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EDITOR - - - - - T. E. BOWEN
ASSOCIATE EDITORS - - - - - M. E. KERN, C. V. LEACH

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Church Officers' General Instruction Department

How to Deal with the Erring

THERE is need of shepherds who, under the direction of the Chief Shepherd, will seek for lost sheep. The doing of this work means the bearing of physical discomfort and the sacrifice of ease. It means showing Christlike forbearance and compassion for the erring. It means to listen to heartbreaking recitals of wrong, of degradation, of despair, and misery. The doing of this work means self-sacrifice.

The religion of Christ ignores both rank and caste, worldly honor and riches. It is character and purity of purpose that are of worth in God's sight. God does not take sides with the strong and highly favored of earth. Far from this: no trampling upon the poor and needy and oppressed is unnoticed by him. He demands that his followers shall be men and women of sympathy and tenderness. The poor, the unfortunate, the sick, and the suffering are in this world to test the characters of the men and women in more favorable circumstances. Living in daily communion with God, we shall learn to place God's estimate upon men, to respect and honor those whom God respects and honors.

The love of Jesus in the soul will lead men to value aright those for whom Christ has died. He who continually beholds Christ will not push tired souls into stronger temptations, or indifferently leave them on Satan's battleground. He will reach out a helping hand, seeking to draw souls heavenward, to help them to plant their feet firmly on the Rock of Ages.

In the Old Testament and the New the principles of true Christianity are plainly outlined. Paul writes:

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. . . . Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

We need to get a view of how the heavenly angels cooperate with human agencies for the uplifting of men. It is the greatest joy of the angels in heaven to spread the shield of their tender love over the souls who turn to God. Their love for those for whom Christ died is beyond measurement. Angels are keeping back the agencies of destruction; for they have an intense desire that sinners shall return to

peace and safety. Angels unite with the true, whole-hearted servants of Christ to help those who are in the valley of decision.

It is Satan's fierce, unabated desire to destroy souls. But the angelic agencies are standing firm, determined that he shall not gain the victory. And the Lord Jesus, before the armies of heaven and the armies of Satan, uplifts the blood-stained banner of the cross. The words come from his lips, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" "Plucked out of the fire,"—only God and Christ know how much that means.

With intense interest angels are watching to see how man deals with his fellow man. When the heavenly messengers see that we show tender sympathy for the erring, they press close to our side, bringing to our remembrance words that will soothe and comfort the soul. "In heaven their angels do always behold the face of their Father which is in heaven." Beware how you think a contemptuous thought or speak a contemptuous word of the least of Christ's little ones. Say not a word, do not a deed, that will drive the erring farther from the Saviour.

Most pitiful is the condition of the one who is suffering from remorse. He is as one stunned, staggering, sinking to the ground. The tired, tempted, confused soul cannot see anything clearly. O, then let no word be spoken to cause deeper shame! Help once more to his feet the one who has fallen. With skilled hands bind up the wounds that sin has made. Let not your words, like devastating hail, beat down and destroy the hope springing up in the heart. A soul hurt is often a soul destroyed. Any neglect on your part, any exaltation of self, any hasty, passionate words, may set the soul on the road to destruction, placing him where he will never find the road that leads heavenward. A few words, hastily spoken under provocation, may seem but a little thing,—just what the wrong-doer deserves,—but such words may cut the cords of influence that bind soul to soul. Our work is to restore, not to destroy; to lift up, not to cast down; "to heal the broken-hearted." We are to remember those that are bound as bound with them. There is a sustaining power in the deed done to benefit and bless humanity.—Mrs. E. G. White, in *Review and Herald*, Jan. 26, 1911.

That Abounding Love

THE apostle Paul, in his second letter to the church at Thessalonica, wrote:

"We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." Chap. 1: 3.

What a splendid record is this! No wonder the heart of the apostle was cheered as he thought of Thessalonica. This abounding love that each member of the church had for every other member proved truly to be not only a savor of life there in Thessalonica, but this report of their affection and unity in brotherly love spread to other cities also. It was as a light shining in a dark place.

Everywhere idolatry was practised. Idol worshipers were *apparently* joined together in this system of worship, but no such tender, considerate love for one another as was seen among the Christians, was experienced among them. And because these believers had but recently renounced their idols and but recently left their fellow idolaters, they were watched very closely, and through the medium of the system of idolatry itself this strange experience of the Christians was heralded far and near. The apostle mentions this:

"From you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God." 1 Thess. 1: 8, 9.

Somehow this record tells a sweet story. It reveals how back there the love and unity of the Christian life stood out in bold contrast to the life of the idolatrous world. It shows how such *living* cannot be kept secret. Like Mary Magdalene's alabaster box, the fragrance of the love of our Lord Jesus Christ, manifested in kindness and tender love for each other, pervades everywhere round about. It was so back there. It will be so down here in the year of our Lord 1919.

This kind of report going abroad of the members of any church is about the best missionary work that can be done. What we do is either of the Thessalonica sort or the "tinkling cymbal" sort. We do not say that any church is doing too much missionary work, but we do say that what we do can amount to but very little unless the heavenly fragrance of this abounding love "toward each other" is being shed forth more and more as we labor to win souls for the kingdom.

And may we not say that this very love itself becomes the drawing element that wins hearts to Christ? With unchristlikeness and discord manifest within the church, little hope may be entertained of enticing others, either old or young, with the invitation "O taste and see that the Lord is good." It is the goodness and kindness of the Lord that leads to repentance. And this goodness and kindness and love is now to be manifested through Christ's followers. It can be demonstrated in no other way. Christ's followers live in his stead on earth to do as he did. And *how* he loved! "This is my commandment, That ye love one another, as I have loved you."

"True love is not a strong, fiery, impetuous passion. On the contrary, it is calm and deep in its nature. It looks beyond mere externals, and is attracted by qualities alone. It is wise and discriminating, and its devotion is real and abiding. God tests and proves us by the common occurrences of life. It is the little things which reveal the chapters of the heart. It is the little attentions, the numerous small incidents and simple courtesies of life, that make up the sum of life's happiness; and it is the neglect of kindly, encouraging, affectionate words, and the little courtesies of life, which helps compose the sum of life's wretchedness. It will be found at last that the denial of self for the good and happiness of those around us, constitutes a large share of the life record in heaven. And the fact will also be revealed that the care of self, irrespective of the good and happiness of others, is not beneath the notice of our heavenly Father. . . .

"Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else than good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God regards more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives and flourishes only where Christ reigns."—*Testimonies for the Church*, Vol. II, pp. 133-135.

Church officers can do no greater work, accomplish no greater good, than to seek by precept and example so to inculcate this tender spirit of Christ in each church that it shall be seen that "the charity of every one of you all toward each other aboundeth." 2 Thess. 1: 3.

T. E. B.

A Suggested Bible Study for Church Elders to Use on Tithing

"Of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28: 22.

God tells us in Psalm 50: 12, "The world is mine, and the fulness thereof." The people of this earth belong to God in a double sense: First, they are the Lord's because he created them; and secondly, they are the Lord's because,

when they were lost, he paid a great price to redeem them. And concerning this transaction, the apostle says: "Know ye not that . . . ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

1. Since we belong to God and everything we have is God's possession, how much does God reserve unto himself as holy for the support of his work? Lev. 27: 30, 32.

2. What is the first recorded instance of tithing? Gen. 14: 18-20.

3. To what priest did Abraham pay tithing? Heb. 7: 1, 2.

4. Whose children are Christians said to be? Gal. 3: 7, 29.

5. What does Jesus say we shall do, if we are truly Abraham's children? John 8: 39.

6. Has God ordained that ministers of the gospel should live by the gospel, the same as the priests did anciently of the tabernacle? 1 Cor. 9: 13, 14.

7. Did our Saviour indorse the paying of tithes? Matt. 23: 23.

8. If the tithing belongs to God, and if he devotes it to the support of his ministers, then who really pays the ministers—the people or God?

With this introduction of the Bible plan of supporting the gospel ministry, let us now study the third chapter of Malachi:

A message concerning John the Baptist and his work, but which also applies to a work and conditions just prior to Christ's second coming. Mal. 3: 1.

A solemn question and a time of test. Verse 2.

The purifying process. Verse 3.

God's people have departed from him. Verse 7, first part.

The blessed invitation and question. Verse 7, last part.

The charge of robbery and a question. Verse 8, first part.

The charge made specific. Verse 8, last part.

The result of robbing God. Verse 9.

Restitution called for. For what purpose? Verse 10, first part.

The Lord asks us to test him. Verse 10, last part.

The promise of temporal blessings. Verses 11, 12.

A stout work against the Lord. Verse 13, first part.

A question. Verse 13, last part; and 14.

The Lord's answer. Verse 15.

The attitude at such a time of those who fear God, and God's attitude toward them. Verse 16.

A precious promise. Verse 17.

The final separation. Verse 18.

Have any been robbing God? He is willing to forgive if you only confess to him your guilt and seek his forgiveness.

MORRIS LUKENS.

Oklahoma City, Okla.

The Weekly Programs

THE programs for the weekly and monthly missionary service may at times seem somewhat stereotyped and monotonous. It is, of course, impossible to meet the needs of all. The aim is to place at the disposal of those in charge of the service material which can be enlarged or modified to meet local conditions.

But the real secret of the success of any service lies in the spirit of those who participate in it. A minister unexpectedly visited a small church one Sabbath, and observed with a great deal of interest the carrying out of the special program which had been prepared and sent out from headquarters. The reading of a poem had been assigned to one of the church members—a hard-working brother, with meager education and no natural ability in the effective rendering of poetry. The theme of the poem was "The Love of God," a subject with which this brother was not unfamiliar, and as he read the first stanza, his eyes filled with tears, and he spoke of what the love of God meant to him. Before he finished reading, every eye was filled with tears, and the part he took in that service did more to help the congregation than many sermons would have done.

If the Spirit of God is in possession of the life and heart, whatever is said or done for the Master becomes effective. So with the programs which are arranged; they will be of value only as the Spirit of God directs in their preparation and use.

C. S. LONGACRE.

Home Missionary Department

A CALL TO SERVICE

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held August 23)

OPENING SONG: Hymns and Tunes, No. 1032; Christ in Song, No. 773.

Scripture Reading: Matt. 10: 16-42.

Prayer.

Report by Missionary Secretary.

Song: Hymns and Tunes, No. 1260; Christ in Song, No. 701.

Reading: The Unfinished Task of the Church.

Special Music (or Reading of Poem, "Just a Little").

Personal Experiences in Missionary Work.

Plans for Work.

Collection.

Closing Song: Hymns and Tunes, No. 1009; Christ in Song, No. 641.

Note to the Leaders

If you have not yet divided up the territory surrounding your church into districts, and assigned district leaders and bands over these districts for missionary work, would it not be an opportune time to lay plans for doing so at the conclusion of the reading of the article which has been prepared for the Fourth Sabbath Home Missionary Service? A central church missionary committee ought to be appointed to district the entire territory surrounding the church, and each individual church member ought to be given a special territory as his or her individual mission field. Our message-filled literature ought to be placed in each family in each district by the church members. Organize when the arousement is at its height.

The Unfinished Task of the Church

CHRIST has committed to the church a special work, and that work is the giving of the everlasting gospel message to all "them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This responsibility does not rest upon the ministers of the gospel alone, but upon every individual church member. Christ's commission to carry "the gospel to every creature" was likewise committed "to every man according to his several ability." Not one church member is without responsibility in reference to this matter. It will take all to give it to all.

The preachers alone can never accomplish the work. It would take a thousand generations more to finish the task if they alone are to do the work. The reason why the task is yet so far from being finished is because the church members have failed in the past to meet their own individual responsibility.

The spirit of prophecy makes this point very clear as it points out Christ's plan for finishing the task:

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies for the Church*, Vol. IX, p. 117. "Every one who is added to the ranks by conversion is to be assigned his post of duty."

Christ has called us all into service, but we have not all responded to the call. Christ "called his own servants, and delivered unto them his goods." Matt. 25: 14. The gospel is his goods—the good tidings. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." Isa. 52: 7. But all church members have not been willing that their feet should tread up and down the hills and mountains of difficulty with the good tidings of peace and salvation. Those who have felt that they had little ability have been the unfaithful servants. They went out and hid their Lord's goods somewhere "in the earth." If the Lord should come and search for his goods which he has placed in their possession, he would find his published message hidden somewhere among the rubbish and covered with mother earth. They did not put to use in the marts of usury.

No excuse for this failure will be accepted by the Lord

when he comes to reckon with those servants. Of course they will make excuses when they return the Lord's own without improvement, saying, "Lo, there thou hast that is thine." But to each one the Lord will answer and say: "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Matt. 25: 26, 27.

No one can excuse himself from individual responsibility in service for the salvation of souls. When souls perish because of our neglect, we shall have to give an account in the judgment day, and their blood will be required at our hands. The Lord says:

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Prov. 24: 11.

An account is related by Hudson Taylor, which illustrates the motive some people have in the matter of saving the perishing:

He was on board a junk at Sung-Kiang Fu, and a passenger, a Chinaman with whom the missionary had reasoned about salvation, fell overboard. A strong wind was carrying the junk against the current, and the low-lying shrubless shore offered no landmark to show where the man had entered the water. Hudson Taylor dropped the heavy sail and sprang overboard, but he could not find the drowning man. He looked around in agony, and saw a boat furnished with a dragnet just such as he wanted.

"Come," he called to the men in the boat, "and drag over this spot. A man is drowning!"

"It is not convenient," was the reply.

"Don't talk of convenience," he shouted. "A man is drowning, I tell you!"

"We are busy fishing," they responded.

"Never mind your fishing. I will give you more money than many a day's fishing will bring. Only come at once."

"How much will you give us?" they asked.

"Oh, don't stay to discuss that now. I will give you five dollars."

"We won't do it for that. Give us twenty dollars, and we will drag."

"I do not possess so much; but come quickly, and I will give you all I have."

"How much may that be?"

"I don't know, exactly,—about fourteen dollars."

At last, Hudson Taylor relates, slowly enough the boat was paddled over, and the net was let down. In a minute the unconscious body was recovered, but the life was gone.

Can men be so callous? While a fellow creature is perishing, can they stop and haggle about a price? Yes, men can be so callous; Christian men can be so callous. Though we hold the doctrine that the soul is of more value than the body; though we believe that life eternal is to know the only true God and Jesus Christ whom he has sent, we permit ourselves on slight arguments, or on none, to stand by while the ignorant heathen and our unbelieving neighbors go down to death, and hardly put out a hand to save.

If you were offered a thousand dollars for each effort you put forth to save a soul by personal endeavor, would you not put forth many efforts? Is it a monetary consideration, then, that prevents you from doing missionary work now? What is your reason for not putting forth an effort to save some one? Let us analyze our motives.

God's gospel message is directed to all the world: for "the grace of God that bringeth salvation hath appeared to all men." Titus 2: 11. The church has but one comprehensive mission, and that is to bring the glad tidings to all men. The gospel message is the common property of all humanity. No person can conserve it for himself. If he does, it will become like the putrid manna in the wilderness, which some of the children of Israel gathered in an excess of prudence.

"How long has this gospel been known in England?" asked a reformed Buddhist at Ningpo, after he had accepted the truth of Christ. He was told that England had a full knowledge of the gospel for a number of hundred years. "What!" said he, amazed, "is it possible that for hundreds of years you have had the knowledge of these glad tidings in your possession, and yet have only now come to bring it

to us? My father sought after the truth for more than twenty years, and died without finding it. Oh, why did you not come sooner?"

If the Western Telegraph Company found that the majority of its messenger boys were guilty of playing marbles in the streets and failing to deliver the messages to the people to whom they were sent, the company would immediately punish or dismiss those unfaithful boys.

Christ has sent a telegraphic dispatch to all mankind, and he has appointed every church member a dispatch messenger. The great majority have the undelivered dispatch still in their own possession, reserved for their own private use. What must the Lord of heaven think of his unfaithful messengers who have ignored the great gospel commission! An earnest Christian worker has truly said, "A great part of nominal Christendom is in the position of Hannibal's army, which went into winter quarters at Capua, and there became enervated."

The whole church ought to be an army on the march for world conquest, leading the way with flying banners, and with the shout of the King in her midst, commanding her, "Go Forward." But the main army is in the barracks; only a flying column, insignificant in numbers, is sent to the front, to take the world for Christ. Professed Christians are giving only the very paltry sum of one thousandth part of their income to the work which Christ deems of first importance. If every professed Christian in the United States should pay a tithe of his income and twenty-five cents a week for the carrying of the gospel message to all the world, the total income would support an additional army of more than 500,000 gospel workers at a fair wage. If the church had done her duty in this matter, in harmony with the divine plan, the whole world could have been evangelized centuries ago.

The way to keep the missionary fires burning at home is to follow Paul's method of starting new fires abroad. Paul's way of correcting bigotry at Jerusalem was by starting a new church at Antioch. His method of securing the loyalty of the Philippians was by evangelizing Corinth. He cured the abuses at Corinth by compassing and converting the inhabitants of Illyricum and Dalmatia. The power and glory of the early church lay in her undying desire to evangelize the whole world, and she did her part well. But her successors went into winter quarters and into consequent inertia. They accepted the Augustinian doctrine that the gospel had already been preached to the whole world. The Reformers of Luther's day accepted this same doctrine.

This was the greatest mistake they made. "Go ye into all the world," they argued, was a command given to the apostles alone, fulfilled by them, or forever after to remain unfulfilled. They did not comprehend the sense in which the apostolic order is permanent in the church—the fact that the term "apostle" is the equivalent of missionary, *one sent*, and the consequent bearing of the truth: "God hath set some in the church, first apostles [missionaries],"—always to be first until the final message has been carried to all the world. The primary duty of the church is to carry the gospel message of the coming kingdom and salvation through Christ to every creature under heaven, and the Lord will not come until the church has finished her task. The call, "Come over and help us," will never cease ringing in our ears so long as our task is unfinished.

The missionary idea and plan of world evangelism is the light and life of the church. The church that loses this idea loses not only her inspiration but her mission. It was the missionary idea that woke Whitefield to a spiritual life and caused the divine light to break into his soul. It was the missionary idea that armed John Wesley with gospel power, and made him a potent factor for social and national regeneration in England as well as in America. It was the missionary idea that made Count Zinzendorf a spiritual firebrand in Europe, kindling many missionary torches that set the world ablaze. Before his day the missionary idea of world evangelism was frowned upon by the church as well as by the world.

When Carey attempted to enforce the missionary claim upon the church, it was regarded as a "strange, incredible,

absurd, and even blasphemous doctrine." Not only did Sydney Smith sneer at the consecrated cobbler, but the Baptist Assembly itself rejected his claim and frowned upon him. "Young man," was its response, "when God wishes to convert the heathen, he will do it without you."

At a meeting of the board of the East India Company in 1793, it was said:

"Sending out missionaries into our Eastern possessions is the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moonstruck fanatic. Such a scheme is pernicious, imprudent, useless, harmful, dangerous, profitless, fantastic. It strikes against all reason and sound policy; it brings the peace and safety of our possessions into peril."

When the proposal to evangelize the heathen was brought before the Assembly of the Scotch Church in 1796, it was met by the adverse resolution, that "to spread abroad the knowledge of the gospel amongst barbarous and heathen nations seems to be highly preposterous." This brought Dr. Erskine to his feet, and he called to the moderator, "Rax me that Bible," and he read to the Assembly the words of the great commission, which burst upon them like a clap of thunder from a clear sky. "Rax me that Bible," like a trumpet call, awoke Scotland, and a splendid line of Scotch missionaries stepped to the front to fulfil the great commission.

Captain Mahon, the great authority on sea power, recently said:

"No war was ever yet won by mere defense, least of all a war of conquest, which that of Christianity is; and the only thing which can cause the decadence of the church is the failure of Christians to present Jesus Christ as he is to those who are not Christian."

A great astronomer, as he contemplated the starry heavens, reverently declared that he was permitted to think the thoughts of the Creator after him. But in missionary work, the Christian is permitted to think God's thoughts out with him, to be a fellow worker with Christ.

The church that puts the foreign missionary work first in her plans, will bring about the salvation of the heathen at home. It works like the flow and ebb of the tide. Good news from the front causes the home camp fires to burn brighter in missionary endeavor in behalf of those who are without a refuge at home.

God has given each individual church member an appointed mission field near his own home, in his own neighborhood, and he holds that individual church member responsible for the souls in his territory. Has the church assigned a specific territory to you as your mission field? It is her duty to do this, and it is your duty to give God's message to every soul in that territory. You must sow the seed, and God will give the increase. Sow and labor with a view of gathering a harvest. When the harvest of your field and of your life-work is garnered, what do you want the result to be? Expect great things from God, and he will reward your faith.

The apostle sets forth his true conception of life in what seems to me a fitting closing statement. God will render, he says, eternal life "to them that by patience in well-doing seek for glory and honor and incorruption," "but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish." Rom. 2: 7-9, R. V.

C. S. LONGACRE.

Just a Little

Just a little kindness shown along the weary road;
Just a little lifting of another's heavy load;
Just a little pity that is tenderly bestowed,
May win a soul for Jesus.

Just a little sacrifice of ease that we have earned;
Just a little sharing of a lesson we have learned;
Just a little stirring of the flame that low has burned,
May win a soul for Jesus.

Just a little pleading in the name of Him who died!
Just a little earnestness, like his, who is your Guide;
Just a little longing for some one lost at your side,
May win a soul for Jesus.

—Rubie T. Weybury.

SUGGESTIONS FOR MISSIONARY MEETINGS

First Week

Opening Exercises: Song; Prayer; Minutes.
 Missionary Work with Magazines.
 Experiences with Our Magazines.
 A Good Day for Missionary Work.
 Plans for Definite Work.
 Closing Song.

Note to the Leaders

Have at hand samples of current numbers of the *Signs of the Times Magazine*, *Watchman*, *Liberty*, and *Life and Health*, and explain the special features of these magazines, calling attention to the club rates. Large financial returns always attend the sale of our magazines, but in order to obtain the desired results, the work must be presented and undertaken from a higher motive than its commercial value.

Missionary Work with Magazines

We are rapidly nearing the time when the monthly publications which are pouring forth from our presses will occupy an important place in the missionary activities of our churches. As the spirit of service takes possession of church members, hundreds and thousands will be seen visiting the homes of the people, and opening before them the Word of God.

This phase of our work is particularly adapted to the cities and towns, where are found more than sixty per cent of the population. In these centers of population there are hundreds and thousands, occupied with the daily routine of daily life, who are not able to spend leisure hours perusing large books. And yet these souls must be reached with the message which will tell them of a soon-coming Saviour. The message must be presented to them in a brief, attractive, and comprehensive manner, so that they can grasp its wonderful truth while "on the wing" in the routine of city life.

It does seem that now, as never before, we face an opportunity which, if embraced by our churches, will open before us limitless possibilities in reaching honest souls in the cities.

"O that we might see the needs of these cities as God sees them! At such a time as this every hand is to be employed. The Lord is coming; the end is near, yea, it hasteth greatly! In a little while we shall be unable to work with the freedom that we now enjoy. Terrible scenes are before us, and what we do we must do quickly."—*Testimonies for the Church*, Vol. IX, p. 101.

It is God's plan that our people in the cities should cooperate in soul-saving work, and utilize the agencies which have been furnished for this purpose.

"The Lord has presented before me the work that is to be done in our cities. The believers in these cities are to work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt." "The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals."—*Id.*, pp. 128, 61.

Every church should set in operation an organized plan for the systematic circulation of our message-filled magazines. A number of workers should be selected in each church who will give special study to plans and methods of doing effective service along this line. Judging from the experiences of the past and our present endeavors, we feel that we have scarcely touched the field of our magazine circulation with the tips of our fingers. Some have caught the vision, and are doing a noble work. Without doubt many honest souls will be won to the message through our magazines, who will never be reached in any other way.

As our people visit from house to house in their missionary endeavor, efforts should be put forth to secure subscriptions to our magazines. This plan brings the papers to the homes of honest souls at regular intervals, and paves the way for a more extended study of the message. These periodical visitors present the truth in its varied phases in

such a way as to grip the minds of those who are looking for light.

In the busy offices of the tall, mammoth buildings in our cities, on the streets, and in other crowded thoroughfares, our magazines should find a lodging place. Careful estimates tell us that approximately 300,000 copies of our denominational magazines are circulated every month. This number could be more than doubled in a little while if every church were to set in operation an organized work for the thousands within the circle of its influence.

H. K. C.

Experiences with Our Magazines

"About a year ago a copy of the *Signs Magazine* fell into the hands of a man living near Calgary, Canada. He at once became interested in the contents of the magazine, and later visited a number of bookstores in Calgary in the hope of finding additional copies. Failing in this, he wrote to the publishers, who passed in his name to the tract society. As a result, this brother recently united with the Calgary church."

Following a recent effort in the city of Pittsburgh, Pa., a young man and his wife accepted the truth. After uniting with the church, he told the story of how one of our magazines paved the way in bringing him into the truth. For many months he regularly purchased a copy of the *Watchman Magazine* at one of the bookstores in the downtown section of the city. Its monthly messages on current events in the light of Bible prophecy appealed to him, and he became intensely interested. When the theater effort was held in the city, he happened into one of the evening meetings. The message of that evening struck a responsive chord in his heart, and he at once recognized that it was the same message which he had been reading from month to month. He attended all the meetings, and at the close of the effort, united with the church in Pittsburgh.

Some of our churches in the East are beginning to use our magazines in house-to-house visiting on Sundays, and have met with surprising success. One church has launched a strong, continuous effort of this kind, and is using the magazines in much the same manner as the Harvest Ingathering papers. This eliminates the commercial feature from the work, and thus helps to allay any prejudice which might arise from selling the magazines. In this way thousands of magazines have been placed in the homes of the people, and funds have accumulated which have been used to liquidate church debts, and also to develop enterprises in the work of the church.

H. K. C.

A Good Day for Missionary Work

For the accomplishment of the largest and best results, planning and systematizing in missionary effort is as essential as in any other line of activity. If one full day each week, or even a portion of a day each week, is set aside for aggressive missionary work, and everything else is made to bend to that appointment, much more satisfactory work can be done. The matter should be given careful consideration, and the most convenient day chosen. Then allow nothing to interfere with the performance of the work undertaken.

The first day of the week has been suggested as a day affording special opportunity for the missionary worker, and the following reasons are stated:

"The light given me by the Lord . . . was, that when the people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from their ordinary work on that day, devoting it to missionary work."—*Testimonies for the Church*, Vol. IX, p. 232.

"When we devote Sunday to missionary work, the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventists. When they see that we employ ourselves on Sunday in visiting the people and opening the Scriptures to them, they will know that it is useless for them to try to hinder our work by making Sunday laws.

"Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done.

"Let the teachers in our schools devote Sunday to missionary effort. . . . Take the students out to hold meetings in different places, and to do medical missionary work. They will find the people at home, and will have a splendid opportunity to present the truth. This way of spending Sunday is always acceptable to the Lord."—*Id.*, pp. 232, 233-238.

Second Week

Opening Exercises: Song; Prayer; Minutes.
Reporting.
A Daily Report Blank.
Closing Song.

Note to the Leaders

Our motto is: Every church member a worker, every worker a soul-winner, and every soul-winner a reporter. If the church members can be encouraged to be faithful in reporting, and the officers are faithful in passing on the reports, it will do a great deal to build up the work. Devise some means of keeping every member supplied with report blanks, and of getting them returned promptly. Have a supply of Morning Watch Calendars for those who desire to use them.

Reporting

In Proverbs 15: 30 we read, "A good report maketh the bones fat." Many portions of the Scriptures are reports of what the Lord did and of what his followers have done. It is recorded in Luke 10: 1, "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come," and in the seventeenth verse we have the record of the report the disciples gave when they returned.

Satan knows the value of reporting, and makes use of it. He is very particular about circulating evil reports, which dry up the bones spiritually, but the good reports which make "the bones fat" he naturally dislikes. Most of us need "fattening up" considerably, and a good report may help do it.

In the prayer of Christ, we find an example of reporting. He states, "I have glorified thee on the earth: *I have finished the work which thou gavest me to do.*" John 17: 4. When Paul and Barnabas returned from their missionary journey "they declared all things that God had done with them" (Acts 15: 4), and their report was gladly received by the church at Jerusalem. In these reports there is no boasting—simply a statement of what God has done. There is no place for boasting in missionary activity.

It is sometimes urged that the right hand should not know what the left hand does. But upon investigation, it is often found that the right hand has not done anything for the left hand to know about. The Saviour's admonition in this respect refers to the performance of religious duties simply for the purpose of being seen of men, and not to impart the knowledge of what God is doing through human instrumentality. Reports are valuable in stimulating others to activity. A good report causes the active members of a church to rejoice and the inactive members to feel constrained to emulate the example of others.

Perhaps the easiest way for the members to keep an account of the work they do is to provide themselves with the Morning Watch Calendar, and each evening jot down in the space provided what has been done during the day. The trait of accuracy and precision needed in a well-ordered life will be developed as one keeps a careful daily record of deeds. Then, too, a glance over the record, is often a stimulant to greater activity, or perchance, a well-deserved rebuke.

Troy, N. Y.

PEARL GROSJEAN.

A Daily Report Blank

At a recent Home Missionary Convention a conference president asked that something be prepared so that our people could have a convenient way of keeping their reports

of missionary work, in order that a more accurate conference report might be obtained. His attention was called to the reporting pages in the Morning Watch Calendar which seemed exactly to meet the need he felt.

If there are conference presidents who do not know of this excellent plan, doubtless there are many others of our people whose attention has not been called to it.

The three essentials of the vital Christian life are Bible study, prayer, and missionary work; and these are all provided for in the Morning Watch Calendar. The left-hand page has those wonderful gems from the Bible—telling what God has done for us. The right-hand page is a daily report blank, where we can put down what we have done.

If we are faithful to set down every morning (or evening) what missionary work we have done, it will be easy at the end of the week to fill out our individual report blank, to be handed to the secretary of the Home Missionary or Missionary Volunteer society.

One of our Missionary Volunteer secretaries wrote: "I am sure the Lord is going to cut his work short in the earth. There seems to be a willingness on the part of our people to do the work given them to do." I believe this is true. And, brethren and sisters, let us report our missionary efforts; not boastingly (for the best we can do seems so little), but to the praise of God, and for the encouragement of others. It surely does bring joy to the hearts of God's people everywhere when they see the larger missionary reports coming in quarter after quarter; and it stimulates them to greater activity. It is not really very encouraging to hear a secretary apologize for his report by saying that he knows that more was done than is reported. Even though we may believe that to be true, it does not give the impression that God's people are very enthusiastic, or that they are determined to arise and finish this work.

Let us work, and let us report our work. And to be accurate, let us make a daily record of our missionary endeavor on the daily report blanks of the Morning Watch Calendar.

M. E. KERN.

Third Week

Opening Exercises: Song; Prayer; Minutes.
Medical Missionary Work by the Church Members.
A Medical Missionary Experience.
Personal Experiences in This and Other Lines of Work.
Closing Song.

Note to the Leaders

Our medical work has rightfully been called "the right arm of the message." Urge the members of the church to study how they can serve the Master in house-to-house work by caring for the sick and afflicted. If there is a trained nurse in your church, or some one especially talented in nursing, arrangements should be made for him to give permanent instruction in the principles of health reform, and also in simple methods of treating the sick.

Medical Missionary Work by the Church Members

As we take up the work which the Lord has given us to do, that of warning our friends and neighbors of the nearness of the end, we find all around us limitless opportunities to help the sick and suffering. There are few homes in the land today that are not darkened by the shadow of sickness and disease. The terrible epidemic which swept the world only a few short months ago, marked the beginning of a series of similar calamities which will occur as we draw near the close of human probation. The awful toll of human life exacted by this terrible scourge affords a possible estimate of the results which will follow in succeeding calamities which the world will witness.

"I was sick, and ye visited me," are the words which the Master will utter to his faithful servants when the work is done. There are hundreds of homes today within the circle of our influence where we can find those who are lying on beds of sickness. Many of these souls would gladly welcome the touch of a human hand and the sympathy of a human heart. To this people has been given the task of carrying a message of hope and cheer to many of these unfortunates.

"Before the true reformer, the medical missionary work will open many doors. No one need wait until called to some distant field before beginning to help others. Wherever you are, you can begin at once. Opportunities are within the reach of every one. Take up the work for which you are held responsible,—the work that should be done in your home and in your neighborhood." "We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths."—*"Testimonies for the Church,"* Vol. VII, p. 62.

The message from the servant of God is very plain that "we have come to a time when every member of the church should take hold of medical missionary work." Today, as never before, we face conditions which demand that our people in the churches qualify themselves for this phase of soul-winning work. The evidence is clear, if we understand prophetic utterances of medical scientists aright, that the world is to witness greater, more-destructive pestilences than at any other time. And actual experience has proved that the simple methods of treating disease which God has given to this people, are the only effective agencies which have ever been devised for combating the ailments common to man. During the recent epidemic, many of our people who were able to give simple treatments and to administer relief to the sick and the suffering, won their way to the hearts of honest souls, and thus found open doors of opportunity for soul-winning effort.

This is part of the work of the reformatory movement which the servant of God saw in visions of the night among God's people. We read that when that movement is in progress, the sick will be healed, and other miracles will be wrought. If God's people will be participants in the work of healing the sick during the reformatory movement which is almost upon us, it is essential that during these days of opportunity they should educate and train themselves for efficient service when the hour of opportunity comes.

At a Home Missionary Convention in one union conference recently an action was taken urging that as our churches are organized into bands of service, each band equip itself with fomentation cloths and other necessary paraphernalia for practical use in giving simple treatments in the homes of the people. In this connection it was also urged that our people in the churches give careful study to the principles of health reform, thus acquainting themselves with God's program for healthful living.

We believe that a simple plan of action such as this would enable God's people to live the life that counts in their own homes and in their neighborhoods, and fit them for a greater service in helping to alleviate the sufferings of humanity when famines and pestilences are raging everywhere and the judgments of God are in the earth. H. K. C.

A Medical Missionary Experience

DURING the recent epidemic, one experience came to my attention which showed clearly the hand of Providence in bringing souls in touch with the message.

In a little town in the hill country of one of our Eastern States, the only doctor in the place was stricken with the dread disease, and at the same time his entire family, consisting of wife and three children, became ill with it. Because of the awful fear and dread of the disease, the people of the town would not venture near the home. In his distress the doctor finally made an appeal for help over the telephone, fearing his entire family would be lost. There was one Adventist family in this town, and hearing of the situation, the wife and mother volunteered to go into the stricken home and administer relief. For several days and nights she toiled with self-sacrificing spirit to bring relief to the sufferers, and her efforts were rewarded by the restoration of the sick to health.

This ministry of love won the hearts of the members of the family, and they felt that they owed their lives to our

sister who had toiled so faithfully for them. Before the patients were able to be up and around, this sister felt the on-coming of the disease, and within a few hours she had to give up, and became confined to bed there at the doctor's home. The mysterious leadings of Providence were not quite understood until one of our sisters from a distant town entered the home to care for the sister who was ill, and remained there for more than a week. During this time the doctor and his family learned of the truth, studied it, and became deeply interested. Doubtless he will be with us in the closing work.

This is only one of many experiences our people have had while the pestilence swept the land, and is only a little foretaste of the experiences which await God's people as they gladly take the task he gives them to do. May all our people learn to be real medical missionaries, so that they may be used of God in lessening the sufferings of their fellow men, and thus win many to Christ. H. K. C.

Fourth Week

Opening Exercises: Song; Season of Prayer; Minutes.
Christian Help Work.
Missionary Experiences.
Closing Song.

Note to the Leaders

Perhaps you know of special cases of need which could be relieved by some form of Christian help work. Aim to make the connecting link between this need and your workers. If you do not know of such cases, follow the example of Job, who said: "The cause which I knew not I searched out."

Christian Help Work

THE Christian life consists not alone in the manifestation of patience and kindness. These graces of Christian character are essential, but there is also need of courage, earnestness, perseverance, and the exercise of the talents God has given.

The Saviour set us an example. He "went about doing good." His life was one of unselfish service, ministering to the physical and spiritual needs of humanity, and this same spirit will actuate his true children.

A working church is a living church. The greatest help that can be given our people is to teach them how to work. As the physical body cannot be kept in a healthy condition without air, food, and exercise, so with our spiritual life, — we must breathe the heavenly atmosphere in prayer, take spiritual food from the Word of God, and exercise our God-given powers in service for our fellow men, if we develop strong symmetrical Christian character.

Christian help work opens up a channel through which all can find unlimited opportunities for work in the home, the church, the neighborhood. We as workers must inspire the church members to enthusiastic activity, and direct that activity in the most helpful channel. It is well to organize the church members into working bands, with good strong leaders, assigning definite territory for definite work.

There are so many ways in which Christian help work can be done. We can visit the sick, give simple treatments and practical instruction in health principles, carry flowers, supply the needy with food and clothing, visit the prisons, and leave with the prisoners the helpful influence of prayer and song and the printed page, visit the aged and cheer their lonely hearts; make calls at hospitals, homes for the blind, and other public institutions, and in a kindly, cheerful way inspire hope and courage and trust in God. Make it a point also to call on the absent members of the church and let them know they are missed. Our duty is plainly set forth in Isaiah 58: 6, 7. Let us not wait for opportunities to appear before us, but let us make opportunities, being prompted by the love of God in all we do. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Verse 8. Let us all rally, and all do our humble part in hastening the coming of our dear Saviour. ALMA MEISTER.

Missionary Volunteer Department

Our Society Meetings

At the recent Missionary Volunteer Council the following recommendation was passed:

"WHEREAS, We realize the tendency in many places for our weekly meetings to drift toward the rendering of a mere literary program,

"We Recommend, That a clear statement be made by the Department, pointing out this danger, and urging all leaders to aim at spirituality, devotion, and missionary activity, rather than at entertainment; and that in harmony with this aim, we term our weekly meeting the weekly devotional meeting, building the program around the prayer and social service."

This is our ideal. Let us co-operate to reach it. Recently a worker told me how he had been deeply moved by Missionary Volunteer meetings he had attended, which were conducted by the young people. This is as it should be. Our programs should be deeply spiritual. Let us endeavor to do what this recommendation advocates,—to build the program around the prayer and social service. Who has a suggestion on how it can be done? Please send it to the Missionary Volunteer Department.

M. E. K.

Devotional Meetings for Week Ending August 2

Subject: *Getting Ready for Service.*

Helpful Thought: "Find a way or make one."

Senior

1. Opening Exercises: Song and Prayer.
2. Secretary's Report, including Report of Work.
3. Roll Call: Christian Education.
4. Talk: Getting Ready. See *Instructor* for July 22.
5. Talk: Elder White's Struggle. See "Life Sketches of James White and Ellen G. White" (old edition), pp. 12-14.
6. Reading: "Find a Way or Make One."
7. Social Meeting: Our Response.
8. Close by repeating 2 Timothy 2: 15 in concert.

Junior

1. Opening Exercises: Song and Prayer.
2. Secretary's Report, including Report of Work.
3. Roll Call: Our Church School.
4. Reading: Getting Ready for Service.
5. Talk by Superintendent: Ammunition Needed.
6. Social Meeting: Our Response.
7. Close by repeating 2 Timothy 2: 15 in concert.

Notes to the Leaders

Getting Ready: Aim today to give every young person in your church a strong determination to get ready for service. God has a plan for each life, and that plan includes a preparation for service. The leaders in our church have studied this plan for training young people as revealed in the Bible and in the spirit of prophecy. Hundreds of thousands of dollars have been invested by our denomination for carrying out God's plan in training the youth whom he has chosen to be his helping hand. And as surely as the Master is calling our leaders to conduct Christian schools, so surely is he calling young people to enter them for training.

The Master's plan for a young person's life is the only plan that will bring genuine success. Help your young people to see this great truth today. God is calling upon them to get ready for service. Some of this preparation they must obtain directly from the Master and from his Word; but some of it they should obtain in our Christian schools. To those who cannot leave home the Fireside Correspondence School offers training.

Every one needs training. The untrained workman is a crippled workman. He is an unsharpened scythe in the Master's harvest field. O the joy the Missionary Volunteer will find in following the divine Pattern in preparing for service, as well as in service! Before the meeting closes today, see how many plan to enter one of our schools this fall; also how many plan to take work in the Fireside Correspondence School. Aim to get every Missionary Volunteer to enter one of our schools or to enroll for study at home in the Fireside Correspondence School. Pray earnestly that the Holy Spirit may speak to the hearts of your

young people today and lead them to make right decisions. Write to your conference secretary about the results of your meeting.

Society Work.—Be sure to have reports from your band leaders today. What are your hands doing? The summer is slipping away. So are the special opportunities it brings to your society. Are you making the most of them as they go? Study your bands carefully. Look out upon the field. Are you doing regular, systematic house-to-house work? Are your reading racks filled regularly? Jesus is watching the young people in your society day by day. Does their faithfulness give him constant joy? or is he grieved by their negligence?

The Leading Feature.—Make the prayer and social meeting a leading feature in your weekly meeting. Yours is not a literary society. You meet together that you may go away to do better service, and the prayer and social meeting is one of the strongest agencies for promoting spirituality in the society.

Senior Notes

Getting Ready.—The article on this subject will be found in the *Instructor* of July 22. It was prepared by Prof. O. M. John of the Educational Department, and contains statistics in which every young person should be interested. Assign the sections in this article to different persons and ask them to glean material from other sources also. Plan to have four stirring three-minute talks on this important subject. Use the drawing on page 12 in one of the talks.

"Find a Way or Make One"—Watch your union conference paper for this article.

Social Meeting: Our Response.—With the appeals contained in the talks given, surely every one present will make a response. Who will consecrate himself to the Lord for preparation for service today?

Junior Notes

Roll Call: Our Church School.—Provide the Juniors with news items regarding church school work, or statements regarding its value; or let each Junior tell in a sentence how the church school has helped him. Encourage the Juniors to relate definite experiences. Your conference secretary will be glad to help you.

Getting Ready for Service.—Our boys and girls will enjoy this article from Miss Peck who has done so much to help develop the church school work. Have the sections of this article read or given as talks by different Juniors.

Ammunition Needed.—The drawing, "The Cannon Is Useless Without Ammunition," on page 12, is all the help that is needed for this talk. However, No. 4 in the Senior program contains statistics that might well be used.

Social Meeting: Our Response.—See Senior note.

Christian Education

"THERE is a dearth of educated ability among us, and we have not men who are sufficiently trained to do justice to the work."—*Christian Education*, p. 138.

"As an educator, the Holy Scriptures are without a rival."—*Counsels to Teachers*, p. 52.

"Young men and women, the middle-aged, and in fact all who are able to engage in the Master's service, should be putting their minds to the stretch in an effort to prepare to meet these calls [many urgent calls for workers]."—*Id.*, p. 209.

"Education is necessary both for the proper fulfillment of the domestic duties of life, and for success in every field of usefulness."—*Id.*, p. 534.

"God has given us a probation in which to prepare for the school above. For this the youth are here to be educated, disciplined, and trained. In the lower school of earth they are to form characters that God can approve."—*Id.*, p. 392.

"The blunders of untrained, undisciplined childhood become the inheritance of manhood and womanhood."—*Id.*, pp. 112, 113.

"Cultivated intellect is now needed in the cause of God; for novices cannot do the work acceptably. God has devised our colleges as an instrumentality for developing workers of whom he will not be ashamed. The height man may reach by proper culture, has not hitherto been realized."—*Testimonies for the Church*, Vol. IV, p. 426.

"Education comprises more than a knowledge of books. Proper education includes not only mental discipline, but that training which will secure sound morals and correct deportment."—*Id.*, p. 648.

"We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord."—*Counsels to Teachers*, p. 43.

"The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God."—*Id.*, pp. 45, 46.

"The highest education is that which will teach our children and youth the science of Christianity, which will give them an experimental knowledge of God's ways, and will impart to them the lessons that Christ gave to his disciples, of the paternal character of God."—*Id.*, p. 46.

"It is God who has given life, and every physical and mental endowment that the youth possess. He has bestowed upon them *capabilities for wise improvement*, that they may do a work which will be as enduring as eternity."—*Id.*, p. 99.

"By some, education is placed next to religion, but true education is religion."—*Id.*, p. 108.

"It is right for the youth to feel that they must reach the highest development of their mental powers. We would not restrict the education to which God has set no limit. But our attainments avail nothing if not put to use for the honor of God and the good of humanity."—*Id.*, p. 387.

"The improvement of the mind is a duty which we owe to ourselves, to society, and to God. . . . It is only by the harmonious development of both the mental and the moral faculties that the highest perfection of either can be attained."—*Id.*, p. 541.

"Efforts must be made by every individual to educate the mind."—*Testimonies for the Church*, Vol. II, p. 138.

"The service of God demands all the powers of our being, and we fail of meeting the design of God unless we bring these powers to a high state of cultivation, and educate the mind to love to contemplate heavenly things, and strengthen and ennoble the energies of the soul by right actions, operating to the glory of God."—*Id.*, p. 187.

"True education is the power of using our faculties so as to achieve beneficial results."—*Id.*, pp. 263, 264.

"The apathy, the indolence, the inattention that has been manifested in regard to education is marvelous; but it is well pleasing to Satan. God would have us arouse from our indifference, and no longer allow the intellectual powers to run to waste, and degenerate into imbecility. Men are to appreciate the talents intrusted to them, and take advantage of the opportunities placed within their reach. Let the mental powers be girded for work, and by vigorous exertion let the mind be enlarged and developed. There is more need now than ever before that our young men and women shall be intellectually qualified for the work."—*Christian Education*, pp. 138, 139.

"The world is waiting for you, young man,

If your purpose is strong and true,

If out of your treasure of mind and heart

You can bring things old and new.

If you know the truth that makes men free

And with skill can bring it to view,

The world is waiting for you, young man,

The world is waiting for you.

Then awake, O young man, from the stupor of doubt,

And prepare for the battle of life;

Be the fire of the forge, or be anvil or sledge,

But win, or go down in the strife.

Can you stand though the world into ruin should rock?

Can you conquer with many or few?

Then the world is waiting for you, young man,

The world is waiting for you."

—*Calkins*.

Send us a report of your experience. Pass it on to us and we will pass it on to cheer others and to multiply your efforts.

Getting Ready for Service

What Are the Angels in Heaven Doing?

If today we could look right up into heaven, where God and Jesus and the angels live, what do you suppose we should see them doing? Do you think the angels would be leisurely walking about through beautiful gardens, or resting quietly by some peaceful stream, spending their time in selfish enjoyment, with no thought or special interest in what is taking place on this earth where we live?

O, no! Not a single angel is planning for his own selfish ease or pleasure. Every one is intensely interested in you and me and in the events that are taking place down on this earth. As they look down upon this world, they see thousands of people whose hearts have been broken because of war and trouble. They see men and women made in the image of God whose lives have been wrecked by sin. They see boys and girls struggling with temptations while secretly longing to be sincere Christians. They see, too, that

the angel of mercy is folding her wings ready to depart from the earth. They know that soon, very soon, the whole world will be given over to Satan and destruction. They know that soon, very soon, the fires stored within the earth will burst forth, and the earth with all that is therein will be burned up.

As they gaze upon us here and think of the destruction so soon to visit the earth, they long to make every moment count in faithful effort to save some man or woman, some boy or girl, from the ruin. All heaven is busy. Angels are hurrying here and there, anxious to do some service for God.

The "Get Ready" Message

Years ago God sent one of these angels with a thrilling message to the people who were looking for the soon coming of Jesus. The message was, "Get ready, get ready, get ready." Three times the angel repeated this message. And the same message comes to every boy and girl now, as well as to every man and woman, who is looking for the soon coming of Jesus. Every year we live we come nearer and nearer to the end of this world. Every year we live the angel's words, "Get ready" should mean more to us than ever before.

How Did Jesus Get Ready?

Let us think what this message from God means to boys and girls in school and at home. When Jesus was twelve years of age, just about the age of some of you, he said to his mother, "Wist ye not that I must be about my Father's business?" After that experience in the temple he went to his quiet little home at Nazareth, up in the hills of Galilee, and spent the rest of his boyhood and youth. Of this time the Bible says, "He was subject unto his parents." Jesus was getting ready—getting ready for service. Day by day he was obedient and respectful to his parents. And if he had gone to school he would have been obedient and respectful to his teachers.

We are also told that during these years he worked with his father in the carpenter shop. In this, too, Jesus was getting ready. Just faithfully helping his father. Jesus surely did not complain because of the constant amount of work he had to do. He did not complain if asked to work when other boys spent the time in idleness or play. The parents of Jesus were not rich, and he felt that he must do all he could to help support the family. Thus Jesus was getting ready for service.

As a boy at home, Jesus tried to relieve every case of suffering that he saw. He had little money to give, but he often denied himself food in order to help those who seemed more needy than he. When he heard any one speak harshly to those who were poorly dressed or unattractive, he went to these very ones and spoke words of kindness and encouragement to them. In this, Jesus was getting ready for service.

Jesus loved his brothers. But they did not like him because he would not take part in their wrong-doing. His good example annoyed them, and they sneered at his unselfishness. They called him a coward. But never once did he respond with an impatient word or look. Jesus was getting ready for service.

Other boys welcomed him as their companion because he was bright and cheerful and always ready to suggest what to do. But they often accused him of being narrow and strait-laced because he was so careful not to do even that which looked wrong. Sometimes the boys became angry with him and treated him roughly, but he would not retaliate, and he bore every insult patiently. Jesus was getting ready for service.

Instead of lying in bed in the morning, Jesus often arose and went away into some quiet place to read the Bible and to pray. From these quiet hours he would return to his home to take up his regular duties for the day. When he saw others looking weary with their heavy burdens, he offered to carry their burdens for them, and as he did this he talked to them about the lessons he had learned from the Bible and from nature. Jesus was getting ready for service.

And Jesus lived as a boy here on earth amid all the temptations and trials that other boys have to meet, so that he might leave them an example of encouragement. When but a boy of twelve years he knew that God had a great and sacred work for him to do when he became a man, and every day was to him a day of getting ready for that work.

How May a Junior Today Get Ready?

It is just the same with boys and girls today. To every boy and girl who has really become acquainted with Jesus and who knows what the Bible teaches about his second coming, God has given a great work. And if they are true to him, they will be workers together with the angels. They will think and plan and pray to know how to do just what God wants them to do day by day. They will listen to God's voice every day and, like the angels, be ready to do anything God tells them to do.

In his Word, God says to us, "Study to be quiet." If we do his will in this, earnestly, faithfully, quietly studying our lessons every day, we shall surely be getting ready for other service that may be required of us when our study hour is past.

We are told that in the last days, "children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up."

"Get Ready," and You Will "Be Ready"

Think of this, boys and girls, and remember that our church schools are ordained by God to prepare you for this great work. Right here in school, God and the angels are deeply interested in you and in the lessons you will learn; for in a little while, they expect you to join them in giving to the world the glorious news of the soon coming of Jesus. The school is your training camp to prepare you to become soldiers for the King. Here is the place for you to learn and practise the principles of true Christian courtesy, and to store your minds with the truths of the Bible.

"Get ready, get ready, get ready," is God's message to us today. If we obey this message now we shall "be ready" when he comes.

"Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh." SARAH E. PECK.

Devotional Meetings for Week Ending August 9

Senior

Subject: The Man Who Was Certain.

Helpful Thought: "The Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Jer. 1:7.

1. Song Service.
2. Prayer.
3. Secretary's Report and Report of Work.
4. Responsive Scripture Lesson: Jer. 1: 7-10; 17: 5-14.
5. Reading: Jeremiah, Who Was Certain.
6. Symposium: Jeremiah.
7. Monthly Survey of Missions.
8. Social Meeting.
9. Close by repeating the Pledge in concert.

Junior

Subject: Being Dependable.

Helpful Thought: The Master needs dependable Juniors in his work.

1. Song Service.
2. Prayer.
3. Secretary's Report and Report of Work.
4. Scripture Lesson: Morning Watch Verses since last review.
5. Monthly Survey of Missions.
6. Reading: True to Mother's Trust.
7. Talk by Superintendent: Personal Responsibility—No. 1.
8. Recitation: The Dependable Boy.
9. Social Meeting.
10. Close by repeating the Junior Pledge in concert.

Senior Notes

The Man Who Was Certain.—Learn today a few of the splendid lessons this wonderful Bible character teaches us. Can we stand as firmly for right as Jeremiah did? Will we give the message as fearlessly as he gave his? Study today how he served, and then ask the Master to lead each one of you to be as true to God and to his work as Jeremiah was.

Symposium: Jeremiah.—Have at least four three-minute talks. The following are good topics: The Times of Jeremiah, showing conditions in Judah; Jeremiah's Work; Faithful Even Amid Persecution; Parables of Jeremiah. For helps in preparing these talks see "Prophets and Kings," pp. 407-476.

Monthly Survey of Missions.—Be sure to have your Survey of Missions. Keep up to date with our denominational work. The July GAZETTE suggested that all collect mission news for today. Have a rapid fire. It would be interesting to have one of the young men give a news item, then one of the young women—so on till all items in the lists have been given. Before closing, arrange for your September Survey of Missions. Why not appoint different fields to different persons. Let one report on Eastern Asia, another on India, another on Burma, etc.

Social Meeting.—No part of the meeting is more important than this one. The Dead Sea is dead, we are told, because it receives but never gives. Do not forget this. The social meeting will help you as nothing else will to spiritualize your young people. Tell one another of the victories gained, the battles lost, the experiences you have had in missionary work, etc.

Junior Notes

Monthly Survey of Missions.—See Senior note.

Talk by Superintendent: Personal Responsibility—No. 1.—The article upon which the talk is based is the first in a splendid series prepared by Mrs. F. D. Chase. If thought best one or two sections of this article might be given by Juniors, but the superintendent should use these lessons to help all the Juniors to develop a real sense of personal responsibility.

Social Meeting.—See Senior note.

Jeremiah, Who Was Certain

It is not enough to *know*; you must *know* that you know. It does not suffice to *believe*; you must be sure of your beliefs. Confidence in God, in yourself, in mankind, is half the battle of life.

Jeremiah was a man who was certain. He is often mentioned as "the weeping prophet." Far more fittingly would he be called "the assertive prophet."

He would follow his belief to any length; he trusted it implicitly, and imperiously demanded that all others trust it implicitly.

Belief, with him, meant expression, and truth meant action. He was the most dramatic of preachers. He carried a new girdle to the Euphrates and buried it. After many days he returned to the Euphrates and found his girdle ruined. "Thus," said he, "will the Lord mar your pride, O Judah, O Jerusalem!" He smashed an earthen bottle before the people, and cried, "Thus will the Lord break this people, and this city!" There is not in all the world a more vigorous piece of writing than the prophecies of Jeremiah.

He followed his beliefs with his money. While the army of Nebuchadnezzar was encamped around Jerusalem, he bought at the old-time prices the very ground where their tents were spread, as proof of his certainty that peace was coming and security of goods.

He followed his beliefs, though they led him into ignominy, though they appeared treasonable, though they contravened popular prejudice and royal desires. What of that? One was with him who was more than all besides.

He followed his beliefs so far as to record them. He would stand by them to the end of time. Jehoiakim might slash the roll to bits and burn it in his brazier. What of it? There was other parchment, and other ink, and the second roll should be larger than the first.

He followed his beliefs to the stocks. As he sat there, an object of contempt and derision, I do not believe that for an instant he wavered in adhesion to his conviction.

He followed his beliefs to the dungeon, to the dungeon below the dungeon, knee-deep in unimaginable mire, where foul reptiles wound through the darkness, and deadly odors

nauseated and suffocated. Still, out of the depths he cried to his God, and held to his faith.

He followed his beliefs into exile, and, as one tradition asserts, into a violent death at the hands of the people upon whom he was pressing his convictions. He was true to his beliefs to the end.

Ah, that is the way to use these bubble-days of time! Lay hold insistently upon some eternal fact, and let it lift your fleeting years into the permanence of eternity! Be truth's. Defy all accidents of fate to shake your grasp of reality. Know God. Know God's will, for you and for his world. Know what you know with your whole being. Dare to tell it. Dare not withhold it. In this way, and in this way alone, can you enter the glory of Him who is the truth eternal.—*Amos R. Wells.*

True to Mother's Trust

PROMPTLY at four o'clock of a blustering March afternoon, the door of the little country schoolhouse opened, and a line of children filed out.

"O Rob! look at the mill pond," said Phil, a brown-eyed boy of twelve, who led the line.

"Whe-e-e!" exclaimed Rob.

"Now for a good skate," cried Phil. And away the two boys rushed. With a bound they cleared the fence, and soon reached the edge of the pond, which had frozen with that smooth "glare," so pleasing to the eye of a skater.

It took but a moment to don their skates, and soon the boys were curveting gracefully over the ice.

In a few minutes Phil glided up to Rob, and said, "I oughtn't to stay here any longer."

"Oh, don't go, Phil! Why can't you stay?"

"Father went to mill today, and he'll not be home till late, and there'll be all the chores to do."

"Yes, but you can skate awhile, and then get home in time to do them," pleaded Rob.

"No, I know mother. She would begin to do the chores herself; for she always likes to have things attended to before dark. Then there is the colt to lead out to water. So I'll have to go," he said, slowly. "Mother says she can always depend on me, and I'd hate to disappoint her," he added.

"Well, I suppose you'll go," said Rob, in a disappointed tone, as Phil began unclamping his skates.

For a moment Phil lingered, watching his companion. "The ice looks so tempting. Couldn't I spend just half an hour longer here? It is not every day one can find ice like this,—and this is likely to be the last, too," he thought, regretfully. But soon he turned resolutely away, whistling bravely; and when he reached the main road, he struck a sturdy gait, which soon brought him in sight of home. Somehow there was an air of loneliness about the place, which made him think mother was not there. The curtains were down; and as he drew nearer, he saw a piece of paper tacked on the door, which he knew meant a note for him. He read:

"DEAR BOY: Mother was called away this afternoon. Your little cousin is ill, and Aunt Kate wished me to be with her. I could not have gone, but I knew I could depend on you. Father will not be home till late. Don't let yourself be lonely, and remember God will take care of you.
"MOTHER."

Phil felt the warm blood in his cheeks as he thought how he had been tempted to disappoint his mother's trust. More than once that evening he was grateful for his victory at the mill pond.

Reaching the key from its place under the eaves, he entered the house, and was preparing to build a fire in the kitchen stove, when he remembered the colt. "Guess I'll go out and see how Billy boy is getting on before I build my fire," he said to himself. On opening the barn door, no familiar whinny greeted his ear, but instead a heavy floundering sound. There lay poor Billy on his back, helplessly pawing the air. When he heard Phil near him, he made a great effort to rise, only to fall back again. The halter rope was drawn so tight that it seemed choking him. Stretching far over the side of the stall, Phil quickly cut

the rope, and the frightened colt sprang to his feet, uninjured save for a few bruises. Phil smeared these with horse salve; and after giving Billy his drink and an extra feed of oats, did the other chores. By the time he reached the house, it was quite dark.

What a lonely feeling came over him as he entered the cold kitchen! But it seemed much more cheerful when the lamp was lighted, and the fire burning. Phil bustled himself by cracking some nuts, and studying his arithmetic lesson for next day; but in spite of his efforts, the hours did seem long. It was not until nearly nine o'clock that he heard the squeak of the sleigh runners on the drive, and the well-known voice of his father as he called, "Whoa!" to the horses at the door.

Catching up the lantern, Phil ran to help put up the horses. After looking Billy over, his father said, "You did just the right thing by the colt, my boy. Before long he would have become so discouraged that he would not have tried to hold his head up, and then he would have strangled to death."

It was not until the next afternoon that Phil saw his mother; and then, big boy as he was, she kissed first one rosy cheek and then the other, saying, "I hope I may always be able to depend on my boy, and that he will always be true and trustworthy."—*Vina M. Sherwood.*

Personal Responsibility—No. 1

A LITTLE fellow of seven years climbed upon the coffin which held the lifeless form of his father, to take the last look. He says that the responsibility of the family—a widowed mother and three children—came upon him then as fully as he ever felt it in later life. It was hard for a boy of seven to fall heir to so heavy a burden, a burden that meant for him far more than a boy's share in providing sustenance and shelter, and in helping to care for the baby brother and delicate sister, that the frail mother might do what she could to provide for the family; but this hardship was not without its compensation, for it gave him a seriousness of purpose and a sympathy for those in distress that are life's truest assets.

However rigorous the New England winter, this lad provided his customers with the daily paper. Barrels of molasses were made into candy, and the young provider tramped the streets selling it. He gathered up old bottles and sold them; and did whatever else might bring in the nickels and dimes. His youthful desires for fun had to give place to sober realities.

The sense of responsibility that so early manifested itself in this lad must to a degree be felt by every manly boy. Even though he may not be called to share in providing the necessities of life, he must feel a responsibility to share in the work of the home as well as in its benefits; he must also feel it a duty to add to its happiness and comfort.

Obedience

By cheerful obedience a boy can best express this sense of home responsibility. Disobedience, or unwilling or enforced obedience, detracts from the home joy and comfort as does nothing but absolute waywardness and degeneracy. The Lord says that obedience is better than gifts or sacrifices; so in the family no gift, no expressions of love or fidelity, tip the scales so readily or so far as unquestioned obedience. It is the weightiest of a boy's gifts to his home; for it is the way true love and appreciation are revealed.

A sense of filial responsibility gives the boy enough grit and good sense to be obedient even in the face of the sneers and temptations of his fellows. A baseball nine had finished playing a match game, when the captain proposed that they all go swimming in the river. Three or four boys suggested that they choose the creek instead, as their mothers forbade their going to the river. But the captain—in name but not in spirit—called them babies and molly-coddles, and urged them all to go despite their mothers' wishes. So after a brief debate of the question, most of

the company started for the river; but one manly boy said: "My mother loves me, and forbids me to do only the things that may injure me, and she knows better than I. *Your* mothers may not be worthy of being obeyed, but *mine* is, and I shall not go."

If the other younger boys had taken the same stand, there would not have been, later in the day, a mournful procession carrying a lifeless form to a loving mother, who in her grief moaned, "Oh, if he had only obeyed me and kept away from the river!"

A man placed a frozen snake in his bosom to warm it. As it began to come to life it darted its venomous fangs into its protector and killed him. The snake could not discriminate between friend and foe; but many a boy has by disobedience deeply wounded or even pierced to death the mother who gave him birth and cared for him during childhood and youth.

The same feeling of responsibility that makes a boy obedient at home will make him loyal to his country's laws, and will very likely lead him finally to declare allegiance to his God.

Honesty

A sense of personal responsibility will make one anxious to make the most of one's self. Did you ever watch an artist or a sculptor at work, and wish your hands had the same skill as his? Which are more valuable, men or pictures? men or statues? You are more than an artist, more than the greatest of sculptors, if you do your work well, for under God you are to make a man out of a boy.

Will it require thought and care on your part? Just as the sculptor has his model clearly in mind, so you must get clearly in your mind what kind of man you want to be. A true man, a respectable man, is *honest*. You must then feel the responsibility of being honest.

If you wanted a garden, you could never get one if you planted seeds a thousand times from which the embryo, or life, had been removed. No more can you get an honest man out of a boy from whose heart the seed of honesty has been removed. A boy would not allow another to cut off his right hand; but it would be better to lose both hands than to be dishonest. Of course you would not steal a horse, but if you cheat at play or examination time, or take crackers or candy from the grocer, you are not honest. Perhaps you would not do any of these things, but if you are not careful always to tell the truth, you are not honest. Honest people cherish truth.

Reliability

The feeling of personal responsibility makes a boy dependable. If when a person sends you on an errand, or your employer intrusts you with a certain work, or your teacher assigns you a task, you do not play them false, you do not shirk, or leave it to some one else, then you are dependable; and every person concerned rests easy, knowing that you will perform the task assigned you to the best of your ability. Men and boys grow less reliable as we near the end of time, so you should early determine to cultivate earnestly the habit of dependability, reliability. Those are two sturdy words that beget confidence and trust. Many of the furrows in the brow of parent, teacher, and employer, have been made by having to deal with unreliable persons, persons upon whom they could not depend to do good work.

We are told by one writer that "present-day civilization is one long search for reliable persons. Anything such a man asks shall be granted; his kind is so rare that no employer can afford to let him go. He is wanted in every city, town, and village—in every office, shop, store, and factory. The world cries out for such; he is needed, and needed badly. It is not book learning young men need, nor instruction about this and that, but a stiffening of the backbone which will cause them to be loyal to a trust, to act promptly, concentrate their energies; do the thing they are expected to do."

One with this sense of personal responsibility becomes an anchor to which friends, employers, home, and country

can tie to with confidence that the anchor will hold even under the most trying circumstances.

Mrs. F. D. CHASE.

The Dependable Boy

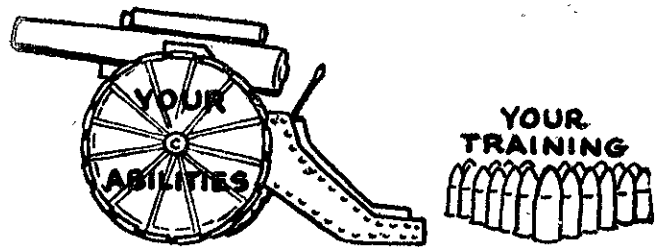
THE boy who is bright and witty,
The boy who longs for fame,
The brilliant boy, his teacher's joy,
And the boy who leads each game,—
Right cordially I greet them,
And wish them every joy;
But the warmest part of my boy-loving heart
I give the dependable boy.

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

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

— Selected.

THE CANNON IS USELESS



WITHOUT AMMUNITION

Devotional Meetings for Week Ending August 16

Senior and Junior

Subject: *The Christian's Purpose in Life.*

Slogan: "This One Thing I Do!"—Paul.

1. Opening Exercises: Song and Prayer.
2. Bible Study.
3. Symposium: The Christian's Purpose in Life.
4. Social Meeting: My Purpose in Life.
5. Secretary's Report, including Report of Work.
6. Close by repeating in concert the last part of Philippians 3: 13.

Notes to the Leaders

Aim for Today.—Today help the young people to see that *success in life* demands a *purpose in life*, and also that one's success is proportionate to the value of his purpose. Some purpose to acquire wealth, others to become famous in their chosen profession. They may reach their goal. But why not have a higher aim? Higher ideals are possible. "Higher than the highest human thought can reach is God's ideal for his children." A watch is a success only when it fulfils the purpose of its maker; so no person is pre-eminently successful who does not seek to meet God's ideal for his life. Every young person should make it his all-consuming purpose to reach God's standard for his life,—"One's resolution is one's prophecy."

Bible Study.—Let the one who gives the Bible study bring out the kind of purpose to choose, the value of a purpose, when to choose a purpose, and how to pursue it. The following texts are good for this study:

1. Great Purpose of Life. Matt. 6: 33; John 20: 21. (See also Luke 19: 10; 1 John 3: 16; Matt. 20: 28.)
2. Value of a Purpose.—“This one thing I do.” Phil. 3: 12-14.
3. Being True to a Chosen Purpose. Prov. 4: 25-27; 1 Cor. 7: 24; Isa. 50: 7.
4. Pursue Purpose Enthusiastically. Col. 3: 23.
5. Youth the Time to Settle upon Purpose. Luke 2: 49; Eccl. 12: 1; Lam. 3: 27; 1 Tim. 4: 12-16.

Symposium: The Christian's Purpose in Life.—Have several take part in this Symposium. The short quotations given in this paper may be used as bases for these talks. The Junior superintendent will be able to adapt them to the need of his Juniors. For an introductory talk in this Symposium, draw material from the chapter in “Steps to Christ” on “The Work and the Life.”

Social Meeting: My Purpose in Life.—The program to-day allows more time than usual for a social meeting. Can you not begin this part of your meeting with an earnest season of prayer?

“Why do we do ourselves this wrong, and others,
That we are not always strong,”

when through secret and united prayer we may obtain infinite power for living and serving.

The Christian's Purpose in Life

Take Time to Think It Over

TIME for thinking out a right course is just as much needed as time for following that course. A little boy who, not unlike grown folks, thoughtlessly making trouble for other people, had been taken to task for his doings, was in a melting mood, having been urged to think more about what he would do. “I wonder,” said he, in the wisdom of his six years, “when I am going to get time to think about this. I guess I'll think at breakfast time about what I'll do in school. Then at recess I'll think about what I'll do at home in the afternoon.” And the boy went to bed and to sleep. In the early morning he crept into his father's bed, saying softly, “Father, I've been thinking about that,—you know!” The father did know. He was not surprised, when night came again, to find that the little boy had had a better day. And thinking time is needed by the man and woman and the little child alike.—*Selected.*

What to Make First

What is our desired haven? What is our real aim or end in life? The vocation is but the means. Behind our choice lies inevitably one of two ends, Self or Christ. Let us clearly and deliberately face this issue. Ask yourself the question, “Am I fully surrendered to Christ?” Until then what hope of clear guidance or surety of right decision? The Master's teaching here is explicit. There is no possible compromise. His one condition of discipleship is entire self-surrender. “Whoso forsaketh not all that he hath cannot be my disciple.” . . .

To him as Master we turn for direction as to the principle from which we may find our calling—one by which we shall most glorify God, best serve our fellow men and be well pleasing in his sight. We find it in the text of his great sermon on life, the epitome indeed of all his teaching, “Seek ye first the kingdom of God.”—*Sherwood Eddy.*

Getting Our Bearings

Let us take our bearings. What obligations rest upon us that would condition the choice of a vocation? Let us remember that this life which we call ours is really *God's* life, made anew debtor to him in every breath that we breathe; that as a Father he has a plan for the life of each child. And again we are in *God's world*—a lost world, whose evangelization he has committed to us, and to whose every creature we are bound by ties more close than those of flesh and blood, and more eternally real than bind us to those whom we call brother and sister or father and mother. “A world of sinning and suffering men, each man my brother, calls on me for work, work, work.”

And again there is one whom we call Master, who has bought us from bondage and made us free in him—free, yet bound to him by ties so close that we owe him every drop of our heart's blood, the power that comes from every pulse beat, the joyous service of every moment of our lives. If, then, he be indeed our Master, we will have no plan which shall not be well pleasing unto him.—*Ibid.*

The Wave and the Tide

“Poor foolish waves,” murmured one of the group on the sands. “They start so splendidly, away out there beyond the breaker line, and come dashing inshore at a great rate. To see them, one would think they were going to do great things when they reached the shore. And then they curl and break, and come sneaking in over the sands meekly and harmlessly, and back again in a trickle of roiled water.”

Another took up the whimsical thought and carried it on. “The tide manages things better,” he said. “It does not make so much foam and dash and fluster about it, but creeps in, inch by inch, foot by foot, slowly, steadily, resistlessly, pushing farther and farther up the sands. In an hour from now this spot will be covered with water. See, it is coming nearer our feet with every incoming wave. It sets out to rise to a certain height—and does it.”

There was a silent moment, then the thoughtful one spoke aloud the application that was more or less vaguely defined in the minds of all. “They are like two kinds of people. Some make more show than impression,—do more blustering than actual result-getting,—and after using up a great deal of energy without accomplishing any very great ends, fall back far more meekly than they advanced. Others are like the rising tide; slower, perhaps quieter, calmer in their effort, yet they do the larger task—they reach high-water mark.—*Young People.*”

“This One Thing”

The men who have achieved the greatest results in this world have been those who were actuated by some master passion. Their souls were occupied by some ‘one thing,’ which subordinated everything else to itself. They were, in a certain sense, men of one idea. For though their lives may have contained many ideas, yet a single purpose directed and animated them all. The master passion with Sir Isaac Newton was science. His days and nights were given to his diagrams, his mathematical tables, and his telescopes. He often stopped when half dressed in the morning, to solve some problem that was agitating his mind, and his servant was obliged to rouse him from his reverie in order to induce him to partake of his meals. With Jay Gould the master passion was to make money; with Lloyd Garrison, to secure freedom for the slave; with Theobald Mathew and John B. Gough, to rescue their fellow men from the dominion of strong drink.

Now in the very place where Newton put his love of science, and Jay Gould his love of money, and Garrison, Gough, Shaftesbury, and other philanthropists put their love for their fellow creatures, Paul put his love for his crucified Master. “This one thing I do,” he writes; “I press toward the mark for the prize of the high calling of God in Christ Jesus.”—*Theo. L. Cuyler.*

Definiteness of Aim

In his first circuit, Hugh Price Hughes decided that he would make the salvation of souls the chief business of his life. “I was called upon to decide,” he says, “whether I would follow my literary ambitions or seek the salvation of souls; but I had tasted a new joy, and I chose the saving of men. It was like turning a switch on a railway. It seemed to me only a little thing, but it sent me on the evangelistic line, and I have been running on it ever since.” At Madley the very worldlings said of Fletcher, “There goes the soul-saver.” There was the same directness of purpose in the life of Thomas Collins. He had no desire to be considered a many-sided man. He made no pretensions to that breadth of thought, in praise of which the cant of today is so loud. The keynote of his life was struck in some of his own sentences: “God loves Methodism much, but he loves souls more. The solemn one thing of my life shall be to save souls. Desire for souls swallows me up!” A scholar and a gentleman who was among his occasional hearers said, “All your discourses seem to be about me. None other, that ever I hear, gets inside of me as do yours!” The sermons preached by Thomas Collins were always intended to bring about immediate results. One of his favorite il-

illustrations was, "Going home without a prayer meeting after the sermon is like a sportsman who has shot at the birds but not stopped to bag the game."—"Soul-Saving Preaching."

Price of Success

None but those who have a settled, unconquerable purpose will succeed in leading men to Christ. A feeble resolution will soon be overcome. Souls were never more difficult to win than now, but difficulties give way before determined men. Those who think they are going to secure great victories at small costs are greatly mistaken. Sin was never more aggressive. It has boldness, skill, and resources such as it never had before. Soul-saving means "labor" of body and brain, such as only men who are possessed by an all-engrossing purpose will attempt. Brainerd had such burning earnestness that he said, "I cared not whether or how I lived, or what hardships I went through, so that I could but gain souls for Christ. While I was asleep I dreamed of these things, and when I was awake the first thing I thought of was this great work." No wonder he was successful in saving souls from death. If we felt as he did, we should not preach in vain. "Give me men of David Brainerd's spirit," said Wesley, "and nothing can stand before them."—"Soul-Saving Preaching."

Devotional Meetings for Week Ending August 23

Senior

Subject: Visiting Institutions and Missionary Correspondence.

Slogan: Won by One.

1. Opening Exercises: Song and Prayer.
2. Scripture Lesson: Morning Watch Texts for the month.
3. Secretary's Report, including Report of Work.
4. Talk: Visiting Institutions.
5. Talk: Missionary Correspondence.
6. Social Meeting: Reports of Missionary Volunteers.
7. Close by repeating the Pledge in concert.

Junior

Subject: Home Missionaries.

Helpful Thought: "The light that shines the farthest shines the brightest nearest home."

1. Opening Exercises: Song and Prayer.
2. Secretary's Report, including Report of Work.
3. Scripture Lesson: Repeat Psalms 1: 1-6 in concert.
4. Talk: How Ethel Served.
5. Talk: Her Religion.
6. Talk by Superintendent: Around Home.
7. Social Meeting: Reports of Juniors.
8. Close by repeating Junior Pledge in concert.

Senior Notes

Visiting Institutions.—Have this given by one of the members of the Christian Help and Gospel Meeting Band, perhaps the leader. Let this talk include not only the report given by Miss Ada Achor, but also a report of similar work done in your own society and plans for this work in the future.

Missionary Correspondence.—Valuable suggestions are given in the outline for the talk, but include also in the talk experiences of your own band members and plans for correspondence. Keep a list of the persons with whom you correspond. A card index is most convenient;—arrange it alphabetically. Record on card, literature and letters sent, and also letters received, and interest of person.

Junior Notes

Around Home.—There is some work that Juniors can do in connection with the work considered in the Senior program. Emphasize this in your talk "Around Home." Usually, as our Helpful Thought suggests, the boys and girls who are real missionaries in the home, see many opportunities for helping others in the neighborhood. They can make scrapbooks, save their papers, and visit hospitals in company with older friends.

Visiting Institutions

THE Missionary Volunteer Society in Takoma Park has an active Christian Help Band. A number of the young people who are members of this band go out in companies to visit various institutions in the city of Washington and

vicinity. In most cases these companies go out only every other week—Sabbath afternoon usually being the time chosen. And what an excellent way this is to spend the Sabbath! Many lonely hearts are cheered by these workers as they visit the sick and discouraged ones, and leave them magazines to read.

There are a number of hospitals that are visited regularly by these companies. The workers are permitted to go through the wards. The nurses are very kind, allowing them to stop and visit with patients who are not too sick. The patients often express their appreciation of these visits and of the literature they receive. Sometimes they give a donation, or offering, to pay for the papers received.

Some of the young people who can play and sing visit the homes of invalids and lonely shut-ins, cheering them with their music and sacred songs. These visits are always greatly appreciated. Often the sick ones will weep tears of joy, and sometimes join in the singing. Flowers are taken to these sick ones, books lent, and many good deeds done to help make their dark days brighter. Where is the Missionary Volunteer who could not do this work?

Two of our companies visit the District jail regularly. The young women visit the women's ward, while the men go to the men's ward. The women prisoners meet in a corridor for their service. After a song service and prayer, one of the workers gives a Bible study, or talks to them. Sometimes among these inmates are young girls, not hardened in sin, who are glad for the advice and counsel which our workers are able to give.

In the men's wards some who have been studying the doctrinal points of our faith, have said they believed they were placed there so they would have time and opportunity to study the Bible. They seem very thankful that this message has been brought to their notice. Some of these we hope to see take their stand for the third angel's message. New Testaments have been given some of these men, and books have been lent. I believe much good is being done in this institution.

Some of our Missionary Volunteers go to the home for blind women in the city and read to the inmates. Some of the inmates are able to read by the touch system, but most of them are not. All of them seem so glad when we call on them, and express their appreciation of our visits and willingness to read to them. Some asked that we bring them copies of favorite poems, which they endeavor to have read to them when lonely or depressed. We have been able, through the Bible Training School of South Lancaster, Mass., to secure some of our books like "Steps to Christ" in the raised letters, so those who are able to read have the opportunity to do so. A copy of the magazine in raised type, published by our people at Brookfield, Ill., is also being sent to this institution.

The Home for Incurables is another institution on our visiting list. One day we met a lady there who is unable to move, and who suffers greatly when she is moved by the nurse. She could scarcely speak above a whisper, and said she could not read our papers, but seemed to appreciate having us call on her and talk for a few minutes. When I left her bedside, I thanked my heavenly Father with all my heart for the degree of health and strength he has given me; and if it should ever fall to my lot to have to spend a part of my life afflicted as she is, I know I shall be more than glad to have friends come in, bringing with them cheer and sunshine.

Often when the patient is not too sick, we are asked to sit down and visit. One lady impressed me especially as she urged that I stay with her for a while. She was in bed, and I sat down and talked to her until the rest of our company were ready to leave. She said she was so glad our society was remembering to call on them and bring them papers, and urged that we come again soon. I believe this is truly a good work, and one of which the Master approves. We have met one or two instances where the papers were not wanted, but this does not discourage us. There is one lady in the institution for incurables who is unable to eat heartily of some kinds of food. We have taken her different kinds of fruit and other dainties. This

she has very much appreciated. Just now our Missionary Volunteers are preparing a musical entertainment to be given in the near future at this institution for the benefit of the patients.

There are other institutions being visited by our young people. One of these is a home for little children. Here the workers take copies of *Our Little Friend* and the Memory Verse Cards that the children are through with in the Sabbath school; and the little ones like them.

I wish to tell our fellow Missionary Volunteers in other parts of the field that we are enjoying this work very much, and are praying that some may be saved as a result of this institutional visiting. ADA E. ACHOR.

Missionary Correspondence

(Suggestions for talk)

THERE are wonderful possibilities in missionary correspondence.

Comparison with 102 years ago: Then it cost 8 cents to send a letter of one sheet 40 miles; 20 cents was required to carry a letter of the same size 500 miles, and 25 cents for more than 500 miles. The cost for sending a two-sheet letter was twice as much, three sheets three times as much, and so on. It seems almost a wonder they did not limit the number of words on a page!

About twenty years ago the first rural mail route was started from Clarksville, Ark. Now there are said to be 43,000 carriers, covering about a million miles a day. What do these things mean? Isn't this a part of the fulfilment of the prophecy that in the last days knowledge shall be increased, and many shall run to and fro? Are we making the use of these wonderful facilities that we should?

Business houses are far ahead of us in this matter. One firm is reported, on good authority, to have sold \$50,000,000 worth of goods in one year by mail alone.

Something has been done in missionary correspondence, but the work has barely been touched in comparison with the possibilities in this work.

Results

1. The first four Sabbath keepers in Russia were the result of a tract sent from Kansas. That indicates that it is a good plan to inclose a tract with every letter. Tracts can give the message in languages that we cannot speak or write and have not time to learn.

2. One invalid lady is said to have raised up several churches by correspondence. It was said that her work was as valuable as that of a minister.

3. A man who works in the Review and Herald office says he is able to count more than one hundred Sabbath keepers as the result of missionary letters he has written.

4. One of our missionary societies sends out fifty copies of the *Signs of the Times* each week to names of interested persons. Four families have now (1918) been brought into the church through the influence of these papers, and a good follow-up correspondence is still being carried on.

The Advantage of Missionary Correspondence

There are some advantages in missionary correspondence over other lines of missionary work:

1. Distance makes little or no difference.
2. It is very inexpensive, takes little time and no travel.
3. Bad weather seldom hinders to any extent, except to make the mail go a little more slowly. One can sit by his own stove and do missionary work by correspondence, when it would be very uncomfortable walking or riding outside.
4. Letters may be written at odd moments, and may be planned out almost entirely while engaged in regular work.
5. Letters will be read by persons who would not listen to a talk on religious subjects. And the letter may have a good effect, even if no answer is ever received.
6. If the letter is answered and questions are asked, there is plenty of time to look up correct answers.
7. This is a line of missionary work in which every one can engage. There is no excuse for any one who can read and write. Think what might be accomplished in one year if every member of every church would write only one letter a week!

How to Write Missionary Letters

I cannot tell you just how you should write your letters, but a few general principles may help.

What is a missionary letter? It is not necessarily a letter written to some one you have never seen, or to some one who is not a Sabbath keeper. Sometimes the best kind of missionary letter is one written to a discouraged friend or relative. No harm is likely to result from a letter full of sympathy and encouragement. Remember it is easier to love people into the truth than it is to argue them into it. Avoid arguments.

The first letter is very important. It should be so worded that the recipient will feel it either a privilege or a duty to answer. Say "you" oftener than "I." Business houses make a great deal of this principle, and it is worthy of careful thought. This is *tact*.

Did you ever think of sending a missionary telegram, or night letter? Think for a moment what a profound impression it would make upon some wayward young person, who had perhaps never before received a telegram. By careful condensation, a person could express a number of thoughts and suggest several texts for special study, and still keep within the fifty-word limit. Give this careful, thoughtful consideration. It is worthy of a trial.

Don't say that you cannot write letters. There is a saying among shorthand writers, especially reporters, that it is easier to read a poorly written outline than it is to read a blank space. Now, I believe it is easier for the Lord to bless a poorly written letter than it is for him to bless an absolutely perfect letter that you are planning to write sometime, but never get done. It is right to think before you write, and I hope you will think, and *think*, and **THINK**—but please don't think too long without acting. Action that is sixty per cent perfect is worth far more than mere theory that is one hundred per cent perfect.

Doubtless many of you are having papers mailed to individuals. Be sure that a good letter is sent to every one who receives a paper. It will increase the value of the paper a great deal.

Now, how many can think of at least one person to whom you could write a missionary letter? How many? Hands up! As I said before, *Don't think too long without acting!*

ERNEST LLOYD.

How Ethel Served

In the middle of the kitchen floor stood Ethel gazing at the sink of dishes. How she did hate dishwashing!

Such a deal of work as was done each day in the large farmhouse! The mother's nimble feet kept up their ceaseless tread the livelong day. There was so much cooking to do for all the hungry farm hands; so much pickling, preserving, butter making, and cleaning.

Rebecca, the elder daughter, was her mother's faithful ally in all her labors. To Ethel fell the wearisome task of dishwashing.

For four months she had been a happy visitor in a cheerful Maine parsonage, where she had loved to read to Aunt Caroline, and to go on errands for Uncle Charles. They had taken delightful drives, and there had been many leisure hours for reading and fancywork. Janet, the kitchen maid, washed all the dishes. Ethel had been wont to leave the table with an air of great satisfaction, knowing it had no claims upon her. How she had delighted to write to May Emerson, "I have no dishes to wash now!"

Ethel had learned to love and trust her Saviour while away, and a new motive ruled her actions. Last night she had returned to her own home with Uncle Charles and Aunt Caro, who had come for a short visit.

No one asked her to resume her old task, but conscience spoke plainly, and with a look of determination, she took her old place. Mother, coming in from the pantry, gave her a grateful smile. Becky said, with a kiss, "It is good to have your help again, Ethel." Uncle Charles, coming in from the garden, stopped to give her shoulder an approving pat. But Aunt Caro saw the firmly set lips, and knew that, bravely as she was doing it, she hated her task.

"I have some letters to write, and then we will drive to the office together," she said.

Tired of her work, it was a luxury to sit in the old chaise, with Aunt Caro holding the reins.

"Ethel, dear, you remember wishing that you could do some hard thing for Jesus?"

"Yes, auntie; I should so love to do it, to show him that I love him."

"Well, he has given you something hard to do for him every day."

"What is it, Aunt Caro?" asked Ethel in surprise.

"Washing dishes," replied Aunt Caro, with a smile.

"Why, auntie!"

"Yes, dear. It is a task not always appreciated. It is 'only washing dishes,' while baking and ironing are counted hard work. But Jesus has given it to you to do for him. He will know it is often hard, and he will know, too, how thoroughly and cheerfully you do it for him. Will not this thought help you, my dear child?"

"Will he take it as service rendered to him? Then I will do it with my might, auntie," said Ethel.

And Ethel kept her word.—*Christian Intelligencer.*

Her Religion

IN the early part of June a little tribe of gypsies camped on the border of one of the boulevards leading from Boston into the country. For years, long before the country road was broadened and made a great electric thoroughfare, this same band had returned to the same spot with the regularity of birds in spring. The queen of the tribe was a woman of singular stateliness and beauty.

This spring she fell ill. Her fine, dark face took on the waxen hue of an incurable malady, and her eyes, expressive and queenly, were dulled with suffering. She finally sent for a lady who for years had bought baskets of her and had done her many kindnesses.

"I think you had better see a doctor," said the lady. "You need advice and care."

The gypsy objected, but at last gave consent.

The physician examined his new patient gravely. She was smitten with a mortal disease, and must surely die.

"I will take her to my house," said the lady.

"No," the woman replied, with a wan smile. "Thank you, but I can't do it. I have lived all my life out of doors, and shall die happier here than even with you, lady."

From day to day the lady visited the dying gypsy, and the talk naturally drifted to sacred topics.

"I don't know your religion," said the gypsy, "but my religion is very simple. My mother died a Romany, just the same; but I will die a Burton."

"A Burton? What do you mean?" exclaimed the lady, horrified at this new religion, of which she had never heard.

"Why, you see, when I was a little girl, we lived near Philadelphia. Nobody looked out for us, or cared much for me, but a woman who was a city missionary. Her name was Miss Burton. Every Sunday she came out to visit me. She taught me to read the New Testament." The gypsy took from under her pillow a frayed, worn little volume.

"I was taught by her to read this print," she said, "and I can't read any other. This is the only book I can really read, and I read it every day. Miss Burton took me to Sunday school, and gave me a penny to put in the contribution box, and brought me back. She told me about Jesus, and how to love others more than myself, and that if I followed the teaching of Jesus, I should one day live with him in heaven.

"One Sunday Miss Burton did not come. I was about ten years old. She had died of overwork. And wherever heaven is, I know Miss Burton will be there, and I have tried to live so that some day I may go and meet the best friend I ever had. This has been my prayer every day. Is this religion of mine the same as yours?"

The lady who told the story said that she broke down then, and in reply to the naive question she could only say: "Yes, dear, my religion is the same that Miss Burton

taught you. I wish I had taught and lived it so well. When the time comes, I am sure that you will not only meet your teacher, but the Great Teacher who taught her."

We hear much about holding a mirror up to nature. It is a favorite quotation. To reflect the beauty of the world in a beautiful life is a fine art; but it is nobler to reflect Christ to lives that know him not. That is the noblest thing a person can do.—*Youth's Companion.*

Meeting for Week Ending August 30

"ENGLAND expects every man to do his duty." This was the message Lord Nelson signaled from his flag-ship to every person in his fleet. That message did not mean the same to all. It called upon each one to give his undivided attention and his highest skill to the work he had been asked to do. It called the captains to be faithful commanders; the marines to do their best at the guns; the sailors to be careful in sailing the vessels; and the cabin boys to be prompt and dependable messengers.

Just as England expects loyalty from her subjects, so God is counting on every Missionary Volunteer to do his duty. The call to each Missionary Volunteer to do faithfully his part may have different interpretations to the individual members of your society, but be assured that God counts on each one of you being faithful to his appointed duty. Only in this way can your society fill its place in the world-wide movement; only in this way can it enjoy its highest success; and only in this way can you receive the most benefit from it.

Take time today to examine yourselves. Then lay plans for stronger work. Where are the weak points in your society work? Study today how you can improve your society work. Do you think the Master approves heartily of your service? If not, what is wrong? Read 2 Timothy 2: 15 into your society work.

What I Have Seen and Heard in Missionary Volunteer Meetings—No. 1

OUR Missionary Volunteer work has now been organized twelve years, and one who has kept in close touch with it must have observed many things both interesting and instructive.

One of the first things one observes critically, as a stranger, is the church or meeting place. One place I have often attended with pleasure is always scrupulously clean, neat, and well ventilated. Another is close and stuffy. The floors and seats are littered with papers and tattered books and crumbs from lunch. Chairs are scattered in disorder about the room, the window shades are awry, and a heavy carpet of dust covers the woodwork. The difference in the impression made on one's spiritual life is very great indeed.

It is the best kind of missionary work to keep the house of God in order. In some places I have visited, I believe it would be good missionary work for the young people to get together and paint their little church outside. Then if they would see to keeping it clean and orderly inside, it would greatly help in fostering a quiet, reverent spirit.

In one place the meeting was held in a schoolroom, and the blackboards were very untidy and disfigured with scribbling, while in still another place the walls were decorated with charts and banners long since soiled, mussy, and ready for the fire.

Now all these things are by no means trivial, and the officers who are wide-awake and determined to do their work acceptably to God will not overlook small details.

First: Everything,—floor, seats, woodwork, windows, songbooks, and all,—should be clean and free from dust. This is good religion. A minister once asked a young servant girl what evidence she had that she was genuinely converted. She replied, "I know it has made me different because now I sweep under the rug." Indolent, haphazard work is an offense to God.

Second: Seats, books, and furniture should be arranged in a neat, orderly manner. Decorations should be fresh, tasteful, and attractive. The ventilation should have efficient attention. This conscientious preparation of the house of God will be conducive to a spirit of quiet restfulness and reverence, and an attitude of cheerful expectancy.