

The Church Officers' Gazette

VOL. X

JULY, 1923

No. 7

The Church Officers' Gazette

Issued monthly
Printed and published by the

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

SUBSCRIPTION RATES

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

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

Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1923

July 14 Midsummer Offering and Mission Rally
August 4 North American Foreign Translation Fund
October 20 Missions Rally
November 10 Colored Work
December 15 Annual Offering

Special Programs

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.

Attending to Church Business Matters upon the Sabbath

A BROTHER who has for many years been identified with the Sabbath-keeping remnant people of God, writes:

"I write to you some thoughts regarding the increase of business coming into our church services on the Sabbath. Such matters as providing for the expense of the church school, cutting wood for the school, painting the church, etc., have been brought before the church far more frequently of late than they used to be. I hope you will not regard me as a critic. I speak of these things that the church may be kept pure, in the hope that these things may be corrected."

Somehow we believe that this elder brother, who for years in the past has been a local church elder, raises a point in his letter that needs very serious attention in more places than the little church where he holds his membership.

We believe this increasing tendency to attend to business matters pertaining to the church upon the Sabbath day, is due largely to the accompanying tendency of not holding church business meetings at regular, stated intervals. It is often urged that these matters are important and *must* receive consideration; and that as Sabbath is the only day the brethren and sisters are together, and these things pertain to the Lord's work, why not attend to them as occasion requires? This reasoning may sound plausible, but it affords no proof that the doing of these things on the Sabbath is right and well pleasing unto the Lord.

The writer remembers very distinctly that when he first united with the church, when the quarterly meeting occasion came around, the members planned on attending the business meeting on Sunday quite as much as they planned on being present to take part in the ordinances on the Sabbath. And if for any reason the business meeting could not be held on Sunday, then it was held evening after the Sabbath at the place where the ordinances were held on Sabbath

day. Our church had no church building, but met at private homes the year round. These homes were some three miles apart, and the appointment changed each Sabbath in a circuit of about four homes. At these business meetings all pledges were looked after, the church roll of members was considered, and help was provided for any who might have become discouraged; subscriptions were received by the librarian for the *Review, Instructor*, and the church club of *Signs of the Times*, and money on these subscriptions was paid in; missionary experiences were related; and such business matters as pertained to the welfare and conduct of the church were attended to. The church elder presided at these business meetings, when no minister was present, and they were occasions of real spiritual help and uplift to all, young and old.

Why should not church business meetings of this character be held now? No one would argue that it would be right to use the Sabbath day in painting the church, or cutting wood for heating the schoolroom, even though it is the Lord's day and His house and His school. We are told that for one to be planning his own work and talking about it on the Sabbath day is as displeasing to the Lord as though he actually engaged in the work under consideration. It would seem that the principle is the same in the one case as in the other. Let us again read the comment in "Patriarchs and Prophets," page 307, where the Sabbath commandment is under review:

"God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. 'Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and . . . honor Him, not doing thine own ways, nor finding thine own pleasure.' Nor does the prohibition end here—'Nor speaking thine own words,' says the prophet. Those who discuss business matters or lay plans on the Sabbath, are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character."

Surely the excuse of not having time to attend to business matters pertaining to the church on any other day than the Sabbath, will hardly hold good with the Lord. Are we so pressed with our own affairs, that time for a church business meeting cannot be spared out of our six working days? If some live so far away or are so situated that they cannot attend, surely enough members of the church can get together at proper times to attend to the business matters of the church. And these meetings may be made so helpful and interesting that those who are not there will be made to realize they have missed something valuable. We believe God's blessing will rest upon the effort to plan thus definitely to avoid the consideration of these important business matters pertaining to the welfare of the church, and to have them considered on some day other than the Sabbath. The evening of midweek prayer meeting may afford opportunity for a short business meeting.

It is true that the church board is able to look after many of the business items of the church, and that many of the items listed above are now attended to in this manner. But it is also true that there are some items of business that the church board has not the authority to transact without at least the vote and sanction of the church as a whole. These questions of business, therefore, should be brought before the church for its counsel and action at meetings called for the purpose, and not on the Sabbath.

T. E. B.

Church Clerks and Elders

In view of the Saviour's speedy return, it surely behooves us to be getting our house (the church) in order for that event. We are in a very special sense the shepherds of the flock of God, and He will require that flock at our hands when He comes.

We no doubt look after the sheep that are within the fold; we feed them well each Sabbath, and give them our personal greeting. But is that enough? I think of the second verse of that wonderful hymn, "The Ninety and Nine:"

"Lord, Thou hast here Thy ninety and nine;
Are they not enough for Thee?
But the Shepherd made answer: 'One of Mine
Has wandered away from Me;
And although the road be rough and steep,
I go to the desert to find My sheep.'"

This indicates in a measure the solicitude of the Saviour for the one lost sheep. We find in the spirit of prophecy ("Christ's Object Lessons," pp. 187, 188), these words:

"The shepherd who discovers that one of his sheep is missing, does not look carelessly upon the flock that is safely housed, and say, 'I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheep-fold, and let him in.' No; no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and goes in search of the straying sheep. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety, and the more earnest his search. He makes every effort to find that one lost sheep.

"At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life."

I am wondering, dear brethren, after the sheep is brought back, which one of the one hundred most appreciates the warmth of the fold when blasts of winter blow cruel and cold. What about those who have been disfellowshipped from the church during the last few years,—those wandering, bewildered sheep who are lost, some of them so lost that they might be represented by the lost piece of silver, not even knowing their condition?

In getting our house in order for the coming of the Lord, is it not incumbent upon us to follow the Saviour's steps in seeking for the lost sheep? Will you not write a good letter to all such, expressing the regret and sorrow of the church over their absence, and extending to them a hearty and warm invitation to return to the fold? Yea, more, will you not ask different ones of the church also to go personally to such ones and seek to win them back? It may be necessary in winning these souls back, to acknowledge our own shortcomings in neglecting them when they were slipping away, or our neglect of them since they were disfellowshipped. Perhaps such acknowledgment on our part, freely made, without excusing ourselves, would be one of the strongest incentives to them to return.

How is it, brethren, when one is disfellowshipped from the church? do we heed the Saviour's admonition that he is to be to us as a heathen, and begin the most active, earnest, zealous missionary effort for him? or have we adopted in our attitude toward all such, the idea that the heathen are not to be worked for?

When one is disfellowshipped by the church, he should be officially notified by the church clerk of the action of the church, and there should accompany that notification such an earnest, warm, spirit-filled letter of proper sympathy and invitation, that the person involved will be led to dismiss forever from his mind the thought that the church and his former brethren have no care for his soul.

Of course, some of these may never return. But our Father in heaven Himself says, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." "I will heal their backsliding, I will love them freely." Hosea 14: 1, 4. And the spirit of prophecy says that in the closing work, backsliders will be reclaimed.

O beloved, let us act out our faith! We have only a little time to put our house in order. May Heaven help us to do this so faithfully that when Jesus comes, no lost backslider can point to us in the judgment and truthfully say, "You neglected my soul." I wish to suggest that if the *Review and Herald* be sent to such persons, it will help to win them back.

G. A. ROBERTS.

Deacon and Deaconess

THESE officers have a sacred work to do in conducting the business of the Lord's house. They attend to the financial needs of the local church, such as providing for fuel, lights, repairs, etc. They should also become acquainted with the members by systematic visiting, rendering such assistance as may be required, being careful not to reproach the Lord's cause in any of their duties, especially using tact when giving advice in regard to the management of the homes of some who may greatly need such instruction.

The deacons and deaconesses should have words of cheer and encouragement for all; be ready to render practical help in the home or sick-room, provide food or clothing where necessary, or help in securing work for the needy. In short, they should relieve all needs of the members of the church as far as it is in their power. To deal successfully with such matters requires tact and good judgment. Instruction in caring for the poor is given in "Testimonies," Vol. I, pages 224, 225, also what should be done where church members persist in using tea, coffee, and tobacco. The deacons and deaconesses should not necessarily do all this work themselves, but solicit such help as they need from the members. In visiting, it is best for the deacon to be accompanied by his wife.

All matters of business that require the expenditure of means should be presented to the church council for action, except in the case of an emergency, when the expenditure may be made by conferring with one or more of the deacons or deaconesses. The Poor Fund, or better, Christian Help Fund, should be placed in charge of the deacons and deaconesses by the treasurer upon order from the church council, and one deacon should be appointed to keep the account, to render a report at each church officers' meeting and at each quarterly business meeting, of all receipts and expenditures. The names of those assisted should be reported to the council, but not to the church as a whole. The deacons and deaconesses may divide these duties among themselves, or divide the membership among themselves and each attend to the needs of a certain number. The deaconesses should have charge of the Dorcas work, arranging for all the sisters to have a part in it.

At quarterly meeting occasions the deaconesses should see that a sufficiency of unfermented bread and wine is provided for the Lord's Supper, and that the necessary dishes, decanter, goblets, and linen cloths (for table spread and napkins for covering communion bread) are provided. Individual communion sets are very desirable, and should be obtained by the church at as early a date as possible. The deacons should see that a sufficient supply of basins, towels, pails, and water is provided for the ordinance of brotherly love.

The deacons should also see that the church is kept clean and in order, and that any strangers attending the services are shown seats, handed hymn books if possible, and if the song is being rendered, point out the place when presenting the book. They should receive the offering, being careful to overlook no one, then present it for prayer.

At the time of the Lord's Supper, they should receive the bread and wine at the hand of the elder, and serve the people, but they are not permitted to break the bread or pour the wine. All deacons and deaconesses should take part in both ordinances themselves, setting a good example. One can be relieved of duty by another, and thus all serve. After the service is over, they should see that the remaining bread and wine are destroyed. These should never be made common use of, such as giving to children or throwing carelessly aside, either at the church or at home.

M. A. HOLLISTER.

Home Missionary Department

MEDICAL MISSIONARY EVANGELISM

Suggestive Program for the First Sabbath

Home Missionary Service

(To Be Held July 7)

OPENING SONG: No. 240, "Christ in Song."

Scripture Lesson: Isaiah 58.

Prayer.

The Missionary Report of the Church, by the Missionary Secretary.

Special Music: (No. 18, "Christ in Song," as a solo, would be appropriate.)

Presentation of Theme: "Medical Missionary Evangelism."

Reading: "A Work of the Church."

Offering for Local Missionary Work.

Special Offering for Medical Extension Fund.

Medical Missionary Work.

Closing Song: No. 545, "Christ in Song."

Note to the Leaders

"Medical missionary work is the pioneer work of the gospel," and this Home Missionary service is designed to establish closer contact between the leaders of our denominational medical work and the men and women in our churches who stand ever ready to co-operate in all lines of missionary endeavor. The article by Dr. A. W. Truman, the secretary of the General Conference Medical Department, is interesting and inspiring. We hope it will be read in every church, and that a deep interest will be manifested in the Medical Extension Fund, which enters upon its initial campaign with this service. By the time this program reaches you, there will doubtless be in your hands specific information as to the effort to be put forth during the Medical Extension Week of July 7-14. This is a special campaign to place our medical literature with the people, and should include an effort to find the sick in the community and tell them about our sanitarium work, and as far as consistent, get them to enter our institutions. An excellent example of medical extension service is found in 2 Kings 5: 1-15. But many sufferers are not financially able to go to our sanitariums for the care they need, and much can be done to help them in their own homes by the application of simple treatments and the observance of rational measures, the knowledge of which has been entrusted to us as a people. Christian help work in all its phases is demonstrated medical missionary work, and we are told that "we have come to a time when every member of the church should take hold of medical missionary work."—*"Testimonies," Vol. VII, p. 62.* Plan for more extensive pioneer gospel work through the medical missionary channel. Call on the Medical Department of the General Conference for information and special instruction as the needs develop. We are entering a new era of advancement in medical missionary lines, both at home and abroad; and the time will soon come when we shall reach the Land of Promise, where "the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Isa. 33: 24.

HOME MISSIONARY DEPARTMENT.

Medical Missionary Evangelism

A. W. TRUMAN, M. D.

Secretary General Conference Medical Department

From almost the very beginning of, and running parallel with, the great second advent message, there has been a closely associated system of health truths designed to be a great blessing to God's children. There are thousands of men and women who can testify to the renewed physical health and vigor, also to the mental and spiritual uplift, which have come to them as the result of adopting these broad principles of reform.

The time and manner of the origin of these health principles, and the results which followed their adoption, show their Author to be divine. They constitute an essential part of God's great love message to man. They are designed to lessen the misery and suffering in the world. Is the Lord interested in the physical well-being of His children? Through the apostle John He declares: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. To Israel of old

He sent the message, "Ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23: 25. Was not this promise fully verified in the experience of Israel? Declares the psalmist, "He brought them forth also with silver and gold; and there was not one feeble person among their tribes." Ps. 105: 37.

Our world is rapidly becoming one vast hospital. Everywhere are to be found the victims of intemperance. Human misery and suffering abound. Physical degeneracy and mental enfeeblement are rapidly on the increase. While these conditions are alarmingly apparent in the homeland, what shall be said of the conditions and the need in the lands that have had only a faint glimmer of gospel light? Think of India with its 566,000 towns and villages which have not the ministry of one physician or nurse. In the modern city of Calcutta, which is the second largest British city and better supplied with doctors and nurses than any other in India, three out of five of the people die without skilled medical attention. And there is the dark continent of Africa, with its countless millions of human beings, whose minds and souls are as dark as their skins, fettered with heathenism, superstition, and devil worship, and without any knowledge of sanitary science or disease prevention. China's millions present a similar condition of ignorance and need.

How thankful we should be for the light of the gospel, and for the knowledge which we have of the principles of disease prevention and treatment. Every ray of this light is precious; it was sent from heaven, not to be hoarded, but to be disseminated as a blessing to the world. "Our heavenly Father sees the deplorable condition of men who, many of them ignorantly, are disregarding the principles of hygiene. And it is in love and pity to the race that He causes the light to shine upon health reform."—*"Christian Temperance and Bible Hygiene," p. 9.* Again we read: "The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church."—*"Testimonies," Vol. IX, pp. 112, 113.*

The apostle Paul, in writing to the Romans, said: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." For every ray of light we have that others do not possess we are in debt to them. Only by doing our very best to pass on to others the blessing which we have received, can this solemn obligation be discharged.

Experiences in Mission Lands

Some remarkable recent experiences in heathen lands are again demonstrating that "medical missionary work is the pioneer work of the gospel," as is stated in "The Ministry of Healing," page 144.

For many years we have desired to establish a missionary in Bechuanaland, Africa. This protectorate is under the British government. By contract with the government and with the native chiefs, another missionary society has full jurisdiction in this field for missionary operations, and therefore all other societies have been excluded. We have been unable to get one missionary into this territory. Recently, however, Brother W. H. Anderson learned that the government physician had left Kanya, a native village of 30,000 inhabitants, and he went at once to the medical commissioner of the protectorate, and requested that Dr. Arthur Kretchmar, of the College of Medical Evangelists, be appointed to fill the vacancy. The commissioner offered to give him the government appointment, with the understanding that the doctor should not go in as a missionary, but as a physician. Brother Anderson explained that the doctor was not practising for money, but desired to help the people and win them to Christianity. The commissioner said that he could talk Christianity all he desired in a personal way, but that he must not preach or open a school or a mission.

Since entering this territory, Dr. Kretchmar has met the best people of the village and tribe of King Kahma. He has been called to render professional service to the royal

family of the chief, and by his sympathetic ministry and medical skill has won the confidence of all the leading natives, until now they are asking for one of our missionaries. The doctor has been free to talk of the truth and our faith to these needy people; and the results are demonstrating the fact that the medical work is indeed the right arm of the message, and a means of opening doors for the entrance of the truth. Dr. Kretchmar is operating a little dispensary, and has associated with him a trained nurse, Miss Ingle, from the Cape Sanitarium. They are very busy, and are winning many friends. Soon all Bechuanaland will have its doors wide open to the message. There is an urgent call for several physicians at once to enter various parts of Africa to do the same kind of work.

Word from India tells of a remarkable opening for medical missionary work among the twenty-four millions of the Telugu people. A letter just received from T. R. Flaiz, says:

"On the eastern coast of the Indian peninsula, not quite half way up from Madras to Calcutta, lies a strip of mountain country four or five hundred miles long, and a hundred miles wide. The lower sixty miles of this strip is cut off from the rest by the Godavari River. This gives a strip sixty miles long and at this point about fifty miles wide, which is geographically set off by itself, and is known as the Lower Agency.

"Until recently this has been under the rule of a petty rajah, whose headquarters were at Nuzvid. This rajah was always bitterly opposed to all Christian influences, and strictly saw to it that no such propaganda was allowed in his realm. This rajah died recently, and the territory has been divided up, part going to the British government and part to the rajah's sons, the eldest and most influential of whom is now residing at Nuzvid.

"A year ago this spring, while out in the Harvest Ingathering work, I called on this young rajah, who received me in a very friendly manner, and on learning that our mission is promoting medical work, he explained that he had some four years previously been moved by the wretched condition of his people to attempt the construction of a hospital. Some of the buildings were finished when the government commandeered all the teak then available for the new capitol building at Delhi, thus temporarily stopping the work. He had not yet resumed the work when he was called on business to see a cousin, who also was a rajah. This cousin took him to see the Baptist mission hospital being conducted in his territory. The rajah was so well pleased with the institution that he immediately asked the Baptists to take over his proposed hospital and operate it on similar lines. The Baptists were not able financially to go forward with it just then, and the whole matter was dropped until the morning I called on him.

"Upon learning of our work, he immediately placed the whole proposition before us as a mission, and urged that we take it up. He will turn over the property to us as it stands, valued at 40,000 rupees (\$13,000), and give us 10,000 rupees with which to equip it. To complete the building will require 15,000 rupees, which has already been provided for locally."

Speaking of this opening, Elder W. W. Fletcher writes: "There are twenty-four million of the Telugu people. They have responded wonderfully to the gospel, more so than almost any other people of India. We believe it to be very desirable that we should take advantage of the opportunity to start work in the Nuzvid district. Should we not be able in the near future to take advantage of the zamindar's offer, we will lose the opportunity. I am informed that another mission has asked to be allowed the privilege the zamindar has offered to us, but he has declined to give it to them while we have the matter under consideration."

India is earnestly calling for a medical missionary family to take advantage of this unusual opportunity. Can we afford to disappoint them? Urgent calls for medical missionaries for Korea, China, and South America have been before the Foreign Mission Board for a number of months. Much may be lost by further delay.

But funds are required for the necessary outfitting, facilities, transportation, and maintenance of these medical missionaries.

The Medical Extension Fund

Recognizing the unprecedented needs and the urgent calls for the extension of our medical missionary activities in foreign fields, action was taken by the General Conference in session in May, 1922, authorizing the creation of a fund to be called the Medical Extension Fund, the amount of this fund to be raised in 1923 to be \$100,000. At the Autumn Council, held in Kansas City, September, 1922, definite plans were laid for raising this fund. These plans include the active co-operation of our sanitariums, with their faculties, our physicians and nurses in institutional work or doing private duty, and embraces a plan by which every Seventh-day Adventist may have a share in this blessed ministry of mercy. The following is a part of the action:

"We recommend, 1. That the faculty members, nurses, and other employees of our sanitariums, be asked to contribute one day's earnings annually to this fund; also that we invite nurses doing private work to join in this plan.

"2. That physicians doing private work be invited to devote to this fund the equivalent of their receipts for necessary Sabbath work.

"3. That once each year, a day to be known as 'Medical Extension Day,' be observed by medical workers and our people in general, for the promotion of medical missionary extension work, the day to be devoted to the sale of 'The Ministry of Healing,' *Life and Health*, and such other publications as individuals may select, the proceeds going to the fund."

No doubt there will be those who cannot join in the active field plan, who will be glad to contribute one day's earnings to this fund. For 1923, Sabbath, July 7, has been set apart for the consideration of the subject of healthful living and medical evangelism.

The special day for the sale of our health literature, and for active field work among the people, will come in the week of July 7-14, as local churches may arrange or as individuals may elect.

In "Testimonies," Volume VII, page 62, the servant of the Lord declares: "We have come to a time when every member of the church should take hold of medical missionary work." In view of the world's need and the pressing calls for this kind of ministry, also the individual responsibility of every believer in the message, may we not confidently expect your co-operation in making the plan a success?

A Work of the Church

In consideration of medical missionary work, we deal with that which, in the very nature of things, belongs to church work. The business of the church is not merely to teach certain truths and principles, but to demonstrate them in actual practice. In other words, the church must live her teachings. And the medical missionary work is a practical demonstration of the ideals represented by the Christian church.

Christ gave to His followers, by actual example, an interpretation of what it means to do the work of God. He was a living illustration. By going about and *doing* good, He demonstrated the manner and method of doing the Father's will, and "God was with Him." Christ, in founding His church, not only taught a distinct code, but showed its meaning. In His gospel teachings and deeds He was representing God's wish and will toward humanity.

As Christ sent forth His disciples, both the twelve and the seventy, He gave them a distinct commission to minister to the physical needs of men as well as to preach a message. This manner of doing gospel work has not been changed by the Lord. His last commission and promise to the church included healing of the sick. In giving the final reward at His coming, He commends those who have ministered to the least of His creatures, and counts it a service rendered to Him.

Ministry to the body is a powerful means of reaching the soul. Soul-saving must regard the relation of physical conditions to the moral life. Moral uprightness requires giving

up wrong physical habits. Man's habits are his ways of living, and his living is his life; a man is what his life is. Through wrong habits man injures himself, not only physically, but mentally and morally as well.

The gospel of physical ministry finds a field anywhere and everywhere. It creates a welcome for the worker, and opens the way for him to give the gospel message which he carries. It is a part of the whole gospel which the whole church is to give to the whole world. In giving the gospel, we must recognize man in his entirety. We cannot deal with the spiritual being alone, and ignore mental and physical life. We may not always be able to reach all three phases of a man's being in the same degree, but in our efforts to uplift and restore we must give due recognition to the threefold nature.

Ever since sin has had its effects, suffering has existed. It is not of God's making. His work is to relieve suffering. The gospel which has been committed to the church is the real remedy for human ills. It is our privilege to relieve a great deal of suffering, and it is our duty to do what we can. Indeed, we may regard ourselves guilty for the existence of such suffering as we can relieve and for which we fail to give relief.

The welfare of the church itself depends upon its welfare work for others; the life it enjoys is in proportion to the life it imparts. We must exercise the Christian graces if we would keep them alive in us. We ourselves benefit by what we do for others. Christian love grows by cultivation.

The heavenly law of action and reaction has fixed it so that the blessings we pass on to others become really ours, and those we selfishly keep to ourselves we lose. As channels open for the blessings of Heaven to flow through us to those about us, we ourselves are blessed.

Recent years have brought to the world its greatest load of physical suffering. We have no reason to believe that conditions will grow better. As a church we have had committed to us light in regard to healthful living and means of relieving others, that makes us highly privileged. Faithfulness to our trust requires us to pass on to others that which will help and bless them.

In the providence of God we have been able to establish health institutions in various parts of the world, which dispense relief to the suffering and afford the means of education and training to our young men and women in gospel medical missionary work. But relief stations must be planted in other places, medical missionaries must be placed in charge of them, facilities and supplies must be provided. With material means it becomes our privilege to carry forward the practical gospel work permitted to us for this time, and we confidently ask and expect the fullest support in behalf of the Medical Extension Fund.

L. A. HANSEN,

Asso. Sec. Gen. Conf. Medical Department.

Medical Missionary Work

(A Study in the "Testimonies")

1. *Question*.—How may doors be opened for the entrance of truth?

Answer.—"Before the true reformer, the medical missionary work will open many doors."—*"Testimonies,"* Vol. VII, p. 62.

2. *Ques.*—What is the pioneer work of the gospel?

Ans.—"Medical missionary work is the pioneer work of the gospel."—*"The Ministry of Healing,"* p. 144.

3. *Ques.*—Upon what does the unhindered progress of the third angel's message depend?

Ans.—"He designs that the medical missionary work shall prepare the way for the presentation of the saving truth for this time—the proclamation of the third angel's message. If this design is met, the message will not be eclipsed nor its progress hindered."—*"Testimonies,"* Vol. VI, p. 293.

4. *Ques.*—What commendation will the Master bestow?

Ans.—"The Saviour of the world devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to His apostles, His representatives upon the earth, was to lay hands on the sick that they might recover. When the Master shall come, He will commend

those who have visited the sick and relieved the necessities of the afflicted."—*Id.*, Vol. IV, p. 225.

5. *Ques.*—Through what two channels does God design to revive His church?

Ans.—"Medical missionary work and the gospel ministry are the channels through which God seeks to pour a constant supply of His goodness. They are to be as the river of life for the irrigation of His church."—*Bible Echo*, Aug. 12, 1901.

6. *Ques.*—What relation to the message of truth does the medical missionary work sustain?

Ans.—"Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body. Under the direction of the divine Head they are to work unitedly in preparing the way for the coming of Christ."—*"Testimonies,"* Vol. VI, p. 238.

7. *Ques.*—For those who have lost faith in God and man, what will medical missionary work do?

Ans.—"Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation come into their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to Him of whose love and pity the human worker is but the messenger,—as they see this, their hearts are touched. . . . They see that God cares for them, and they are prepared to listen as His word is opened."—*"The Ministry of Healing,"* p. 145.

8. *Ques.*—What wonderful discoveries await the medical missionary worker?

Ans.—"I have been instructed that the medical missionary work will discover, in the very depths of degradation, men who, though they have given themselves up to intemperate, dissolute habits, will respond to the right kind of labor. But they need to be recognized and encouraged. Firm, patient, earnest effort will be required in order to lift them up. . . . By love and kindness lay right hold of them."—*"Testimonies,"* Vol. VI, pp. 279, 280.

9. *Ques.*—What special application does the fifty-eighth chapter of Isaiah have at this time?

Ans.—"I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment."—*Id.*, p. 265.

Suggestions for Missionary Meeting

First Week

Opening Exercises: Song, Prayer, Missionary Reports.

Review of Reading Course Assignment.

Reading: "Go, and Do Thou Likewise."

"Go, and Do Thou Likewise"

The application of the Good Samaritan parable should be read with the emphasis on the personal pronoun "thou." The value of the lesson of the parable lies in its personal application. The parable deals with relationships between individuals, and its lesson is for individual benefit.

There are certain obligations, duties, and privileges that we cannot resign to others. Charity associations and relief organizations cannot fill the place that individuals hold in relation to cases of individual need. There is a personal responsibility that cannot be shifted.

The Good Samaritan could have made as good excuses as anybody had he desired to get out of doing for the poor fellow that lay half dead. No doubt he had before him considerable of a journey, and desired to make his destination by a certain time. He probably needed his supply of oil and wine for the journey. Yes, he himself might be set upon by thieves and be robbed of beast, money, and clothing if he stopped in that place.

But the Good Samaritan made no excuses. He did just what a man should do for another, and just what he would like to have some one do for him were he in the other man's place.

The parable says nothing as to the race or religion of the man who needed help; his need was his claim. The Samaritan did not stop to inquire as to nationality, or the reason

of the man's condition. He gave the needed help. "Go, and do thou likewise."

L. A. HANSEN,
Asso. Sec. Gen. Conf. Medical Department.

Second Week

Opening Exercises.
Scripture Lesson: Luke 10: 25-37.
Review of Reading Course Assignment.
Reading: "Let Us Be Neighbors."

Let Us Be Neighbors

BEING a neighbor means more than being friendly with the people living next door. It is more than being on lending and borrowing terms with them or exchanging visits with them.

According to the parable of the Good Samaritan, the question of who is our neighbor is not determined by fences or streets. It is not a question even of church relationship, race, or nationality. Our neighbor may be some one altogether out of our circle of acquaintances.

The interpretation of the parable, as to who is our neighbor, makes it the one in need. It is a relationship established and recognized by Heaven, and no artificial construction put upon it by any man can change it.

The character of our service to God will be tested by the manner in which we have related ourselves to those who are in need. The judgment scales will turn upon this point.

But it is not only a matter of judgment decision for eternal weal or woe as to how we treat the needy and suffering. When the heart responds to appeals for mercy and beneficence, there is reaction on the spiritual life. In blessing others, we ourselves are blessed. Our enjoyment of a normal religious experience in this life depends upon our maintaining the right attitude toward the call of the suffering. It may be a providence that we are brought in touch with some one in need, and to turn away may mean great loss to us as well as to the one needing our help.

The angels are engaged especially in ministering to human beings who need help. With what interest they watch to see what men will do when called to help one another! Of all beings, men should be especially interested in the wants of other men.

Being a neighbor is a two-sided matter. Not only is the one in need our neighbor, but according to the parable, he that shows mercy to the one in need is neighbor to him. Being a neighbor, then, turns entirely on the question of another's need and our right relation to that need.

Being a neighbor is to stop in our regular pursuit or journey to investigate the case of him who has fallen among thieves or into other misfortune. It is to take of our own supplies and minister to the unfortunate. It is to see that provision is made for further care if necessary, even to making ourselves personally responsible for the bill.

L. A. HANSEN,
Asso. Sec. Gen. Conf. Medical Department.

Third Week

Opening Exercises.
Review of Reading Course Assignment.
Reading: "A Long Time Coming."

A Long Time Coming

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

Into one very poor home, a laboring man's home, the plague had come. And the father and children had been

carried out, until on the day of this story there remained but two, the mother, and her baby boy of perhaps five years. The boy crept up into his mother's lap, put his arms about her neck, and with his baby eyes so close, said, "Mother, father's dead, and brothers and sister are dead; if you die, what'll I do?"

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

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

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

Whenever I read these last words of Jesus or think of them, there comes up a vision that floods out every other thing. It is of Jesus Himself standing on that hilltop. His face is all scarred and marred, thorn torn and thong cut. But it is beautiful, passing all beauty of earth, with its wondrous beauty light. Those great eyes are looking out so yearningly, — out as though they were seeing men, the ones nearest and those farthest. His arm is outstretched, with the hand pointing out. And you cannot miss the rough, jagged hole in the palm: And He is saying, "Go ye." The attitude, the scars, the eyes looking, the hand pointing, the voice speaking, all are saying so intently, "Go ye."

And as I follow the line of those eyes, and the hand, there comes up an answering vision. A great sea of faces that no man ever yet has numbered, with answering eyes and outstretched hands. From hoary old China, from our blood-brothers in India, from Africa, where sin's tar stick seems to have blackened blackest, from Romanized South America, and the islands, aye, from the slums, and frontiers, and mountains in the homeland and from those near by, from over the alley next to your house, maybe, they seem to come. And they are rubbing their eyes, and speaking. With lives so pitifully barren, with lips mutely eloquent, with the soreness of their hunger, they are saying, "You're a long time coming."

Shall we go? Shall we not go? But how shall we best go? By keeping in such close touch with Jesus that the warm throbbing of His heart is ever against our own. Then will come a new purity into our lives as we go out irresistibly attracted by the attraction of Jesus toward our fellows. And then, too, shall go out of ourselves and out of our lives and service, a new supernatural power touching men. It is Jesus within, reaching men through us. — "Quiet Talks on Service," pp. 50-53.

Fourth Week

Opening Exercises.
Review of Reading Course Assignment. (Many helpful suggestions and explicit assurances are found in this week's section.)
Plans for Larger Effort in Helping the Needy.

Converted in Prison

He was a Japanese boy, by name Yokichi Ishii, and he had lived a life in which from boyhood's years one crime had succeeded another. He landed in prison at last in the year 1918 and lay under sentence of death, because he had voluntarily confessed that he had committed a certain murder for which another man, though innocent, was about to be condemned. While he lay in the Tokio jail, the first great chance of his life came to him. A noble Christian woman was allowed to pay him a visit. He had never met a Christian woman before. She gave him a New Testament, and having nothing else to do, he read it. The story of the crucifixion, crowning the story of the Life of love, arrested him. In his autobiography he writes: "I went on, and my attention was taken by the words, 'And Jesus said, Father, forgive them; for they know not what they do.' I stopped. I was stabbed to the heart as if pierced by a five-inch nail. What did the verse reveal to me? Shall I call it the love of the heart of Christ? Shall I call it His compassion? I do not know what to call it. I only know that, with an unspeakably grateful heart, I believed. Through this simple sentence, I was led into the whole of Christianity. . . . What else could I believe but that He was the Son of God?"

By faith in the passion of Jesus Christ the soul of this dacoit and murderer was transformed into the soul of a Christian gentleman. This miraculous transformation comes out in his autobiography, written in prison, and is borne witness to by all who had to do with him,—“he is at peace with all men. Judge, lawyer, prison warden, chaplain, become his friends. The beauty and power of his new faith are gradually unfolded to him. He rejoices in his New Testament. He is full of contrition for wrong-doing, but he can lift his face in humility to God and turn it in confidence toward man.”

His friend, the Christian woman, whom God had used as His instrument, came to see him for the last time. She writes: "What did we talk about? What can one say to a man who is to be hanged tomorrow or the next day or the day after? I read to him parts of Psalm 116, words penned centuries ago; but as I stood there in a tiny cubby-hole and talked to him across a passageway and through a wire grating, it seemed impossible to believe they were not written for the very thing we faced there in the prison house: 'I love the Lord, because He hath heard my voice and my supplications. . . . The cords of death compassed me, and the pains of Sheol gat hold upon me. . . . Then called I upon the name of the Lord. . . . I was brought low, and He saved me.' I looked at him and his eyes were glowing with joy—there shone in his face that light which was the wonder of prison officials."

The Buddhist chaplain of the prison wrote: "This morning Yokichi Ishii was executed in Tokio prison. He faced death rejoicing greatly in the grace of God, and with quietness and steadiness of heart."

Some one has described this penitent's autobiography as one of the world's greatest stories. It is one of a myriad of such great stories recorded in heaven, stories of the Great Shepherd of the sheep who came and still comes to seek and to save that which was lost. They are great, because they partake of that which is revealed in Christ to be the true greatness of God.—*Australasian Record*, Jan. 22, 1923.

A Sermon from Shoes

Forty years ago there lived in Berlin a shoemaker who had a habit of speaking harshly of all his neighbors who did not think quite as he did about religion. The old pastor of the parish in which the shoemaker lived heard of this, and felt that he must give him a lesson. He did it in this way:

He sent for the shoemaker one morning, and when he came in, said to him:

"Master, take my measure for a pair of shoes."

"With pleasure, your reverence," answered the shoemaker; "please take off your boot."

The clergyman did so. The shoemaker measured his foot from toe to heel, and over the instep, noting all down in his book, and

then prepared to leave the room. But, as he was putting up the measure, the pastor said to him:

"Master, my son also requires a pair of boots."

"I will make them with pleasure, your reverence. Can I take the young man's measure?"

"It is not necessary," said the pastor; "the lad is fourteen, but you can make my boots and his from the same last."

"Your reverence, that will never do," said the shoemaker, with a smile of surprise.

"I tell you, sir, to make my son's on the same last."

"No, your reverence; I cannot do it."

"It must be—on the same last."

"But, your reverence, it is not possible, if the boots are to fit," said the shoemaker, thinking to himself that the old pastor's wits were leaving him.

"Ah, then, master shoemaker," said the clergyman, "every pair of boots must be made on their own last, if they are to fit; and yet you think that God is to form all Christians exactly according to your own last, of the same measure and growth in religion as yourself. That will not do either."

The shoemaker was abashed. Then he said:

"I thank your reverence for this sermon, and I will try to remember it, and to judge my neighbors less harshly in the future."—*Selected*.

Reading Course Assignment for the Month of

July

First Week

"The Ministry of Healing," pages 139-144

Special Study: Paragraphs 3 and 4, page 143.

Review: (1) Where did the plan of making "missionary tours" originate? (2) What classes of people were selected to make these tours? (3) What lines of missionary activity were to be promoted? (4) Who was the first "medical missionary"? (5) What advantage did he have? (6) What is the "pioneer work" of the gospel?

Second Week

"The Ministry of Healing," pages 144-151

Special Study: Paragraphs 3 and 4, page 147.

Review: (1) What is often the only avenue of approach to people who will not attend religious services? (2) What knowledge should all gospel workers have? (3) What appointment is made for every one who becomes a partaker of divine grace? (4) What educational responsibility rests upon every Seventh-day Adventist church?

Third Week

"The Ministry of Healing," pages 151-170

Special Study: Paragraph 4, page 159.

Review: (1) In what way does the successful gardener exemplify the need of the church? (2) How is neighborhood ministry described? (3) What is said concerning the chapters of experience "sealed from mortal sight"? (4) Is there danger of becoming too easily discouraged because souls do not respond to missionary efforts?

Fourth Week

"The Ministry of Healing," pages 170-183

Special Study: Paragraph 2, page 178.

Review: (1) How should Christian workers stand related to temperance reform? (2) What explicit instruction is given regarding the worker's attitude toward victims of intemperance? (3) What encouraging assurance is given concerning the success of effort in behalf of the outcast? (4) How may the weakest human being be strengthened by contact with the living Christ?

"ABLE-BODIED Christians can't improve prayer meetings by staying away from them."

"It is not enough to say, 'I don't care for prayer meetings.' That may simply reveal our proclivities."

"PRAYER MEETINGS are not an end in themselves, but they are a means which men who want to bring in the kingdom of God on earth will inevitably use."

Missionary Volunteer Department

Devotional Meetings for July 7

Topic: *Healthful Living.*

Senior and Junior

1. Song Service.
2. Prayer.
3. Announcements.
4. Talk: "Why I Am a Vegetarian."
5. Reading or Talk: "Ten Reasons for a Fleshless Diet."
6. Recitation or Reading: "Why?"
7. Drill: "First Aid."
8. Dialogue: "Good Health."
9. Story: "The Wail of the Tummy" or "Mary's Ten Little Nails."
10. Talk: "Health Principles."
11. Closing Song and Prayer.

Notes

The Program as a Whole.— July 7 is the day observed by all our churches in the land as Medical Missionary Day. There is a program suggested for your church by the Home Missionary Department in co-operation with the Medical Department. This program, and the material are found on pages 3-7 of this issue of the GAZETTE. Your Missionary Volunteer Society may desire to join you in giving this program in your local church. You could suggest this idea to your church elder, mentioning that he may desire to bring in some of the features here given as the Juniors' and Young People's part of the day's effort in the interest of the medical extension work at home and abroad. In the program for your own local society, you should be able to work out some very good features, using some of the material suggested here, and material suggested in the "Source Matter" note. Health is a wide topic, and the denomination publishes, in books and periodicals, so much on it and in reference to it that it should not be difficult for you to work out an original program that would be very interesting.

Source Matter.— Are you familiar with the journal, *Life and Health*, which is published by the Review and Herald Publishing Association? You will find much live and valuable material for talks in almost every number. In nearly every issue of the *Signs of the Times*, the *Watchman Magazine*, and the *Review and Herald*, there appear articles on health topics, many of which would be found suitable for source material for talks. The leaflet, "Why I Am a Vegetarian," by Louis A. Hansen, No. 43 of the Bible Truth Series ($\frac{1}{2}$ cent) will be found helpful. It could be used as a talk. There are also the *Life and Health Leaflets*, twelve in the series, and the *Health package of leaflets*, suitable for distribution, selling for 25 cents. You will specially wish to use the inspirationally instructive book by Mrs. E. G. White, "The Ministry of Healing." A whole program could be arranged from this book to advantage. Notice especially the article by Dr. A. W. Truman, secretary of the Medical Department of the General Conference. The Medical Department will also be glad to furnish you with any of the following: "Suggestions for Medical Secretaries," "Measuring the Pattern," "Counterfeit Healing Cults Versus True Methods of Healing," "Notes on Health and Temperance Topics." They are free. There is also the book, "Home Nursing" (price, \$1).

Talk: "Why I Am a Vegetarian."— This material is referred to in the note, "Source Material." Use it for the talk.

Reading or Talk: "Ten Reasons for a Fleshless Diet."— The following material, taken from the *Review* of April 12, is especially interesting. For additional material for this talk, it would be well to refer to this number of the *Review*, and also the April 19 issue, which concludes the article by Dr. A. W. Truman.

"The primary object of taking food is, in the words of the wise man, 'for strength, and not for drunkenness.' Any one who makes the pleasure of eating the chief requisite, will some day find through a disordered stomach and a clogged liver, that eating has ceased to be a pleasure. The idea has long been current that superior qualities of body and mind come from eating flesh food; but the verdict of science, after long observation and careful investigation and various experiments, is rapidly reversing this opinion. The experiments of Prof. Russell H. Chittenden, president of the American Physiological Society, and director of the Sheffield Scientific School at Yale, are convincing. His

elaborate investigations, extending over long periods of time, prove that persons of widely varying habits of life, temperament, occupation, and constitution, can maintain and even heighten their mental and physical vigor while subsisting upon a diet containing but one half the usual amount of protein, and in which the flesh is reduced to a minimum or is entirely absent. The subjects of the first experiment were three physicians, three professors, and a clerk,—men of sedentary and chiefly of mental occupation. For a period of six months, they were required to reduce the amount of meat and other protein foods about one half. 'Their weight remained stationary; but they improved in general health, and experienced a quite remarkable increase of mental clearness and energy.'

"For his next experiment, Professor Chittenden used a detachment of twenty soldiers from the hospital corps of the United States Army, 'representing a great variety of types of different ages, nationality, temperament, and degrees of intelligence.' For a period of six months, these men lived upon a ration in which the protein was reduced to one third the usual amount, and the flesh to five sixths of an ounce daily. There was a slight gain in weight, 'the general health was well maintained, and with suggestions of improvement that were frequently so marked as to challenge attention.' 'Most conspicuous, however,' remarks Professor Chittenden, 'was the effect observed on the muscular strength of the various subjects. . . . Without exception, we note a phenomenal gain in strength which demands explanation.' There was an average gain in strength for each subject of about 50 per cent. For the third experiment, Professor Chittenden secured as subjects a group of eight leading athletes of Yale, all in training trim. For five months they subsisted upon a diet comprising from one half to one third the quantity of protein food they had been in the habit of eating. 'Gymnasium tests showed in every man a truly remarkable gain in strength and endurance.'

"Dr. Irving Fisher, professor of political economy of Yale University, concluded a series of experiments testing the endurance of forty-nine persons, about thirty of the number being flesh abstainers. The first endurance test was that of 'holding the arms horizontally.' The flesh eaters averaged ten minutes. The flesh abstainers averaged forty-nine minutes. The longest time for a flesh eater was twenty-two minutes. The maximum time for a flesh abstainer was two hundred minutes. The second endurance test was that of 'deep knee bending.' The flesh eaters averaged 383 times, the flesh abstainers 833. Professor Fisher explains the results on the basis that 'flesh foods contain in themselves fatigue poisons of various kinds, which naturally aggravate the action of the fatigue poisons produced in the body.'

"Dr. J. Ioteyko, head of the laboratory at the University of Brussels, compared the endurance of seventeen vegetarians with that of twenty-five carnivores, students of the university. He says: 'Comparing the two sets of subjects on the basis of mechanical work, it is found that the vegetarians surpassed the carnivores on the average of 53 per cent.'

"Professor Fisher remarks: 'These investigations, with those of Combe of Lausanne; Metchnikoff and Tisier of Paris; as well as Herter and others in the United States, seem gradually to be demonstrating that the fancied strength from meat is like the fancied strength from alcohol, an illusion.'

Recitation or Reading: "Why?"— The material is given in this issue.

Drill: "First Aid."— The older Juniors who have studied to pass their test in first aid and bandaging for the class of Companions, should prepare this drill. Perhaps those studying physiology could be called upon to assist. There should be four Juniors, one of whom speaks about the principles for which Missionary Volunteers stand. He believes in a strong body for himself, and also in knowing how to help others. For this reason those Missionary Volunteers who belong to the class of Companions should know how to prevent disease in their own homes and how to treat emergencies. Then give a short talk on the importance of fresh air, plenty of water for drinking and bathing purposes, sleep, and exercise. Refer to "Home Nursing," chapter 2. Tell what part each of these play in keeping us strong.

The second Junior then steps forward, explains the need of a sling for a broken arm, and then adjusts one on the first Junior, explaining each move.

The third Junior steps out and mentions a few conditions, such as a cut on the scalp, or a burn, which require the simple triangular bandage on the head. He then places the bandage on the head of the second Junior, explaining how it is done as he demonstrates.

The last Junior speaks of the serious danger of bleeding, explains how to tell whether or not an injury to an artery or vein has been received. He then demonstrates the tying of a tourniquet, explaining the difference in placing the same for different wounds.

Dialogue: "Good Health."—This material can be obtained free from the Medical Department of the General Conference. It is in the form of a poem. It could well be given by the Juniors or the children.

Story: "The Wail of the Tummy."—This is best rendered as a story told by a primary girl. It is the story of a "tummy" telling of its troubles when all sorts and kinds of things are eaten. It can be found on pages 46-48 of "The Big Book," published by the Pacific Press Publishing Association (Mountain View, Calif.), and sold for a time as a premium with *Our Little Friend*. Single copies, 50 cents. It was first printed in the *Little Friend*. The story, "Mary's Ten Little Nails," is not so interesting for public use, but it teaches a good lesson. This is also a reprint from the *Little Friend*, and is published in "The Big Book," on pages 72, 73.

Talk: "Health Principles."—The leader could well give this résumé of principles of health that are specially to be stressed at this time. Source matter for this talk is found in the "Healthful Living" number of the *Review and Herald* (Jan. 25, 1923). Copies are obtainable from the publishers. Take the broad principles and stress these. Or the talk may be gathered from the series of articles appearing in the *Review*, selected from the published matter written by Mrs. E. G. White on health. See also the note, "Source Matter." This closing talk should strike the keynote of our denominational stand for healthful living.

U. V. W.
H. H.

Why?

A BABY sat in his tall, high chair,
By the side of his mother, pure and fair;
And the mother laughed at his childish glee,
As he drank from her cup the fragrant tea;
Jokingly to her friends described
How much soft drinks he each day imbibed;
And later she wept and wondered why
Her beautiful boy should a drunkard die.

The maiden was young and strong and hale,
And declared that her health could never fail;
And she rose up early and sat up late,
To be careful was but to dissipate;
Ballroom and party her presence knew,
While daily toll from the fountain drew.
And her friends and loved ones wondered why
God breathed on the flower and made it die.

The mother toils through the passing days,
While her son and daughter selfishly plays;
No time for pleasure, no time for rest,
Nothing for self—for others the best;
Tired and careworn, with youth all flown,
Heartless, ambitionless, careless grown.
And her friends and loved ones, sobbing, say,
"God gave, and He also taketh away."

The Master looked down from heaven above
On the children of earth, with pitying love;
"The wages of sin is death," said He,
"And is not always a scourge from Me;
There are laws of nature and laws of health,
And when in the search of pleasure or wealth,
Thou spurn those laws, canst thou wonder why
If thou sicken and prematurely die?"

BERTHA D. MARTIN.

Devotional Meetings for July 14

Topic: *Conscience — Teaching It, Quickening It, Obeying It.*

Senior

1. Song Service.
2. Scripture Reading: Prov. 20: 27; Acts 4: 13-20.
3. Prayer.
4. Special Music.
5. Opening Comment on Topic.
6. Talk: "Conscience — Teaching It."
7. Talk: "Conscience — Quickening It."
8. Talk: "Conscience — Obeying It."
9. Recitation.
10. Responses.
11. Closing Song: "Yield Not to Temptation."
12. Closing Prayer in unison: Ps. 19: 14.

Junior

1. Song Service.
2. Scripture Reading: Acts 23: 1; 24: 16; 2 Tim. 4: 6-8.
3. Prayer.
4. Superintendent's Talk: "A Great Gift."
5. Talk: "Non-Skids."

6. Talk: "Stopping the Alarm (Clock)."
7. Special Music.
8. Symposium: "A Guilty Conscience."
9. Leader's Remarks and Response.
10. Closing Song: "Yield Not to Temptation."
11. Close by repeating "Mizpah."

Senior Notes

Advertise.—See that all the summer visitors and college friends have been given an invitation to attend your regular meeting. Don't forget the church announcement and the bulletin boards in institutions and in the hallway of the church. Remember to announce a week in advance what the topic will be. Attractively worded and well-printed statements help greatly. But in your advertising do not make the mistake of putting all the emphasis on the one service. Make the regular meetings of the society the main thing. Build up confidence in your society by telling of its benefits and its purposes.

The Program Outline.—The outline given is in the form of a symposium. If you have difficulty, you can combine two parts, such as number 7 with number 6. Number 8 is given in full. Have the talks short and to the point. Some comment and source material is given here that will be found helpful in the developing of these topics. It may be necessary to omit either the recitation or the special music. By all means bring your meeting well within the hour and a quarter, including your song service. The opening comment on topic number 5 may be combined with the Scripture lesson (number 2) if it is desired. Or, some member may use these scriptures for their talk.

Responses.—Encourage your members to take part on this occasion. This is a time for a personal-experience response on the subject of the conscience. Ask these questions: Do we strive constantly to obey our conscience? Do we seek to educate our conscience through study of the word of God and the reading of good books? What are we doing to keep alive the active voice that is placed within us to warn and direct? Stimulate the response time with pointed questions, and encourage personal experiences and expressions of conviction. Do not, however, give more than ten minutes at the most to this phase of the program. In many societies, five minutes well filled with short sentence responses will be sufficient. Your meeting and the spirit of the occasion will have to be your guide. But see to it that you close on time. As a leader, be a faithful chairman, and make the program alive and prompt. Better stop on time at the most interesting topic, and so whet the appetites of your members, than to drag along and weary every one.

Thoughts on the Topic.—Adam and Eve hiding from God among the trees of the garden, Cain fleeing after the murder of his brother, and Joseph's brothers in jail for three days in Egypt, all relate to the fact and power of conscience. We see conscience in God's question to Adam, "Where art thou?" in David's confession to Nathan, "I have sinned." It is the problem of conscience that imparts its chief interest to the book of Job, and gives force to the denunciations of the law of Moses and to the threat of doom by the prophets. The word "conscience" does not appear in the Gospels, yet it occurs in the Acts five times, in Paul's writings thirty times, and in Peter's letters three times. Paul refers to the conscience in Romans 2: 15, R. V.: "Conscience bearing witness therewith, and their thoughts . . . accusing or else excusing them." Alfred Tennyson, in "Sea Dreams," says:

"He that wrongs his friend
Wrongs himself the more, and ever bears about
A silent court of justice in his breast,
Himself the judge and jury, and himself
The prisoner at the bar, ever condemned.
And that draws down his life."

It was the mission of Christ to reveal men to themselves, and to show them how they stood in the light of God's perfect law. (These thoughts may be used as introductory.)

Talk: "Conscience — Teaching It."—There is a tendency in all of us to put our light under a bushel, and live below our ideals. We find ourselves influenced, (1) by natural disposition; (2) by education and training; (3) by the ruling sentiment of our neighborhood; (4) by sectarian bias; (5) by sin in the heart. It is always easy to lower the standards to suit the circumstances. "When in Rome do as the Romans do" is always a dangerous doctrine, particularly for young people who are forming habits. An all-too-common statement at the present time is the expression, "I do not feel that I am doing wrong. My conscience does not condemn me." Let it be stated positively and with emphasis that a man's conscience is *not* an infallible guide. Paul tells us that he was conscientious in his persecution of the Christians. He was just as conscientious in this as he was in his preaching of Christ afterward; but the latter time his spirit had been lighted by the Light of the world, his conscience pointed in the opposite direction; because conscience is not the master, but the servant of man's moral judgments. What a man believes to be

right, the conscience approves; and what one believes to be wrong, the conscience condemns. When Paul was converted, his conscience was converted too. How necessary it is, then, that we do our best to reach the highest moral and religious plane, and educate our judgments in the things of God. Religious education—sound fundamental religious education—brings the sense of truth; moral education brings the sense of goodness. We need this sense. We need more the conviction and conversion that Paul experienced that makes for developed consciences which will help in the guiding and deciding of problems of life. For help in the education of the conscience we should first of all become regular readers of the Bible, and not readers only, but close students. Then there are the writings of Mrs. E. G. White and other books of this denomination, also the Reading Course books. Missionary biography is rich in conscience-quickening incidents, and is near at hand for any one's reading. But the literature of the Holy Scriptures is richest of all in the kind of help one needs in building up a strong and sensitive conscience. John tells us that Jesus is the light of men. We need Him.

Talk: "Conscience—Quickening It."—In the cities of Washington and London are the standards of weights and measures. To these are brought for adjustment all questions relating to weights and measures. They are the rule in all business transactions the country over. What they say goes. We should make the affairs of life a matter of conscience by bringing them in review before our keenest moral judgments. If we habitually do this, our conscience will reward us. The "Bobo," a fruit steamer from Jamaica, reached New York with its compass eight points off. This strange plight was caused by a bolt of lightning which struck the vessel while in the seas of the South. There are many on the seas of life with a conscience which is eight points off, because something has happened to their moral senses. As the captain of the "Bobo" was compelled to steer by the stars of the heavens, so man must get his bearings from things which do not change the word of God. There are also many ships not fortunate enough to have captains who can steer by the stars; thus they do not know that they are "points" off, and are shipwrecked. But it is their privilege to know, by taking as a guide such fixed standards as the stars—the word and life of Jesus. An Indian boy who had become converted, gave a definition of conscience: "It is something that hurts after we have done wrong." But the danger is, that if ignored or wrongly trained, it will not continue to hurt; it will become dulled. No individual can make a right conscience for himself; he needs the help of others to make a good conscience. No man can come to his best except in his relation to others. The conditions amid which a man is born and reared, the home, church, school, shop, recreation, are the means by which the conscience is incited to action and trained to act promptly and effectually. Missionary Volunteer Societies, the Sabbath school, and the regular church service are for the purpose of quickening the conscience.

Talk: "Conscience—Obeying It."—This part is given. *Source Material.*—The following will be found helpful in enlarging on the topic, in developing talks, and in giving a better understanding of the subject: Sections 2, 7, and 8 in "Gospel Workers;" "Testimonies," Volume II, pages 42, 89-93, 263, 291-293, 300-304, 447, 463, 519, on the violation of conscience; Volume V, page 120, on conscience, the voice of God; Volume IV, page 254, on the silencing of the conscience; "The Desire of Ages," page 550, on the freedom of conscience from the control of others, and page 487, on the compulsion of conscience by Satan; "Prophets and Kings," page 511, on the freedom of the conscience; "Christ's Object Lessons," page 77, on the freedom of the conscience, and pages 84, 85 on the stifling of the conscience.

U. V. W.

Junior Notes

Superintendent's Talk.—Draw a pair of scales on the blackboard. God has given each one of us a pair of scales whereby we weigh our acts. When we have done nothing wrong, they are equally balanced; but as soon as a wrong is committed, the unevenness of our scales gives us an uncomfortable feeling. They are a safeguard, these scales of ours, which we will call conscience. When Adam and Eve sinned, the heavenly Father said, "I will put enmity between thee and the woman, and between thy seed and her seed." Of course, you and I know that the promise of the Saviour was given in those words, but I think they mean something else too. They mean that God will plant in each human heart a natural dislike for Satan. This is conscience. What a wonderful gift! God gave the best He had to save His poor, sinning people. But that voice of conscience needs to be educated or it is not a safe guide. Develop the thought brought out in the Senior notes. Under the paragraph on "Conscience—Teaching It," aim to make your talk a strong one in teaching the boys and girls the importance of obeying the "still small voice."

Talk: "Non-Skids."—Give out the following paragraphs, and ask the Junior preparing this to draw a lesson from

the illustration: "So carefully have the makers of automobile tires studied the important matter of skidding, that they have learned that a car skids in six different directions. Two kinds of tires resist these six directions of skidding. One type does it by raised treads, the raised portions being set at right angles to all six directions of skid. The other type does it by means of suction, the tire getting a hold on the road by means of cup-shaped depressions in which the weight of the car forms a partial vacuum." Our conscience is made so as to keep us from skidding off in any direction. Sometimes we allow our conscience to become worn in one certain way, and then we are likely to fail in that direction. Overdress, movies, the wrong kind of music, if yielded to once, will all dull our conscience until we will say, "I can't see the wrong in it." Let us keep our conscience clear-cut and sharp in every direction, ready to repel the enemy no matter where he may attack.

Talk: "Stopping the Alarm."—The Junior taking this part may tell or read the following story: "How hard it was for Albert to wake up in the morning! One day when he and his father were walking past a store, they saw some shining alarm clocks in the window. 'If I had one of those for my very own,' said Albert, 'I am sure I should always be on time for breakfast.' So they went into the store together. The man wound up several of the clocks, and Albert picked out the one that rang the clearest and loudest. At first it was such fun to jump out of bed, shut off the alarm, dress fast, and be at the table as soon as mother was, but one morning Albert went back to bed after he had stopped the bell. The next morning he just let the clock ring until it stopped of itself. Before long he didn't even hear the alarm, but slept soundly while it rang.

"One day father said, 'I am going fishing tomorrow. You may go with me if you get up in time. I will set your alarm for five o'clock.' Albert was sure he would hear it. But he didn't, and father had been gone two hours when he came downstairs. We each have a little alarm clock in our minds. It is called conscience. Every day it rings in warning. Sometimes it says: 'Tinkle! tinkle! tinkle! That is wrong. Don't do it,' or 'Ting-a-ling-a-ling! This is right. Do it quickly.' If we will always do just what conscience tells us, we shall have nothing to be sorry about at bedtime. But if a boy or girl says, 'Just this once,' and doesn't pay attention to the alarm, he will soon be just like Albert. He won't hear the bell at all! And then he will feel sadder than Albert did when he found that he had lost his day's fun."

Symposium: "A Guilty Conscience."—Several Juniors can take the following parts: Tell the story of Joseph and his brothers. Tell how they placed him in a pit, refusing to listen to his pleading. Tell how they hardened their hearts as they saw him delivered over to the Ishmaelites. Perhaps they thought their conscience would stop hurting when he was out of sight, but they were wrong. All through the years they lived in terror because of their wrong act. Tell of their experience in Egypt and how they laid all their trouble at the door of their own guilty acts. Gen. 42: 21. Another may tell the story of Judas and what terrible act his guilty conscience drove him to. Matt. 27: 3-5. How did a guilty conscience affect Adam and Eve? Gen. 3: 8. David cried in anguish, "I have sinned!" 2 Sam. 12: 13. Because of his sin the sword never departed from his house. Tell of the rebellion of Absalom. The thing that made David's grief so bitter at the death of Absalom (2 Sam. 18: 33) was the knowledge that if he had only been true to God, his sons would not have taken the wrong course they did. Because of a guilty conscience he could not rebuke his son's evil deeds.

Leader's Remarks and Response.—Read carefully the article in the Senior program, "Conscience—Obeying It." Use some of the illustrations given there, and summarize the thoughts of the program, emphasizing again the sacredness of a conscience, the importance of obeying it, and lastly, the joy of a clear conscience. Call for a response from the members of the society. Ask how many know what it means to carry a guilty conscience. Then ask how many will try, with God's help, to do everything that the still small voice asks. "It is the happiest week I ever had," a young man once said. "I have followed carefully the dictates of my conscience in every particular, and I have prayed earnestly that God would guide that conscience." That mountain-top experience may belong to every boy and girl. H. H.

Conscience—Obeying It

To those who are anxious to do the heavenly Father's will, there is nothing more welcome than the still small voice saying, "This is the way, walk ye in it." Those who are determined to make sure work for eternity will, if undecided about any course, ask themselves, "What would Jesus do in my place?" They appreciate to the fullest extent the value of a sensitive conscience.

A prick of a pin will make one jump and feel the sting of pain, while a heavy blow may render him unconscious. Thus it is that a slight departure from right will startle the unsophisticated conscience, while a gross sin may stun it into a horrible insensibility.

What the safety valve is to the steam engine, the conscience is to its possessor. We should prize this indicator, for without it we may be in great danger and not realize it. We need to know what is evil that we may avoid it, remembering that it is the little foxes that spoil the vines.

Familiarity with any evil makes it seem less repulsive. Men who once shuddered at the sight of a dead bird have, by familiarity with cruelty, come to commit murder without compunction. Those who sipped half a glass of wine have filled a drunkard's grave. Staunch Protestants have given way to some little form and ceremony, and become more papish than Romanists themselves. The story is told of Alipius, how he at first abhorred the bloody sight of the gladiators, but finally, urged by friends, gave himself permission to be present just once. At first he would not so much as open his eyes, but at length, when all the people shouted, he looked, and then not only beheld the spectacle with delight, but drew others to behold what he had once loathed.

One may become so accustomed to the noise of a great waterfall that he can lie down and go to sleep by it. So the conscience may at first be greatly startled by the great roar of sin all around us, but if we permit ourselves to become accustomed to it, we may be lulled into the slumber of carnal security. This condition is to be dreaded exceedingly, for it is a forerunner of certain doom. No more warnings are heard; the final sentence has gone forth, and destruction is certain.

Even on a smaller scale it is a dangerous thing to have conscience lose its tenderness. By much use, parts of the body grow callous, dry, and dead, as the laborer's hand or the traveler's heel. So Christians, by association with the world and by a lack of careful consideration, may come to do with impunity things that would shock them if their conscience were in a healthy condition. It is a serious calamity when the warning faculty has become dulled and silent through continuance in sin. Better far to live in continual anxiety to be right, than to remain at ease while doing wrong.

We should leave sin altogether. There is no safety if we venture one inch over the boundary line; indeed, little allowances are more dangerous than greater compliances, since conscience does not receive a wound and one falls little by little.

God abhors the abode of sin, and would have His people refrain from setting foot within her doors. We should flee from Sodom without taking so much as a thread, and with no wishful, backward glances.

The sinner's conscience is like a clock when it has run down,—dull, calm, and at rest. God may wind up his conscience, and for a time it works vigorously and the alarm sounds in his ears. He becomes ashamed of his sins, and in secret he trembles. Like the troubled sea, he cannot rest; but alas! the clock runs down again, his conscience is stilled, and he returns to his sleep of false security. Of all conditions, this is the most dangerous. We should rejoice if our conscience still alarms us at the approach of sin, for a quick and tender conscience is one of the best gifts of grace. We should guard its delicacy with tender care.

When the conscience is uneasy, it is foolish as well as wicked to attempt to smother its cries with worldly merriment. Listen to it patiently. Face your own case, however bad it may be. If you are in debt, set about meeting your liabilities like an honest man, not burning the ledger, and discharging the bookkeeper who has kept the faithful record.

It is a cruel doctor that tells his afflicted patient that there is nothing serious the matter with him, thus putting him at ease for a time, only to learn, when too late, that the terrible disease was rendered incurable by delay.

We had better be brought to the bar of conscience now, than condemned at the bar of judgment hereafter. Though

conscience may be sleeping in false security and giving no warning note, it is still writing the true record of your life, and when the books are opened and all hidden things are brought to light, conscience will turn state's evidence against you and publish the entire record where all may hear it. No secret sin should be condoned with the thought, "Nobody will see me," for you will see yourself, and conscience will keep an accurate record. No conscience so seared, no heart so hardened, but the facts are carefully inscribed. Our sins, like "the sin of Judah," are "written with a pen of iron, and with the point of a diamond." Jer. 17: 1. Our only hope of evading this awful record is the cleansing blood of Jesus. Life can hold no joy until these blotted pages are made white.

Better far to be morbidly sensitive and condemn oneself needlessly, than to become hardened through the deceitfulness of sin. Our constant prayer should be, "Lord, make my conscience tender as the apple of my eye. Awaken it, and keep it awake. As well-balanced scales are tremulous at the fall of a single grain of dust, so let the minutest sin set me on the move. Never, I beseech Thee, permit me to become intoxicated with a deep draught of evil. 'Keep back Thy servant also from presumptuous sins; let them not have dominion over me.'" May He grant that we may "have always a conscience void of offense toward God, and toward men."

MRS. CLARA R. WINTERTON.

Devotional Meetings for July 21

Topic: *The Far East Mission Field.*

Senior

1. Mission Song Service (Suggested "Christ in Song," Nos. 670, 624, 548, 830, 719, 617, 96, 751.)
2. Responsive Scripture Reading: "Christ in Song," No. 973.
3. Short Prayers by Several.
4. Special Mission Song.
5. Map Study: (Some Facts About Singapore).
6. Talk: "Experiences of a Lady in Java."
7. Story Related: "Beloved Pearl Stands Up Straight."
8. Reading: "Little Brains."
9. Repeating in Unison, Missionary Volunteer Aim.
10. Collection, and Remarks on Missions' Goal.
11. Close with Song and Special Prayer for Far East Workers.

Junior

1. Mission Song Service.
2. Repeat Psalm 91.
3. Sentence Prayers.
4. Leader's Remarks.
5. Music.
6. Talk: A Map Study.
7. Talk: "People of Singapore."
8. Talk: "A Day in a City of the Tropics."
9. Recitation: "The Little Brown Girl and I."
10. Reading: "Little Brains."
11. Story: "Beloved Pearl Stands Up Straight."
12. Close with Prayer.

Senior Notes

Advertise.—Make an outline or a silhouette of Java and the Malay Peninsula, and print below or across it the time of your meeting, subject, and place. Or better yet, give the conventional conception of the Chinese boy or girl. This can be either cut out from some picture or drawn. Below give your invitation to come to the Missionary Volunteer meeting. Place these posters on the church bulletin board or where they will attract attention. Also give the invitation through your church elder, and in the Sabbath school, if possible. Do this a week in advance. The very fact that you advertise, will be an incentive to your members to produce a better program.

The Program as a Whole.—Of course you like mission programs, don't you? You'll like them in proportion to the time and study you put on them to make them successful and effective. For this meeting you ought to know what your standing is on your missions' goal. Find out from your church and society treasurers. Plan on receiving a good collection, for the Far East is the mission field for the young people of North America. You know of the General Conference Missions' Rally Sabbaths. Co-operate with your church elder in making missions more popular than ever. Do you see current issues of *Missionary Readings*? These are sent free to your local church elder. He would be glad to let you read them. Notice specially the comment concerning the map study. It is not necessary to use both

numbers 7 and 8 if your time is crowded. A suitable recitation on mission fields ("The Little Brown Girl and I") might be substituted. A Junior could well help out on these.

Short Prayers.— Call by name for several to pray for an understanding of the call to service, for greater consecration, that as Missionary Volunteers we shall do our part to let our lights shine here, and be truly ready for a call, should it come, to service in the lands across the seas. Three or four short prayers may be given. Let them be more than mere parts of a program, not perfunctory, but earnest and sincere.

Special Song.— If you have musical talent, plan on it for this meeting. But let the words and the sentiment and the melody be appropriate to the topic, and the singers consecrated.

Map Study.— By this time you surely will have had either one of the outline maps as published by the Review and Herald Publishing Association. The set of seven, including China, Panama and Canal Zone, Australia and Pacific Islands, Asia, South America, Japan and Korea, and India, costs 50 cents. The large cloth mission map of the world is up-to-date and gives Seventh-day Adventist mission stations only. It is invaluable in making your studies a success. The price of this map is \$4. You could well combine with the church missionary society in sharing the cost of such a map. Show in your map study the location of Singapore, which is at the crossroads of the Orient, and in connection use the following facts and information sent by a missionary from over there:

Some Facts About Singapore.— "Singapore is a little island not far from the equator, just off the southeastern end of the Asiatic continent, and so close to it that we could cross to the mainland in less than an hour. It measures twenty-eight miles in length and fourteen in breadth. In 1819 Sir Stamford Raffles founded a settlement there. Its position,—lying directly in the ocean route from Europe, by the Suez Canal and the Indian Ocean, to China and Japan and other countries on the east coast of Asia,—makes it an important place. It is the port of call for vessels bound for the Dutch East Indies and the Philippines, and a great transshipping place for goods destined for Burma, Siam, and the islands about. All vessels going from India to China call here, and also some from Australia and Africa.

"The English have made Singapore a free port, so no duties are charged on any goods coming in. This fact, added to its location and its excellent harbor, has made it the business center of this part of the world. It is therefore a very valuable possession to the English people. When they took possession of the island in 1819 it was a tropical jungle inhabited by savage Malays and infested with tigers and poisonous snakes. Now much of it is well cultivated. It has beautiful roads and many valuable pepper, sugar, coffee, and sago plantations.

"The jungle has been cut away, and a city of more than 200,000 inhabitants has grown up about the harbor. Fifty lines of steamships now connect it with different parts of the world, more than one thousand vessels visit it every month, and several miles of wharves have been constructed for them. The commerce of Singapore amounts to several hundred thousands of pounds a year, and great hotels have grown up to accommodate the traffic. The city has large shops, banks, and fine public buildings. It has newspapers, telephones, electric lights, and were it not for the tropical vegetation and the odd-looking Asiatic inhabitants, it might be taken for one of the great seaports of Europe.

"The people of Singapore are of all races, classes, and conditions. There are about 6,000 Europeans, and more than 190,000 people from Asia and Malaysia, clad in all manner of outlandish costumes. There are 150,000 yellow Chinese, thousands of black East Indians, and thousands of brown Malays much like the natives of Java and Sumatra, and a large number of yellow Siamese, Burmese, and dark-skinned Dyaks from Borneo. There are fierce-looking men from Arabia, in turbans and gowns; sober-looking Parsees from Bombay, with hats like inverted coal scuttles; dapper young Japanese, and also Americans and Jews.

"Each race has its own costume, so the streets are full of strange sights. There are Kling women as black as our shoes, but blazing with jewels. They have bracelets on their arms, rings about their ankles, and even rings on their toes. Many wear earrings, and some have buttons through the rims of their ears as well as plugs in the lobes. There are Malay women who half hide their faces as they pass, and Chinese girls dressed in silk, hobbling along on their small feet. At every corner stands a tall Sikh policeman with a red turban on his head, which makes him look taller still. There are Indian merchants in gowns of fine silk, and rich Malays wearing skirts of red, and caps of bright-colored velvet. There are children as queerly clad as their parents, and not a few little ones who have no clothes at all.

"Most of the retail business is done by the Chinese who have small shops. The Chinese are also large capitalists,

doing business of every description. Jinrikshas are much used here. They are little carriages on two wheels, pulled by bare-legged, blue-gowned Chinese who trot along inside the shafts. The carriage is just large enough for one or two persons. It has good springs, and goes as easily as if it were drawn by a horse instead of a man. The riders touch their human steeds with their umbrellas when they want them to stop, and now and then poke them to make them go faster. The charge is only five pence an hour. The roads are as hard and smooth as stone floors, and the men go on the trot. They dart in and out of the throng of carts drawn by humped Indian cattle and driven by Klings; carriages handled by horses imported from Australia, with coachmen in livery; English officers on foot and on horseback; and the many other strange characters which inhabit the city.

"The climate is very even, the temperature seldom reaching 100° in the shade or falling below 78°. The heat is less than in India, chiefly on account of the heavy rainfall and absence of wind. On the rainiest days it does not rain steadily throughout the whole day. It will pour for a few hours and then clear, and a bright blue sky and a hot sun will greet the resident. By this time the metaled streets have been washed well, and the air purified and cooled.

"Singapore has a fine system of schools under government patronage. Some are supplied and controlled directly by the government, while others are mission or private schools, carried on under the government code. These latter are called grant-in-aid schools, because the government pays large sums to them to assist in maintaining these institutions.

"There are several religions to be met. The majority of the Malays are Mohammedans. The secret of the success of Mohammedanism is that it offers salvation to all who give an intellectual assent to its creed and a moderate submission to its ritual. Its practical effect on any people is to make them ten times more bigoted and cruel than before. The Chinese are Buddhists or Shintoists or Confucianists in theory, but their real religion is the worship of ancestors. This is an exaggerated form of filial piety. The child never, even after death, gets beyond the obligation to reverence and obey the parents. They fear their ancestors more after death than when they are still living. They think they can do them more harm then, if they do not show them proper reverence. They believe the wicked are tormented very much after the manner of the Roman Catholic and Protestant hell, and that the good go to a paradise prepared for those who are upright and obedient to their parents.

"Seventh-day Adventists have a mission located at Singapore. J. W. Rowland is in charge of the work, and A. E. Iverson is the secretary and treasurer. There are several native workers. At Singapore there is also located the Malaysian Signs Press, which publishes many small books and tracts and a magazine. Languages in which publications are issued are the Malay, Battak, and Niasese. The opportunities are very great for the publishing work at Singapore."

Talk: "Experiences of a Lady in Java."— This matter could well be told in an interesting between-you-and-me style. It was written by a missionary who knows whereof she writes. Let the one who gives this part point out Java and Batavia and other places on the map at the beginning of the talk.

"About five-thirty on the morning after my arrival in Batavia, I was awakened by the rattle of cups in my veranda. Coffee was already there, but, except to notice that it was neatly served, I did not heed that refreshment, for curiosity and wonder at the scene before me. Hotels here are all rather similar in plan. Imagine a quadrangle the front of which is isolated from the three other sides of the square by the carriageways which lead into the center. In this front block is the reception hall, fronted by a veranda. The veranda is paved with marble. Toward evening it is brilliantly lighted. My room was quite at the end of the veranda row of rooms, and also had a veranda at the end as well as in front, with blinds drawn to the ground, which screened me from the gaze of passers-by, but through which I could easily see them. When I looked out that first morning, the occupants of the various 'cottages' were just emerging, and seating themselves in their sleeping attire, sipped their morning coffee.

"I had been told that the bathhouse was at the farther end of the square, so summoning all my courage, I set off, armed with towel and sponge, to find it. Far down I espied a lady companion of the voyage, who had been in Batavia before, and was therefore not so bewildered as I. She explained to me the Eastern method of bathing by having pails of water poured over the head; otherwise I should have been puzzled, on entering the bathroom, to know whether or not I was expected to climb into the large vat that stood there. The bathrooms are arranged so as to be unsoilable from splashing. A wooden network, on which one stands, covers a floor of flags, and the water flows quickly out by a wide drain. The manner of bathing is

exceedingly refreshing and is less fatiguing than a plunge bath.

"As I returned to my room, at every 'cottage' door sat the occupants, the men lying back in their chairs, with their bare feet extended over the long ledges, which are there for the purpose. Women sat by them, and *baboo*s and 'boys' (men servants of all ages) hurried hither and thither. The bustle of the day had already commenced. Did you ever have a nightmare, the misery of which was that you imagined you were walking out in your nightdress? That was exactly my feeling, and the fact that I wore a dressing gown made me an object of greater curiosity and regard, so that it was with the utmost thankfulness that I gained the shelter of my own room. All this publicity of private life is the effect of climatic influence. The easy attitudes and negligée costumes I described, appear fitted for a high-wall garden or a country retreat, not for a public hotel; but gradually one comes to feel that these habits are natural in the climate. Between seven and nine o'clock, breakfast is laid out in the dining-room, and when it suits you, you enter. One of the many waiters brings your food. This meal is simply a go-between, and a good appetite awaits breakfast, or tiffin, at twelve or twelve-thirty. At this meal no one could complain of want of substantial or variety. There are beef-steaks with fried potatoes, fritters of pineapple and other sweets follow, and the meal ends with coffee and fruits. How very rapidly it is finished! One needs to be initiated to know how to proceed.

"After the midday meal, all who are not forced by business engagements to return to town, retire to rest, and silence like night falls on the house. No one is seen stirring; even the servants fall asleep until about four o'clock. Then tea is brought, and along the 'cottage' row the scene of early morning is repeated. One after another appears with towel on arm, proceeding to the bathhouse, and about five o'clock all are ready for an evening stroll or drive, previous to dinner at seven-thirty.

"We had a funeral today. A boy who came just a short time ago was sick with dysentery. We did all we could for him, but he was so very thin and weak that it was all in vain. They make no coffins, just wrap a piece of cloth around the body and put it in a very narrow grave. Over it they put a kind of door, made from bamboo, which they cover with earth. They usually pay a Mohammedan priest to pray for the dead at home and at the grave. I am very busy learning these languages. Have learned about five hundred words of the Javanese in the two months I have been here, also a little Dutch and Malay. I have nearly finished the first book in reading. One more book, then I shall be able to read. You may be interested to know how we spend our time, so I think I shall give you an idea. The forenoon of each day we pay our visits, distribute the papers, and such like, until twelve o'clock, when it is pretty warm. We have dinner at one, after which I go to market, or attend to any business, or rest for an hour or two. Then we have a bath,—all good Dutchmen bathe at that time,—and then look over our lessons, read, etc., until five, when a young man comes to me for a lesson in English. He stays an hour, and then two others come. After seven, a Chinaman comes for an hour's lesson in English, and then we read in the Malay Bible until nine. The same persons do not come every evening, and some nights we have more than others. I have many opportunities to talk to my pupils on religious subjects, and sometimes we spend most of the time talking the truth. On Friday nights and Sabbath afternoons we have meetings, to which we invite persons as we think best. The days pass by quickly, and we do not seem to accomplish much; but the Lord can use the little we do to His glory and to the salvation of some precious souls."

Closing Exercises.—Repeat in unison your aim, and say it, meaning it. Don't forget your collection. Let your closing prayer be for the workers in the difficult Far East mission fields. U. V. W.

Junior Notes

Although we have said more about China than any other land, we must not forget that our money is to go to the Far Eastern Division, and that Malaysia is a part of that field.

Leader's Remarks.—Introduce the program by calling attention to the territory embraced in the Far Eastern Division. Have a large map hung before the society. The program today deals mainly with the little section of land which surrounds Singapore. There are, however, two short stories which remind us of China.

Numbers 6, 7, 8.—Members of the society who are studying geography should prepare these talks. The map talk may be based on the chapter, "Singapore and the Malays," in "Asia" of Carpenter's Geographical Readers. See also, "Some Facts About Singapore," in the Senior program. Material for the talk about the people of Singapore may also be found in the Senior notes.

For the last of these talks the Junior may find very interesting details given under the heading, "Experiences of

a Lady in Java." Describe the rooms, the way of bathing, the many meals, etc.

After the two readings, the superintendent may call for a response. The song, "I'll go where You want me to go, dear Lord," should be the sentiment of each heart as the needs in other lands are presented. H. H.

Beloved Pearl Stands Up Straight

"If you please, we have come for Beloved Pearl. She is going to be married."

So that is the way they took the girl from the Christian school to the home of her husband's family, to be married according to the Chinese custom.

"Now," said the fiancé's mother, "I know that you pretend to believe this foolish Jesus teaching, but I want you to understand that this marriage ceremony is going to be according to the ancient customs, with worship of the gods. See that you do not forget it."

Beloved Pearl smiled, but said nothing. In her heart she prayed that she might not deny her Saviour by even the slightest motion.

And all through the ceremonies Beloved Pearl stood up straight and unbending in every place where she was expected to bow down and worship. Before the idols they waited for her, but not once did she bow or kneel.

"Well," said her mother-in-law, "my boy is in bad luck. He has got the most wilful and obstinate girl in all China. But wait till tomorrow. I will make her humble enough."

So the next morning, quite contrary to the usual custom, she set the bride to washing floors, doors, rags, clothing, bedding,—just anything to keep the bride humbled.

But she found out that Beloved Pearl had another kind of firmness and patience. She scrubbed and smiled and sang with perfect good nature as long as her mother-in-law could bring on anything to wash.

"Well," thought the woman, "I am astonished. What is it makes the girl so obstinate about worshipping the gods, and so patient and cheerful about all this hard work?"

While she was pondering this, Sabbath came, and Beloved Pearl said, "Mother, come with me to the Sabbath school. I think you'll like it."

"Why—why," stammered the woman, she was so astonished. But she finally said, "I'll go," and afterward she formed the habit of going with Beloved Pearl. And she stopped being so severe, and let Beloved Pearl come and go as she liked, and so another little door was opened for the truth to enter in.—*J. Mervin Hull.*

The Little Brown Girl and I

AWAY on the other side of the world
Lives a little brown girl, I know,
Away off there in a distant land
Where they never have frost or snow.
I have a home that is bright and glad,
She wanders where shadows lie;
Yet the same dear Father has made us both—
The little brown girl and I.

The little brown girl has never heard
Of a love that is over all,
Of a Father who cares with an equal care
For all who will heed His call.
Perhaps she is waiting for me to send
The news of a God on high,
That together we two may lift our prayers—
The little brown girl and I.

—*Jessie Brown Pounds.*

Little Brains

THE Liu family had heard about the gospel. They believed in God, and had decided never again to worship idols. But a little of the old superstitions still clung to them, and when their little son was born, they named him Siao Nao (Little Brains). It is quite common for heathen Chinese to name their children such names as "Little Dog," "Little Cat," etc., not because they do not love the children, but because they think them precious. They think that such

names will deceive the demons and cause them to think that the parents do not love their children, and do not consider them any better than ordinary animals. Since the chief delight of the demons is to cause people all the sorrow and trouble they can, they will be less likely to harm a child for which its parents seem to care but little.

When "Little Brains" was three years old, he was living with his parents and an elder brother in a rented room in the house of a man who was still a heathen. The little boy developed pneumonia and became so ill that the landlord's family thought he would die. They at once demanded that the Liu family take the sick boy out of their house that day, or else agree to pay a large sum of money in case he died.

The heathen are very superstitious, and they believe it is very bad luck to have a death in the house. They think that every time a dead person is carried out through their door, the demons take note of it as a sign that the family's defenses against death are weak, and that they will try harder than usual to bring about the death of other members in the house. The people think that the only way to overcome such bad luck is to burn incense and candles in honor of, or in petition to, the family gods, to shoot off firecrackers, and to hire the priests to come and chant prayers. All this takes much money.

"Little Brains' parents were poor, and if they had had money they were not willing to spend it in honor of false gods, so a room back of the Signs Publishing House was found for the sick child, and his mother brought him there early in the evening. Everything possible was done to save his life, but his parents had not realized how serious his illness was until too late. The little life went out just as day was breaking the next morning.

Christian friends made a small coffin out of rough boards, and the little form was placed inside with all the clothes it had worn in life, while the grief-stricken mother stood in the bare room, sometimes weeping and sometimes holding her breath as if wishing to die. The friends sang a song and offered a prayer, then, unaccompanied by parents or friends, two men carried the rough box away and laid it in a shallow grave in the common burial ground.

If this little boy's parents had been heathen, no doctor or friends would have been called to help him. No prayer or hymn would have been heard. Perhaps not even a box would have been made to hold his body; for while the heathen spend much money over the funeral of an older person, a child who has not come to be old enough to worship the spirits of his ancestors intelligently, is in one sense not counted in the family. While he lives, he is the germ of a man; but if he dies, he is nothing. It is quite common, even for families who are wealthy enough to provide a costly funeral, to wrap the child's body in coarse matting and throw it into a stream or out in the open without so much as a shallow grave to hide it.—*Daisy B. Swartout.*

Devotional Meetings for July 28

Senior

Topic: *Keeping the Tongue.*

1. Opening Exercises.
2. Scripture Lesson: James 3: 1-13.
3. Leader's Introduction to Subject.
4. Recitation: "Speak Kindly Words."
5. Story: "Planting Thistles."
6. Talk: "When We Guide the Tongue."
7. Talk: "When the Tongue Guides Us."
8. Responses and Quotations.
9. Closing Song and Special Prayer.

Junior

Topic: *Training the Tongue.*

1. Song Service.
2. Opening Numbers.
3. Scripture Lesson: James 3: 1-13.
4. Special Music.
5. Superintendent's Talk: "A Little Fire."
6. Talk: "Planting Thistles."
7. Recitation: "Speak Kindly Words."
8. Talk: "When David Kept Still."

9. Reading: "When Silence Is Eloquence."
10. Close by Repeating Psalms 19: 14.

Senior Notes

Advertise.—Below is a suggestion for your bulletin board. Advertising of this sort must be continuous and regular to be effective. Plan with a committee, who is charged with the responsibility, to have right advertising matter out each and every week. Have it up early, and then do not disappoint by your meetings.

HOW LONG IS YOUR TONGUE?

Come and Let Us Talk About It.

Time

Place

To the Leader.—This is an important topic for all of us, but be careful in treating it that there is no vitriol on your own tongue. Do not use this subject to get revenge on some one who, you have heard, has said something mean about you. Be a true follower of Christ. We are all sinners with our tongues, and we all need encouragement and help in mastering this very unruly member. So be kind in your treatment, but truthful. Make the program constructive and helpful in a practical way. Plan on a short testimony meeting at the close. You may use the responses to help. Keep your service well within the hour and a quarter, including the song service. Special music touching on the topic would be most helpful. Pray earnestly, alone, and with your officers, that the time spent on this topic may be productive of victories in the Christian experiences of your members. Why not have a short prayer service before the meeting opens, with those who are on the program and with some of your officers? Do it!

The Program as a Whole.—Details of the opening exercises are omitted, for it is hoped that you will work these out to suit your local needs. Why not choose your songs on the topic? Consult the topic index in the front part of "Christ in Song." Numbers 2 and 3 may be combined. An appropriate song, solo, duet, or quartet might well be added after number 8.

Number 3.—The material for this part is given under "Superintendent's Talk" in the Junior program. Adapt it for your members.

Number 5.—This is also given in the Junior notes.

Talk: "When We Guide the Tongue."—James tells the people of his day not to be envious of the teachers, for they have a difficult task. Their business is to talk, and to talk right is a hard job. It is very easy for some people to talk a great deal and not say anything, or to talk a great deal and say things that are not strictly true. Every person early in life should consider this difficult task of guiding the tongue. James truly says that it is easier to guide a spirited horse and to direct a ship through the tempestuous sea than it is to guide this little member. (See "Source Matter" note for additional suggestive material.)

Talk: "Where the Tongue Guides Us."—According as we guide our tongues, so in turn do our tongues guide us. "If any man offend not in word," says James, "the same is a perfect man." Right speaking leads to right living, as right living leads to right speaking. One keeps the other. It may seem a little thing to tell some gossip about some one, but after a while it will be easier to tell more, until the person who does it will come to enjoy doing it, and every one will come in for a share of his talk. It was Emerson who said: "There are three classes of people—those who discuss ideas, those who discuss things, and those who discuss people—and the latter are the lowest."

You remember the story of a man who always talked about his fellows. The king of that country in which the man lived called him to his palace, and bade him pick up a large bag filled with something, the man knew not what. Then together these two rode forth. At length they came to the top of the hill. The wind was blowing a merry gale. The king told the man to open the bag and empty it. To the man's astonishment out flew thousands of little downy feathers, and the wind, snatching them, carried them everywhere. Without a remark the two rode back to the palace, the man wondering if his king had gone crazy. The next day the man was again summoned. This time the empty bag was given to the man, and again the two set out together. When they came to the same hilltop, the king with great sternness said, "Now, sir, I want you to collect every one of

those feathers and put them in this bag again." The man was helpless. In fear he stood before the stern king.

At length he answered: "O king, I would lay down my life for you, but for me to collect those feathers is impossible. No man can do it."

"You are right," said the king. "Your words are like those feathers. Promise me that you will endeavor to not scatter careless words, knowing that no man can collect the evil things he has said."

The man promised, and it is said that for months he would not trust himself to speak, and when at last he did, it was only with the utmost thought and care.

It may seem a small thing to use an idle and useless word, but it soon becomes a habit. How can a fountain pour forth sweet and bitter water? How about unkind words? The tongue grows sharper with use, unless we teach it to grow more mellow. Remember that if you do not control the tongue, the tongue will control you. If you do not guide it, it will guide you in the wrong. The only way that we shall ever learn to control the tongue is by a thorough consecration and Christ-control over our lives, which includes control of even such an unruly member as the tongue. Notice the incident in the life of the apostle Peter. He had an unruly tongue, but he learned at last to control it. The Junior notes tell the story of David. (See "When David Kept Still," in "Source Material" note.)

Responses and Quotations.—Encourage brief testimonies on the determination to give our tongues over into the keeping of a God who can make it possible to use the tongue in His service. The following quotations may be used as key-thoughts by some members, and should be handed out beforehand:

1. "Man is still the talking animal, and as of old, the issues of life and death are in the tongue. For the lips are fissures in the rock through which gush hidden waters—sometimes sweet and sometimes bitter. Oft the tongue is a goodly branch, laden with luscious fruit; oft, also, it is a club that falls with crushing force."—*Hillis*.

2. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."—*Jesus Christ*.

3. "Among the evil uses of the tongue let us mention excess and exaggeration. Ours is an age of unbridled statements. Men speak first and think afterward."—*Hillis*.

4. "The eye and ear, the taste and touch, are windows for letting the great outer world into the secret sanctuary, but the tongue is the one door through which the soul steps out."—*Hillis*.

5. "Sacred interpreter of human thought,
How few respect or use thee as they ought!
But all shall give account of every wrong,
Who dare dishonor or defile the tongue."
—*Cowper*.

6. "My tongue within my lips I rein,
For who talks much, must talk in vain."
—*Gay*.

Source Material.—The following books and references will be found helpful in developing this topic and in making the talks helpfully constructive: On Criticism: "Testimonies," Volume IX, pages 39, 106, 125, 134; Volume VII, pages 82, 83; Volume VI, pages 42, 297; "Gospel Workers," pages 447, 334; "Education," pages 291, 283, 284; "The Ministry of Healing," page 492. On Gossip: "Education," page 235. See also the Sabbath School Lesson Quarterly for the first quarter of this year. This was a study on the Epistle of James. The files of the *Review and Herald* contain much helpful material concerning the tongue and its influence for good or evil. U. V. W.

Junior Notes

What lesson so important as that of controlling the tongue? what more difficult? what more challenging to our boys and girls? The superintendent should keep in mind the aim of the lesson throughout the program. Make each number contribute to the one main thought, that of training our tongues for God.

Scripture Lesson.—This may be read slowly and thoughtfully in concert. Ask the Juniors to find out how many things the tongue is compared with. Discuss some of the comparisons.

Superintendent's Talk: "A Little Fire."—Have you ever stood in the blackened wake of a great forest fire? If so, describe it. Tell of the majestic trees that took centuries to grow, all blackened and scarred by the great fire. Tell of the horror of animals as they flee from the furnace. Paint it vividly, and then use the verse, James 3: 5, "Behold, how great a matter a little fire kindleth!" Tell how most of these great conflagrations start because some one isn't careful. A camper doesn't put out his fire, but leaves smoldering ashes that a wind fans into a flame. Some one tosses a match aside, it lights on dry grass, etc. Just little things they are, but miles of blackened ruins must pay for it. That verse referred to is in the chapter of tongues. It is

there because it illustrates the point. A few words carelessly spoken destroy the beautiful trees of comfort, friendship, happiness.

On the other hand, a kind tongue makes a happy world. There was once a little girl called "Miss But." It was a well-deserved nickname, for any time she heard a disparaging remark she would say, "But she is always so willing;" or "But he's always polite to his mother." If only an unkind word about another would be a sign for every one of us to say something good about that person!

Be comfortable to live with. Never hide behind "they." When some one says, "They say Mary Stone cheated in examinations," don't you be anxious to believe it. Find out who the "they" is. Usually you can't. Usually when you trace a rumor back to the person concerned, you will find that some little word or deed has been distorted and twisted until it has no resemblance at all to the thing it started from. Don't tell the unkind thing even if it may be true. "He's been in the penitentiary," said a man of another. The one-time convict was then an honest neighbor. The remark calling up a past life was unkind, and furthermore, needless.

The superintendent can also speak of the need of accuracy in speech. "Why, this shelf is swarming with ants!" cries Lou as she finds three or four of the pests. What could she say if the shelf were really "swarming"?

It is one of the biggest jobs ever given us, that of training our tongues to accuracy and kindness. Let us "set a watch" before our mouth. Ps. 141: 3.

Talk: "Planting Thistles."—Give the following story to some Junior, with instructions to tell it in his own words and apply the lesson to our speech:

A young Scotchman went to Australia to live. He became very homesick, and wrote to his friends, "Oh, if I could only see some good old Scotch thistle growing!" Some one sent him some seed, and the Scotchman planted it in his field. In the fall the wind carried the thistles everywhere. The first year or two it was not so bad, but now the thistle is a great pest there. The warm southland makes it grow with such vigor that it is almost impossible to exterminate it. The seeds were easy to plant, but the mischief done cannot so easily be remedied.

Talk: "When David Kept Still."—This is based on 2 Samuel 16: 5-11. Tell how David, king of all Israel, was fleeing from his home because of his son Absalom. The kingdom was rightfully his. God had given it to him, but he was withdrawing from Jerusalem that bloodshed might not be brought upon the sacred city. Describe the sorrowful procession. Then tell of Shimei and his evil words. Not one of the things Shimei said was true. David could have ordered his death, yet instead, he protected him; and what must have been even harder, he listened to all that abuse without answering back. The Junior giving this talk may draw a lesson from the life of David.

Reading: "When Silence Is Eloquence."—Have the following read well. Each incident may be read by different Juniors:

Ted Brainer was the strongest man on the transport which was carrying our soldiers over the seas. For years before his enlistment he had been an athlete, and trained the muscles of his body until they were like ropes of steel. But something had happened to Ted Brainer. He had wandered into a gospel meeting one night and heard the call to a better life. Always honest with himself, he had responded and given his heart to God. Ted Brainer had been thoroughly converted. His comrades seemed to delight in teasing him, and they found a tender point when they began poking fun at him because of his new religion. One day the fun seemed to run higher than usual. Ted stood facing his tormentors, his fists clenched and held down in his pockets, his lips tightly set. Finally, breaking away, he strode over to the chaplain, who had been watching the game:

"Say," he said, "every one of those fellers know I could lick them, but I won't. It's bigger to know you could and not to do it, than it would be to cut loose, isn't it?" The chaplain nodded. "And it's bigger to keep still when you know you're right and the other fellow's lying about you, isn't it?" Again the chaplain nodded. The big man by his side had won a real victory. He had proved himself strong in heart as well as in muscle.

Sheldon Jackson, the great missionary to Alaska, once persuaded the government to purchase reindeer and drive them into our Northern possessions, to keep the inhabitants of the night land from starving. It was a difficult and perilous undertaking. It excited the jealousy of some influential merchants who held a monopoly on the herds of the North. They attacked his motives, trying to give his character a reputation of the darkest hue. He was assailed before Congressmen and those whose opinions he valued, yet through it all he kept silent. He went on his way, proving his worth by the success of his plans. At last his enemies sent him scurrilous letters and telegrams, trying to intimidate him. The only record he left of these vile attacks is found in his diary, where he speaks of receiving them, and then adds, "Took no notice," or, "No reply."

To remain quiet under such conditions is a mark of greatness. To keep the door of the lips when it would be so much easier to speak, is a mark of strength. H. H.

Speak Kindly Words

Think kindly thoughts, and utter words of cheer,
For kindly words shall never, never die;
Their music, ever ringing sweet and clear,
Shall echo softly, as the years go by.
Think kindly thoughts and utter words of cheer,
The harvest time is slowly drawing near.

A kindly word shall never, never die,
And men shall know the magic of its power;
Then speak kind words; the years are drifting by,
And precious is each moment and each hour,
A kindly word shall never, never die,
'Twill make sweet music as the years go by.

A kindly word, once sown, shall bear its seed;
It may not be today, but some glad time
The recompense shall come; for every deed
Thus prompted will reward come, sweet, sublime,
For kindly words, once sown, shall bear their seed,
And every seed shall be a kindly deed.

— Selected.

The Suggestion Corner

We regret that we have had to omit the Suggestion Corner from an issue or two, but special matter crowded it out. We have been glad to receive letters telling of plans and ways of working that have been found effectual and efficient. We invite such plans and will publish them from time to time on this page. Write us of your success and the lessons that you have learned in the conduct of your society. We all want to see the Missionary Volunteer work the most practical and of the very highest order.

A Program on Prayer from Emmanuel Missionary College

This treatment of the topic was given by the college society at Berrien Springs, and was sent in by Miss Edna Walker:

1. Prayer in the life of the president.
2. Prayer in the life of the business man.
3. Prayer in the life of the missionary.
4. Prayer in the life of the soldier.
5. Prayer in the life of the student.
6. Special song: "Sweet Hour of Prayer."

The Opening Exercises

The following is from a talk given by C. A. Russell at the General Conference Missionary Volunteer Department meetings in San Francisco:

"Just two or three suggestions. I believe, in the first place, the leaders of the society should give careful attention to the opening exercises, to what we usually call the devotional exercises. It seems to me a reprehensible thing for those who have charge of the services to begin to thumb the pages of the song book for an appropriate song, or to thumb the leaves of the Bible for an appropriate text, when it is about time for the meeting to begin. I think we should give careful attention to the appropriate selection of songs,—songs that will appeal to the young people. We should have such songs as young people will enjoy, and sing in the spirit, and sing with the understanding. Have perhaps two or three songs. A brief song service, before the regular meeting begins, is a good thing. Far better to do that than to have a general whispering visitation going on.

"Now as to prayer: It is well, I think, often to have a season of prayer, and have the young people themselves take part in the devotional exercises. The young people should be spoken to first, and should be asked to pray in such an audible tone that every one can hear; not to bury their heads and mumble their words, but to pray so that all can understand what is being said.

"Let me mention here the Morning Watch. I think our society meetings sustain a definite loss unless time is given for the reciting of the texts, or attention is called in some way to the Morning Watch. I was interested in the way this was conducted at the Takoma Park (D. C.) society once when I visited there. One member was asked to lead out in a review of the texts for the past week. Beforehand he had asked seven persons to recite the texts for certain days, and then in a brief and attractive way these young people told what these texts meant to them.

Advertising Your Society

"The officers of the local society should early in their work give careful consideration to this phase. The secretary

will probably be chosen to care for this, or to give the data and information needed to the committee or the special one chosen to do this important work.

"The secretary should announce and advertise thoroughly every meeting or event associated with the work of the society. Good write-ups of society events and meetings are useful in creating and maintaining interest in the work of the society and assuring attendance at future meetings. It must be remembered that the value of the notices is largely dependent upon the reputation for work gained by the society as a whole.

"The advertising may be done by pulpit notices and announcements at other church services and on every available occasion. Notices and write-ups may be placed in the church bulletin, local papers, and union conference paper.

"It is well not to overlook the local weekly paper. Friendliness with the editor, and a study of news values will help in the printing of items that have to do with the regular society meetings. If you are interested in writing of our work for the newspapers, send to the General Department for suggestions.

"The possibilities for advertising are practically unlimited. Its results are bounded only by the resourcefulness and ingenuity of the secretary and his committee.

"There should be a society bulletin board with a glass front in a hinged frame. It may be hung in the society meeting-room or in the vestry of the church. The notices for the bulletin board should be so prepared that they will attract attention and please. Neatness, clearness, artistic taste, and ornamentation may be made to contribute to this end. The society topic should be posted for the information of the members and visitors. Standing committees and meetings of prayer bands and literature and correspondence bands should be posted regularly. Bible Year information, Morning Watch, Reading Courses, Standard of Attainment classes, and examinations can be posted here. There is a great advantage in having a bulletin board."

This Program Worked Out Well

From Mrs. N. G. Gauker, of Pennsylvania, comes the outline of a program. It contains some good suggestions as to how other meetings might be conducted, so here it is:

"We had a very interesting program in our young people's society, September 30, and as was suggested I will pass it on. In the previous meeting I told the young people that for the next meeting I should like them to come prepared to give something they thought would be of help to them and also to the society. All but two came prepared. Some read articles, others gave selections in their own words.

"One young man, after reading his article, said that the doing of it gave him a desire to again pay tithes. He said he had been unfaithful in this, but would do better from now on.

"All enjoyed this meeting. The older members of the church were invited and they too enjoyed it with us. On every topic given I believe help can be received for future programs."

The Program Outline

Song: Nos. 284, 286, Opening Song.

Responsive Reading: "Christ in Song," No. 968.

Prayer by several members.

Solo.

Readings and Talks as follows:

- "Use What You Have." (From *Youth's Instructor* of Sept. 27, 1921.)
- "Courtesy at Church." (From *Youth's Instructor* of Sept. 5, 1922.)
- "Grit." (From *Youth's Instructor* of Sept. 26, 1922.)
- "Sharpened Tools." (From *Youth's Instructor* of Aug. 26, 1921.)
- "The Persevering Chick." (From *Youth's Instructor* of Sept. 5, 1922.)
- "The Sin We Are Afraid to Mention." (From *Review and Herald* of July 6, 1922.)
- "Deliverance in Time of War." (From *Review and Herald* of July 6, 1922.)
- "Helpless?" (Poem, from *Youth's Instructor* of Sept. 19, 1922.)
- "Don't Be Lazy." (From *Youth's Instructor* of Sept. 19, 1922.)
- "Follow Christ and Climb." (From *Youth's Instructor* of Sept. 26, 1922.)
- "Colporteur Experiences in Venezuela." (From *Review and Herald* of Sept. 28, 1922.)
- "Kindness." (From *Youth's Instructor* of Oct 3, 1922.)

What Can You Do?

This is your corner. Help to make it a success. Send your questions, suggestions, plans, and ideas to Mr. Uthai Vincent Wilcox, Missionary Volunteer Department, General Conference Bldg., Takoma Park, D. C.