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

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Church Officers' General Instruction Department

Special Sabbath for November

Home Missionary Day November 1

Suggestions for Making Sabbath Meetings More Interesting

THE elder will find it helpful to begin very early in the week to prepare a written program for the next Sabbath meeting. The hymns should be selected; the brother who is to offer the opening prayer should be notified. If he cannot be seen, it takes but a few minutes to write a note and drop it into the mail box. If we are thorough in our preparation, we may expect our meeting will be an interesting one. If there is to be special music, short articles or extracts to be read, these should be written in the program in the order in which they are to be given, and the consent of those who are to assist in this way should be secured early enough to enable them to make adequate preparation.

The service may be a simple one, but the preparation for it should be as careful and thorough as if distinguished visitors were expected; and they should be expected, for holy angels are in every assembly of the saints.

We are usually interested in those things in which we have a part, and for the success of which we are at least partially responsible. As far as possible the members should have a part in the Sabbath services. A portion of Scripture read in concert or responsively will be much more interesting and helpful than when read by the elder. It should seldom be long, should be read slowly and distinctly, and the leader should so familiarize himself with it that he can read it with the spirit and with the understanding. It might not be out of place to select privately a brother or sister who is a good reader, to lead out in the responses, that all may read in unison. Never should the reading of God's Word be done hastily or carelessly. If we hope to secure the interest of our children and young people, we must furnish them with Bibles of their own, and encourage them to join us in the reading. We become interested in that in which we have a part.

To many churchgoers singing is one of the most interesting features of the service. We should be quick to make use of this fact. Have a little service of song occasionally, making it a part of the worship of God. Make the children and young people feel that you need their help and are depending on them. The long-meter hymns are deeply spiritual and we love them, but there are just as spiritual hymns in the newer, brighter

music; so it is well to select a variety. All our hymns are good. In such a song service, why not let the singers choose their favorites? Those who are preparing to join in the song of the redeemed upon Mount Zion, should now praise God in prayer, in testimony, and in song.

Wise is the elder and happy his people if he avoids sermonizing. He is exhorted to study, to be apt to teach, and rightly to divide the word of truth. We understand that our leading brethren are of the opinion that too many printed programs have been furnished for our Sabbath services, thus leading us away from the study of God's Holy Word together as a church. We trust that programs are not to be wholly discontinued; but, "Back to the Bible," is the watchword, and our hearts respond to the appeal. It may mean more study and work for the elder and his helpers, but we trust we shall all be led to a deeper appreciation of the Word of God.

Whatever line of thought is considered, or by whatever method it is considered, our young people and children should not be forgotten. It is possible to make them feel that they are a necessary part of the work. And there is no surer method of interesting the adults than by interesting the children. Their interest or noninterest is a good thermometer by which to gauge our success. If the children are interested, the older ones are. Find some story or incident for the children. Long reading from the Bible or "Testimonies" becomes tiresome. Let the people act a part, and encourage all, old and young, to find the Bible texts. It is not necessary for the elder or leader to present all the Bible studies or all the readings that are sent by the conference. There is a saying that a man has not proved his success in any undertaking until he has trained his successor. Utilize all the help at hand.

We should often have social meetings. But the time should not be allowed to drag. Satan brings in his discouragements while the brethren and sisters are waiting to testify. The Lord is displeased and angels are grieved when we allow precious time to go to waste in our meetings. We do not come together to remain silent.

The best social meetings are those in which the brethren and sisters tell of the work being done for the poor and the unsaved, and where united prayer and intercession is made for the salvation of individuals for whom the members are working. The work which must be done *today* by the members of the church must be accomplished by the same power which made the labors of the apostles so effective. "The disciples prayed with intense earnestness for a fitness to meet men, and in their daily intercourse to speak words that would lead sinners to Christ. . . . The disciples felt their spiritual need, and cried to the Lord for the holy unction that was to fit them for the work of soul-saving. . . . They were weighted with the burden of the salvation of souls."—"The Acts of the Apostles," p. 37. When this burden for souls, this spirit of earnestness, is sought for and received by the members of the church, there will be no lack of interest in our Sabbath meetings.

MRS. NETTIE WHITE.

Local Pastors and Their Duties

OUR organization, from the local church to the General Conference, is based upon Bible principles of organization. The pioneers of this message, being urged again and again by the spirit of prophecy to study the Scriptures on this question, went to their knees, and with the Bible in their hands, diligently studied and developed our denominational organization.

The spirit of prophecy called their attention to the organization of Israel, declaring that God "is as particular now as then. And He designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel."—"Testimonies," Vol. I, p. 653.

They found that Israel's organization was most thorough, wonderful in its completeness and simplicity. In "Patriarchs and Prophets," page 374, we read:

"The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these, were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;' and, lastly, officers who might be employed for special duties."

The following comparison has been drawn between the principles of Israel's organization and the organization of this denomination: Moses and the elders are comparable to the General Conference organization; the division of the camp into sections, to our divisions of the world field into division conferences; leaders of thousands are comparable to our union conferences; leaders of hundreds, to local conferences; leaders of fifties, to churches; and leaders of tens, to the various phases of church activity.

In the working of that organization, Moses and the seventy elders were invested with a higher and wider authority than the rulers of thousands, hundreds, fifties, and tens, for they represented all Israel, while the others represented a portion only. The rulers of thousands were invested with more authority than the rulers of hundreds, and so on down the line. It is likewise in our organization.

In "Testimonies," Volume III, page 492, we read:

"I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered."

Also in Volume IX, pages 260, 261:

"I have often been instructed by the Lord that no man's judgment should be surrendered to the judgment of any other one man. . . . But when, in a General Conference, the judgment of the brethren assembled from all parts of the field, is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. . . . God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority."

By analogy it is also apparent that there is a wider authority in the union conference than in the local, for a number of conferences are embraced; and likewise there is more authority in a conference than in a local church, since there are a number of churches embraced in the conference, and therefore the conference presides over the churches.

The ordination of a minister is more embracing than that of a local church elder. The local elder is ordained to serve in his particular local church, but the ordination by the conference empowers the one ordained to serve in any part of the world where he may be employed. While it is the rule for baptism to be administered by an ordained minister, the local elder may administer the ordinance to one within the jurisdiction of his own church, but an ordained minister can baptize anywhere in the world. The local elder is chairman of the church board, and presides at the business meetings of the church. If an ordained conference minister is present, he may act as chairman by virtue of his office, or may act as counselor, with the local elder as chairman.

A minister located in a city for a time is an evangelist first and a pastor second. Before baptizing new believers, he should see that they are thoroughly instructed in the message. In addition to instruction given in baptismal classes, he should if possible have Bible workers go over points of our faith with every new believer, especially those wherein we differ from the popular churches. On the day of baptism he should, prior to baptism, examine the candidates before the whole congregation, so that they may intelligently vote them into the church. The evangelist should then give them the right hand of fellowship as they are received into the church.

The writer has been in the ministry for twenty-six years, and he is today unable to recall the slightest friction between himself and any local elder or elders. They have in every place

stood by his side, holding up his hands, like Aaron and Hur. It is selfishness, self-esteem, envy, jealousy, that cause friction, and these should have no place in our hearts.

The true minister's task is a difficult one, as hard as any in the world if he rightly senses his duty. He ministers to those in various walks and circumstances of life. Some are weary and must be refreshed. They must be fed on the bread of heaven. Many face difficult problems. They must have help. He speaks to young men and women at the crossroads of life. The minister must speak the right word in the right way to lead them in the right path. All of these must be helped. What a great task, and who is sufficient for these things?

J. C. STEVENS.

The Buzzard

THE turkey buzzard is a bird of wide range of habitat. From the far north to the extreme south he is to be found. He flies high, describing great circles in the air. This is not, as some might suppose, to behold the beauties of nature, but to find the decomposing bodies of dead animals, upon which he feeds.

How like the buzzard is gossip. He, too, flies high, and at a distance may be mistaken for some lovely one. He is found in all lands and at all seasons. In some of his lofty flights one might imagine he is thinking great and noble thoughts; but, alas, not so. He is seeking something putrefied, rotten, decomposing. Whatsoever things are unholy or of evil report, if there be any evil or any unpleasantness, he thinks and speaks on these things. In holding, he becomes changed into the image of what he sees. Coming near him, we notice that he savors of the material on which he feeds.

The buzzard is a great coward. He does not capture his prey. He waits till it dies. Then he is on hand to feast on the carcass.

So, too, gossip does his mischief in ambush. No open battle for him. On his face, he is fair and open. Behind the back, he is venom and evil. Don't be a buzzard. T. H. JEYS.

Why He Thought the Man a Seventh-day Adventist

A CLERK in a combined market and grocery followed a customer to the door, and asked him if he knew any Seventh-day Adventists. He answered, "Yes, I am an Adventist." The clerk had decided that he was one because the brother had been so honest in selling vegetables to the market, never had bought meat, and on one occasion when in the market he had bumped and cut himself and did not swear. These were good signs, and convinced the clerk that the brother must be an Adventist. After becoming better acquainted, the clerk told the brother that he had been watching the door of the store for a year and a half trying to pick out some Adventists. He has given notice of his resignation, and he with his wife will soon be with those who keep all the commandments of God.—*Selected.*

"OH, for living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then [in the final conflict] rest upon our path must not discourage us, or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We should know this by our past experience. In that day when God has a controversy with His people, this experience will be a source of comfort and hope."—*Testimonies,* Vol. V, p. 215.

"No one need say that his case is hopeless, that he cannot live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon Him in faith, and He has promised to hear and answer your petitions."—*Testimonies,* Vol. V, p. 215.

"EVERY cloud has its silver lining." With every loss we have a gain. With the loss of any sense, one is recompensed by not sensing the unpleasant things which are so sure to come in life.

Mrs. D. A. FITCH.

Home Missionary Department

TRACING THE DIVINE FOOTPRINTS Suggestive Outline for Home Missionary Service

(To be held Sabbath, November 1)

Opening Song: "Saved to Serve," No. 474 in "Christ in Song."

Scripture Reading: Luke 10:1-3, 9; Matt. 25:31-46.

Prayer, Closing with the Lord's Prayer.

October Missionary Report of the Church.

Offering.

Song: "Working, O Christ, with Thee," No. 477 in "Christ in Song," or appropriate special music.

Presentation of Theme: "Tracing the Divine Footprints."

Pass slips for names of all who desire to join "Home Nurses' Class" or "Christian Help Band." (See Note.)

Closing Song: "Toiling On," No. 576 in "Christ in Song."
Benediction.

Note to the Leaders

The service on Sabbath, November 1, is one of the four special Home Missionary Sabbaths of the year, and careful preparation should be made in order that it may be instructive as well as spiritually helpful. No feature of gospel work is more strongly emphasized in the Bible and the spirit of prophecy than is ministry to the sick and poor. If at all possible, plan to organize a class in Home Nursing. Get in touch with your conference medical secretary, if there is one, and if not, then the home missionary secretary of the conference will gladly give counsel as to the conduct of such a class. Make this service an opportunity to strengthen the medical, missionary and Christian help work in your church. Secure a supply of the new pamphlet, "Contagious Diseases," and see that every family gets one. Encourage the circulation of *Life and Health*. Do not fail to remind your church members that "we have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies*, Vol. VII, p. 62. The new volume, "Home Missionary Institutes in Churches," will be helpful in conducting classes in your church.

GENERAL CONFERENCE HOME MISSIONARY DEPT.

Tracing the Divine Footprints

O. R. STAINES

THAT Christ came to this world as the servant of man's need is expressed all through the Scriptures and the spirit of prophecy. He "took our infirmities, and bare our sicknesses" (Matt. 8:17), that He might bring to men complete restoration. He came that He might give to men not only health and peace, but also perfection of character.

Among those who besought His aid we find people from all the walks of life, and suffering from all manner of troubles, both physical and spiritual. And none who came went away unhelped.

His work was carried forward on so large a scale that there was no building in old Palestine sufficient to hold the throngs that besought Him. We find Him engaged in His work along the great thoroughfares, on the hillsides, and by the seashore. It was restricted to neither time nor place, for His compassion knew no limit. Wherever He had visited, whether in town or country, there were always those who had received from Him help, and who long afterward were found telling to others the story of Jesus and His wonderful work for them. If we follow the record closely, we find that during the day He was kept busy with those who came to Him, while in the evening He ministered to those who through the day were obliged to toil that they might provide for themselves and their families.

He constantly met trials and temptations, and those who were brought to Him were living evidence of the results of sin. Yet He did not fall or become discouraged. While His life was one of constant self-sacrifice, we find Him always patient and cheerful. The first sound that was ever heard by many an ear was the voice of our Master, His name the first word ever spoken, and His face the first that they had ever looked upon. Why, then, should they not so love Him as to sound forth His praises?

While it is true that He "devoted more time to healing the sick than to preaching," yet He had ever before Him a greater objective than merely the physical restoration. "The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His

work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace."—*The Ministry of Healing*, p. 20.

The work of so combining practical helpfulness and the teaching of the gospel is a nice work. To do it successfully one must not allow himself to become so absorbed in one phase as to neglect another. Nothing will enable us to accomplish this like a careful study, and following out in our work, of the methods used by the Master, and by Him taught, both by precept and example, to those who were privileged to be personally trained by the Great Teacher. He met men, women, and children where they were. That He might do this He went where the people were—in the country, by the wayside, in the fields, and in their homes. But He did not shun those places where they thronged, for we also find Him attending their great annual festivals. We find Him not only gracious, tender-hearted, and pitiful wherever He met the people, but "at every opportunity when an interest was awakened by either friend or foe, He presented the Word."—*Id.*, p. 21.

Ofttimes we have made our greater mistakes, not in failing to do something, but in an incomplete work. Some of us have been very energetic in handing out literature and in studying with people about the more technical phases of our message, while others of us have been equally zealous in our endeavors to see that those about us were relieved, so far as possible, from their physical troubles. All of these lines are proper and helpful, but have we noted carefully the order in which Christ did His work, and the real "system" that He used in it? Today in the business world we hear much about "system" and "efficiency." Could we not with great profit give more attention to this in our endeavors to win men and women to Christ?

Let us look for a moment to the definite method used by our Master not once, but throughout His busy life of ministry. First His was a personal work. We find Him in such places as the fisherman's home in Capernaum where he healed the mother-in-law of Peter, with the woman at the well, and in the home of the paralytic. Throughout His life we find no noisy disputing, and not one act to gain applause. Quietly and gently He went about His work day by day. His work was done, "not by the overturning of thrones and kingdoms, not with pomp and outward display, but through speaking to the hearts of men by a life of mercy and self-sacrifice."—*Id.*, p. 36.

In addition to those characteristics there was in all His ardent labors no placing of last things first or first things last. We never find Him approaching His hearers for the first time with what we may term doctrinal teachings. Nor do we find Him presenting the gospel in so indifferent a way as to make no impression upon the human heart. Before presenting the real lessons, we find Him preparing the soil. In "The Ministry of Healing" (p. 143), the "system" followed by the Great Physician is concisely stated thus:

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

Here are given the successive steps,—*mingling* with the people with a real objective constantly in mind, *showing sympathy*, *ministering to needs*, and *winning confidence*. And all of this that the seed sowing might be effective. The world needs today what it needed in those days—a revelation of Christ. The success of Luke was due to the fact that he improved the opportunities for preaching Christ gained through his contact with the people as a physician. "It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."—*Id.*, p. 141.

If your lot is that of a pioneer, there is very definite instruction for you. "Medical missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes. God's people are to be genuine medical missionaries; for they are to learn to minister to the needs of both soul and body. . . . As they go from house to house they will find access to many hearts. . . . The Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time."—*Counsels on Health*, p. 497.

Some of the Avenues

In order to be a successful worker it is not necessary that one should have extensive training. "Many will go out to labor for the Master who have not been able to take a regular course of study in school. God will help these workers. They will obtain knowledge from the higher school, and will be fitted to take their position in the rank and file. . . . The great Medical Missionary sees every effort that is made to find access to souls by presenting the principles of health reform." It is essential, however, that we be willing to be used, and that we study for ourselves the plans used by the Master and by those who have been most successful in their soul-saving endeavors. Before every true-hearted Christian there are open many avenues of service, and it is by engaging in these lines of endeavor that the happiest Christian experience is attained.

Ofttimes it has proved helpful in finding out the conditions and needs to call from home to home with some form of literature. As this is done, one is sure to come in contact with those who need help in various ways. Often the only thing that will reach the human heart is some act of kindness prompted by a heart of love. There are the sick, the chronic invalids, the blind, the poor, the discouraged, and others who may be cheered by the way. For every such opportunity the Christian should be watching.

Nor should we wait until people are in real physical distress before rendering assistance. On every side are those who are waging a losing warfare with the powers of the enemy. Their weakness should be a solemn challenge to us, and we should endeavor at every turn to let them feel the tender touch of a human hand, and the sympathy of a human heart. Let us ever keep in mind that the gospel, like many foods, is much more palatable when served warm—warmed by a heart of love. If we are to be successful, we must learn that instead of pointing men and women to Christ, it is necessary to bring them to Jesus.

In these evil times in which we live we shall meet many who have fallen in sin because of intemperance—not alone in drinking, but in many other ways. Such should not be passed by, but we should help them to gain complete victory over that which is constantly sapping the life of the soul.

In endeavoring to follow in the footprints of Christ we will often find that the physical need must first be supplied, but with this let us not fail to open the Bible to them. Great benefit will come from teaching them the health principles. Always talk courage and pray for and with them. When we do this we are promised divine help and real results.

"Remember that you do not work alone. Ministering angels unite in service with every true-hearted son and daughter of God. And Christ is the restorer. The Great Physician Himself stands beside His faithful workers, saying to the repentant soul, 'Child, thy sins be forgiven thee.'

"Many are the outcasts who will grasp the hope set before them in the gospel, and will enter the kingdom of heaven, while others who were blessed with great opportunities and great light which they did not improve will be left in outer darkness."—*"The Ministry of Healing,"* p. 174.

In that wonderful book from which we have quoted, "The Ministry of Healing," we find much detailed instruction as to our responsibility in interesting ourselves in definite ways in the unemployed and the homeless. There is an ever-increasing need for a great church extension movement. Many who learn of this truth must be assisted in getting their families out from the evil influences of the cities and into homes in the country. There is a definite work for all, whatever the occupation. We need not only to speak words of hope and courage, but to educate in character building.

Many, especially the young and the inexperienced, can find openings by visiting hospitals, jails, and other public institutions, and here have opportunity to minister to the sick, suffering, and discouraged. In these visits bouquets with text cards attached, tracts, and papers may be effectively used. But do not begin by introducing doctrinal subjects. Instead, talk of the love of Jesus, of His sustaining power. Do not weary those who are ill. To some who are able to read, small books may be lent. For children, scrapbooks may be provided. Meetings may be sometimes held by those of experience. More often in these the gospel of song should be given the prominent part, with a

short Bible study and prayer. In this, too, those who do the work must be warm with the love of Christ.

Let us not overlook the chronic invalids and the blind. To these one may read aloud, but care should be used in the selection of suitable material. Such books as "The Ministry of Healing," "Christ's Object Lessons," "Thoughts from the Mount of Blessing," "Steps to Christ," "Patriarchs and Prophets," and "The Desire of Ages," contain much that will bring courage and cheer to the lonely hearts.

With the passing years there have come many changes and much improvement in methods in most lines of work. Not so in the principles involved in soul-winning.

"The divine commission needs no reform. Christ's way of presenting truth cannot be improved upon. The Saviour gave the disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the weary, the heavy-laden, the oppressed. He fed the hungry and healed the sick. Constantly He went about doing good. By the good He accomplished, by His loving words and kindly deeds, He interpreted the gospel to men. . . . His life was a living ministry of the word. He promised nothing that He did not perform."—*"Counsels on Health,"* p. 498.

The times in which we find ourselves are serious indeed, and if ever God's people needed divine guidance it is now.

"Perilous times are before us. Every one who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. . . . We must follow the directions given through the spirit of prophecy. . . . God has spoken to us through His Word. He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?"—*"Testimonies,"* Vol. VII, p. 298.

If we will endeavor to carry out in our individual lives the same plans used so effectively by the Master and place our trust in God, we will, with Paul, be able to say, "I can do all things through Christ which strengtheneth me." Whatever the mistakes or failures of the past, let us by the help of God rise above them, and with the apostle say, "This one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

A Parable from Life

ONCE upon a time there was a certain woman who lived in a home like yours or mine; she had plenty of plain food to eat, and many friends. She was striving to be a Christian and to obey God's commands.

Now it chanced that a young couple lived in her neighborhood, and the husband had not been able to find work for a long time. As they lived in a pretty cottage, no one thought of their ever being hungry. But their credit was gone, and they were beginning secretly to pawn their valuables to buy food. Often they went without.

In desperation one day the young wife thought, "I will take a basket over to my neighbor, who is a Christian, and ask her if she will supply us with a few of the potatoes she raises in her garden, and a little milk from her cow, till John gets work." But the woman had been pondering over the application of a text she had heard on Sabbath, "I was an hungered, and ye gave Me meat," and had decided that it meant spiritual hunger. Recognizing the young woman at her door as the wife of a man who never paid his debts, she replied sternly to her faltering request, "I am sorry, but we have only enough potatoes for our own use, and we do not sell milk."

Then, while the repulsed one's heart turned bitter to all things good, this well-meaning woman saved her eggs and butter until she had quite an offering to give toward sending a missionary to carry the gospel to the heathen. She chose the disposal of her funds, instead of answering God's individual call to her.

One very warm day she was shopping, and retired to a small refreshment counter to procure a cool drink. She had just received a glass of iced lemonade, when she noticed a dirty little boy standing near and looking longingly at her glass. Turning her back on the child, she drank the beverage, then left a tract on the table she vacated; "for," said

she, "some person may be spiritually athirst, and this may contain just the message he needs." And she never dreamed that giving a drink to the boy would have won a loyal little heart, and softened it to the reception of good influences.

Near her home was a large factory, where many young girls worked for small wages. One who had come from a distance stopped and asked this Christian woman if she could board there. As there was a spare room, and the money would not come amiss, her request was granted. But the girl proved to be loud voiced and careless in her talk, and the woman treated her coldly, and planned to turn her out.

This girl, warm-hearted, affectionate, and impulsive, was motherless. But she felt the need of mothering. One evening, tempted and longing for counsel, she thought, "I will see if this good woman will take me into her heart; otherwise I am afraid I shall give up." But the woman repulsed her advances, and told her that her room was needed. She did, indeed, give the girl some stern advice, and censured her severely on the company she kept. When the girl left, she prepared the vacated room for the visiting evangelist and his helper; "for," said she, "I don't want it ever said of me, 'I was a stranger, and ye took Me not in.'" During the week that she was entertaining her friends, the young girl fell so low that she was ever after pointed at with scorn; for she had had to seek out a cheap boarding house of poor reputation, and there was no loving hand to stay her downward course.

A short time afterward, a rich old woman, crotchety and friendless, fell ill of a dangerous disease. She had attendants of all descriptions, servants, doctors, and trained nurses, to minister to her, but no one thought of her being lonely. Nevertheless her heart grew afraid when she found herself nearing the dark river, and she longed for some one to point out to her the way of life. It happened that when her anxiety had grown most intense, the Christian woman attended prayer meeting, where she heard the words, "I was . . . sick, and in prison, and ye visited Me not." She wanted to do her duty, so she called on some women she knew; and together they armed themselves with literature, and spent the day visiting the city jail. Going home, she passed the window where the dying old woman lay, and thought, "If there was anything she needed, I would call on her; but she seems to have *everything*." And she never dreamed, this earnest woman, that souls can be in prison behind costly doors as well as barred ones, and that sickness begets a longing for sympathy in rich and poor alike. Only *Love* would have realized that, and this Christian was ruled by Duty.

Seeing a sign one day that requested gifts of clothing for the poor, our friend immediately responded. She gathered up all the good, partly worn garments that her children had outgrown, put in a few that she and her husband could spare, and took the good-sized bundle down to the society. She had reserved only a small box of dainty things no one would expect her to part with. These were the treasures a mother delights in, the first and finest clothes each one of her children had worn, dainty with filmy laces and fine embroidery. It was a joy just to touch them, and recall how sweet her darlings had looked in them. Shortly after her response to this call for clothing, she attended the funeral of a week-old baby, the youngest of ten children belonging to a family on a back street near by. This Christian mother was shocked to see that the poor little body was dressed in a coarse white robe that had once done duty as a flour sack; and how was she to know that the child had died from exposure to the cold, and that the broken-hearted, work-worn mother had no other cloth from which to cut the dress for the little one whose death had wrung a heart already bearing more than its share of the troubles and heartaches of life?

Love would have touched this woman's heart, and guided her in the disposition of clothing to the needy right at her door, but Duty has a habit of following fixed rules, in opposition sometimes to the Saviour's injunction, "Love one another."

Let Duty and Love work hand in hand. Do what your hands find to do, and do not travel a long distance to help some interesting "case," and pass by so many at your own door. The needy one may be rich or poor, humble or great; it matters not; be guided by Love, and your hands will find plenty to do for the Master.—*Selected*.

Effective Home Missionary Work

SHE longed for her husband's conversion, and requested others to join her in prayer that he might be turned to Christ. The minister and all the other good people seconded her efforts. The man was attracted to the church, and several times he was nearly ready to declare himself a Christian. Then he would suddenly cease coming to the meetings, and the work would have to begin all over again.

What was the trouble? It was his wife's bad temper which did the mischief. In spite of her many good qualities, her violent temper would frequently get the control. Then, as her husband heard her angry words and saw her slapping the children about, he would say, "If that is religion, I don't want it."

But there came a time when a new determination to conquer the evil temper possessed her, and she prayed earnestly for power to overcome. And God did help her, of course. Her husband broke a beautiful lamp, which was very precious to her. He expected that she would fly into a passion; but, no, she merely said, "Never mind, husband. We will try to get another one."

"Why, Mary," he said, "how wonderfully you bear this! How is it?"

"I am determined with God's help to overcome my dreadful temper," she confessed with tears.

His heart was touched. He soon saw the power of the Saviour in his wife's experience, and that it was what he needed; and he gave his heart to the Lord. Truly, the Christ-like spirit is a wonder-worker in the home, as well as the most beautiful thing in the world.

ERNEST LLOYD.

"The Layman's Missionary Movement"

THIS is the title of a book of 128 pages prepared by the Home Missionary Department of the General Conference in 1922. It is dedicated "to the development of an efficient leadership so imperatively needed in the great army of Prince Emmanuel, for the finishing of our world task."

This is a book which should be in the hands of every church elder, church missionary leader, and church missionary secretary. As there have been many changes in the officary of our churches since this book was first announced, there are doubtless at the present time many new officers whose attention has not been called to it. The information this book contains is indispensable to church missionary workers. Send for a copy at once, placing the order with the Pacific Press Publishing Association, Mountain View, Calif., through your tract society. The price is 60 cents. The following table of contents reveals the scope of the information furnished in the book:

- The Work of the Home Missionary Department as a Part of the Third Angel's Message.
- Origin and Salient Points in Review of the Work Prior to the Organization of the Department.
- Organization of the Work into a Department of the General Conference.
- Principles, Policies, and Goals of the Home Missionary Department.
- The Great Problem Facing the Home Missionary Department.
- Need of Workers to Extend and Improve the Work of the Home Missionary Department.
- Qualifications Needed for the Work of the Home Missionary Department.
- Calls from on High to Students in Training.

"He that saveth his time from prayer shall lose it; he that loseth his time in communion with God shall find it in blessing."—*Wilder*.

The Way of the Shining Face

It is well for Harvest Ingathering workers to keep in mind that "God calls, not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly handclasp."—"Christ's Object Lessons," p. 418. As an illustration of how much is involved in the Christian's deportment and the expression of the face, the following missionary experience is related:

"It was at a feast in a charming palm-shaded village in Makira in the Solomons that I heard a very simple and frank testimony to the transforming power of the gospel," states a missionary. "Around the great carved bowls of pounded coconuts and yams was a circle of savages, fresh from the mountains, dressed up for a dance. Plumes of feathers waved in their jet-black hair. Armlets, anklets, and earrings of snow-white shell clinked and rattled as they moved. Among them mingled the native Christians, devoid of ornament, save the ornament of a quiet spirit, supremely conscience that they were on the winning side, and that here were men who needed to find the same Master. Their feelings may be imagined when the big bush heathen chief, for whom they had been praying for several years, suddenly stepped into the circle, and calling for silence, gave this testimony in a loud voice:

"I want you all to pray strong for me. I want to bring my people to your church to learn of your Master. I see that you all stop very good. I see the faces of all you shining as if your hearts were happy, as if you were very glad. My people are not like that. They all look as if they were sick. They look heavy, and their eyes are dull. They look as if they never swim (wash). They do swim, but they look as if they never swim. They look no good. Before you came, we all live like this and pray to our devils. But I see you have a better way. Your way is the way of the shining face. I want very good to come and learn of your new Master. You all pray strong for me."

"Surely the simplest, truest, most effective sermon is being preached daily in that little obscure village in the Solomons, where no one is allowed to live unless he is seeking a better country, that is a heavenly. And in many cases it is true that you can tell the Christians in the Solomons by the light in their eyes. God give us many more such living epistles, to be known and read of all men everywhere."

Lighting Our Part

THE mission of God's people is clearly portrayed: "I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Acts 13: 47. And again the Saviour said, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 14-16.

During a great storm a physician in a small town was called to go some seven or eight miles into the country to visit a sick child. It was evening, and the snow was falling so rapidly that it soon blotted out the road, and left him in great danger of losing his way. Reaching a farmhouse, he telephoned to the next one beyond, asking them to hang out a lantern. They did so, and sent the word on to their next neighbor, who in turn sped the message, and so the doctor with his horse and buggy was enabled to drive forward through the storm, making his way from light to light until he reached the home where he was so sorely needed. Is not that a picture of the Christian life? We can each throw a light upon that part of the road that runs by our own door, to make sure that no one shall miss the way because our light is not burning.—*Adapted.*

We are in danger of narrowing our prayers to ourselves and our own wants. We think of our own sorrows and trials, our own duties, our own work, our own spiritual growth, and too often do not look out of the window upon our friend's rough path or sore struggle. But selfishness in praying is one of the worst forms of selfishness. If ever love reaches its best and purest, it ought to be when we are standing before God. We do not know how much the blessing and saving of others depends upon our praying for them. We do not know how often men's failures, defeats, and falls are due to our having ceased to pray for them.—*J. R. Miller.*

Literature Evangelism

As the time drew near for the finishing of God's work in the span of one generation, provision was made for its certain accomplishment. One of these mighty agencies that was brought into existence then was the art of printing. How marvelously the world has been changed through the development of an idea suggested by a boyish blunder, for it was because of having dropped a carved letter freshly immersed in a kettle of his father's leather dye upon a white tanned hide that Gutenberg received the impression that resulted many years later in his printing press.

Literature ministry is one of the three great channels of missionary activity by our church members, and our presses around the world are providing an ever-increasing supply of truth-filled books, periodicals, tracts, and other printed matter to enlighten all who will read concerning God's message for these last days.

Every church member can do successful soul-winning work with our literature, and there are many in our churches who could be successful gospel salesmen for magazines and the smaller books. In planning the missionary work for a church, the leaders should give careful attention to this feature of our missionary program. Certain men and women should be encouraged to take a simple course of training in salesmanship, and then devote a portion of their time each month to the sale of missionary literature.

This form of missionary work has a distinct advantage in that the purchaser of a book or magazine will value it according to the investment and will be more inclined to read it carefully, and the profit of the sale enables the worker to give more time to the work than would be possible otherwise. Many magazine and small-book workers develop into successful colporteur-evangelists, and are able to place large numbers of our books in the homes of the people.

The sale of magazines and small books does win people to the truth. Time would fail to tell of the many instances where people have been won to the truth through reading magazines or small books, and the members converted through this medium are usually well established in the various truths of the message. The long evenings of fall and winter offer encouragement to reading, and the magazines, *Watchman*, *Liberty*, *Life and Health*, as well as other periodicals offer an opportunity to the missionary worker to get the truth into the homes of people. Our publishing houses have recently printed such books in English as, "Christianity at the Crossroads," "The Battle of the Churches: Modernism or Fundamentalism, Which?" "Contagious Diseases: Prevention and Cure," "The Bible Made Plain," and many others of the small book series that appeal to the public on these great questions of present interest. In many instances our missionary workers sell these books in sets of two or more, thus having the satisfaction of placing different phases of the gospel message in the homes of the people.

Every church should see that some one devotes time to the sale of our papers and books, and the conference home missionary secretary will arrange to give instruction to any who may desire to enter this fruitful field of service.

J. A. STEVENS.

Suggestions for Missionary Meetings

WILLIAM A. BUTLER

November 5

TOPIC: "Teaching and Healing."

TEXT: Luke 4: 18, 19; Matt. 10: 7, 8.

SUPPLEMENTARY READING: "The Ministry of Healing," pp. 139-150.

NOTE: The supplementary reading is not intended for reading at the missionary meeting entire, but rather for study as a preparation for the meeting and for the presentation of short, striking statements on the subject in hand.

SUGGESTIVE THOUGHTS: When Christ first began to organize, or reorganize, His church while on earth, we find He laid down some very definite plans for the carrying forward of the gospel work. The gospel was to be twofold: the healing of the soul and the healing of the body. These two great principles of Christianity were never to be separated. "Preach the gospel to every creature." "They shall lay hands on the sick, and they shall recover."

Jesus was the greatest teacher to the human race, but when

we consider that He "devoted more time to healing the sick than to preaching" we can understand the importance the Master placed upon this phase of His ministry. "If I cast out devils [healing soul and body] by the Spirit of God, then the kingdom of God is come unto you."

His disciples, not only the twelve, but also the seventy as well, carried on this same work of ministering to the physical needs of the people as well as endeavoring to save them from their sinful ways. Later the apostle Paul and other faithful laborers healed the sick as they went preaching the "glad tidings." The early church, scattered by persecution, brought great blessing as they carried the good news of the Great Physician everywhere. Philip, the lay evangelist, wrought mighty works of healing in his ministry to the Samaritans, and a large number were won to Christ. From the beginning it has been God's purpose that this work of tender ministry to the sick and needy should be an inseparable part of the church's work—"Preach the gospel, heal the sick."

SUGGESTIVE MISSIONARY PLANS: Encourage the members to follow up the interested persons found during the Harvest Ingathering. The longer evenings of the fall and winter give people more time to read. It is an opportune time now to place some of our small books in the hands of interested people. Several new books are now ready. "Christianity at the Crossroads" is a very timely book just now, in view of the conflict going on between the Modernists and the Fundamentalists. Colds, influenza, and other diseases are more prevalent during the colder months. To combat these ailments and place before the public the principles of simple treatments, the new book, "Contagious Diseases: Prevention and Cure," has been published, and is an excellent help along this line. It sells for 25 cents. Our members should use many of these small books in their missionary work.

November 12

TOPIC: "A Revival of Medical Missionary Service."

TEXT: Isa. 58: 6-12; Deut. 7: 15.

SUPPLEMENTARY READING: "The Ministry of Healing," pp. 277, 283.

SUGGESTIVE THOUGHTS: God's purpose for ancient Israel was that they should be a perfect example of health. He intended that their laws of health, and general laws of sanitation, as well as the moral law, should be favorably spoken of among all nations. "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons."

"Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity." "If as a people they had lived according to God's plan, they would have been preserved from the diseases that afflicted other nations. Above any other people they would have possessed physical strength, and vigor of intellect. They would have been the mightiest nation on earth."

"Health principles were taught, and sanitary laws enforced," by the direction of God in the Hebrew church. According to Isaiah 58, and the light the Lord has given us through the Testimonies, there is to be a revival of those heaven-born laws and principles among His people today.

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. *The sick were healed, and other miracles were wrought. . . . Hundreds and thousands were seen visiting families, and opening before them the Word of God.* Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."—"Testimonies," Vol. IX, p. 126. May the Lord speed on this day.

SUGGESTIVE MISSIONARY PLANS: Why not form a class in home nursing in the church under a proper instructor, such as a graduate nurse or a doctor, and have as many as possible get a preparation for medical missionary work? Get in touch with the conference home missionary secretary on any phase of this work. He will help you.

November 19

TOPIC: "Sick, and Ye Visited Me."

TEXT: Matt. 25: 31-40.

SUPPLEMENTARY READING: "Gospel Workers," pp. 215-221; "The Ministry of Healing," pp. 225-233.

SUGGESTIVE THOUGHTS: "I was sick, and ye visited Me," is one of the most cheerful commendations the Master mentions to His followers as worthy of His notice. These kind acts were done without any thought of remuneration or praise, for they have been forgotten. They inquire, "When saw we Thee sick?" etc. Out of the goodness of their heart, seeking the welfare of those who suffer, the saints have devoted their lives to blessing others.

Do you know it is health-inspiring to the afflicted to even look into the smiling face of a healthy visitor? Then when the visitor talks of God's great care and healing power, and can show from

experience and the Bible that our heavenly Father forgives sins, and that we can have His favor rest upon us whether we are sick or well, what a great encouragement it is.

"The prayer of faith shall save the sick." As recipients of the grace of Christ, we owe it to our sick friends and neighbors to make them a visit. We need to take more interest in them. How many have been won to Christ through kindly visits this way? Our visits should be brief, proportionate to the strength of the patient. The greatest care should be exercised as gospel themes are discussed. Never try to force a point of faith upon one who is sick. A prayer in behalf of the sick should be simple and brief.

When special prayer for healing is requested by the patient, endeavor to have him understand God's will first, and then present the case to Him in faith. "There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus." "Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith to co-operate with God, and to place themselves in the condition most favorable to recovery. . . . When we have prayed for the recovery of the sick, we can work with all the more energy, thanking God that we have the privilege of co-operating with Him, and asking His blessing on the means which He Himself has provided."

SUGGESTIVE MISSIONARY PLANS: A good basis for study of the medical missionary work in the church is found in eight lessons published in the booklet, "Lessons for Home Missionary Institutes in Churches," which can be secured in the regular way through the tract society. The study by the members of such instruction as is given in the lessons referred to will make more efficient workers of our members.

November 26

TOPIC: The Body Temple.

TEXT: 1 Cor. 6: 19, 20; 3: 17, 16.

SUPPLEMENTARY READING: "The Ministry of Healing," page 149.

SUGGESTIVE THOUGHTS: The first duty devolving upon every individual is to take care of the health. The only welfare the infant seeks, is its own. He learns this at the very earliest age. He learns to cry out in pain, and to ask for food when hungry. The mother understands each cry and warning. A little later the baby learns it cannot look at certain things, must not touch certain things and eat certain things, for the penalty of these infractions might be pain and distress.

And so through life our first duty is to care for our health and spiritual welfare; then follows our responsibility to care for the health and spiritual welfare of associates and the community. Surely God has given us a great blessing in revealing a knowledge of our physical structure. How we should prize the instruction to make our bodies fit temples in which He may dwell.

Seventh-day Adventists have a message for the whole world as to the proper care of the body, in dietetics, prevention and treatment of diseases, in the dress, in cleanliness, etc. Why should we be lame in any of these matters? "Every church should be a training school for Christian workers. . . . There should be schools of health, cooking schools, and classes in various lines of Christian help work. . . . One example is worth more than many precepts." We owe our friends and our neighbors these good things God has given us.

A sister in Guilford, Conn., during the influenza epidemic, learning of a neighbor (a Catholic) who had several little children sick, went over to see her. Though at first not warmly received, she soon was able to minister to the sick. All were safely brought through the affliction, and this Catholic woman and children accepted the truth.

"Teach the people that it is better to know how to keep well than how to cure disease."—"Testimonies," Vol. IX, p. 161. Here a great principle is stated. Jesus has redeemed our bodies by His death. God thinks so much of us that He will transfer us to His kingdom if we are faithful. Why should I not now, every day, do everything within my power to keep this body temple in the very best trim for the Master's service? He requires nothing less than this.

"If any man defile [destroy] the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

SUGGESTIVE MISSIONARY PLANS: We should ever keep in mind the value of personal visits to the sick and suffering and "shut-ins." A short, friendly visit, some flowers, or appetizing fruit or food, a few words of Christian encouragement, and perhaps a short prayer before leaving, if it seems best, is real missionary work. Then, too, let us always keep in mind the value and influence of our truth-filled literature, being careful to use what seems most appropriate for the individual. We have a large assortment of good tracts; our missionary periodicals, the *Present Truth* and the *Signs of the Times*; our missionary magazine, the *Watchman*, and our only health magazine, *Life and Health*. Let us give these a large place in our missionary efforts.

Missionary Volunteer Department

Devotional Meeting for November 1

Senior

Topic: *Departmental Beginnings.*

1. Song Service.
2. Announcements.
3. Devotional Exercises.
4. Special Music.
5. Symposium: Departmental Beginnings.
 - a. The Church at Study—Sabbath School Department.
 - b. Training for Service—Educational Department.
 - c. The Gospel of Health—Medical Department.
 - d. Young Life in the Early Movement—Missionary Volunteer Department.
6. Recitation.
7. Closing Song and Prayer.

Junior

Topic: *Early Days.*

1. Song Service and Opening Exercises.
2. Leader's Remarks.
3. Music.
4. Symposium: The Church at Study.
 - a. The First Sabbath School Lesson.
 - b. The First Sabbath School.
 - c. The First Donation.
5. Psalm: "Secure."
6. Symposium: Training for Service,
 - a. Our First Church School.
 - b. Church School Opportunities of Long Ago and Now.
7. Special Music.
8. Symposium: The Gospel of Health.
 - a. Joseph Bates Leads the Way.
 - b. Our First Sanitarium.
9. Recitation: "For the Service of the King."
10. Symposium: Young Life in the Early Movement.
 - a. The Young People Who Led.
 - b. The First Young People's Society.
11. Closing Exercises.

Senior Notes

The Program.—This Standard of Attainment program is the last historical study before the examinations at the close of the year. This is the Jubilee Year, you know, and all your members will wish to obtain their Standard of Attainment certificates this year. The Standard of Attainment year is producing big results in many places. What are you doing in your society to make this important phase of the Missionary Volunteer work successful? Begin now to make your plans for the examination period, and be sure that every member of your society who is contemplating this is on hand for the examination and is prepared. Suitable announcements should be made at this meeting.

5. *Symposium: Departmental Beginnings.*—Only short extracts can be given as source material because of the limited amount of space in this periodical, but source matter is referred to that should be accessible to your members. The previous studies along Standard of Attainment lines have brought you through the early history of the denomination, and this study is to specially note the early beginnings of the various departments of the movement. If you cannot, for some reason, properly cover all of these departments, concentrate on the Sabbath school, educational, and Missionary Volunteer. Much of the material here given is from the forthcoming book, "The Advent Story for Young People," by Mrs. M. E. Andross.

a. *The Church at Study.*—For more exhaustive material see the small book by Mrs. L. Flora Plummer, "From Acorn to Oak."

In the summer of 1852 Elder James White drove all the way from Rochester, N. Y., to Bangor, Maine, a distance of over four hundred miles. There was much time for meditation. And as he thought about the cause of God, his heart became burdened for the advent believers, especially for the youth among them. He felt their need of well-directed Bible study, and realized the necessity of getting out lessons for this purpose. So one day after lunching by the roadside, he took out his pencil and paper. As his team needed more rest and more time to feed, he converted his lunch box into a writing desk. There he prepared some outlines intended to stimulate systematic Bible study, and these outlines became our first series of Sabbath school lessons.

It seems hard to realize the conditions that prevailed in those days. Our denomination had not even been named. There were no churches, no church schools, no conferences, no organization to ordain ministers and send them forth in service. Those were truly pioneer days, when a few widely scattered believers, like

independent units, elung to the same precious message. A number of small publications on different phases of the truth had been sent broadcast; and the *Present Truth* had been visiting the believers for about three years. But Elder White felt keenly that something must be done to educate the believers in the Bible; and surely God directed his mind to a most excellent plan.

With the Sabbath school lessons, came also the *Youth's Instructor*. In it these studies appeared. It was a monthly, but lessons were provided for every Sabbath. "We intend," wrote Elder White, "to give four or five lessons in each number, one for each week." The first lessons, a series of nineteen, took up the Sabbath, the law, the life of Christ, and the second advent. These were prepared especially for the young. And the instruction given at first for organizing Sabbath schools indicates also that it was particularly to help the young that the plan was at first adopted. "These schools," reads one sentence of this instruction, "can be held where there are but two or three children, as well as where there are more." But although the needs of the youth seem to have been uppermost in the mind of the first lesson writer, the Sabbath school idea was then and has always been for the entire body of believers. It gathers the church as a whole to study together the great Guidebook of life.

So far as is known, the first to respond to the call to organize Sabbath schools were the believers in Rochester and Bucksbridge, N. Y. Here schools were conducted in 1853-54. The following year when the publishing work moved to Battle Creek, a Sabbath school was organized there. Of the early experiences of that school, Brother M. G. Kellogg said: "For months the life of this poor weakling of a Sabbath school hung by such a brittle thread that it was a question whether the succeeding Sabbath would find it alive; but by patient perseverance, and much strong crying unto God for help, it not only lived, but gradually became a stronger factor for good than I had expected."

It was not to be expected that the Sabbath school would develop suddenly into a strong organization. The road was untried. There were many problems to meet and few workers to wrestle with them. The pioneers endeavored in the lessons sent out to cover the most essential features of present truth. And good results followed. Now and then in those early days there would be lesson famines. Sometimes from one to four years slipped by without new lessons being supplied. But after the Sabbath school was first introduced, we find resourceful members, here and there, keeping alive their schools even in the absence of lessons.

In 1877, while Professor Bell was superintendent of the Battle Creek school, he urged an organization that would promote unity and system among the widely scattered schools, and enable them to profit from one another's experiences. Before the year closed, both California and Michigan had such State organizations. The following year many workers came to the General Conference in Battle Creek, Mich., with a burden on their hearts for a fuller organization of the Sabbath school work. There were at that time about six hundred Sabbath schools, and it was generally felt that they must be developed into real life-saving stations for the youth, as well as training centers where young and old should learn to know the truth that brings freedom.

Before the Conference closed a General Association was formed to look after the Sabbath school interests throughout the field. This gave impetus to this phase of our denominational work. In a few months there were twelve State organizations instead of two. A reporting system was evolved. By the close of the year the first statistical report had been gathered; and the Battle Creek church had organized our first kindergarten, thus blazing the trail for others to follow in leading the small children to the Master who said, "Suffer the little children to come unto Me."

But of course better facilities for service meant more expense. To meet this, every teacher was advised to solicit from his class, pledges for the support of the Sabbath school.

In October, 1878, at a meeting of the General Association the workers took up the question of Sabbath school offerings in order to provide for necessary helps. The discussion brought out somewhat different opinions. Sister White approved of making offerings, and referred those present to the ancient temple services on the Sabbath. Finally a resolution was passed, "asking both teachers and pupils to contribute one penny or more each Sabbath day." That was the tiny spring from which started the mighty stream of offerings that today nourishes so large an area of mission territory. But it was some time before that stream reached the foreign fields.

And often the interest shown by God's children in other lands shames some of us who have much more fully equipped schools of easy access. Returned missionaries have told of dark-skinned natives over in Africa who have walked fifty miles to attend Sabbath school. Upon his return from the Dark Continent, Elder G. B. Thompson told of one of the Sabbath schools he visited there in 1922. It was held under heaven's blue canopy. After the opening exercises, groups could be seen scattered over perhaps an acre of land. The teachers had no *Worker* helps, the students no *Quarterlies*; nevertheless there was earnest, faithful study.

Glance over into the Far Eastern Division. At the beginning of the present century there were no schools in China, and only two in Japan. "Now," said the 1922 report, "the Sabbath school work is flourishing in every country in the Far East." And that same year one of the workers there wrote: "Its importance as a feeder to the church is being more fully realized."

In India, lessons are provided in nine vernaculars; and in the above-mentioned report, Brother S. A. Wellman, Sabbath school secretary for Southern Asia, is quoted as follows: "Each of our union secretaries is doing excellent work, and the Sabbath schools are especially strong in the south and the northwest, where Sisters G. G. Lowry and I. F. Blue have worked very earnestly for the development of the vernacular side, as well as the English."

"It would be an interesting sight," wrote Sister Anna L. Hindson, Sabbath school secretary for Australasia, shortly before the General Conference of 1922, "could we have a panoramic view of the eighty-six Sabbath schools that meet in thirteen island mission fields, speaking thirteen different languages."

b. Training for Service.—Away back in 1856 a school was opened by the Seventh-day Adventist church in Battle Creek, Mich. The first year it was conducted by a man named Robert Holland. The next year a young woman, Louise M. Morton, taught the children who came, receiving for her services twenty-five cents a week for each pupil. This school continued for a few years. At one time, about 1860, it was taught by John Fletcher Byington, son of the first president of the General Conference. Then came the Civil War, and this interrupted very seriously our church school work.

Although these earnest efforts to educate the youth are hardly considered the beginning of our educational work, they were an expression of the longing of the early pioneers to see the youth growing up in their midst, trained for service. It is another evidence that the founders of our church were directed under God to build wisely and well; for truly the future prosperity of the church demanded that young men and women should be trained to shoulder the burdens of leadership, and to press on into new fields with the gospel message. Only Seventh-day Adventist schools, as the leaders had wisely decided, could give this training; and in 1866 there came into the church a man upon whom God laid a heavy burden for the education of the youth. That man was Prof. Goodloe Harper Bell. For several years he had taught in the public schools in New England, and now because of failing health he came to the "Western Health Institute," conducted by Seventh-day Adventists in Battle Creek. While convalescing there, he accepted the third angel's message, and soon began to urge the establishment of a school. Elder White and his wife and other leading workers supported him enthusiastically, and in 1868 a school was opened in a cottage near the Health Institute. Like the mustard seed that became a mighty tree, this small beginning overcame obstacles of every kind, and through the blessings of heaven's leadership, has developed into an educational system that showers its blessings today upon ambitious youth in all lands.

It was not long after the doors of Professor Bell's school opened till it outgrew its first home. In 1871 in addition to the regular work of this school, a very successful and popular four weeks' lecture course was conducted for ministers. But the burden on the leaders was still heavy; one local school was not enough. Something more must be done in educational lines. Accordingly there appeared in the *Review* in the spring of 1872 a call to believers to get under the load. They were asked to come to camp-meeting prepared to consider the question. "The wants of the cause in reference to an educational society, and a denominational school, will be considered at this meeting," read the call. "Come prepared to take hold of this matter with interest and energy."

This appeal, which may be found in "Testimonies for the Church," Volume III, pp. 153-159, called our people to lead out in industrial education. God had shown Sister White the mistakes of some other schools, and the plan upon which our schools should be founded. A few sentences from the appeal follow: "Provision should have been made in past generations for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should also have been teachers of household labor, and a portion of the time each day should have been devoted to labor, that the physical and mental powers might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds."

Then she urged that these mistakes be avoided in our own educational system. And this is of special interest to us when we realize that industrial training had not yet become a part of the great educational system in America. It was Russia's exhibition at the Centennial Exposition, we are told, that opened the eyes of American educators to this all-important phase of education. At that exposition Russia had some wood and iron work done by the pupils of a technical school in Petrograd (then known as St. Petersburg). So you see that four years before Russia brought a small demonstration to America, God called this people to introduce vocational training in our school system just beginning to be formed.

During the camp-meetings in 1873, Elders James White, G. I. Butler, and S. N. Haskell presented the theme of training the youth, and everywhere the young people were stirred to the importance of Christian education. Before the year closed, pledges to the amount of \$52,000 had been received for the Seventh-day Adventist Educational Fund; and land had been purchased in the western section of Battle Creek for our first denominational college. That was a good beginning; but the courses of study offered, which were patterned largely after the courses of study given in other colleges, made it evident that the leaders had not fully grasped God's plan.

During 1874 the college building was erected and dedicated Jan. 4, 1875, as the Battle Creek College. In 1880 a theological course was added to the school curriculum as an effort to follow more closely the instruction sent through the spirit of prophecy. The dormitory idea had not yet been conceived. For the next decade nonresident students found room and board in families in the community. In January, 1885, however, came a dormitory for the young men; and two years later one was provided for the young women. This is, briefly, the story of how our educational work began in Battle Creek.

Now let us go back a little and get a brief survey of the children's side of our educational work. Our pioneers did not forget the needs of the primary and junior folks. Before the corner-stone of our first college was laid, plans were on foot for organizing church schools. "I do not know why young ladies could not qualify themselves by a course of study at Battle Creek," wrote Elder G. I. Butler, in 1872, "to serve as teachers in select schools in our larger churches, giving instruction in the common and higher branches of English and in the principles of our faith and hope."

As the years went by, the spirit of prophecy urged more and more strongly this work for the children, ever emphasizing its importance. In 1894 a message came from Sister White pointing to the time when this country should be "dotted over with Seventh-day Adventist schoolhouses." From a human standpoint this seemed impossible. Where could be found the money, yes, and the workers to multiply our schools like that?

In 1897 came another urgent message pointing out quite definitely the path of progress. And now as the twentieth century was about to dawn, the church seemed suddenly to awaken to the urgency of church schools. In 1900 the first conference of Seventh-day Adventist church school teachers was held in Battle Creek, and as the church school work grew, normal departments were established in some of our advanced schools for training strong, efficient teachers for the children. Within the first two decades of the new century, the country, as the prophecy had predicted, became "dotted all over" with schools. By the close of 1922 there were in all the world, 1,196 church schools, with 1,614 teachers and enrolling 27,730 pupils. As the years passed and the children advanced, many of these schools grew into intermediate schools, providing a ninth and sometimes a tenth grade. By 1922 we had more than one hundred intermediate schools in our world-wide work.

We often think of the splendid armies of youth going forth from our advanced schools in the homeland every year, and of the promising host of boys and girls our elementary schools are passing on to take their places in training; but we must not forget that our schools in the regions beyond are not failing behind in this great mission. And "wherever the gospel penetrates," as the general educational secretary said in his report at the 1922 quadrennial meeting, "the Christian school must certainly follow to consolidate and develop the conquest of the cross." And it does follow; save when it is itself the pioneer bearer of that cross.

c. The Gospel of Health.—When the group of heroic believers who had stood the test of the disappointment in 1844, started out to give to the world the last message of mercy, it was not long before God called their attention to certain natural laws of life and health. So health interests have been woven into the fabric of our history since the early days of the Advent Movement. In fact the physical side which embraces the fundamental principles of life and health, is a natural inherent part of the great message to be given to the world.

Even before the disappointment, God put it into the hearts of at least some of the leaders to adopt the principles of healthful living. It seemed that God was preparing object lessons to use when He should present the gospel of health as a part of the message entrusted to the Adventist people. Take Joseph Bates' experience, for example. He was an ardent temperance reformer when the advent message found him. In 1821 he had discarded intoxicating liquors, and three years later he added porter, ale, cider, to the forbidden list. In 1827 he laid the foundation for the "Fairhaven Temperance Society," which was one of the first, and probably the first society of its kind ever organized in the United States. It grew and prospered and inspired the organization of many other similar societies as the temperance movement spread everywhere.

As Joseph Bates studied the subject of temperance he was led to see the harm of tea and coffee, and gave these up in 1832. Eleven years later, another step was taken, and he eliminated flesh foods from his bill of fare and became a strict vegetarian. There was not then the great variety of health foods from which we now select; nevertheless, from 1832 until his death, at the good old age of eighty, his dietary consisted of fruits,

grains, nuts, and vegetables. The effects of his hygienic living made him a splendid object lesson of the value of the principles of health which he advocated. Elder James White, who first met him in 1846, said:

"When I first became acquainted with Elder Bates, he was fifty-four years of age. His countenance was fair, his eyes were clear and mild, his figure erect and of fine proportions, and he was the last man to be picked out of the crowd as one who had endured the hardships and exposure of sea life, and who had come in contact with the demoralizing influences of such a life for more than a score of years. It had been eighteen years since he left the seas, and during that time his life of rigid temperance in eating, as well as in drinking, and his labors in the pure sphere of moral reform, had regenerated the entire man, body, soul, and spirit, until he seemed almost re-created for the special work to which God had called him."

Early the pioneers were called to establish an institution to care for the sick. In speaking of the instruction given her of God, Sister White said: "I was shown that we should provide a home for the afflicted, and those who wish to learn how to take care of their bodies that they may prevent sickness. . . .

"As unbelievers shall resort to an institution devoted to the successful treatment of disease, and conducted by Sabbath-keeping physicians, they will be brought directly under the influence of the truth. By becoming acquainted with our people and our real faith, their prejudice will be overcome, and they will be favorably impressed. By thus being placed under the influence of truth, some will not only obtain relief from bodily infirmities, but will find a healing balm for their sin-sick souls."

For a church to conduct a medical institution was unheard of. "As a people," said Elder J. N. Andrews, "we have undertaken to do what no other religious denomination, to my knowledge, has ever attempted." But as the leaders launched out in this new undertaking in obedience to God's command, He greatly prospered their efforts. "In no enterprise," wrote one of the pioneers, "ever undertaken by this people has the hand of the Lord been more evidently manifested than in this thing. We here enter our record of gratitude for the great fact accomplished, the great step taken in the right direction."

The Battle Creek Sanitarium, as the Health Institute soon became known, grew so rapidly that in 1877 an addition costing over \$100,000 was erected; and seven years later another large addition was added. California built our second sanitarium upon Howell Mountain near St. Helena. This "Rural Health Retreat," which opened its doors in the spring of 1878, grew steadily. After a time it became known as the St. Helena Sanitarium, and is one of the largest in our denomination. Several years elapsed before establishing another sanitarium; but in 1891 a third one was opened in Ohio. This, however, was later converted into a school. Sanitariums now grew more rapidly in number. By 1922 there were scattered over North America from the Atlantic to the Pacific, and from northern Canada to the Gulf of Mexico, eighteen sanitariums operated by the conferences. These were ministering to the needs of thousands of patients every year. To them all classes have flocked for help. From them every year have gone forth armies of well-trained nurses.

According to the quadrennial report of the Medical Department given in 1922, medical institutional work was being conducted in eighteen different countries, employing two thousand five hundred workers and caring annually for about one hundred thousand patients. Of those outside of America we find one in South America, one in England, one in Denmark, two in Germany, one in Switzerland, one in Africa, two in Australia, and one in China. Besides these, the health homes, hospitals, dispensaries, and treatment-rooms conducted by our workers in various countries bring the number of health institutions up to fifty-three. These centers in home conferences or distant mission fields are all a part of our organized work.

d. Young Life in the Early Movement.—There are many data, facts, and material to make this talk interesting in the book, "Missionary Volunteers and Their Work." Every society should have a copy of this book, for it is a manual of activities besides giving the history of the founding of this now world-wide organization of young people.

Some one has said that every great movement has a young person at its head or at its heart. Whether this be true may be hard to prove. However, the story of our denominational work bears out the statement. Looking back to the beginning of our denominational work, we find much young blood flowing through the arteries of our leadership. The 1844 movement had called many, both young and old, out from the world; and although the disappointment had greatly thinned the ranks, we find many noble young people in the group of believers that came out from that supreme test refined and strengthened in heart and hand for service. Elder James White was still in his early twenties; Ellen G. Harmon, later Mrs. E. G. White, and J. N. Andrews were in their teens. J. N. Loughborough, who joined the Adventists a little later, began preaching in 1852 at the age of twenty. Some of the other leading workers were about the same age. So it will be seen that young people bore heavy responsibility in the early history of our denomination.

Not only were young people prominent in the work, but the needs of the youth always lay heavily upon the hearts of the

pioneers. As we look back through the silent decades, we can find many witnesses to that fact. It was especially for their sakes that the first Sabbath school lessons were written. Their needs were pressing heavily upon Elder White's heart when he planned the *Youth's Instructor*. It was a desire to educate them for the Master's use that led the pioneers to lay the foundation of the great educational system we have today. Without doubt these efforts for the youth helped more than we know to inoculate young people with a deep desire to do something for the Master; and unconsciously was directing the initiative energies of the youth into channels of great blessing to themselves and to others.

The first young people's society among the Seventh-day Adventists of which we have any record, came in 1879, about ten years after the organization of the vigilant missionary society. Two boys up in Michigan led out in the organization. A few days before the society was formed, these boys were talking earnestly while walking along the country road. They conceived the idea of having a boys' society; and before they parted, they went to a corner of the field, and told the Lord about their plans. One of these boys was Elder Luther Warren, who has been used mightily in transforming the lives of many young people.

Junior Notes

Leader's Remarks.—Give the purpose of this program, that of familiarizing our young people with the history of their church. This is the last program in a series of that nature. The leader should be quick to comment on information presented or on the marvelous growth of our work which the last quarter century has witnessed.

The Program.—This is a program on which a large number of boys and girls may have a part. The material given in the Senior Notes is ample. The talks suggested are very short; one minute should suffice. Do not allow any one to read his part, for the stories are easily told. The subjects are arranged under three headings. The first talk in the first group deals only with the writing of the first Sabbath school lesson and the purpose which called it into existence. The second should include the place and time of the first Sabbath school. The last of the group should hold interesting items about the increase of donations from the one penny to the dollars now a part of our Sabbath school offerings.

The first talk in the second group should be the story of our first school in Battle Creek. This should include reference to the pioneer teachers, Miss Morton and Professor Bell. The second should include comparisons. Only thirty years ago when most of our parents were young, there were church schools in but a very few places. Give statistics as to number of schools and children attending in 1922.

The third group on health can well begin with the story of the fine hearty old sea captain who gave up all injurious articles of diet as he realized that they were harmful. The story of the Health Institute at Battle Creek, and some word as to the number of sanitariums we now have, should be included in the second talk.

The last group, dealing with our Missionary Volunteers, is of special interest. The purpose of the first talk is to show what a great responsibility the young people bore in the beginning of this movement. The story of the first young people's society organized by Luther Warren, and its purpose is the theme of the last.

Secure

How shall the young secure their hearts,
And guard their lives from sin?
Thy Word the choicest rules imparts,
To keep the conscience clean.

'Tis like the sun, a heav'nly light,
That guides me all the day;
And through the dangers of the night,
A lamp to lead my way.

Thy precepts make me truly wise;
I hate the sinner's road;
I hate my own vain thoughts that rise,
But love Thy law, my God.

Thy Word is everlasting truth;
How pure is every page!
That Holy Book shall guide my youth,
And well support my age.

—Isaac Watts.

For the Service of the King

For the service of the King,
Wanted! Let the summons ring.
Wanted on dark Africa's strand,
O'er the burning desert land;
Wanted out on India's plain;
Wanted in China and Japan,
In the market, on the river;

Wanted now and wanted ever.
Let again the echo ring,
Wanted! wanted for the King!

Wanted, men of faith and fire,
Men whose zeal will never tire.
Men whose hearts are all aglow
To the world the Christ to show;
Christ uplifted, souls to save
From the gloom of death's dark wave.
Men who dare leave father, mother,
Business, pleasure, sister, brother.
Louder let the summons ring,
Wanted! wanted for the King!

Wanted, women, tender, true;
Women's work none else can do.
Women sit in darkness yonder,
While we hesitate and wonder;
Women cursed with bands that tighten,
Bands of caste, which none can lighten.
Sisters, give a helping hand,
Take God's peace to every land;
Hear ye not the echo ring,
Wanted! wanted for the King?

— Selected.

Devotional Meeting for November 8

Topic: "Father."

Senior

1. Song Service.
2. Announcements and Reports.
3. Responsive Reading.
4. Leader's Talk.
5. Special Music.
6. Talk: "Daddy."
7. Talk: "Honor Thy Father."
8. Recitation: "Father's Voice."
9. Minute Responses.
10. Closing Song and Prayer.

Junior

1. Song Service.
2. Regular Opening Items.
3. Responsive Reading.
4. Superintendent's Talk: "Honor Thy Father."
5. Special Music.
6. Reading: "Daddy."
7. Recitation: "Father's Voice."
8. Symposium: "Dad and I Are Pals."
9. Closing Items.

Senior Notes

Advertise! — Print or make some posters and folders or cards that will call special attention to this meeting. You might say: "What We Think of Our Fathers!" and then give the date and time and place of meeting. Have special announcements made the week before in the church service and give a special invitation to the fathers to be present. It would be well to send them special invitations if possible. Note that fathers are to come with their sons — they can borrow a son if necessary. Instead of seating them by themselves, have them sit with the young people, and with their own sons, if possible. Offer them the "glad hand" greeting at the door, and give them to understand that they are always welcome to the young people's services, and this one in particular.

The Program. — Before assigning parts, read clear through the notes carefully, so that you will be fully informed of all the suggestions, and then adapt the program to the size and needs of your society.

3. Responsive Reading. — The material for this reading is given elsewhere. In order that all may take part, it would be well to have the material here given duplicated or written on a blackboard or large sheet of paper. If this is impossible, it may be used as a simple Scripture reading by the leader.

4. Leader's Talk. — This is an introductory talk and a keynote talk. The leader will wish to have it well in hand, for he or she speaks for the society as a whole, and what is said will mean much in the success of a program of this kind. Here are some thoughts that may be appropriated by the leader if desired. Edward M. Jeffers says:

"Let this be a time when the fathers are called together, not to remind them that they are the money-makers of the family, that they have been heroes on the battlefield, conquerors in business, in the civic and social affairs of the day as well as the factor in State, national, and world questions; nor a time simply to praise our fathers for the enthusiasm and efficient leadership already shown along various lines of religious activity; but a time when above all else the father is given due praise as head of the house, exalted as prophet, priest and king, like the patriarchs of old; honored by sons and daughters for the virility and overmastering hope that he puts into their lives, for the strong elements of manhood and the higher ideals that he gives to the home by his steady devotion; and praised also for his fatherly, prayerful guardianship in the family

circle as well as leadership in all good things. Thus the father may not seem to be left out as of no worth except to pay bills, and thus also his youth may be renewed as the history of his toils and dangers, sufferings and sacrifices, are passed in review under a widespread spirit of enthusiastic appreciation.

5. Special Music. — Try to have some special music — a duet, or a solo, or some instrumental music that will be appropriate for this service. Music gives charm and spice to the program.

6. Talk: "Daddy." — This material, given elsewhere, could best be given by a young lady of the society.

7. Talk: "Honor Thy Father." — This material, given elsewhere, is merely the introduction to the chief or main talk of the whole service. Follow out the line of thought here suggested with an appreciative and energetic talk for the benefit of father.

8. Recitation. — There are a number of poems that would be suitable for this meeting, but if you do not have something special in mind, consider "Father's Voice," given elsewhere.

9. Minute Responses. — These should be from the members of the society, and should be given freely and without hesitation. Be sure to announce this part the week before, and plan on special ones on whom you can depend to say something when others lag. Let there be personal experiences told and incidents related about father and what he has meant. Admonish your members not to be hesitant, but to say publicly something of the appreciation that they feel for their fathers. If necessary, speak to some of your chosen members who are to give the short minute responses, just before the meeting, so as to be certain that they are ready.

U. V. W.

Junior Notes

Read the Senior Notes for suggestions as to advertisement. Do not forget that mission news is included under No. 2 of the program.

3. Responsive Reading. — This is given in this issue. If possible have the responses duplicated and passed out. If this is impracticable, write the responses on a blackboard and place it conspicuously where it may be easily read by all.

4. Superintendent's Talk: "Honor Thy Father." — Study Malachi 4: 6 with the children. Remind them that we as a people are to do the work of Elijah. Then what an important part Christian homes play! What a great part in the work of the Lord our boys and girls may do by being true helpers in the home. One of the traits which will make happy homes is a spirit of appreciation for our fathers and mothers. We take so many common things, so many good times for granted.

The following paragraphs are illustrations which are provocative of thought along this line:

"Alexander Graham Bell, the inventor of the telephone, does not hesitate to tell how today he stands on the shoulders of his father as he does the work. That father, who was long professor of vocal physiology in Boston University, taught the son many of the intricate wonders of the human voice, disclosing to him, during frequent familiar conferences, all he had learned and many things he hoped to be able to do. Many of them he did not do; but the son, instructed by the father, is now proving that the father did not live in vain." — "Making Good."

"There is a story of a little girl who rode, one day, on a train during a very hard storm. The storm grew worse and worse and the people in the train were greatly frightened. At length some one noticed that the little girl sat quietly in her seat. When they asked her why she was not frightened, she replied, 'I am not at all afraid, because my father is the engineer.'"

"Booker T. Washington once said: 'I never knew where I was born, when I was born, nor who my parents were. All I know about it is that I was born somehow, sometime, somewhere, and I know that I have missed much — even more than I can dream — in the love and care of my father and mother, which I have never known.'"

5. Plan some special musical feature, a solo or duet. Do not fail to use No. 580, "Christ in Song," somewhere in this program.

6. See Senior Note, No. 6, for material. Thorough preparation is necessary for good reading.

7. Recitation: "Father's Voice." — This is the same poem suggested in No. 8 of the Senior program.

8. Symposium: "Dad and I Are Pals." — Ask several of your Juniors to write up a short story of the best time they ever had with their fathers. These should be read by the superintendent privately before they are read aloud at the meeting. See that the thought is clear and the incidents clearly related.

H. H.

Responsive Reading

LEADER: "Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee."

RESPONSE: "My son, hear the instruction of thy father, and forsake not the law of thy mother."

LEADER: "They shall be a chaplet of grace unto thy head, and chains about thy neck."

RESPONSE: "Ye shall fear every man his mother, and his father."

LEADER: "I was a son unto my father, tender and only beloved in the sight of my mother."

RESPONSE: "Come, ye children, hearken unto me: I will teach you the fear of Jehovah."

LEADER: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

RESPONSE: "These words, which I command thee this day, shall be upon thy heart."

LEADER: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates."

Father's Voice

YEARS an' years ago, when I was just a little lad,
An' after school hours used to work around the farm with dad,
I used to be so wearied out when eventide was come,
That I got kinder anxious-like about the journey home;
But dad, he used to lead the way,
An' once in a while turn 'round an' say,—
So cheerin'-like, so tender,— "Come!
Come on, my son, you're nearly home!"
That allers used to help me some;
And so I followed father home.

I'm old an' gray an' feeble now, an' trimbly at the knee,
But life seems just the same today as then it seemed to me.
For I am still so wearied out, when eventide is come,
An' still get kinder anxious-like about the journey home;
But still my Father leads the way,
An' once in a while I hear Him say,—
So cheerin'-like, so tender,— "Come!
Come on, My son, you're nearly home!"
An' same as then, that helps me some;
An' so I'm followin' Father home.

—Selected.

Honor Thy Father

"MOTHER" and eulogy seem to go together. We pay her honor whenever the opportunity comes, but we hear very little about father, unless it be "Daddy Longlegs." Many songs and hymns have been written to honor "mother:" "Songs My Mother Taught Me," "Dreaming of Home and Mother," "Tell Mother I'll Be There." Poor dad is left out in the cold, except for an occasional hint that he may be having a hard time.

During the war, father came into his own. He was the hero! We sang a new song, "Just a Baby's Prayer at Twilight for Her Daddy Over There." But even that picture showed us baby at her mother's knee, and it was entirely probable that daddy needed those prayers badly. Father and son banquets are now the style. Dads and sons are endeavoring to weld themselves together in a firmer bond of friendship.

But in spite of every effort father has made to put himself on the map, the only popular eulogy we hear, the only song that has reached from coast to coast, the one masterpiece that this generation gives to posterity in memory of dad, is that touching ditty, "Everybody Works but Father."

Robert Burns, though he never gained the reputation of being a saint, felt so keenly the holy influence of his father, that he gave the world a portrait of him that will never die:

"The priestlike father reads the sacred page,
How Abram was the friend of God on high;
Or, Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Perhaps the Christian volume is the theme,
How guiltless blood for guilty man was shed;
How He, who bore in heaven the second name,
Had not on earth whereon to lay His head.
Then kneeling down, to heaven's eternal King,
The saint, the father, and the husband prays:
Hope springs exalting on triumphant wing,
And thus they all shall meet in future days."

And I dare say that while Robert Burns was no fair pattern of what a man should be, yet the influence of that saintly father, inspirer, and friend went a long way toward making him "the greatest poet that ever sprang from the bosom of the people."

Very recently a little book was published and a copy sent to the father of the author. Just inside the cover was this little message:

DEAR FATHER: Some day, I hope, there will be other and better books to follow this. But all of them will have the same dedication, whether seen or not. For anything that comes from me came first from you, and to you I owe it all.

YOUR BOY.

Yes, dad is a pretty good fellow; we love him from the depths of our heart. But that love is so deep down, is so completely covered with other surface things, that we never show it, or never say anything about it. Why not get out a hoe, dig out the

weeds, loosen up the earth, and give that paternal love a chance to grow and develop? Dad would appreciate it.

We do not speak of honoring mother, for we do not have to be urged to do that. She just naturally receives little attentions from us. We bestow them as a kind of second nature. But should we leave dad out of it all? He likes attention just as surely as mother does.

Would it be out of place for us to suggest that somebody of real ability write a song worth keeping that will give dear old dad a slap on the back? — Charley X. Hutchinson, Jr.

Daddy

"DADDY!" No, he did not like to have you call him that, but somehow you just couldn't help it. "Papa" or "father" wouldn't express the relation that existed between you and him; and now that you have grown up and are away from home, the word that causes your heart to beat a little faster and a tear to trickle down your cheek, is just simply "daddy."

As soon as your baby feet could toddle around, it was "daddy" who took you with him to see the bird's nest in the field that he was plowing. He showed you the different bugs that were to be seen here and there, and you never even thought of being afraid of them, because "daddy" told you such interesting things about them. Then he used to play games with you in the dark, and as a consequence darkness never had any horror for you.

It was "daddy" who whipped you just once, when you refused to go to school. Five different times he started you down the path, under the row of maple trees, and five different times you followed him back; but the sixth time you went on. That day you learned that you would have to mind, and although you often tried to carry your arguments, yet when a certain expression crossed his face, you obeyed, because you knew that "daddy" meant what he said.

It was "daddy" who helped you wash the supper dishes when you were only seven, and your mother was so sick. You suggested eating from the same dishes for breakfast, but he seemed to find a better way than that.

It was "daddy" who diagnosed the headaches and stomach-aches that used to come quite regularly on Sabbath morning; and he almost never found them serious enough to keep you away from church. Queer how "daddy" knew!

It was "daddy" who believed in you when every one else seemed to have given you up as a hopeless case. The church members looked upon you as disagreeable and saucy, and prophesied that no good could come from such a child, and even your mother cried and did not know what to do with you. Your "daddy" patted you on the shoulder, and said, "She'll be all right some day." In your heart you thought you would too, because wasn't "daddy" always right?

It was "daddy" who used to take you to prayer meeting on Wednesday night when your mother was not well enough to go. You didn't care especially about the prayer meeting, but you did so like to ride home with "daddy." He never talked to you much, but silently you used to watch the stars, and in those silent rides there was a companionship that no one but he and you could know.

It was "daddy" who was wearing the threadbare overcoat that Christmas vacation when you went home from school. You didn't see any sense in his looking so seedy, and you told your mother so. Somehow, your face was a little redder and you didn't feel quite so much like criticizing when your mother told you that it had taken every cent he could get to send you to school. He had thought he could get an overcoat, but when you had written for that new dress, he had gone without the overcoat so that you might have the dress.

It was "daddy" who watched with you that evening when you thought your mother was dying. He patted your hand just once, but it told you that he suffered and understood.

It is "daddy" who is praying for you back home. He has written to you only once in the two years since you went away, but you know he is thinking of you, praying for you, and still believing in you. Sometimes you find life hard; sometimes you feel like giving up; sometimes you stop and look at yourself, and you feel that the world in general was right in its opinion of you, and that your "daddy" was wrong; but you know that he is still believing in you. You know that as he is following the plow or milking the cows, he is praying for you; and you know that somehow you mustn't disappoint him.

Tell me, who wouldn't like to have a "daddy" like that?

HAZEL W. ROTH.

Devotional Meeting for November 15

Senior and Junior

1. Song Service: "Christ in Song," Nos. 219, 476, 477, 481.
2. Opening Song: "Christ in Song," No. 482.
3. Prayer.
4. Morning Watch Drill.
5. Mission News Report.
6. Leader's Two Minutes.
7. Drill: "What Do You Know?"
8. Superintendent's and Leader's Talk: "Ready to Witness."

9. Music: "I Know of a Book."
10. Talk: "Preparing for a Crop."
11. Exercise: "A Homemade Test."
12. Closing Exercises.

Special Senior Note

The material given is addressed to the Juniors, but it is of equal interest and importance and hard enough for many Seniors. Go over the material carefully, and adapt it to your societies' needs and age and knowledge. Most of the material here given is of great value to either Seniors or Juniors.

U. v. w.

Junior Notes

Have a wide-awake song service and choose songs of faith and service. The purpose of the program, which is to show the need of Bible knowledge, may be forecast in a careful selection of songs.

5. *Mission News Report*.—Though little has been said recently about the mission report, it has been hoped that the appointment and work of your committee have been faithful, so that the report of interesting news items from the mission field has come to be a regular feature of each program.

6. *Leader's Two Minutes*.—This is an opportunity to present the topic of the day. Boys and girls as a rule do not like examinations. The days when tests come are full of study and anxiety. But often those same tests help us to find out what we really do know or don't know. Sometimes they are a delight because we are sure of what we know and we like to tell it. November is a month for Standard of Attainment tests. This program is in the nature of a check-up. Let us find what we do know, so that we can face any test and call it fun.

7. *Drill: "What Do You Know?"*—The leader should conduct the drill. These questions are taken from an old Standard of Attainment examination. See if you can answer them. The leader should explain that a Bible text is required to answer each question in the doctrine test. The questions may be numbered and distributed. Of course, they should have been studied beforehand by the leader, and he has the answer in mind for each. If one member fails, call for a volunteer to give the answer. The questions and answers are listed elsewhere in this issue.

8. *Superintendent's and Leader's Talk: "Ready to Witness"*.—Opportunity comes to those who are ready to see it and seize it. Illustrate with the story of Edison whose years of study made him ready for the one chance that came. There was a rip and a roar in the brokers' office in New York. Business involving hundreds of thousands of dollars came to a standstill because no one could remedy the break in the ticker. Edison, who was but a passer-by, heard the commotion and asked to see the instrument. Replacing a broken spring, it went on smoothly. That knowledge gave him a position and a chance to study more. Edison was ready. Many pass by because they do not have the knowledge which helps them to see.

A Pennsylvania farmer selling his farm for a song, moved to Texas because he was interested in the stories of wealth found in the oil fields there. The buyer of his place was an intelligent man who had read something about the oil business. He found what he believed to be signs of oil on his new place. Experiment proved he was right. The first man died in poverty, the second became immensely wealthy from oil fields which the first had almost given away. The difference? One man knew, the other didn't.

Think of the Bible example of young people who proved ready to fill a need. Joseph was ready to serve Egypt. Moses was ready to lead a people. God trained both in the hard school of experience.

Back of anything worth while is preparation. Even witnessing for Jesus the way He wants means a life of preparation.

"Why," some one objects, "didn't Christ say, 'It shall be given you in that same hour what ye shall speak'?" Yes, but whom was Christ then addressing?—His chosen disciples, men who had left all to follow him, men whose every moment was engaged in the most active and effective preparation.

"And that is the only kind of special preparation I would advise you to make. Fill yourself full of the subject. They spent their lives in that task; do you spend half an hour daily?"

"Have you seen a flower open? A few minutes ago it was hidden modestly in its green wrappings, and now it startles us by its splendid beauty. Surely God gave it in that hour what it should speak. Surely there was no rehearsing of that opening. No; but what a life of preparation, from the flower to the bud, back to the stem, the two little tentative leaves, the seed, the rootlets, the soil, the sun, the rain! A Christian should indeed speak extempore, out of time, out of such a whole lifetime of preparation."

The time comes to every Christian to witness for Christ. Just how effective that witnessing will be, will be determined by the quiet preparation we have made before. The superintendent can connect this with the special line of Bible study.

9. *Music: "I Know of a Book"*.—This is a very pretty duet found in many of the books kept in our homes for selections of special music. It is in "Alexander," No. 2, "Victorious Life Hymns," "Songs of the Assembly," under the title of "Tis Jesus."

10. *Talk: "Preparing for a Crop"*.—The following paragraphs are but the basis of a talk. The Junior preparing this part on the program may use them as seed thoughts, drawing conclusions which will fit into the theme of the lesson.

"In a beautiful California estate, overgrown with flowers and shrubbery till it seems a veritable earthly paradise, is a patch of gray, barren soil in strange contrast to the fertility and beauty surrounding it. This small portion of the estate has never been put under cultivation. It has been left in its original state to show from what desolation the whole has been redeemed."

It is work, not luck, which makes our lives fruitful.

"Mountain climbing is exhilarating exercise in itself. But the climb always has an objective. It proposes to get there. A great vision is to be gained and carried away for all the days to come. The last scramble is usually the hardest, but it is worth while."

Many who start to prepare themselves "to give an answer," stop too soon. It is the last hard study that counts in preparing for a Standard of Attainment examination.

11. *Exercise: "A Homemade Test"*.—Sometimes it is as much a test of knowledge to make out a good question as it is to answer one. Ask each member to write down on a slip of paper a Bible doctrine and a denominational history question he thinks would be fair in a test. Exchange slips. The answer given must meet the requirements in the mind of the one who wrote the question.

H. H.

What Do You Know?

1. (a) How has God proved His love for the world? (John 3:16.)
(b) How may we prove our love for Him? (John 14:15.)
2. (a) Where is God's law found? (Ex. 20:1-17.)
(b) How long will it endure? (Matt. 5:17, 18.)
3. (a) Of what is the Sabbath a memorial? (Of creation. Ex. 20:8-11.)
(b) Give one reason why we should keep it holy. (He commanded us to keep it holy. Ex. 20:8-11.)
4. (a) How many have sinned? (Rom. 3:23.)
(b) What does God promise to do for those who confess their sins? (1 John 1:9.)
5. (a) Where is the Lord's Prayer found? (Matt. 6:9-13.)
(b) Where are the beatitudes found? (Matt. 5:3-11.)
(c) Where are the three angels' messages found? (Rev. 14:6-12.)
6. (a) How many resurrections will there be? (Revelation 20.)
(b) When do they take place? (Revelation 20.)
7. Give two references telling about the signs of Christ's second coming. (Matt. 24:29-33; Luke 21:25-31.)
8. (a) Give a text commanding baptism. (Acts 2:38.)
(b) Give a text showing that we should pay tithe. (Mal. 3:10 or Matt. 23:23.)
9. (a) Give two texts commanding us to pray. (1 Thess. 5:17; Phil. 4:6.)
(b) Give one text commanding us to study the Bible. (John 5:39.)
10. Mention two chapters that describe the New Jerusalem. (Revelation 21, 22.)

What Do You Know?

1. Why was our denomination called Seventh-day Adventist? (See "The Great Second Advent Movement," p. 351.)
2. Name three of the pioneers in our church, and tell one thing each did. (*James White* published the first Seventh-day Adventist paper. *Joseph Bates* wrote the first tract or book on the Sabbath. *J. N. Andrews* was our first missionary to foreign fields.)
3. (a) How did they get money for it? (See "The Great Second Advent Movement," p. 275.)
4. What was the cause of the disappointment of 1844? (They misunderstood the prophecy, and looked for the Lord's return.)
5. (a) Who was our first foreign missionary? (J. N. Andrews.)
(b) How long since he sailed? (He sailed fifty years ago.)
(c) Where did he go? (He went to Switzerland.)
6. (a) When was our first college (Battle Creek) built? (In 1874)

- (b) Name and locate three colleges. (Any three colleges.)
7. Name three missionaries in foreign fields, and tell where they are working. (Any three missionaries.)
8. (a) Who wrote the first tract on the Sabbath? (Joseph Bates.)
- (b) How did he pay for printing it? (See "The Great Second Advent Movement," pp. 253, 254.)
9. Name three Seventh-day Adventist papers, and tell where each is published. (Any.)
10. (a) Who is now president of the General Conference? (Elder W. A. Spicer.)
- (b) Of the North American Division Conference? (Elder O. Montgomery.)
- (c) Of your conference? (.....)

Devotional Meeting for November 22

Senior

Topic: "The Grace of Gratitude."

1. Song Service.
2. Announcements and Reports.
3. Scripture: Ps. 34: 1-10.
4. Several Short Prayers.
5. Talk: "The Deeper Thanksgiving."
6. Talk: "The Thanksgiving Spirit."
7. Recitation: "We thank Thee, Lord."
8. Responses: "My Personal Thanks."
9. Closing Song or Special Music.
10. Prayer.

Junior

Topic: "Thanksgiving Day."

1. Song Service.
2. Regular Opening Exercises.
3. Scripture: Ps. 34: 1-10.
4. Sentence Prayers.
5. Leader's Talk: "True Thankfulness."
6. Recitation: "For a Good Time."
7. Talk: "Count Your Blessings."
8. Music.
9. Recitation: "My 'Thank You's.'"
10. Superintendent's Talk; "The Giver of Every Perfect Gift."
11. Roll Call with Responses.
12. Closing Song and Prayer.

Senior Notes

Advertise!—Buy some inexpensive Thanksgiving postcards, and after writing an invitation to the meeting on them, send them to all the young people whose addresses you can secure, specially remembering those who are not frequent attendants. Make a special effort for a large attendance at this young people's Thanksgiving service. For your bulletin board, a large cut from an old magazine cover or a sketch of the Pilgrim Fathers would help to make the poster attractive.

To the Leader.—A large part of this meeting should be given to self-expression. Since it is a good thing to give thanks unto the Lord, give those present a chance to do this. Urge them, each one, to say, "I am thankful," and then add that for which they are particularly thankful. It will do them all good and will make a fine, live meeting. Look in the topical index of your "Christ in Song," and select the thanksgiving, gratitude hymns appropriate for your song service and meeting.

2. *Announcements and Reports.*—This is the time to bring in items of interest about the work of the society, band activities, missionary reports, Morning Watch, Standard of Attainment classes, and so forth. Do not forget the various activities of the society and its work.

3. *Scripture: Ps. 34: 1-10.*—There are some thoughts in connection with this scripture that should be stressed: "I sought the Lord, and He heard me." Jesus says, "He that seeketh findeth." George Fox, the founder of the Friends, discovered this to be true also, that the seeker finds. He sought the Lord for a long while and in many different kinds of places, and finally in northern England, as he walked along the road, a voice spoke very plainly to him, saying, "There is one, even Jesus Christ, who is sufficient for thy condition." The psalmist was thankful because he knew that when he truly searched for God, he could and would find Him. And that is a cause for real thanksgiving. Our hearts were stirred with pity for the father and mother whose child was stolen. They sought by every possible method to find that child; but their search was in vain. How sorry we are for one who searches and cannot find. But when we search for God, we may be sure that we shall succeed. Have you found God in your own experience? Are you thankful: "The Lord heard him, and saved him out of all his troubles." Does this mean that David did not have any troubles? David was in great trouble at this very time, but God delivered him out of them all. Though the waters surge about us, they shall not overflow us. "With every temptation there is a way of escape." Usually our greatest

troubles are those we look forward to that never come. Did you ever ride out in the country on a bicycle? You saw a hill on ahead so big that you knew you couldn't climb it on the wheel; but when you came closer, the hill didn't look so steep, and before you knew it you were on the top. So the Lord delivers us out of our troubles as they come. Are you thankful for that?

5. *Talk: "The Deeper Thanksgiving."*—This will be found elsewhere, and may be used as a basis for a talk.

6. *Talk: "The Thanksgiving Spirit."*—This article, by Mrs. Margaret E. Sangster, is found elsewhere in this GAZETTE, and should be used as the basis of the talk.

7. *Recitation: "We Thank Thee, Lord."*—Given in another column.

8. *Responses: "My Personal Thanks."*—Let the leader or his assistant who introduces this most important and chief part of the meeting, give a short talk along the following lines:

Be thankful for everything. Paul says, "In everything give thanks;" but this is easier to say than it is to do. Yet a thankful person is far better company than a sighing or a grumbling one. I know a man who is always complaining. He enjoys exceptionally good health. He has a good home. Looking at him and his situation in life, one might well say, "That man ought to be thankful!" But talk with him two minutes and you will begin to see the world through blue specs. He is a good man, a conscientious Christian; but he has not learned the grace of gratitude, and he surely makes poor company. How about you? There is an old lady I once visited in a hospital. She was thrown from a car. Her bones were fractured and she had received other injuries. She will never walk again, but there she lay in bed and said to me: "I think it would be safer for me, anyway, on crutches, and I wonder if I could go around in a wheel chair." Do you ever breathe a fervent prayer for flexible muscles and strong legs that carry you wherever you want to go? Miss Eva Booth tells how one day she and her father, Gen. Ballington Booth, were walking along a street outside an asylum for the insane. Suddenly a wild-eyed man seized General Booth's coat sleeve and said, "Sir, did you ever realize what a blessing you have in a sound, well-balanced mind?" "Well, I do not know that I ever stopped to think of it," replied the general. "Then get down on your knees and thank God for it now," said the lunatic.

Miss Booth explains that then and there her father offered a prayer of thanks to God for a sound mind. Have you ever done that? Think of your many personal blessings—physical, mental, social; blessings in the home, father, mother, sisters, brothers, and many other things.

"Count your blessings,
Name them one by one,
Count your many blessings;
See what God hath done."

Now get up in this meeting and say your thanks for the glory of God and the encouragement of your friends.

For Further Study.—Here are some Bible references that will perhaps help you in the preparation of your talks:

Dispendency.—Numbers 11: 15; Joshua 7: 7; Job 10: 1; 1 Kings 19: 4.

Discontent.—Prov. 19: 3; 1 Cor. 10: 10; Phil. 2: 14; Ex. 14: 11.

Praise.—Ps. 9: 11; Isa. 42: 12; Heb. 13: 15; 1 Peter 2: 9; Isa. 12: 1; Acts 2: 47; 16: 25.

Thankfulness.—Deut. 8: 10; Col. 1: 12; 2: 7; 1 Thess. 5: 18; Dan. 2: 23; Luke 17: 16; Acts 28: 15; 1 Cor. 15: 57; 1 Tim. 1: 12.

U. v. w.

Junior Notes

A thanksgiving program is one which naturally appeals to the Junior heart. Boys and girls love bright, happy topics, and they enjoy an opportunity of putting the theory of thanksgiving into everyday practice. So begin planning for this meeting several weeks before.

Last year a certain Junior Missionary Volunteer Society succeeded in learning of eight families who were in need. The fathers of some of the members had come in contact with these families, and knew them to be worthy, but unfortunate. With enthusiasm the children planned Thanksgiving baskets—potatoes, fruit, canned goods, clothing, all entered into the scheme, and formed a part of the decorations for the Junior program which was held the day before the school closed for the Thanksgiving holidays. It proved to be a program full of the thanksgiving spirit, for nothing proves that spirit so genuine as a desire to give.

Choose bright, praiseful songs for your song service. Plan a great many songs and if possible arrange more special music than is even suggested by the program.

5. *Leader's Talk: "True Thankfulness."*—The leader should sound the note of the program. Make the giving spirit prominent. If we realize our blessings, the truest thanks we can give is to pass on the blessings we have received. Stop and think how many nice things have been done for us by those who are away or where we can't let them know how much we appreciate what they've done. One of the most loved girls I ever knew was one who was bubbling over with happiness because "every one was so good to her." She remembered and counted over all the nice things done for her, and so her

big heart was always prompting her to do for others. The following paragraph is an illustration of true gratitude:

"A little girl had saved three children from being burned to death in a fire in Brooklyn. In doing so, she was frightfully burned, herself. The doctors said that to save her, they must have thirty inches of skin from the body of a healthy person and graft it on the girl's burns. When the father of the children who had been saved heard this, he immediately offered himself to the doctors. 'She saved my children,' he said; 'this is the least that I can do.' That was thankfulness."

The leader may close his remarks by referring to the gifts brought, and pointing out that if they are truly given they express a thankfulness in the heart.

6 and 9: *Recitations*.—These are given here and should be carefully memorized.

7. *Talk: "Count Your Blessings."*—Suggestions for this talk may be found in the Senior Notes. Read carefully the paragraphs under 8. *Responses: "My Personal Thanks."* The Junior giving this talk should call attention to some of the everyday common blessings for which we should be so thankful, and yet which we so often take for granted.

10 and 11. *Superintendent's Talk and Roll Call*.—The purpose of this talk should be to call attention to the fact that our heavenly Father is the author of every good gift. Recount the way He has led you. Tell how you have seen God's overruling hand in your affairs. Juniors like to hear personal experiences. Let this be a testimony of thanksgiving on your part to your boys and girls. And then it will quite naturally follow that the boys and girls will be ready with words of praise. Do not miss this opportunity for a genuine thanksgiving service.

H. H.

My "Thank You's"

I THANK Thee, Father in the skies,
For this dear home so warm and bright;
I thank Thee for the sunny day
And for the sleepy, starry night.

I thank Thee for my father's arms,
So big and strong to hold me near;
I thank Thee for my mother's face;
I thank Thee for my friends so dear.

I thank Thee for the little birds
That eat my crumbs upon the sill;
I thank Thee for the glistening snow
That's coming down so soft and still.

O Father, up there in the skies,
Hear me on this Thanksgiving Day,
And please read in my heart, dear Lord,
The "thank you's" I forget to say.
—Kate Whiting Patch.

For a Good Time

SAID Old Gentleman Gay, "On a Thanksgiving Day,
If you want a good time, then give something away;"
So he sent a big dinner to Shoemaker Price.
And the shoemaker said: "What a fine gift! How nice!
And since such a good dinner's before me, I ought
To give Widow Lee the plum pudding I bought."
"This fine pudding—oh, see!" said the pleased Widow Lee;
And the kindness that sent it—how precious to me!
I should like to make some one as happy as I;
I'll give Washwoman Biddy my big pumpkin pie."
"And O, sure!" Biddy said. "'Tis the queen of all pies!
Just to look at its yellow face gladdens my eyes!
Now it's my turn, I think; and a sweet ginger cake
For the motherless Finigan children I'll bake."
Said the Finigan children,—Rose, Denny, and Hugh,—
"It smells sweet of spice; and we'll carry a slice
To poor little lame Jake, who has nothing that's nice."
"O, I thank you! and thank you!" said little lame Jake!
"What a hootiful, bootiful, bootiful cake!
And O—such a big slice! I will save all these crumbs
And will give them to each little sparrow that comes."
And the sparrows they twittered, as if they would say,
Like Old Gentleman Gay, "On a Thanksgiving Day,
If you want a good time, then give something away."
—Adapted.

The Deeper Thanksgiving

LET us be thankful. We have all the usual surface reasons for being thankful. But they do not seem to mean much this year. How can we build our thanksgiving on them?

We have food enough and to spare. But Belgium has starved, almost, though we have sent food to her by the shipload. And Poland has gone hungry, with none to give her to eat.

In what are we better than the Belgian or the Pole, that we dare say, "O Lord, we thank Thee that Thou hast dealt bountifully with us"?

We are at peace with all the world. But millions of people who desired war no more than we did, and who hate it with

a hate we cannot understand, are under the harrow of the world's most horrible war.

Is our peace so much the fruit of our national goodness that we can include it in the catalogue of our thanksgivings, saying, "God, we thank Thee that Thou hast made us an example to all the world, to show men how peace may be gained and kept"?

And so to the end of the chapter. But today that thanksgiving which does not accept the gifts of God as a solemn trust sounds like the mockery it is.

We have enough to eat, and to wear, and to use, and more than enough. Some of the peoples at war will soon be giving half their incomes to the government. We shall not be truly thankful unless we show more willingness to use our possessions with something of that same devotion.

We have peace, and never did it seem so rich a prize. But once we went to war to save a struggling nation from the grip of oppression. What will our peace profit us, unless we make of it at least as great a force for righteousness as was Dewey's squadron or Roosevelt's Rough Riders?

As with the nation, so with the individual. To be shiny with smug self-content, to pitch our thanksgiving anthem on the note of big crops and a good dinner, is to miss the whole spirit of Thanksgiving.

Let us be thankful, but not as the heathen are. For they think a full stomach is the sure sign of the gods' approval.

Let us be thankful that we are God's children; remembering that therefore we have a lot of brothers and sisters who need to find their kinsfolk.

Let us be thankful for struggle, for the spur of poverty, for the challenge of obstacles, for the stimulus of large tasks, for the incentive of mastery over difficulties.

Let us be thankful for sacrificial service. There is no order of knighthood so glorious as the Comrades of the Cross.

Let us be thankful that we follow a Captain whose banner over us is Love.—*Selected.*

We Thank Thee, Lord

FOR Thy sweet sunshine after nights of rain;
For Thy sweet balm of comfort after pain;
For Thy sweet peace that ends a long-drawn strife;
For Thy sweet rest that ends a burdened life;
For joy, dispersing sorrows as the sun
Sucks up the morning mists, and as the winds
Dispel the clouds and show the blue again,—
The deep, pure, tenuous, heavenly blue that seems,
In its infinity of tenderness,
Like to Thy love, that fills all time and space
With Thy sweet Spirit's all-abounding grace,—
For all Thy healing ministries,—
We thank Thee, Lord.

FOR hearts estranged won back to fellowship,
And closer knit by sweet forgiveness;
For hearts made tender by fortune's blows;
For souls by sorrows ripened in Thy love;
Yea, and for pain that took our pride away,
And cast us wholly on Thy charity;
For darkened ways that led us to the Light;
For blinding tears that yet renewed our sight;
For travails and perplexities of mind
Through which we wrestled, nobler life to find,—
And found, beyond our craving souls' upreach,
The wonder of the lessons Thou wouldst teach;
For dear lives salvaged from the hand of Death;
For pure souls' fiery purgings without scathe;
For answered prayers that showed Thy boundless love;
For prayers unanswered, wiser love to prove;
For all Thy leadings through life's devious ways,
With faith illumined and high heart of grace,—
We thank Thee, Lord.

—John Oxenham.

Responses

THESE may be cut out and distributed among those who are timid, as suggestions for thanks.

1. J. R. MacDuff: "Cultivate the thankful spirit. It will be to thee a perpetual feast."

2. Alexander MacLaren: "The thing that lasts in the universe is God's kindness, which continues from everlasting to everlasting."

3. Margaret Sangster: "Among the occasions for thanksgiving, our opportunities for personal service and our precious friendships take chief place."

4. "Praise is the rent we owe to God, and the larger the farm, the greater the rent. The Lord has many fine farms from which He receives but little rent."

5. "Thanksgiving is a good thing; thanksgiving is a better."

6. "An hour of praising is worth a day of mourning."

7. "Gratitude is the memory of the heart."

8. Alexander MacLaren: "Do not let the empty cup be your first teacher of the blessings you had when it was full. Do not let a hard place here and there in the bed destroy your rest. Seek, as a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life."

9. "There is a legend that says that the angel of Requests and the angel of Thanksgiving both came to earth to take to God the prayers of men. The basket carried by the angel of Requests was full, men had so much to ask for, while the basket carried by the angel of Thanksgiving was nearly empty."

10. "Discontent never leads to good. Two horsemen riding along a country road were troubled with the dust. One said, 'Let us ride in the fields and be free from this dust.' But in the fields the flies tormented the horses so that the men could hardly keep in the saddle. Often we fly from trouble into greater trouble."

The Thanksgiving Spirit

"WHAT does Thanksgiving mean to you?" I asked a certain small boy who is very dear to me. And then, as I saw that he did not quite understand, "What do you think about first, when somebody speaks of Thanksgiving?" I explained.

The small boy's face became suddenly rapturous. His eyes were saucer wide, and filled with light.

"I think about dinner," He told me, "cranberry sauce, an' punkin' pie. I think o' nuts an' rais'ns an' mixed fruit." He sighed ecstatically.

I could not help laughing at him. "And then," I added, "I should imagine that you'd be apt to think of an over-crowded stomach and—perhaps—a headache!"

The small boy looked at me with nothing of comprehension on his face.

"Oh, no," he said, "nothin' like that. Thanksgivin's a happy day!"

Next I went to the business girl. She works very hard, does the business girl,—she has little time to herself. And she looked up almost impatiently from her notebook, at my question.

"What does Thanksgiving mean to me?" she asked answering my question, Yankee-fashion, with another—"What does Thanksgiving mean to me? Oh, I reckon it means a day away from the office—that's all! I reckon it means sleeping late in bed, and catching up on my mending, and getting a chance to read a good story. I reckon it means a holiday—a *holiday!*"

I am afraid that my face was a trifle shocked, as to expression. For the business girl was even farther away from the real spirit of Thanksgiving than the small boy.

"Is that all that it means?" I asked. "Doesn't it stand for anything else in your heart?"

The girl did not even glance at me again. She was making swift little dots and dashes in the aforementioned notebook. But her voice—just a bit preoccupied—answered,

"I'm afraid that there's nothing else in my heart," she said. "I'm not much of a sentimentalist, you know. Holidays are just holidays to me—and nothing more. I'm," she turned hurriedly toward her typewriter, "I'm ever so sorry to disappoint you!"

It was to the man of affairs that I next spoke. He is a professional man—swamped in matters of state and politics. He is also a rich man; so rich that folks say he counts his millions by the tens.

"When Thanksgiving Day comes around," I ventured a trifle shyly, "what do you think of? What are your reactions?"

"Thanksgiving?" he queried. "Bless my soul—it's almost here, isn't it? I must send for tickets to the football game! I always go to the football game. And I must remind my secretary to make out a check for the mission, and for the newsboys' dinner—I think that every one should obey some

charitable impulse on Thanksgiving Day. Don't you? And I must order my own dinner at Delmonico's—I always give a dinner to my closest associates—a man who is in politics must make use of every little occasion."

"Then," I asked, bluntly, my shyness forgotten, "then Thanksgiving is only a little occasion to you? To be made use of—in a political and social way?"

The man of affairs looked at me rather blankly.

"Of course one should make use of everything that can be used," he said. And then—"But I do send money, you know—quite a lot of money, to the poor. You heard me mention a check for the mission and for the newsboys' dinner, didn't you? My secretary takes care of all that!"

I wanted to say something—about an impersonal sort of charity. But I didn't. Doubtless many poor people benefit by the man's generosity. It is he who misses the great thing—the greatest thing! For how can he know anything about the joy of giving?

A small boy, a business girl, and a man of affairs! I had talked with all of them, and had been disappointed in each one. Of the three I think that the small boy had come nearest to appreciating the day. And so with a feeling of desperation, almost, I went to call on the lady that people call the Friendly Lady. They call her the Friendly Lady because, though she lives alone, her doors are always hospitably wide. And because her slim hands are always stretched out to help the needy. And because her lips are always smiling and her eyes are always full of understanding and, if need be, of tenderness and pity.

To the Friendly Lady I went. And I found her, quite marvelously, alone—for she is seldom alone.

"Always at this time of year," she said softly, "I get to thinking of how much I have to be thankful for, and of—"

I interrupted.

"And of what Thanksgiving really means!" I said.

The Friendly Lady smiled gently.

"And of what Thanksgiving really means," she repeated after me; "of the spirit that lies behind the day. I get to thinking of the *real* things of life—the *real* blessings. I get to thinking of our Pilgrim ancestors and of the goodly heritage that they left us."

"The goodly heritage?" I questioned.

"Yes, the goodly heritage," answered the Friendly Lady, "the heritage of home—and of all that home stands for. Of the homes that they fought to make, and that they thanked God for.

"We, today, are getting very far away from the Thanksgiving ideals of home and of home-making. We are getting too sophisticated—as a people—to bow down and give thanks for the bread and other food that the Pilgrim Fathers, by their bravery, made possible for us. We are becoming absorbed with the thought that Thanksgiving is a day to be given over to amusement and overeating!

"Thanksgiving is really God's gift to the people of America. The Pilgrims recognized it as such, and the President of the United States usually says something of the sort in his Proclamation—which very few of us ever trouble to read. It is a day when every hand should be stretched out in bounty—when every heart should be raised to the Father on high. It is a day of harvests—mental and spiritual and moral. It is a day of feasts—and the feasts should be . . . feasts of love and righteousness!"—*Margaret E. Sangster, in the Christian Herald.*

Devotional Meeting for November 29

Senior Note

SINCE there is only space in the GAZETTE for four programs each month, no program or topic is outlined for November 29, which is the fifth Sabbath in the eleventh month. This is your society's opportunity to arrange their own program and carry it through. If you have no topic in mind, or there is no local issue that should be stressed, here are subjects that will be inspirational if faithfully worked out and developed:

How We Got Our Bibles.

What the Bible Means to Me.

The Purpose of Prayer.

Making the Most of My Mind.

Self-control and How to Get It.

Men and Women Whose Lives Inspire Us.