive sentences to a Junior, and encourage him to prepare a talk from them:

An enthusiastic automobile party started out to see a wonderful view from the top of a mountain. In the first place they didn't allow themselves much time. Before they had gone far, a back tire blew out. They had neglected to fix up the extra, and so they had to stop and mend. After this was done, an hour passed in which the miles were covered. Then another tire was flat. Again the journey was stopped, and by the time the second tire was fixed it was too late to think of trying for the top of the mountain. A group of people were disappointed, all because some one hadn't taken care.

A boy got a good position—one in which he hoped to advance. But he didn't get ahead as fast as he thought he should. Why? Oh, instead of being able to take the studies suggested to him by those for whom he worked, he had to make up some back studies that he had neglected. He was having tire trouble, and it was taking him a long time to get to the top. Remember, what we do now tells what we shall be tomorrow!

**Recitation: "The Difference."**—Have a boy and a girl from the Primary department prepare this. It would be appropriate if spoken by a brother and sister. The leader should emphasize the last thought of this recitation,—that happiness is found in service.

**Symposium: "Opportunities for Great Service."**—Have three Juniors prepare talks about Bible boys and girls who found opportunities to serve. Suggest the following characters, and allow each to choose, taking care to see that there are no duplicates:

Samuel, who though but the errand boy at the temple, was called by God. David, who saved the nation by slaying a giant. The captive maid who, though a lady's servant, sent her master to one who could heal him. The lad who gave the loaves and fishes to the Master. The boy who saved his uncle (Paul) from death by carrying a message.

**Reading: "The Boy Who Lost His Chance."**—See that this is well prepared.

**Superintendent's Talk: "Hidden Treasure."**—The Junior age is an age of rosy dreams. That is an adolescent characteristic. What wonderful things our boys and girls would do if they only had money or were older or had some sort of magic power. In the mean time, mother carries the water, washes the dishes, fills the woodbox.

"My, if Rockefeller would just leave me a million, mother would never carry wood again," sighed Johnnie. But Johnnie never stopped to think that he really had a fortune.

Yes, every boy and girl is a millionaire. If he stops to count the golden moments of his lifetime, he'll find he has more than a million. A few of those moments will keep the woodbox full and the beds made. (Make the talk practical and helpful.) Every moment should be guarded. No boy or girl knows the time when discourtesy or selfishness will spoil his chance

to win out. Not only is time given, but in the heart of each Junior lie many good impulses. This is a fortune. God sends the everyday opportunities that come. Further suggestive material may be found in the Senior program.

H. H.

### Guiding Principles

A PRINCIPLE is defined as a "fundamental truth." This rules out at once all purely selfish motives in the choice of a calling, profession, or occupation. To make a real success in life, even from a worldly point of view, one must love his work, and this not only for what it brings to him personally in wealth or fame, but for what it enables him to do for his fellow men.

But for the Christian there is, and can be, but one fundamental truth worthy to be his guide in choosing his life-work, and that must be the great truth, that not only is God the Creator and we the creatures of His hand, but He has redeemed us, at infinite cost, from sin and death. Therefore, we are not our own, but are "bought with a price," hence the exhortation, "Glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20.

The principle of service as a recognition of moral ownership may be illustrated by a story which is told of a poor African slave who many years ago was bought by a kind gentleman who at once set him free. As soon as the freed slave understood what the gentleman had done for him, and that he was indeed free, he fell at the feet of his benefactor, exclaiming, "I's your servant forever."

Even so the believer being set free from the cruel, hard, and thankless bondage of sin, becomes at once his Lord's free man and His bondservant—free in Christ, but bound to His service forever by the cords of His redeeming love.

Principle is also defined as a "settled rule of action." Surely the Christian's settled rule of action should be, yea, it must be, as defined by the apostle in 1 Corinthians 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

To the same intent the apostle gives this counsel in Romans 13:14: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

Such should be the governing principle in choosing our life-work. The putting on of Christ means entire renunciation of self by a complete surrender to Him who has redeemed us from sin and from the service of Satan to make us His own free men and women in the bonds of everlasting, unselfish love, even that love which, being His own, He sheds abroad in every heart that unreservedly and ungrudgingly admits Him to its inner chambers.

How many questions would be settled by loyal adherence to the principle of supreme love to God and equal love to our fellow human beings! How large a field would be covered by the apostle's rule of action, "Whatsoever ye do, do all to the glory of God!" Under it where could any place be found for reading unprofitable, not to say harmful, books or stories? How much attendance could there be upon questionable amusements, amusements upon which one would never think of asking the blessing of God? We know there could be none, but there would be constant growth in grace and constant increase in efficiency and faithful service in soul-winning, to the glory of God and to the salvation of many for whom Christ shed His blood just as truly as He shed it for us. C. P. BOLEMAN.

### The Difference

(For a girl and a boy)

GIRL:

A ROBIN swung in an apple tree,  
But she was cross as cross could be.  
With her plain brown coat and dull red vest,  
She was not so gayly as others dressed.

The blue jay passed—a handsome fellow—  
The bullfinch dressed in brightest yellow;  
The bobolink looked like a merry widow;  
Bright colors flashed all over the meadow.

"Just a plain brown coat, and a dull red vest!  
I wish I could go as others are dressed!"  
So robin swung in an apple tree,  
But she was cross as cross could be.

BOY:

"Hello, there! What's the matter now?"  
Inquired her mate from another bough,  
As fluttering round from tree to tree,  
He looked as happy as he could be.

"I've had such fun this lovely morn,  
The greatest fun since I was born!  
I found a room, where a sick child lay,  
And made her smile, ere I flew away.

"I saw a lonely, blind, old man;  
His life had passed the allotted span.  
So perched near by, on a leafy limb,  
I poured out my choicest song to him.

"I told of the home of childhood's years,  
Until his dim eyes filled with tears.  
I spoke of the love of mother and wife,  
Recalled all the tender things of life.

"I spoke of a home beyond the skies,  
Until his spirit longed to rise.  
I sang of love the Father hath,  
And left him praying under his breath.

"And everywhere I've been today,  
The folks had something kind to say.  
'God's bird,' they said, 'with dull red vest,  
Of all the birds we love you best!'

"But when I come to the apple tree,  
I find you cross as cross can be.  
Now what is wrong with you, I pray,  
To make you glum on this glad day?"

GIRL:

"I thought I should be better dressed  
Than this brown coat, and dull red vest;  
But you have taught a lesson to me:  
I must serve others to happy be."

(Children join hands and repeat together the following lines:)

'Two robins swung in an apple tree  
And looked as happy as they could be.

— *Desta E. Brown Woods.*

### Responses

*Note.*—These may be handed out to members to be used as seed thoughts for remarks. Make the thoughts here expressed the basis:

1. "What slander of Christ to suppose that He would create us with no talent! And granting that He has given us special talents, what an implication on the gift in our not planning and counting on the highest and best use of them.

2. "We can have Christ's omnipotence to aid our bold decisions, but not to aid our cowardice.

3. "The time to give to Christ is now; in the work that we find it necessary to do now, delay makes it our second best.

4. "It is not so much advice that we need in order to know what to do, but determination and perseverance to carry out the resolutions that we know we ought to carry out.

5. "Let me fail in trying to do something, rather than to sit still and do nothing."—*Cyrus Hamlin.*

6. "Prayer and pains, through faith in Jesus Christ, will do anything."—*John Eliot.*

7. "While God gives me strength, failure shall not daunt me."—*Allen Gardiner.*

U. V. W.

### The Boy Who Lost His Chance

THE banker was visiting with a friend. "Young folks nowadays," he was saying, "don't realize what they may lose all in a moment. Now there was William Kent. The other night—first though I'll tell you what I'd planned for William.

"You know the bank of which I am president owns the city waterworks and power plant. Besides that, we have a large tract of land just out of town, and we graze hundreds of head of cattle. We have to employ a great many men, and I am the one who has to find the right man for the place. In my desk I keep a list of likely boys. If there is a boy who can live thirty minutes without speaking a profane word, if I find one who is thoughtful of his mother, or one who is always on time at school, I put that boy on my list for more careful observation. William Kent had been on my list for a couple of years. He was faithful, prompt, and courteous. The company had given him employment for two summers. Then came the time for him to graduate from the high school. I sat down and wrote him a letter, telling him he could still find employment with us. As a sort of graduation present I promised to increase his wages. I figured that if he were careful he could save enough to get through college on what I offered, and then—then when he was through, I planned to offer him a partnership with me.

"Last night I was down town waiting for a car. The corner was dark and just across the street was a popcorn wagon. William and a friend of his came down the street, stopped at the wagon, and William bought some popcorn. As they came on across the street William turned to his friend with a whispered chuckle, 'Say, such luck! It was so dark that that guy handed me ten cents too much. We've got that much extra to blow in on some cigarettes.'"

The banker's face went white for a moment. "This morning," he went on, "I blotted William's name from my list, and I tore the letter which should have been his graduation present, into bits. It's there in that waste basket now," he finished, pointing to the basket by the side of his desk. And then after a minute of silence he added, "If boys only knew what a moment could mean to them," he spoke a bit slowly and sadly, "there'd be no careless or unguarded ones to wreck a lifetime."

H. H.

## Devotional Meetings for April 14

### Senior

*Topic: Present-Day Conditions — Evolution.*

1. Song Service.
2. Morning Watch Response.
3. Prayer, Several.
4. Leader's Outline.
5. Talk: "The Menace of Darwinism."
6. Recitation: "I Will Not Doubt."
7. Talk: "Why I Am Not an Evolutionist."
8. Announcements.
9. Close with Song and Prayer.

### Junior

*Topic: Hold Up My End.*

1. Song Service.
2. Scripture Reading: Morning Watch Drill.
3. Leader's Comments.
4. Recitation: "The Dependable Boy."
5. Exercise: "Questions and Answers."
6. Talk: "Hold Up Your End."
7. Superintendent's Talk: "Dependableness."
8. Symposium: Illustrations.
9. Close by repeating the Junior Pledge and Law.

### Senior Notes

*The Subject.*—This is a most important topic, although you may feel that it is a little heavy, and will perhaps be difficult to handle and make interesting to your members. But if you have given study to the question,—you should have,—you will find that it will be interesting, profitable, and helpful. Events in the educational world, the scientific world, the religious world, all point to this key topic of evolution. In order to know where you stand, you must be well acquainted with this subject. This meeting is for the purpose of informing your members.

*Source Matter.*—Besides the material and notes given here you will find much help in the following: "Why I Am Not an Evolutionist," by George McCreedy Price, Bible Truth Series Tract (No. 52), 1/2 cent each. The books by this same author may be procured from any of our tract societies, and oftentimes from the public library. They are, "The Fundamentals of Geology," "Back to the Bible," "Q. E. D., or New Light on the Doctrine of Creation." Also at the libraries you will find several small books and pamphlets by Hon. William Jennings Bryan on evolution, one of which, "The Menace of Darwinism," will be found of special help. In the *Signs of the Times*, in the *Watchman*, and in the *Review and Herald* there are many articles on this topic. The leaflet spoken of first would be well to use among your friends and those who ask your opinion.

*Advertise.*—We suggest that you put out an announcement and perhaps a poster on the topic. You may use the titles of the two talks given; or you may use a picture of a monkey, with these titles beneath. Here is another thought that you can work into your announcements: Do you know that the theory of evolution absolutely does away with God and His Son Jesus Christ, and with His revealed word, the Bible, and that it is largely responsible for the class struggle now endangering the world? There is dynamite in that thought.

*Morning Watch Response.*—This should be announced the week before, asking your members to come ready to respond, preferably with their verses memorized, but at any rate with their Bibles, to read the verses. Make the exercise interesting by putting enthusiasm into it.

*Leader's Outline.*—In giving an outline of the topic, the leader should have a knowledge of the widespread doctrine of the theory of evolution. He (or the one who takes this part)

should know that evolution is taught almost universally these days, in public and private schools, and in the popular churches. He may refer to the news notes of the attempts in certain States to enforce and to enjoin the teaching of it. In a few well-chosen words he may open the subject, and give the matter a proper setting.

*Talk: "The Menace of Darwinism."*—The material for this talk is taken from the *Signs of the Times* of Jan. 17, 1922, issue No. 3. There are two good articles on this general topic in this number. Send for it if possible. (Cost, five cents.) Numbers 4, 5, and 6 continue the subject. Endeavor to obtain these copies from the publishers. Address Signs of the Times, Mountain View, Calif.

Here is a résumé of such a talk as one of your members may well give:

"If we accept the Bible as true, we have no difficulty in determining the origin of man. In the first chapter of Genesis we read that God, after creating all other things, said, 'Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them.' Gen. 1: 26, 27.

"But the materialist has always rejected the Bible account of creation, and during the last half century the Darwinian doctrine has been the means of shaking the faith of millions. It is important that man should have a correct understanding of his line of descent. Huxley calls it the 'question of questions' for mankind. He says: 'The problem which underlies all others, and is more interesting than any other, is the ascertainment of the place which man occupies in nature and of his relation to the universe of things. Whence our race has come, what are the limits of our power over nature and of nature's power over us, to what goal are we tending, are the problems which present themselves anew with undiminished interest to every man born in the world.'

"This question is so important that I venture to call attention to the views of the materialists and the views of Darwin:

"The materialists deny the existence of God, and seek to explain man's presence upon the earth without a creative act. They go back from man to the animals, and from one form of life to another, until they come to the first germ of life; there they divide into two schools, some believing that the first germ of life came from another planet, others holding that it was the result of spontaneous generation. One school answers the arguments advanced by the other, and as they cannot agree with each other, I am not compelled to agree with either.

"If it were necessary to accept one of these theories, I would prefer the first; for if we can chase the germ of life off of this planet and out into space, we can guess the rest of the way and no one can contradict us. But if we accept the doctrine of spontaneous generation, we shall have to spend our time explaining why spontaneous generation ceased to act after the first germ of life was created. It is not necessary to pay much attention to any theory that boldly eliminates God; it does not deceive many. The mind revolts at the idea of spontaneous generation; in all the researches of the ages no scientist has found a single instance of life that was not begotten by life. The materialist has nothing but imagination to build upon; he cannot hope for company or encouragement. But the Darwinian theory is more dangerous because it is more deceptive. It admits, or permits one to believe in, a God, but puts the creative act so far away that reverence for the Creator is likely to be lost."

"The phrase, 'We may well suppose,' occurs more than eight hundred times in Darwin's two principal works.

"Science is classified knowledge; it is the explanation of facts. Tested by this definition, Darwinism is not science at all; it is guesses strung together.

"It is better to trust in the Rock of Ages than to know the age of the rocks; it is better for one to know he is close to the heavenly Father than to know how far the stars in the heavens are apart.

"Is it not just as important that the scientists who deal with matter should respect the scientists who deal with spiritual things, as that the latter should respect the former?"

"If it is true, as Paul declares, that 'the things which are seen are temporal,' while 'the things which are not seen are eternal,' why should those who deal with temporal things think themselves superior to those who deal with the things that are eternal?"

"Why should the Bible, which the centuries have not been able to shake, be discarded for scientific works that have to be revised and corrected every few years?"

*Recitation.*—The one given is on the subject of faith, which is the antithesis of evolutionary doctrine.

*Talk: "Why I Am Not an Evolutionist."*—This material will be found in the leaflet bearing that title, published by the Pacific Press, Mountain View, Calif. It is referred to under the note on source material. It would be well to have on hand a supply of these leaflets.

*Announcements.*—This is the time to announce that your next program will be on the Far Eastern Mission field, which is outlined for the Missionary Volunteer Department for 1923. It would be a good time to check up on your offerings, and

see how your society is advancing toward its financial goal.

*Your Closing.*—Always plan your closing carefully, so that your members will leave the meeting with the consciousness of having spent a devotional hour well and profitably.

U. V. W.

### Junior Notes

The aim of this program is to keep before the boys and girls the high ideals of their Junior Pledge and Law. Have both printed neatly, and placed so that all may see them. If not already memorized, take a few moments to repeat the Law and the Pledge several times during the program.

#### The Junior Missionary Volunteer Pledge

By the grace of God,  
I will be pure and kind and true.  
I will keep the Junior Law.  
I will be a servant of God and a friend to man.

The Junior Missionary Volunteer Law is for me to,

1. Keep the Morning Watch.
2. Hold up my end.
3. Care for my body.
4. Keep a level eye.
5. Be courteous and obedient.
6. Walk softly in the sanctuary.
7. Keep a song in my heart.
8. Go on God's errands.

After a spirited song service have a Morning Watch drill. Either the Senior or the children's Morning Watch may be used. Find which one most of the society members have been observing. Ask each of seven Juniors to be responsible for the verse of one day. After the verse is repeated, let all join in repeating it together.

*Leader's Comments.*—The leader should read the following paragraphs interpreting the meaning of the slogan, "Hold Up My End." It would also be appropriate if he would follow this reading with a short original talk on what those words mean to him.

#### Hold Up My End

The true Volunteer will be a boy with backbone or a girl with grit. Whining persons cannot keep the Volunteer pace. To hold up my end means to do my duty in whatever falls to me to do. If I have school lessons to get, I will do my best every day to get them. If I have chores or housework to do, I will do them without shirking, and make everything ship-shape before I am through. If I have a part in a game or a sport, I will put myself to the stretch on it without flinching. Crying shows lack of self-control. A Volunteer is self-controlled. If I lose, I will smile; if I win, I will praise the other side. When I have a part in the Sabbath school or missionary work, or any other field of my religion, I will go at it like a Christian and a Volunteer, doing with a vim whatever is assigned me or whatever I can find to do.

I will not be afraid of anything that is my duty; for God is with the courageous to help him through.

I will stand up to my job whatever it is, and make every one know that a Volunteer is trustworthy in everything he undertakes.

I will take care of my money, so that I may have something to work with, and to use wisely when it is needed. I will take care of all things I own, and of all things that are put in my charge, learning how to earn, how to save, and how to use both money and property. Because to hold up my end requires that I be thrifty.

I will hold up my end even if the other fellow drops his. The more that others fail on their end, the more need for me to keep up mine. And if I keep up my end, others will learn to keep up theirs.

*Recitation: "The Dependable Boy."*—Thorough preparation is the price of a successful recitation.

*Exercise: "Questions and Answers."*—This is an exercise in which all members should have a part. The week before, ask each boy and girl to come prepared to describe, without giving the name, a character of the Bible who *did* things. Tell them that the other Juniors will try to guess who it is, and that the first boy or girl to give the right answer will have an opportunity to describe the hero he has in mind. For instance, some one might say, "I am thinking of a young man who carried the news of a great battle." The Junior answering this correctly, "Cushi," might then say, "I am thinking of two men who won a battle by holding the hands of another" (Aaron and Hur), etc.

The superintendent should use his judgment as to the time given in the exercise.

*Talk: "Hold Up Your End."*—Give the following paragraphs to a Junior to be used as the basis of a talk.

"When James was a boy on the farm, he often helped his father carry heavy loads. Sometimes they were out in the winter woods after a load of sled-length firewood. His father would take one end, always the heavier end, if there was a choice, and James would manfully lift on the other end, and together they would lay the tree trunk on the sled.

"Sometimes they would be out in the field picking up stones,

and now and then a stone would require a lift from both James and his father. Again, when they came home from town with a load of ground feed, James and his father were both needed to swing the bags from the wagon.

"Over and over, as James well remembers now, his father would say, 'My boy, never let go your end. Hang on for dear life. If it is getting too heavy for you, call out, and we will drop it together, but never drop your end alone.'

"On one occasion, when James wanted to know why he should not let go, his father replied, 'If you let go suddenly, the one who is carrying with you has to hold up, not only his end, but a part of the weight of yours, and the sudden strain may topple him over and injure him.'

"In all the years since he left home to make his own way in the world, James has tried never to let his end drop. Whether he was helping carry a load which could be weighed on the scales or a load of responsibility, even when the strain was great and he has felt like letting go, he has shut his teeth and hung on."—*J. Elmer Russell.*

*Superintendent's Talk: Dependableness.*—Make this a strong plea to develop character that will stand with firmness through these times before us. Use the text James 1: 6, and describe a wave of the sea. What does it accomplish? In storm it is high, in peace it is low, just according to the weather.

Describe a pane of glass in which is imbedded a wire mesh. Ordinary glass cracks and falls out as soon as attacked by heat. A building which is thus left free for drafts is soon in the grip of the fire, but wire glass will hold back the flames to the melting point. Even then, if cold water is thrown on it, it will immediately harden again.

We should have characters as clear as glass, letting the sunshine of love and kindness through, and yet as strong and unyielding, where principle is involved, as the glass in which lies steel wire. Speak of the determination of Satan to use every power of his to hinder God's work. God is depending on His boys and girls. He wants them in service. He wants them in the kingdom.

*Symposium: Illustrations.*—There are few issues of the *Instructor* without an inspiring story which illustrates the worth of a man or woman who can always be depended upon. Ask each member of your program committee to come prepared with either a short clipping or a short incident which illustrates the lesson. The superintendent should be prepared to supply help on this number. H. H.

### I Will Not Doubt

I do not know, I do not care to know,  
The way I may be called to go;  
The all the future holds for me  
Alarms me not: God holds the key.  
Today with hope my cup o'erflows,  
While others stream with tears and woes;  
The mercies of the Lord returned  
By some are seen, by others spurned.

I do not stop to reason out  
The why and how; I do not care,  
Since I know this, that when I doubt,  
Life seems a darkness of despair,  
The world a tomb; and when I trust,  
Sweet blossoms spring up in the dust.  
—*E. W. Wilcox.*

### The Dependable Boy

THE boy who is bright and witty,  
The boy who longs for fame,  
The brilliant boy, his teacher's joy,  
And the boy who leads each game,—  
Right cordially I greet them,  
And wish them every joy;  
But the warmest part of my boy-loving heart  
I give the dependable boy.

If he says he'll come at seven,  
Ere the clock strikes he'll appear  
At a fine, brisk pace, with a glowing face,  
And a greeting good to hear.  
If he says he'll mail your letter,  
'Twill be mailed, beyond all doubt,  
He will not tuck it in some dark pocket,  
And forget to take it out!

He may be bright and witty;  
He may be brilliant, too;  
He may lead in the race, with his manly face;  
He may plan great things to do;  
He may have all gifts and graces;  
But naught can make such joy  
And pride in me as to know that he  
Is a staunch, dependable boy.

—*Selected.*

## Devotional Meetings for April 21

Topic: *The Far East, Number 3.*

### Senior

1. Mission Song Service.
2. Several Prayers.
3. Special Music.
4. Lively Map Study.
5. Items of Interest.
6. Story: "Wee T' Sigh."
7. Talk or Reading: "A Call from China."
8. Announcements and Offering.
9. Closing Song and Prayer.

### Junior

1. Mission Song Service.
2. Sentence Prayers.
3. Mission Texts.
4. Superintendent's Talk: "A Call from China."
5. Talks: "The Latest News from China."
6. Exercise: "Chinese Inventions."
7. Story: "Wee T' Sigh."
8. Talk: "Report on Our Goal."
9. Closing Song and Prayer.

### Senior Notes

*The Program.*—This is the third program touching on the mission field to which the funds of the Missionary Volunteer Societies go. The program this time covers a wider part of the Far East than did the last one. Your members should be more familiar with the Far East than before. Even though you will find a considerable amount of material here, it is not supposed that you will rely exclusively on the GAZETTE for all of your program inspiration. Please put some of your own genius into the preparation for this missionary program. We are a missionary people. Reflect this in the interest of your society right at this time.

*Source Matter:* In addition to what is given, you should also refer to other books and periodicals. Of course you will desire to use the *Review*, and then there is the *Asiatic Division Outlook*, referred to in an earlier issue of the GAZETTE. Below is a list of books that will be found exceedingly helpful. Some of these can be obtained at any good public library or bookstore. You will note that the publisher is given.

### China

- "Pastor Hsi," by Mrs. Howard Taylor. Morgan and Scott, 12 Paternoster Row, London, England.  
"Chinese Heart Throbs," by Jennie V. Hughes. Fleming H. Revell, 158 Fifth Ave., New York.  
"The Uplift of China," by Arthur H. Smith. Missionary Education Movement.

### Japan

- "New Life in the Oldest Empire," by C. F. Sweet. Macmillan Co., 64-66 Fifth Ave., New York.  
"Heroes of Faith in Japan," by E. L. Pell. Pub. House M. E. Church, South, Nashville, Tenn.

*Lively Map Study.*—You will have by this time, of course, a set of the outline maps prepared for Missionary Volunteers. (Order of your tract society; cost, 75 cents for the complete set of the mission fields of the world.) Using the outline map of China, or the one covering the Far East, point out the principal countries in the division and the chief cities and some of our mission stations. If this is put into the hands of some one who is interested in China, missions, and geography, it can be made very interesting. It may be called a travel talk or a trip to the Far East or something like that. If you do not have the outline maps, let some one who can draw put the outline on the blackboard or on a large sheet of Manila paper. Or you may have a church foreign missionary map, which could well be used. See next note for another suggestion.

*Items of Interest.*—This is the opportunity for the leader, or some one interested, to give some newsy items of interest that concern this section of the world. These items can be gathered from the daily papers and from recent publications. This may be coupled with the map study, if desired, and the places pointed out on the map. Or, it may be given as an introduction to the program.

*Story: "Wee T' Sigh."*—This should be told by some one who is able to tell a story well. Material given in this issue.

*Talk or Reading: "A Call from China."*—First, let it be a talk, if it is at all possible. The matter is given in the GAZETTE.

*Numbers 8 and 9.*—Look ahead and give the announcement of this next meeting. In your closing prayers remember the needs of the Far East and the great problems faced there in the carrying of the gospel message. Pray earnestly for our missions there and for liberality in giving. U. v. v.

## Junior Notes

This is the third of the eight programs on the Far East, the land where the money of our boys and girls will be sent this year. It is hoped that the Junior superintendent has been following the suggestion made in an earlier GAZETTE of clipping all news items dealing with this division, and keeping them in an envelope marked "Far East." If this has been done, the superintendent will have fresh and interesting items to add to the program. Encourage the Junior leader to keep a close watch on the *Review* for incidents to use in this way.

*Mission Texts.*—Give out slips of paper containing the following texts, or those similar in spirit, to be read by different Juniors: Matt. 28: 18-20; Matt. 24: 14; Acts 1: 8; Rev. 14: 6-12.

*Superintendent's Talk:* "A Call from China."—Adapt the article, No. 6 of the Senior program, to your needs. Add what other missionary material you have on hand. The story of "A Faithful Chinese Family," *Review and Herald*, Nov. 23, 1922, would make a talk on the call to China of special interest.

*Talks:* "The Latest News from China."—Have two Juniors prepare these talks. Ask one to get some help from his father in finding an interesting and recent news item. Suggest using the *Literary Digest*. Ask the other Junior to bring an item of mission news gleaned from one of our own papers.

*Numbers 6 and 7.*—The material for these numbers is found in this issue of the GAZETTE. Give them thorough preparation.

*Talk:* "Report on Our Goal."—This should be given by the secretary-treasurer. It should be akin to a check-up on the society goal, showing how far the efforts of 1923 have already carried its members toward their goal. H. H.

## Wee T' Sigh

JUST a little boy he was. Too little to understand why one could not have something to eat if one asked for it. Too little, even, to comprehend why one was allowed to cry because of a strange empty feeling in the center of one's small body. Heretofore he had been made much of, and always his slightest cries had been stilled with a bit of bread.

"He is the first-born," his young pretty mother would croon, as she worked happily about the house. And—

"The first-born!" his grandmother would echo proudly.

Even his tall father had petted him—had sometimes brought sticky sweets to him from the bazaar.

But that—as Wee T' Sigh reckoned time—had been long ago. It was many days since his mother had moved happily about the house, many days since she had moved at all! And his grandmother had been taken away in the night, when he was only half asleep,—carried away, roughly, by strange men who wore spades slung across their shoulders. Wee T' Sigh had sobbed drowsily as they carried her off, but his father had comforted him. And his mother had later rocked him in her arms.

He had been entirely asleep when his mother left,—so fast asleep that he did not feel the pang of her going. And in the sunlight of the next morning, when he called to her, it was his tall father who answered him, who again comforted him.

Wee T' Sigh missed his mother and his grandmother bitterly. But the situation did not become desperate, until his father failed him. For one night his father did not come home. At dusk, as he waited patiently in the doorway, his baby cheeks smudged with the grime of dirt and tears, he heard two neighbors talking about it.

"So the father has passed on, also," said one of the neighbors, "and the child is left alone. If I had food—even one scrap of food—I would take him in!"

"Yes, the father has gone," the other neighbor said slowly, "the child need wait no longer for him. If death but comes to him quickly,—as it did to his father,—he will be better off. Our gods have surely turned into devils."

And they passed on.

Fearfully, and only half understanding, little Wee T' Sigh looked back over his shoulder into the empty house. In the dim twilight they stared at him eerily, the gods that had turned to devils! The household god, upon his altar, was leering with a pitiless grimace; the kitchen gods and the gods of the ancestors were grinning. Of a sudden Wee T' Sigh wheeled and ran out into the street. And he called wildly as he ran:

"Daddy, it is your first-born son! Come back to him, daddy!"

Only a little boy he was. Too little to understand that his tall father was beyond the reach of a child's voice. Too little to understand why he was cold or hungry. Too little, even, to know why he was running away from the empty house with its grinning gods!

The streets were deserted and terrible. The houses, on either side of them, seemed shell-like and empty, too. Wee T' Sigh was tired, very tired. His small feet ached with running, his small, tired brain ached, too. And yet he did not stop. Somehow he could not stop!

Just ahead of him stood a white house—a house with a gold cross on the top of it. The people of his neighborhood had called it the Foreign Devils' Church. His tall father had warned him against lingering near it. But Wee T' Sigh was too weary to remember warnings. He hurried on, and as he hurried he saw a sudden glowing light spring up behind one of the windows of the house.

At the sight of the glow coming from behind the window, Wee T' Sigh stopped running. For there was a picture on the window—a strange God-picture! It was the picture of a Man, with long, bright hair, holding little children in his arms; a picture made of bits of glass. And the light, shining through it, made the Man seem to smile. Wee T' Sigh knew that he should be afraid of it—for gods were devils—but somehow he could not be afraid. He almost smiled—a wan baby's smile—as he crept near.

"Honorable Sir," he said, "God of the foreign devils, I am Wee T' Sigh, the first-born son of my daddy! You would not hurt me, would you? You are not like those others—" He was thinking of the household god and the kitchen gods and the gods of the ancestors. "You would not hurt me."

He crept even closer—a very little boy who did not understand. And as he drew near to the stained-glass window, his pinched little face began suddenly to reflect the glow that came from behind the window. It was as if some precious flower had come to life in his soul. He spoke again, softly, to the Foreign Devils' God-picture.

"Honorable Sir," he said, and his voice was very weak, "may I sleep at your feet? For I am lonely—I who am the first-born son of—"

All at once he collapsed in a little heap on the frozen ground; a pitiful little heap.—*Margaret E. Sangster.*

## A Call from China

ONE of the most horrifying experiences that the Christian church has ever passed through was the Boxer Uprising in the summer of 1900. Missionaries scattered throughout the length and breadth of the land were the helpless victims of a crazed populace. Hundreds lost their lives at the hands of the great Ta To Huai (Great Sword Society), while many succumbed to the rigors of flight through a disease-infested country. Many a God-fearing missionary breathed his last on a bumping wheelbarrow—his very life burned up by the fever. But the blood spilled by those faithful witnesses of the cross has brought forth a hundredfold for the Christian church in China.

At the close of the eighteenth century, after nearly a hundred years of mission work in China, Christian communicants of all Protestant denominations numbered about 75,000. In less than ten years after the Boxer Uprising that number had been more than doubled, and by 1913 it had been trebled, while today, twenty-two years after the martyrs' blood drenched the soil of China, that figure has jumped to 400,000.

This tremendous progress has not been limited to any one mission organization. It is the hand of God working on the hearts of the heathen, and to Seventh-day Adventists it should be "the sound of a going in the tops of the mulberry trees." In the homeland we are sometimes exercised over how to get a good attendance at our meetings, but the mission worker in China has no such problem. Our problem is not one of securing an interest in mission work, but of securing help to meet the interest already aroused.

We are conducting a tent effort here in Peking. This is the first time we have ever tried to use a tent in Peking. Ordinarily three hundred people will pretty well fill a 40 x 60 tent, but by crowding, we figure that our Chinese benches will accommodate

about four hundred. Our average attendance is between four and five hundred, and has on several occasions run above a thousand. Of course we cannot conclude this work in the tent as it is done in the homeland. It takes many months and even years before the full light of the gospel is received and understood by these darkened minds and sin-bound hearts. It is our plan to transfer the interest to our chapels, located in the four different sections of this divided city. Although you have many interests at home, we hope you will remember in your prayers the work in Peking, China.

The changed attitude of the Chinese toward the missionary is manifested in many ways. We are now conducting our Harvest Ingathering work. We carry it on very much the same as you do in the homeland, and the Lord blesses our efforts. I placed my goal at \$500 (U. S., about \$300). I feared it was a bit high, but I resolved not to lower it. At present my receipts stand at \$514, and the end is not yet. A year ago the president of China contributed \$500, but the financial situation this year has hindered us from receiving any large gifts. Our Ingathering work is being done from door to door.

Because of the readiness of the people to hear the gospel, many of the old-time methods have been changed, and we now carry on our work in China much as it is done in America. At present, native opposition is not our problem. China is experiencing an awakening,—a reaching-out desire: she is grasping every phase and wind of doctrine. The present is a time of tremendous opportunity for mission work in China. But unless we can meet our many Macedonian calls with Spirit-filled men, many seekers after truth will be filled with the husks of human theories.

Today we have in all China a foreign mission force numbering about the same as the conference workers in the Lake Union territory. With your field and your company of workers you no doubt have many unanswered calls, but with our field and our company of workers unanswered calls are the rule and not the exception. The total funds contributed by this denomination in 1920 were more than \$11,000,000. Of this sum about \$3,000,000 was for missions. The total number of employed laborers is about 7,500, two thirds of whom are located in Europe and America. With a people who believe that this gospel of the kingdom is to go to *all* the world in *this* generation, should there not be put forth a tremendous effort in the field of missions as well as in the homeland? Let us get our eyes on the fields that are ripe for the harvest, whose pressing needs constitute a call that should vitally stir every heart to consecrated activity. Let us "finish the work" among the millions in the mission field who know not the gospel.

W. J. HARRIS.

### Chinese Inventions

**FIRST JUNIOR:** We are proud that we are Americans, but every Chinese boy may be just as proud that he is Chinese. We think we know a great deal, but many of the things we have learned to do, the Chinese knew about centuries and centuries before.

**SECOND JUNIOR:** The Chinese had gunpowder long ago in firecrackers, so we owe them the noise of the Fourth of July.

**THIRD JUNIOR:** The Chinese had silk clothes when our ancestors were using goatskins and stone axes in the forests of Britain.

**FOURTH JUNIOR:** Long before Columbus sailed the seas to find us, the Chinese knew the magnetic compass, and used it to find the way across the trackless ocean.

**FIFTH JUNIOR:** The art of printing is our greatest invention, which we have enjoyed for more than four hundred years, but the Chinese were using movable types and printing books before the English language was in existence.

**SIXTH JUNIOR:** When you sit in church and look up at the beautiful colored windows, just remember that China was the first country to find out how to make glass, and she could do this long before Moses led the children of Israel out of Egypt.

**SEVENTH JUNIOR:** When we sit down to our meals, we may be reminded that China was the first country to make porcelain dishes, and even yet can do that work better than we. They also make beautiful pottery, enamel, and glazed ware, in which they excel every other country in the world.

**EIGHTH JUNIOR:** Perhaps you are wondering whether there is anything which we know more about than the Chinese, or that they did not know long before we thought about it. It would seem as if they were the ones to be the teacher, but China has been unwilling, up to the present time, to be the teacher of other countries, or help them, or share with them her knowledge. With all her discoveries, she never discovered how to give. That is just the one important thing which we have discovered. Christianity has taught us to give the best we have and to share with others, so we have grown and improved with our inventions. China is now asking us to share our greatest discovery with her. (Holds up a Bible.)—*Selected.*

## Devotional Meetings for April 28

Topic: *A Surrendered and Victorious Life.*

### Senior

1. Praise Service (Songs and Prayers).
2. From the Secretary.
3. Scripture Lesson: Col. 2: 1-9.
4. Talk: "The Victorious Life."
5. Recitation: "The Life That Counts."
6. Talk: "What Is Worth While?"
7. Questions for Answer.
8. Responses.
9. Announcements and Offering.
10. Close with Prayer.

### Junior

1. Praise Service.
2. Opening Exercises.
3. Scripture Lesson: Matt. 16: 24-28.
4. Superintendent's Talk: "The Surrendered Life."
5. Recitation: "The Life That Counts."
6. Talk: "Idols We Hate to Give Up."
7. Talk: "All for Jesus."
8. Exercise: "Some Questions."
9. Closing Exercises.

### Senior Notes

*This Meeting.*—See that certain persons who are in your fellowship in everything except decision for Christ, or decision for life-work for Christ, are present, without, of course, "spreading the snare in the presence of the bird." See that they come under the influence of the meeting. The idea is decision, first, for Christ, and, secondly, for definite service for Christ.

*Additional Source Material.*—The following will be found excellent to supplement what is given and to bring in new material on the topic of the meeting:

"Steps to Christ" .....	White
"In His Name" .....	Thompson
"The Life That Wins" .....	Andross
"Alone with God" .....	Andross
"In Touch with God" .....	Pearce
"The Lighted Way" .....	Kern
"Gospel Workers" .....	White
"Quiet Talks on Power" .....	Gordon

With but one exception these are all published by our own publishing houses. The following leaflets and tracts contain much help:

M. V. Leaflet, No. 69, "Is Jesus Real to You?" .....	Price
M. V. Leaflet, No. 72, "Others May, You Cannot" .....	\$.02
M. V. Leaflet, No. 74, "Living the Life That Wins" .....	.00½
Bible Truth Series, No. 2, "Do You Read Your Bible?" .....	.01
Bible Truth Series, No. 3, "The Sinner's Way Back to God" .....	.00½
Bible Truth Series, No. 5, "Prayer" .....	.00½

The following Bible references should be found most helpful: Personal Calls to Consecration: Ex. 32: 29; 1 Chron. 29: 5; Prov. 23: 26; Rom. 12: 1; 2 Tim. 2: 21.

Examples of Consecration: 2 Chron. 17: 16; Ps. 40: 7; Acts 6: 4; 2 Cor. 8: 5; Phil. 3: 8; Acts 13: 3.

Full Surrender: Num. 32: 12; 2 Kings 23: 3, 25; 2 Chron. 15: 15; Ps. 119: 69; 1 Thess. 5: 23.

Leaving All: Mark 10: 28; Luke 5: 11, 28; 14: 33; 18: 29. Victory: Ps. 44: 5; Luke 10: 19; Rom. 8: 37; 1 John 5: 4.

*Advertise.*—Borrow some ideas as to a poster from the army and navy: "God Wants Men," or "God Wants You!"

*Praise Service.*—Choose songs that are of a strictly devotional tenor. In connection with this part of the service, put the following prayer on the blackboard or where all can see:

"O God, Thou knowest what is the battle with each one. Wilt Thou help every one of us to gain victories in his own place and over his own nature? May we not be weary in well-doing; may none of us feel as if the strife were too long or the burden too hard to bear. Give us victory!"

**Scripture Lesson.**—There are these thoughts that may be utilized if thought best: Paul conceived himself to have been captured by Jesus Christ, and that he was therefore a slave, a bondservant of Jesus. Paul surrendered himself absolutely to his new Master, so that he became not a slave in spirit, but an honor-man of the Master. Jesus regarded him that way. He was as a personal friend. When Paul surrendered, he had something to give,—himself and his training and his great desire. We have the same thing to give in a greater or less degree. Surrender means that we cease opposing Christ. We oppose because we do not know that which is best for us. Surrender means consecration to Christ's service. It is enlistment, and therefore calls for decision. It implies the prodigal's prayer, "I will arise and go to my father, and will say, . . . Make me as one of thy hired servants." In Christ we find our true life, joy, peace, salvation, and sonship as well as service. The time for service is now. Sin is a morass; the longer we remain in it, the deeper we sink. God calls for youth. Let us answer the call.

**Talk:** "The Victorious Life."—The following thoughts, taken mostly from a leaflet written by Mrs. E. G. White to young people, should form the basis of this talk:

"The Lord has given me a message for you, and not for you only, but also for other faithful souls who are troubled by doubts and fears regarding their acceptance by the Lord Jesus Christ. His word to you is, 'Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine.' You desire to please the Lord, and you can do this by believing His promises. He is waiting to take you into a harbor of gracious experience, and He bids you, 'Be still, and know that I am God.' You have had a time of unrest, but Jesus says to you, 'Come unto Me, . . . and I will give you rest.' The joy of Christ in the soul is worth everything. 'Then are they glad,' because they are privileged to rest in the arms of everlasting love.

"Put away your distrust of our heavenly Father. Instead of talking of your doubts, break away from them in the strength of Jesus, and let light shine into your soul by letting your voice express confidence and trust in God. I know that the Lord is very nigh you to give you the victory, and I say to you, Be helped, be strengthened, be lifted out of and away from the dark dungeon of unbelief. Doubts will rush into your mind, because Satan is trying to hold you in captivity to his cruel power; but face him in the strength that Jesus is willing to give you, and conquer the inclination to express unbelief in your Saviour.

"Do not talk of your inefficiency and your defects. When despair would seem to be sweeping over your soul, look to Jesus, saying, He lives to make intercession for me. Forget the things that are behind, and believe the promise, 'I will come unto you,' and 'abide with you.'

"God is waiting to bestow the blessing of forgiveness, of pardon for iniquity, of the gifts of righteousness, upon all who will believe in His love and accept the salvation He offers. Christ is ready to say to the repenting sinner, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The blood of Jesus Christ is the eloquent plea that speaks in behalf of sinners. This blood 'cleanseth from all sin.'

"It is your privilege to trust in the love of Jesus for salvation, in the fullest, surest, noblest manner; to say, He loves me, He receives me; I will trust Him, for He gave His life for me. Nothing so dispels doubt as coming in contact with the character of Christ. He declares, 'Him that cometh to Me, I will in no wise cast out,' that is, there is no possibility of My casting him out; for I have pledged My word to receive him. Take Christ at His word, and let your lips declare that you have gained the victory. . . .

"Christ's love for His children is as tender as it is strong. And it is stronger than death; for He died to purchase our salvation, and to make us one with Him, mystically and eternally one. So strong is His love that it controls all His powers, and employs the vast resources of heaven in doing His people good. It is without variableness or shadow of turning,—the same yesterday, today, and forever. Although sin has existed for ages, trying to counteract this love and obstruct its flowing earthward, it still flows in rich currents to those for whom Christ died. . . .

"It should not be difficult to remember that the Lord desires you to lay all your troubles and perplexities at His feet, and leave them there. Go to Him, saying, 'Lord, my burdens are too heavy for me to carry. Wilt Thou bear them for me?' And He will answer, 'I will take them. With everlasting kindness will I have mercy upon thee. I will take your sins, and will give you peace. Banish no longer your self-respect; for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen. Your remorse for sin I will remove.'

**Recitation:** "The Life That Counts."—An adult could well give this, or read it with feeling and expression.

**Talk:** "What Is Worth While?"—The material for this talk (or reading) is given in this issue. It is written by and for young people.

**Questions.**—This, No. 7, can well be considered with No. 8, the next part of the program. See illustrations.

**Responses.**—Let the leader, or one of his assistants, or some one chosen, after going through the questions slowly, invite answers which will be the responses. Do not suggest that the answers to the questions given be the whole of the response, but encourage a good testimony of victory achieved, or determination to live the victorious and surrendered life. Study over this combination of questions and responses, and work them out to the best purpose of the meeting. Perhaps you will wish to use the illustrations given, handing them out or using them in some of the talks. Be sure to use them, for they are apt.

**Closing.**—Make the closing in harmony with the highest spirit of the devotional gathering. U. V. W.

### Junior Notes

**Scripture Lesson:** Matt. 16: 24-28.—These verses may be read by all, after which the leader comments on the general principle underlying them, That Jesus asks for all of us.

**Superintendent's Talk:** "The Surrendered Life."—The following outline, by Mrs. A. L. Rowell, will prove helpful. Other material is available to the superintendent from sources mentioned in the Senior notes. Prepare a talk you can make your own, one that will fit the needs of the Juniors before you. Aim to show the joy of daily living and the beauty and perfection possible in a surrendered life. Read Col. 2: 6-9, putting special emphasis on the 7th and 9th verses, developing the thought that growth begun continues until it reaches the fullness of Christ. If practicable, use Psalms 144: 12, comparing the thought of growth to that of the plant; the beauty of character to that of the beautiful palace.

"Christ not only desires the outward beauty,—the keeping of the Sabbath and attending church, working in the missionary bands, the avoidance of evil appearances, not going to the movies, etc.,—He wants also the inward beauty. 'The king's daughter is all glorious within.' Ps. 45: 13. Living the victorious life for Jesus, not only means checking the angry word before it falls, or keeping back the unkind criticism, but it means letting Jesus' life so completely fill our minds and hearts that they will be all glorious within, a fit palace for King Jesus."

**Talk:** "Idols We Hate to Give Up."—The Junior preparing this should tell the story of Rachel who stole her father's idols, and kept them even though Laban searched for them. Gen. 31: 19, 30, 32, 34. Then tell how Jacob's family gave up their idols, and how Jacob buried them under the oak at Shechem. Gen. 35: 1-5. Not till they had given up all could God bless them. Speak of some of the things that are likely to keep the blessing from the lives of boys and girls.

**Talk:** "All for Jesus."—Hand a Junior the first two paragraphs given under the heading, "A Few Illustrations," and ask him to prepare a talk on serving Jesus with all our hearts. These illustrations may be a part of the talk. Perhaps the superintendent might suggest other illustrations from the lives of great missionary heroes who gave all for God.

**Exercise:** "Some Questions."—Hand a few of the simpler questions given under No. 7 of the Senior program to several Juniors, asking them to read the question and answer it as they think best.

**Closing Exercises.**—The superintendent should never allow a meeting to close without giving all an opportunity to express themselves. Expression deepens impressions. On the other hand, all expression should be voluntary. Pray and plan for a short consecration service in which all shall be led to make a more complete surrender. This may take the form of all-singing the hymn, "All to Jesus I Surrender," No. 51 in "Christ in Song." This part of the program should be in the hands of the superintendent. H. H.

### The Life That Counts

The life that counts must toil and fight;  
Must hate the wrong and love the right;  
Must stand for truth by day, by night—  
This is the life that counts.

The life that counts must hopeful be;  
In darkest night make melody;  
Must wait the dawn on hended knee—  
This is the life that counts.

The life that counts must aim to rise  
Above the earth to sunlit skies;  
Must fix its gaze on Paradise—  
This is the life that counts.

The life that counts must helpful be;  
The cares and needs of others see;  
Must seek the slaves of sin to free—  
This is the life that counts.

The life that counts is linked with God;  
And turns not from the cross—the rod;  
But walks with joy where Jesus trod—  
This is the life that counts.

—Selected.

### What Is Worth While?

"LET us give up the good, lay aside the better, that we may have the best." We have only one short life to live here. We must all make the most of it. The questions arise, "How can I accomplish the most with the energies and powers at my command? What is worth while? Life is large. I cannot hope to grasp the whole of it in the few years I have to live. What is vital? What is essential? What may I profitably let go?" We do well to ask ourselves these questions now.

But what may we let go? By what standard shall we measure? There is but one answer. It is this: We may let all things go which we cannot carry into eternal life. Surely it is not worth while to cumber our lives with things which we can grasp for but a little time, when we may lay hold of things that shall be ours throughout eternity.

#### We May Drop Pretense

Eternity is not good for shams. In its clear light the false selves that we have wrought about us like a garment, will shrivel and fall away. Whatever we really are, that let us be. Whatever we are not, that let us cease striving to seem to be.

If we can rid ourselves of all untruth of word, manner, mode of life and thinking, we shall rid ourselves of much rubbish, restlessness, and fear. Let us hide nothing, and we shall not be afraid of being found out. Let us put on nothing, and we shall never cringe. Let us assume nothing, and we shall never be mortified. Let us do and say nothing untrue, and we shall not fear to have the deepest springs of our lives sought out, nor our most secret motive analyzed. Nothing gives such strength of character as the consciousness, "I am what I pretend to be. About me there is no make-believe."

#### We May Drop Worry

The eternal life is serene. It is not careworn, nor knows it any forebodings of future ill. Can we not take to ourselves its large spirit of serenity and cheer? For only the serene soul is strong. Every moment of worry weakens the soul for its daily combat.

#### We May Drop Discontent and Criticism

In all the eternal years there will be no word of murmur from any restless heart. In its vast silences how trivial would seem the complaining of our harassed days! In its great songs of praise how our frettings would be overborne! In its great atmosphere of love and thoughtfulness, how our tendency to judge the motives of another would be swept away!

#### We May Let Go of Self-Seeking

In the eternal life there is no greed. The good things of life flee from the grasping and selfish spirit. The richest experiences of life never come to those who try to win selfishly. If they do gain their desires, they find them as ashes to the taste. But all blessings are in the way of him who, forgetful of self, tries to be helpful to the world, and who spends his time in loving deeds.—*The Manitoba Missionary Volunteer Star.*

### Questions for Answer

- WHY should we surrender our lives to Christ?
- How may we make the surrender to Christ?
- How did Paul surrender to Christ?
- Why is partial surrender a mistake?
- What does Christ demand of us when we surrender?
- What gains do we make when we surrender our lives to Christ?
- How may we consecrate ourselves to Christ's service?
- What makes a victorious life impossible, and why?
- Over what must we gain the victory?
- How can we gain the victory over our selfish hearts?

### A Few Illustrations

THE diary of a soldier, who took part in the Russo-Japanese war is entitled "Human Bullets." The armies of the Mikado were composed of men consecrated to their ruler. In the kit of a dead infantryman, the first Japanese soldier to plant the flag of his country on the ramparts at Port Arthur, in the war with Russia, this verse was found:

"Since long ago  
My life has been dedicated to my Mikado.  
Oh, the joy of this day  
When I can give it at last!"

Rachel clung to her idols. Gen. 31:19. We all do. We surrender much, but not *all*. Christ asks *all*. What are we holding back?

When your watch is out of order, you take it to a watch-maker and give him authority to do whatever is necessary with it. When the soul is out of order, why not intrust it absolutely to Christ?

## Missionary Volunteer Programs for Advanced Schools

For Week Ending April 7

*Topic: Guiding Principles in Choosing a Life-Work.*

This is a live topic for young people, and particularly college young people. In considering this subject, look over the rather full notes given elsewhere in this issue. In addition to this, touch the subject in a practical way. Ask members to name some of the lines of effort that are open to Seventh-day Adventist young people, remembering all our various institutions. Also meet firmly the issue that will arise with all thinking young people, that if there is no place in foreign fields, because of lack of funds, for the immediate present, young men and women must be ready to stand firm wherever they are, and work for Christ whether it be in the worldly surroundings of a shop, or as a canvasser. Give some thought to this, and show that it is a challenge to Seventh-day Adventist young people who may not have about them the fence of denominational work, to stand firm, and be true and sincere wherever duty may call. This does not mean that we should look to the world for our fortune; but if circumstances make it necessary, and the Lord points the way, then we should be ready to serve Him under difficulties, even though surrounded by people not of our own faith.

For Week Ending April 14

*Topic: Present-Day Conditions — Evolution.*

In discussing this much mooted and much misunderstood question, be sure that you have good source material, and that the matter is presented clearly. There are some full notes given elsewhere and also considerable source matter noted. College young men and women should be able to bore deeply into this very important subject, and expose clearly the fallacies connected with it. Let the treatment of the topic serve to answer the following question: "Why does the belief in evolution interfere with the fundamentals of Christianity?"

For Week Ending April 21

*Topic: The Far Eastern Mission Field.*

Your hands will undoubtedly be able to report here, and more than occupy the time. Some material is given and additional helps suggested in the regular program elsewhere.

For Week Ending April 28

*Topic: A Surrendered and Victorious Life.*

This is a devotional meeting in every sense of the word. Make it such. Use the leaflets suggested. Connect with the thought of the victorious life the life of service—service for Him in the school surroundings, at home, and everywhere. Service is the big thing, even in the Christian life. You can draw some good parallels between the business idea of service and the Christian. See the source matter given. U. V. W.

### The Topics for Next Month

THE following are the topics that will be given in the next issue of the GAZETTE. Plan on them now, and begin immediately to gather material to supplement the material published.

May 5. Mother's Day—The Value and Appreciation of Our Homes.

May 12. "Why I Ought to Go to Camp-Meeting." The Home Missionary Department considered this same topic under the heading, "Camp-Meeting a School of Christian Service." You could well find out thus early where your camp-meeting is to be held in your conference, and plan on a society tent there. Why not?

May 19. "Far East Mission Field." Another missionary topic, and the one which concerns our goal.

May 26.

A list of all the topics for the year may be secured, if desired, from the General Department. Address General Conference of Seventh-day Adventists, Missionary Volunteer Department, Takoma Park, Washington, D. C.