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## The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Sabbaths with Special Offerings During 1920

October 9 ..... Offering for the Work for the Colored People.  
December 18 ..... Annual Offering to Missions.

### Special Programs

August 7 ..... Educational Day.

### Regular Programs

Second Sabbath each month (except October 9 and December 11), Missionary Reading in Interest of Missions.  
Fourth Sabbath each month, Home Missionary Service.

### Rooted and Grounded in Love

God's whole family in heaven and earth is bound together in love. Love is the groundwork, the root and foundation of all his created works. It was the love the Father had for his Son that led him to create *by* him and *through* him and *for* him all that is,— the great unfathomable universe of unnumbered worlds and angels and men. Centered in his Son, this love radiates forth to all God's creatures. Through it, all are bound together. Remove this, and unity and peace and strength are destroyed. Discord, alienation, and strife are sure to result without the love of Christ, like a golden cord, to bind or knit together hearts in one common brotherhood.

Thus the heart of the apostle Paul, as he contemplated this great theme, breathed forth this earnest prayer for the brethren over at Ephesus:

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3: 16-19.

What more can be desired than this? What goal of endeavor can surpass this one,—every member in every church "filled with all the fulness of God"? Yes, and to "know the love of Christ" for himself, herself, that "passeth," goes beyond, all knowledge? What better endeavor can engage the attention of church officers than to be used of God in helping to ground every believer in this love of God?

And the expression, "rooted in love," means very much! See that tree yonder bend as the heavy blast catches its boughs, putting every fiber of its structure to the test. Why

does it not yield to the storm? Ah! it is rooted deep in the earth. Those roots are firmly imbedded in that which is strong to hold the noble tree upright. What a beautiful illustration of that which makes for strength to the Christian! His roots sink deep into the ground of God's eternal love. Such cannot be moved. They are strong within—"in the inner man." God's Spirit abides there. Such a one is able to comprehend that which many are not,—something of the height, the depth, and breadth of God's eternal purposes in Christ Jesus for us.

And all this is for you, for me. Notice, all these great and precious purposes of God are designed for each individual believer in the church. Paul's prayer starts out with the words, "That he would grant *you*." It is for that little church out by itself; yea, the isolated member serving God alone, endeavoring as he is to let his light shine where God has stationed him. God says it is all for *you*. All may be filled, all may be rooted and grounded in the love of God—every one.

And let us not forget that without this golden oil of heavenly love, this currency of the kingdom of Christ, all else becomes like the tinkling cymbal. "I counsel thee," says Jesus, "to buy of me gold tried in the fire, that thou mayest be rich." And we are told that the gold we are exhorted to buy is love.

Let us heed his counsel and buy of him this "heavenly love"—the first fruit of the Spirit. The poet puts it, "At first I prayed for light," "And next I prayed for strength," "And then I asked for faith"—

"But now I pray for love:  
Deep love to God and man;  
A living love that will not fail,  
However dark His plan.

"And light and strength and faith  
Are opening everywhere!  
God waited patiently until  
I prayed the larger prayer."

T. E. B.

### Offices and Spiritual Gifts Set in the Church—No. 3

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28.

Prophets are named second. The canon of the Scriptures was closed in the first century of the Christian era. Rev. 22: 18, 19. Hence, the writings of prophets since the close of the canon of the Scriptures must be tested by the Bible, and are not placed on an equality with the Scriptures; otherwise, we have nothing to test the teachings of many professed prophets.

In the author's Introduction to "The Great Controversy," pages vii, viii, are a few statements which I wish to submit on this point:

"In his word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of his will. They are the standard of character, the revealer of doctrines, and the test of experience. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3: 16, 17, R. V.

"Yet the fact that God has revealed his will to men through his word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the Word to his servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the Word.

"The Spirit was not given — nor can it ever be bestowed — to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. . . . During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God."

From these statements and many Scriptural references, we understand that the gift of prophecy in the present age is primarily designed for the church.

"Prophesying serveth not for them that believe not, but for them which believe." 1 Cor. 14: 22.

The Scriptures, however, are designed not only for believers, but for unbelievers, as set forth by the apostle John:

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20: 31.

The Scriptures stand primarily as the standard of Christian conduct. Nothing that can be written by any prophet in the church in the last days can add anything to the truths found in the Bible, and the writings and teachings of every professed prophet of God must be tested by the living oracles of God's word.

The apostle Paul was also an evangelist. A good evangelist must be able to impart knowledge in a way that it can be received by a large variety of minds. If the evangelist possesses the qualities of a pastor, he is so much the more helpful to the church. However, some may be very good pastors who would be failures as evangelists. The work of an evangelist is primarily to raise up churches by pioneering the way and making converts to the faith. He might be called a missionary preacher of the gospel, making known the glad tidings of salvation to those who know it not. Often good evangelists make very poor pastors. An evangelist may be an apostle, and most apostles are evangelists; but many evangelists are not apostles. The pastor is one to watch over and feed the church, the flock of God.

Writing to the pastors, the apostle says:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20: 28.

The pastor more fully represents a shepherd, as the one in charge of the flock. He may do evangelistic work, and so much the better if he can do this. One of his main duties is to keep the church alive in missionary activities; he must be an example to the believers in every good work as set forth by the apostle in 1 Timothy 4: 12.

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Local elders of churches have much of the pastor's work to do, especially in small churches where ordained ministers are unable to visit the churches for months at a time. The duties of a local elder embrace a large amount of personal labor among the members of the church. He is supposed to be a man of good judgment and spiritual discernment. These qualities are essential in a successful leader and elder of a church. They apply also to all who act as leaders and ministers of the church of God.

R. A. UNDERWOOD.

College View, Nebr.

### Developing Missionary Leaders

At the Home Missionary Institutes for elders, missionary leaders, and secretaries in New Jersey, questions came up for discussion which may be of general interest.

One of the foremost questions was that of leadership. The recommendation of the General Conference Home Missionary Department is that the senior elder be the leader of the Home Missionary Society, unless by reason of

age or some other disqualifying cause, it is deemed advisable to make some other selection. In actual practice, it was found that in some cases the pastor assumed charge; in others, the elder; occasionally, a special leader was elected; but in the majority of cases, missionary leadership was a dead letter, on the principle that what is everybody's business is nobody's business. We have decided to treat the Home Missionary department the same as the Sabbath School and Missionary Volunteer departments, definitely fixing responsibility by electing a leader for his special adaptability to this work, whether it be pastor, elder, or some other wide-awake brother in the church.

As our missionary activities increase, a large amount of literature is being passed out to members and paid for at the Sabbath service, some of this to be sold again for a personal profit. The unanimous feeling of church members and workers was that there should be a midweek missionary meeting, where much of this business could be taken care of, possibly dividing the hour between the missionary meeting and the prayer meeting. This meeting would also afford opportunity for instruction in methods of labor. We are firmly convinced that the most successful leader is the one who gets the most people to work and shows them how, acting as a pacemaker rather than a megaphone.

How to get reports of work done, has been a vexing question. It is agreed that the first step is to get the work done. The next step is to get those doing the work to keep a daily record of it, rather than trust to a treacherous memory. The use of the daily record page in the Morning Watch Calendar supplies this need.

The best results in getting in the reports have been realized when the report blanks are placed in the hands of members between Sabbath school and the after-service. Following silent prayer, the elder allows two or three minutes for the making out and taking up of these reports. The missionary secretary of the local church should enter these reports in the record book, and forward the totals to the conference Home Missionary secretary at the close of each month. It takes no longer to make out the report just after the last Sabbath in the month, than it does a month later. Those who accept responsibilities in the service of God should discharge the same faithfully and promptly.

Under the blessing of God, institutes for field leaders and colporteurs have contributed largely to the wonderful success of the publishing work. Many of our church leaders accept the responsibility from a sense of duty with no previous training. On these leaders largely rests the successful execution of our plans. We are convinced that practical educational institutes will increase the efficiency of our church officers, and greatly strengthen the work in our churches.

W. C. MOFFETT.

Trenton, N. J.

### "Whosoever Sins Ye Remit"

The real meaning of the text found in John 20: 23, so much quoted by the Roman Catholic Church as giving her authority on earth to forgive sin, is set forth beautifully in the following quotation from "The Desire of Ages," page 806:

"'Whosoever sins ye remit, they are remitted.' Let this thought be kept uppermost. In labor for the erring, let every eye be directed to Christ. Let the shepherds have a tender care for the flock of the Lord's pasture. Let them speak to the erring of the forgiving mercy of the Saviour. Let them encourage the sinner to repent, and believe in him who can pardon. Let them declare, on the authority of God's word, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' All who repent have the assurance, 'He will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.'

"Let the repentance of the sinner be accepted by the church with grateful hearts. Let the repenting one be led out from the darkness of unbelief, into the light of faith and righteousness. Let his trembling hand be placed in the loving hand of Jesus. Such a remission is ratified in heaven."

"LIGHT is sown for the righteous."

# Home Missionary Department

## MEDICAL MISSIONARY WORK

### Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held August 28)

OPENING SONG: Christ in Song, No. 474.

Scripture Lesson: Isaiah 58.

Prayer (followed by the Lord's Prayer in unison).

Special Music: Missionary Hymn (to be rendered as a duet or a quartet).

Responsive Exercise: Our Example.

Presentation of Theme: Medical Missionary Work; The Importance and Place of Medical Missionary Work. (See also article entitled, "Practising the Gospel," by L. A. Hansen, in *Review and Herald* of August 19.)

Reading: The Help Available.

Missionary Offering; collect Missionary Reports.

Closing Song: Christ in Song, No. 536.

Benediction.

#### Note to the Leaders

We are all rapidly awakening to the fact that the mighty "right arm" of this movement, the medical missionary work, has been greatly neglected. At the Spring Council of the General Conference Committee steps were taken to set on foot a movement which will eventually reach every church in the denomination with a Home Missionary Medical Institute of sufficient length to train in home nursing as many of the lay members of our churches as may desire such instruction. We are confident that a large per cent of our people will want this help. Recently, in an audience of one hundred fifty, the following number of people held up their hands for instruction in the various kinds of missionary endeavor: For training in home nursing, 35; for training in Bible work, 33; for a short course in missionary correspondence, 11. Thus we see that 50 per cent of this audience was ready for training to make them efficient in different lines of home missionary work.

After the excellent readings on the subject of medical missionary work, hearts will be stirred, and the flame of consecration will kindle anew in many breasts an earnest desire to be of some service to humanity. These are days when pestilence stalks about, and the land is subject to a visitation of some kind of epidemic or plague with little or no warning. We must be prepared to render help, but we cannot prepare in a crisis; we must prepare now. Pending the working out and bringing to your church of the Medical Missionary Institute, which will take a little time, we would urge that the leaders call the attention of the people to the courses in home nursing and first-aid work offered by the Fireside Correspondence School. The lessons are simple yet comprehensive. Those who cannot leave home can, at their own fireside, receive help. The Washington Sanitarium is also planning to give a three months' course in practical nursing. What a good thing it would be if every church could arrange for one of its most intelligent members to receive this instruction, who would in turn bring help back to the folks at home.

Let the leaders and Church Missionary Committee exercise great care in preparing for this service. It is one of the most important of the year, and should be productive of great good.

c. v. l.

#### Our Example

Who is our example?

"Christ also suffered for us, leaving us an example, that ye should follow his steps."

What did Christ say of his position among men?

"I am among you as he that serveth." "Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity."

What is said of our Saviour's busy life?

"What a busy life he led! Day by day he might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast, and peace to the distressed." "All day he ministered to those who came to him; in the evening he gave attention to such as through the day must toil to earn a pittance for the support of their families."

What line of service occupied the larger portion of his time?

"During his ministry, Jesus devoted more time to healing the sick than to preaching."

What was the motive in all his service?

"The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of his work. He imparted earthly blessings, that he might incline the hearts of men to receive the gospel of his grace."

How did he manifest his divine-human sympathy?

"In whatever company he found himself, he presented a lesson appropriate to the time and the circumstances. . . . He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God. Often he met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others he met who were fighting a hand-to-hand battle with the adversary of souls. These he encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory." "The evidence of his divinity was seen in his ministry to the needs of suffering humanity. His glory was shown in his condescension to our low estate."

What did our Saviour find a necessity in his successful ministry?

"In a life wholly devoted to the good of others, the Saviour found it necessary to turn aside from ceaseless activity and contact with human needs, to seek retirement and unbroken communion with his Father."

What is said concerning every one born into the kingdom of God?

"Every true disciple is born into the kingdom of God as a missionary. No sooner does he come to know the Saviour than he desires to make others acquainted with him. The saving and sanctifying truth cannot be shut up in his heart. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver." "Every Christian is to be a missionary. In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woes of suffering humanity."

What should the child of God consider himself?

"He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in his plan of mercy, going forth with him to seek and save the lost."

What is the pioneer work of the gospel?

"Medical missionary work is the pioneer work of the gospel. In the ministry of the word and in the medical missionary work the gospel is to be preached and practised."

What debt do we owe?

"By all that has given us advantage over another,—be it education and refinement, nobility of character, Christian training, religious experience,—we are in debt to those less favored; and, as far as lies in our power, we are to minister unto them. If we are strong, we are to stay up the hands of the weak."

How is our work defined?

"All may find something to do. None need feel that there is no place where they can labor for Christ. The Saviour identifies himself with every child of humanity. . . . There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, can not be without fruit."

Where may we find the footprints of our Saviour?

"Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where he trod, to look upon the lake beside which he loved to teach, and the hills and valleys on which his eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find his footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation."

What are the worker's essential credentials?

"In choosing men and women for his service, God does not ask whether they possess worldly wealth, learning, or eloquence. He asks, 'Do they walk in such humility that I

can teach them my way? Can I put my words into their lips? Will they represent me?" God can use every person just in proportion as he can put his Spirit into the soul temple. The work that he will accept is the work that reflects his image. His followers are to bear, as their credentials to the world, the ineffaceable characteristics of his immortal principles."

### Medical Missionary Work

SEVENTH-DAY ADVENTISTS have been blessed above all other people with light direct from heaven. The special truths which have brought us together as a denomination require that each believer stand in his place as a reformer. The words of Isaiah come as a direct appeal to those who believe in the Lord's soon coming and who are striving to teach others to present their bodies "a living sacrifice, holy, acceptable unto God:"

"Is not this the fast that I have chosen? to loose the hands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58: 6, 7.

And the assurance comes to those who perform such service:

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Verses 8, 9.

The Bible is an encyclopedia of health principles. To "prosper and be in health" is the accompaniment of prosperity of soul. Dr. J. S. Martin, health officer in a Western city, says that the Bible is the best book on sanitation, on the cause and treatment of disease, and on how to maintain constant good health. He further says that there are in the Bible 275 verses which speak of contagious diseases and how to treat them; 108 verses on the disposal of filth; 57 verses on quarantine; 16 on overeating and its results — 456 verses relating to disease, its cause, treatment, and prevention.

In the early years of her work, Sister E. G. White was shown in vision the importance of teaching the health principles in connection with the message for this time, and an extensive and successful work has been carried on.

We are told in "Testimonies for the Church," Volume VIII, page 166, that "the medical missionary work is to be the cause of God as the right hand to the body." But there came a time in the history of our work when this "right hand" ceased to be used as actively as at first. It became more and more dormant; the church began to rest content with a left-handed ministry; and as a result, new converts coming into our ranks received no instruction on the vital subjects which concerned their own health and the health of others, and entire churches were established without being trained in the art of becoming medical missionaries to their friends and neighbors.

Today, however, our leaders are awakening to the fact that our work is sustaining a great loss. The "right hand" is being restored to its normal activity. Wherever medical secretaries have been at work in conferences, calls are coming for trained nurses to instruct the church members in the use of water as a therapeutic agent, in recognizing symptoms of disease, in rendering first-aid to the injured, in sanitation and dietetics, and in all simple measures which mean so much in the care of the sick. This work of training the church members has begun, and wherever started, it has met with a hearty response.

Recently in one of our New York churches, these classes of instruction have been conducted, and five hundred members have received certificates of graduation. The Health Commissioner of New York City became so interested in this work and approved so heartily of the course of instruction given, that he made provision to call these trained workers to aid in caring for the sick of the middle-class. He said that while the rich are always cared for, and the poorest are cared for by the city, there is a middle class who cannot afford to pay for the services of a graduate

nurse. It is among this class that our practical nurses are particularly needed. Thus the medical work proves an entering wedge into the homes of the people, opening the way for the third angel's message to be presented in all its fullness to those who are grateful and appreciative of the temporal help which has been afforded them.

We need in our ranks those who can live right and teach others to do so; parents who can train their sons and daughters to live healthful, clean lives; teachers who can train the child rightfully to care for his body; colporteurs and Bible workers who can lend a helping hand to the suffering as they go from house to house; mothers who can teach their daughters to cook healthfully, and care for the home; workers in foreign fields who can take charge of treatment-rooms and who can teach correct principles of sanitation where so little is known along this line; ministers who will shepherd the flock in health as well as in spiritual matters.

There is a work for every loyal Seventh-day Adventist to do. Not until each is a medical missionary, and every Seventh-day Adventist home a miniature sanitarium, can we truly say that the medical work is the "right hand" of the third angel's message. Shall we not rally and organize every church into a training school for medical workers, sending the members out, under the leadership of Him who went about doing good, to fight ignorance, dirt, and disease, and to experience each in his own life the fulfilment of the promise: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily"?

KATHRYN JENSEN, R. N.,  
Washington Sanitarium.

### The Importance and Place of Medical Missionary Work

We have been a long time discovering the breadth and scope of medical missionary work. As a denomination, we have felt that our mission in this direction was being fulfilled by our physicians and nurses connected with the sanitarium work. A great work has been and is being done through this channel, but a still greater work is to be accomplished through the lay members of our churches. Jesus said to his disciples:

"Greater works than these shall he [the believer] do; because I go unto my Father."

As the work of the disciples was to be greater in extent than that of Jesus, so through the church members is to be accomplished a work of greater magnitude than can be accomplished through our physicians and nurses. Only a limited number of our people can be doctors and nurses, but every one can be a medical missionary.

We have explicit instruction as follows:

"We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies for the Church*, Vol. VII, p. 62.

"The medical missionary work should be a part of the work of every church in our land."—*Id.*, Vol. VI, p. 289.

"Workers—gospel medical missionaries—are needed now. You cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now."—*Id.*, Vol. IX, p. 172.

"I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the highways and byways."—*Id.*, p. 168.

"Who is preparing to take hold *understandingly* of the medical missionary work?" is the important question asked by the servant of the Lord. "Every worker should be *understandingly* efficient."—*Id.*, Vol. VII, p. 70. No one need or should wait an hour to begin to get ready for this work.

"But," you ask, "how shall I begin to get ready?" No people are so blessed with help to become efficient in all lines of Christian service as are Seventh-day Adventists. The writings of Sister White are filled with helpful, practical suggestions along all lines of service. We have much other literature of a helpful nature on medical work. The way to begin is this:

"Let our people show that they have a living interest in medical missionary work. Let them *prepare themselves* for usefulness by studying the books that have been written for our instruction in these lines."—*Id.*, p. 63.

Perhaps you are waiting for our sanitariums to offer a short course in home nursing. Already the Washington Sanitarium has started such a course, and you need not longer delay to receive a thorough practical training to fit you for usefulness. Still others may be waiting for our conferences to employ nurses to carry on an organized work of training in the churches. This plan is being adopted, and conferences are calling for nurses to do this work. It is hoped that in the near future each church in the denomination will have a class in training for medical missionary work.

There is not a moment to lose in securing the preparation which we need for service. The recent epidemic of Influenza through which we passed revealed the great lack of knowledge on the part of our people to meet an emergency of this kind. This should be a warning to us to be prepared for helpful service at all times. We need to know how to care for the sick and how to teach health principles as a preventive of disease.

One of our sisters was recently called upon to attend a case of childbirth without the aid of a physician. Her work was wholly successful. Did it just happen so? No. This sister has for more than two years been preparing herself for medical missionary work, and she was ready. The helpful ministrations of the Good Samaritan in Bible times was not a mere circumstance. The Samaritan was prepared for such an emergency, as is revealed by the producing of his "first-aid kit"—the oil and the wine. He had not only a kind heart, but a wise mind and proper equipment for service.

We need the strength of the "right hand" in the work of enlightening the earth with the glory of God. Long ago we realized the value of this aid in our work in foreign lands. It is by medical missionary work that we gain entrance into these lands and are able to develop a strong work. Without the medical work, our task would be impossible. It is God's way of establishing his work in the foreign field and in the homeland.

"Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick."—*"The Ministry of Healing," pp. 145, 146.*

Through this means our work is to gain strength all over the world. When other lines of work are closed up, the medical work will still go on; for the sick are everywhere, and conditions will grow worse and worse until the end. Offer yourself to God for this work. Begin where you are, and God will bless you and open ways before you to fulfil his word.

MARTHA W. HOWE,

*Medical Missionary Sec., Maine Conference.*

## The Help Available

### "First-Aid Course"

For those who desire to obtain instruction in home nursing, but whose circumstances will not permit them to take a course of training in one of our sanitariums, the Fireside Correspondence School, at Takoma Park, Washington, D. C., has arranged a Correspondence Course of twenty lessons which may be mastered by the busy home maker, and for which there will be granted a proper certificate upon satisfactory completion of the course. This is known as the "First-Aid Course of the Fireside Correspondence School."

### "Home Nursing and Simple Treatments"

There is also a shorter and simpler course of only ten lessons, known as "Home Nursing and Simple Treatments," which is designed to help mothers in the home care of the sick and in neighborhood missionary work.

### "The Chautauqua School"

A much more extensive course in nursing is conducted by correspondence, known as "The Chautauqua School of Nursing."

In the preparation of the lessons in these courses, the conditions in the average home have been constantly kept in mind. The instruction is simple and direct, avoiding as

much as possible the use of technical terms. The courses have the approval of our leading sanitarium physicians and nurses, and we take pleasure in recommending this favorable means of becoming prepared for increased usefulness. For full particulars, address the Fireside Correspondence School, Takoma Park, D. C.

### A Three Months' Course at a Sanitarium

The demand for nurses who possess a knowledge of how to care for the sick and how to render relief in times of emergency, and the importance of our church members becoming wide-awake to the opportunities afforded to do medical missionary work, has led the Washington Sanitarium and Hospital to arrange for an intensive course in practical medical instruction, within reach of all who desire to take it. This course will include the study of the principles of hygiene and sanitation, the nature of disease, the laws of health, general principles of practical nursing, how to administer the various remedial agencies in an effective manner, healthful cookery and dietetics, together with many other kindred subjects essential to one who would treat those suffering from the many ailments that afflict the race. Appropriate certificates will be issued to those completing the course.

Would it not be possible for every church in North America to send at least one representative to take this instruction? These trained workers could then conduct classes for the local church members, and in this way the medical branch of our work would quickly and effectively become established.

For full particulars concerning this course, write to the Washington Sanitarium and Hospital, Takoma Park, Washington, D. C., or to the General Conference Home Missionary Department, Takoma Park, Washington, D. C.

### Missionary Hymn

(Air: "From Greenland's Icy Mountains")

"WHOM shall I send?" he sayeth,  
 "What servant shall it be?"  
 'Tis Faith's strong voice that prayeth,  
 "My Master, O send me!  
 Send me to tell thy story  
 Abroad or here at home;  
 Send me, O Lord, before thee,  
 Where thou thyself wilt come.

"Send me, for I have known thee;  
 I would thy witness be,  
 To speak thy message only;  
 My Master, O send me!  
 Send me to speak of Jesus,  
 Of what my Lord hath done,  
 His finished work most precious,—  
 Of this and this alone.

"To bring the lost and sinning  
 To thee, the sinless One;  
 To speak sweet words and winning,  
 Of Christ, the Father's Son.  
 Send me to darkest places,  
 To many a shadowed home,  
 Where, with thy shining graces,  
 Lord Jesus, thou wilt come.

"Send me to work appointed,  
 But, Master, let me be  
 By thine own power anointed;  
 Then, Master, O send me!  
 Not unto us the glory,  
 When lost ones find their home;  
 We only go before thee,  
 Where thou thyself wilt come."

— Selected.

EVERY one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will, as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from a flame, like perfume from a flower.—*J. R. Miller.*

## SUGGESTIONS FOR MISSIONARY

## MEETINGS

## First Week

## Opening Exercises.

Talk by the Leader: The Prayer Meeting.

Reading: A Unique Tract Rack.

Experiences.

## Note to the Leaders

To maintain a live prayer and missionary meeting requires constant thought and planning. It is well to refer frequently to the excellent suggestions left on record by the servant of the Lord, and ever to keep in mind that those upon whom the responsibilities of leadership rest are especially dear to the Great Shepherd who has intrusted his purchased possession to the direction of those "called according to his purpose." Keep before the lay members the opportunities which surround them, and emphasize the fact that the printed page will do its work anywhere.

## The Prayer Meeting

"THE prayer meetings should be the most interesting gatherings that are held; but these are frequently poorly managed. Many attend preaching, but neglect the prayer meeting. Here, again, thought is required. Wisdom should be sought of God, and plans should be laid to conduct the meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at prayer meeting, they will go there to receive it. . . .

"Our prayers should be short and right to the point. Let the long, tiresome petitions be left for the closet, if any have such to offer. Let the Spirit of God into your hearts, and it will sweep away all dry formality. . . .

"Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering. . . .

"Common sense is an excellent thing in the worship of the Lord. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best. The church of God, who are trying to do good by living out the truth and seeking to save souls, can be a power in the world if they will be disciplined by the Spirit of the Lord. They must not feel that they can work carelessly for eternity."—*"Gospel Workers," old edition, pp. 324-326.*

## A Unique Tract Rack

A PROFESSIONAL diver was once entertaining in his home a Christian gentleman. The visitor noticed on the mantel-piece a strange ornament—the shell of an oyster holding a piece of printed paper. He asked the diver for an explanation of it. The possessor of the ornament told him that he was once diving on the coast, when he observed on a rock at the bottom of the sea, this piece of paper projecting from the valves of an oyster shell. He detached the printed fragment and began to read through the goggles of his head-dress.

The paper was a gospel tract, and coming to him thus strangely and unexpectedly, made a great impression on his unconverted heart. He thought: "How can I hold out against the mercy of God in Christ, when it follows me to the depths of the sea?" There in the bottom of the ocean he repented of his sins, cried out to God for pardon, rested himself on the atonement of Calvary, and received the assurance that God accepted him as his child, for the sake of his Son. He was literally saved at the bottom of the sea. Truly "God moves in a mysterious way his wonders to perform."

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Ps. 139: 9, 10.—*The Missionary Leader, Australia.*

## Second Week

Opening Exercises: Song; Prayer; Reports of Work.

Reading: Courage for the Sake of Others.

Echoes from the Field.

A season of prayer in behalf of special cases.

## Note to the Leaders

It is hoped that this service will inspire courage in all the workers. The "Echoes from the Field" should be supplemented by personal experiences of the church members at home. Perhaps some need to be encouraged to make a *beginning* in missionary service. Have an appropriate task ready for assignment.

## Courage for the Sake of Others

FROM Norway comes a touching tale of a lighthouse keeper. One day he went to the distant shore for provisions. A storm arose, and he was unable to return. The time for lighting the lamp came, and Mary, the elder child, said to her little brother, "We must light the lamp, Willie." "How can we?" was his question. But the two children climbed the long, narrow stairs to the tower where the lamp was kept.

Mary pulled up a chair and tried to reach the lamp in the great reflector; it was too high. Gropping down the stairs, she ascended again with a small oil lamp in her hand. "I can hold this up," she said. She climbed on the chair again, but still the reflector was just beyond her reach. "Get down," said Willie, "I know what we can do."

She jumped down, and he stretched his little body across the chair. "Stand on me," he said. And she stood on the little fellow as he lay across the chair. She raised the lamp high, and its light shone far out across the water. Holding it first with one hand then with the other, to rest her little arms, she called down to her brother, "Does it hurt you, Willie?" "Of course it hurts," he called back, "but keep the light burning."

The boy was wise beyond his years. He would do the important thing, no matter how it hurt. Here the thing of chief importance was looking out for the men at sea. To put them first took real courage. But what of it?

That is the attitude toward life, of the worker worth while; he does not stop to ask, "Is this easy?" Instead he asks, "Is this necessary? Will it be helpful?" Having answered the question, he proceeds to do his best. It may hurt at first, but the time will come when it will hurt so much to leave the service undone that the inconvenience involved in doing it is lost sight of.—*Selected.*

## Echoes from the Field

*Sabbath-keeping of the Highest Order.*—A sister who has to work every day for her living, recently placed an order for fifty of each number of *Present Truth*, and chose as her mission field a certain street in the city where she lives. She proposes to put *Present Truth* in every home on that street. Her only time to labor is on Sabbath afternoon. She is faithful in attendance at Sabbath school and the morning service, and at young people's meeting in the afternoon. After young people's meeting, she works until sundown, spreading the truth-filled pages. This is Sabbath keeping of true joy and rest and satisfaction.

*A Busy Mother's Report.*—An isolated sister, when sending in her quarterly missionary report, added the following:

"I have much pleasure in writing these few lines to show how our loving heavenly Father has given me strength to do his will during the last quarter. I have walked miles in a day with my baby in my arms and my little boy by my side to work for my merciful Father. O how I thank him for his great goodness to me! I do my home duties, send my other three children to school, and then go out on my missionary work."

Here are the items on this busy mother's report:

Letters written .....	12
Letters received .....	9
Bible readings given .....	6
Missionary visits .....	5
Visits to hospitals .....	2
Magazines sold .....	27
Magazines given away .....	16

Subscriptions secured .....	6
Papers sold .....	49
Papers given away .....	36
Tracts sold .....	44
Tracts lent .....	44
Books sold .....	24
Books given away .....	47
Persons supplied with food and clothing .....	5
Treatments given .....	3
Hours of Christian help work .....	40½

*An Isolated Brother Finds His Hands Full.*—"I am doing work at the jail and courthouse, and in railroad shops. I am visiting in the homes, and helping the sick and suffering, and in this way I am reaching all classes, high and low, rich and poor. I have used the *Signs, Watchman, and Review*, and our health literature. I find many who cannot read or write, or who have had no home training, and many who are sick. I give simple treatments to those who are sick, and the Lord is surely blessing in a most wonderful manner. I have a very large field, and am all alone as regards personal help. I will ask you to remember me in your prayers."

### Third Week

Opening Exercises: Song; Prayer; Reports of Work.  
Talk by the leader: Witnessing for Christ.  
Plans for more extensive work.

### Witnessing for Christ

THE cry of the psalmist is: "Let the redeemed of the Lord say so." Ps. 107: 2.

How can one who has been bought by the blood of Christ be content to go through life and not say so to others who have not yet been redeemed?

"He that winneth souls is wise." Prov. 11: 30. "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3.

"Let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name." Heb. 13: 15.

In other words, let us praise God continually by confessing Christ habitually.

The chief reason why testimonies for Christ are not more general and more habitual among Christian disciples is personal defeat in the battle with sin. People are conscious of the inconsistency of bearing testimony to a Saviour who is not now saving them from the dominion of sin, even though they know perfectly well that it is their own fault and not Christ's, that they are meeting defeat. The place for emphasis, therefore, is on such a surrender and obedience to Christ as will make possible a steady victorious life through his abiding presence. On the other hand, it is of the utmost importance that the duty of habitual witnessing be impressed upon all disciples of Christ. The consciousness of this obligation is a mighty inspiration toward living the kind of life where witnessing is not only possible but normal and inevitable.—*Selected.*

### Fourth Week

Opening Exercises.  
Reading: Christian Help Work.  
An Experience in Christian Help Work.  
Personal Experiences.

#### Note to the Leaders

Christian help work in all its phases should receive consideration at this meeting, preparatory to the coming Sabbath Missionary service. This is a branch of work in which the majority of lay members have some experience, and incidents may be related of a most inspiring nature. Give special consideration as to who in your church should be selected to take a special course of training in simple methods of home treatments and lead out in this line of work in your church.

### Christian Help Work

CHRISTIAN help work is a necessary accompaniment of all lines of home missionary service. In distributing literature from house to house, sick persons will be found to whom kindness can be shown. In such instances, ask permission to see the sick one. If this is granted, make a sympathetic inquiry as to the nature of the illness, and if you can help in any way, ask the privilege of doing so. If the case is under a doctor's care, discretion should be exercised in speaking against drugs or in offering to give treatments for which the prescription does not call. However, the opportunity should be improved to speak some comforting words, directing the mind of the sufferer to the Saviour. If the patient is responsive to your sympathy, seal the visit by bowing in prayer, presenting the suffering one to the Divine Physician who can heal the soul as well as the body. Use tact with regard to leaving literature in such cases. Leave tracts and papers and magazines which will be a source of encouragement and comfort, avoiding argumentative points of doctrine. Be sensible, and do not weary the patient with a long drawn-out conversation. Follow up such cases by manifestation of tender sympathy for both the suffering one and the family bearing the burden, and you will win souls by thus following the methods of the Master.

Visiting hospitals and benevolent institutions is also a part of Christian help work. Bouquets of flowers, with attached cards bearing neatly written texts of Scripture, may be distributed, and are always gladly received. Tracts and papers can be given out at the same time. When talking to the inmates of these institutions, avoid conversation on doctrinal subjects. The essential thing is to lift up the lovely, sympathizing Friend of sinners. His love will melt the heart, and then, "If any man will do his will, he shall know of the doctrine." John 7: 17. To some who are convalescing and able to read, a small book may be given or lent. The children of the church should be encouraged to gather bouquets for distribution to the sick, and to perform other simple services for their comfort.

The above are only a few of the many ways in which Seventh-day Adventists can let their neighbors know of the power of the truth in the daily life. If your neighbor is in difficulty of any kind, be the first "Good Samaritan" at his side to offer assistance. In this, be careful not to let the big deeds of benevolence eclipse the little acts of kindness which count for so much in the Christian's daily contact with his fellow men.

J. H. McEACHERN.

### An Experience in Christian Help Work

"My experience in studying the first-aid lessons [furnished by the Fireside Correspondence School] has been very enjoyable, though I have been obliged to study under the greatest difficulties. I have had to sew or do some other task, and read at the same time. For months I have had no time at all for special study, or rather, no special time for study. My little daughter would hear me 'say my lessons' while we washed the dishes together. However, I have enjoyed them, and they have been a real help to me and to others. I have been enabled by these lessons to help my neighbors.

"One lady came very near choking to death. There is no doctor in the place, and after trying all ordinary methods, they sent for me. The woman was barely able to tell me her trouble, but by a simple manipulation, I was able to overcome the difficulty.

"In another case, I extracted a crochet hook from a woman's hand. It had punctured a vein, but now there is not even a scar to show where the wound was.

"I have treated several boils, abscesses, burns, cuts, scrapes, sprains, strains, coughs, and colds, and also a bad case of diarrhea, and a touch of pneumonia.

"I mention these things, hoping they may be of encouragement to others to do what they can, and to show that in spite of my lack of time, the Lord has used me to help those in pain and distress, when it has been impossible to secure the services of a physician."

# Missionary Volunteer Department

## Devotional Meetings for August 7 Educational Day

*Topic: Prepared or Unprepared.*

*Helpful Thought: To restore in man the image of his Maker, . . . this is the object of education, the great object of life.—"Education," pp. 15, 16.*

### Senior

1. Song Service and Prayer.
2. Scripture Lesson: Deut. 6: 1, 2; Judges 13: 8-12.
3. Talk: Our Educational Progress.
4. Reading: A Heroine in Everyday Life. See *Instructor* for July 27 or August 3.
5. Talk: Find a Way or Make One.
6. Recitation: Are All the Children In?
7. Consecration Service.
8. Close by repeating our Motto and our Aim.

### Junior

1. Song Service.
2. Opening Exercises.
3. Scripture Reading: Prov. 8: 10-21.
4. Song.
5. Superintendent's Talk: The Stone in the Road.
6. Story: A Hero. See *Instructor* for July 27 or August 3.
7. Talk by a Junior: The Treasure Box.
8. Roll Call with Response: What I Like About a Church School.
9. Closing Song.

### Notes to the Leaders

*Aim for Today.*—Are you prepared or unprepared? Consecration and efficiency are the watchwords now. Aim to impress both Seniors and Juniors with the importance, first of all, of surrendering all to Christ—time, talent, treasures, friends, plans, everything. "He must be Lord of all or he cannot be Lord at all." Then comes the work of preparation for a life of service. This day, devoted as it is to the cause of Christian education, should result in inspiring thousands of our boys and girls and young people to "Find a Way or Make One" to enter our schools. This would be an excellent time to distribute catalogues and other descriptive matter pertaining to our schools. Seek to crystallize sentiment to the extent of securing an expression from the members present as to how many are planning or will plan to enter one of our schools this fall, either elementary, academy, or college. Send to your educational superintendent, academy principal, or college president any information gleaned which would prove helpful to them in fostering their work.

### Special Senior Notes

*Opening Exercises.*—The following songs are suggested as appropriate for the Senior service: Christ in Song, Nos. 70, 594, 600, 641. Secure a good enthusiastic leader as your chorister, if possible. It adds so much to the inspiration of a song service to see every one participating. Look well to the "time" in No. 600. It is often incorrectly sung.

*Talks and Recitations.*—Do not fail to assign these parts long enough before they are to be rendered, so that they may be given effectively. At the regular church service, readings will be given. These have been prepared by the Department of Education. It is hoped that the substance of the talks outlined for this program will be presented in such a forceful and earnest manner that all present may catch the inspiration and that the cause of Christian education may be greatly advanced.

*Story: A Heroine in Everyday Life.*—This is a true story, and shows how one young woman surmounted all obstacles and prepared herself for service. It should be an inspiration to every one of us.

*Recitation: Are All the Children In?*—We are unable to print this because of lack of space. It can be found, however, in M. V. Leaflet No. 16, page 2, and also in "Missionary Volunteers and Their Work," page 392.

*Consecration Service.*—This may well take the form of relating what Christian schools have done for individuals, or of expressing a determination to enter one of these schools this fall.

### Junior Notes

*Superintendent's Talk: The Stone in the Road.*—A brief synopsis will suffice to call to mind the familiar parable. A king who was in the habit of going among his people incognito, heard many talking of "bad luck." He determined to teach them a lesson. Calling a trusted servant, he

had a large stone placed in the middle of the road which passed his palace. Then he watched. A farmer came by and grumbled at his luck when, turning out to avoid the stone, he lost part of his load. Soldiers, merchants, and many others had the same experience. All found fault with others for their trouble, but each refused to lift the stone for himself. After three weeks had passed and the stone still lay there, the king called a meeting of all the inhabitants of the land. Then before them all, he rolled the stone to one side. The stone really was not very heavy after all, and underneath was a small box with the inscription, "For him who lifts the stone." Inside the box were twenty shining gold pieces. Make the children see the story, by adding detail and bits of description; then, by questioning, draw out the fact that the stone in the middle of the road, against which all may stumble, is a lack of preparation; that it may take energy, strength, and time to lift it; but beneath is the gold,—that which enriches the life and gives the finder the opportunity of making the most of his life; that which puts a sharp tool instead of a dull one into the hand of the Maker.

*Talk: The Treasure Box.*—This talk should be so well prepared by the Junior to whom it is assigned, that it can be given with but little reference to the paper. Have a box with a lock drawn on the board; underneath it draw the key, and have printed on the latter the words, "Christian Education." This may be covered until near the close of the talk.

*Roll Call.*—Recently a teacher in one of our church schools asked her pupils to write out what they liked most about their school work. Here is one of the answers written by a pupil in the fifth grade.

"I love to come to school because I learn more about Jesus. I like to study nature, for it makes me think more of God's power and loving-kindness to us. Most of all, I like the little meetings we have. On Monday we have our prayer hand; on Wednesday, missionary meeting; and on Friday, a consecration service. We also have a sacrifice box and are sending money to the mission fields. That is where I hope to be some day."

The leader may read this note, and then ask that as the roll is called, each should respond with a thought on "what the church school has meant to me."

## Our Educational Progress

DURING the dark hours of the recent war when human liberty seemed hanging in the balance, a view of the increasing number of training camps, each filled with the strength of American manhood, brought courage to every heart. Just so long as this exhaustless supply of power could be directed into service, victory was assured.

One of the most encouraging signs in the Advent Movement is the steady increase in both the number and enrolment of our schools. It gives evidence to the fact that the youth in our midst are responding freely to the call to Christian service, and are seeking to avail themselves of every opportunity that will make them more efficient workers for God.

For more than fifty years we have been operating schools. Today we have schools of the following classes: Elementary, carrying grades 1-8; intermediate, including the tenth grade; 12-grade academies; junior colleges; seminaries, having 14 and 16 grades; and senior colleges, carrying 16 grades. We are also operating a medical school of high standing.

The following table will give some idea of the growth of our school work by five-year periods:

Year	Primary Schools	Teacher	Enrol- ment	Colleges & Teach- ers	Enrol- ment	Total Enrolment
1872	...	....	....	1	3	90
1875	...	....	....	1	13	289
1880	1	1	15	1	20	490
1885	3	5	125	3	38	761
1890	9	15	350	7	56	979
1895	18	35	895	11	157	1,974
1900	220	250	5,000	25	199	2,354
1905	417	466	7,345	51	257	3,308
1910	594	758	13,357	86	561	7,169
1915	692	849	13,413	67	574	7,623
1919	848	1,043	18,105	77	729	9,908
1920	...	....	....	..	(Approximately)	30,000

While exact figures for 1920 are not yet available, reports from nearly every school indicate a marked increase in enrolment. Many institutions have had to add new buildings in order to provide necessary accommodations, and a number of new schools have been established in different parts of the field.



But the greatest encouragement is not to be found alone in increased enrolment. It is true that thousands of our youth have been saved from the corrupting influences of the world through their contact with Christian students and teachers.

But most gratifying of all has been the ever-increasing stream of intelligent, consecrated young men and women, who have gone out yearly from our schools to give their lives in service for their Master. In every land we find teachers, preachers, nurses, physicians, printers, editors, colporteurs, and other workers who received their training in our schools. They are the ones on the firing line and in the foremost trenches, facing the stubborn walls of heathenism.

The hope of the third angel's message lies in the youth who are connected with this movement. Powerful temptations beset their feet, but we rejoice in the fact that in our schools there are scores of young men and women whose one purpose is to train for Christian service.

Each year our schools are being supplied with better equipment and more efficient teachers, thus enabling them to do more thorough work. Notwithstanding the many difficulties and perplexities met in our educational work, we rejoice to see it making phenomenal progress, and in a large measure fulfilling its purpose, namely, training our youth to live godly lives and inspiring them to dedicate themselves to the work of saving perishing men.

The Mission Board is constantly pressed with calls for well-trained workers. Climate, customs, and language make it imperative that in most instances young men and women be sent to fill both vacant and newly established posts. We turn to our training camps, confidently believing that the emergency of the cause will keep them filled with new recruits, and that those now in training will quickly move forward to the front ranks, and there valiantly bear the banner of Prince Emmanuel.

O. M. JOHN.

### The Treasure Box

ONCE upon a time, a little boy lived in a mountain cabin in Tennessee. It was just a one-room hut of logs, and the lights were "tallow dips" or candles, or the flickering gleams from the fire in the big fireplace. His clothing was mostly rags, and his shoes—well, usually he wore no shoes at all, so his little feet were hard and calloused. His father and mother could not read or write, neither could his brothers and sisters. All the things that you take for granted, this boy had to do without. Yet even in that cabin home there was a treasure box—but alas, there was no key to open it!

That little boy used to wonder about the box, and imagine that it might contain all sorts of wonderful things, but there was no way he could break the lock and raise the lid. It was a lock that had to be opened with a key—but he felt sure that if he could just find that key in some way, he would be able to do almost anything he wanted to do.

One day a man came to the cabin and talked for a while to the boy's father and mother. They were very suspicious of the stranger at first, but after a time, they conversed with him as if he had been a near neighbor. He asked them about the boy and how much schooling he had had, but they did not much believe in education, and the child had gone to school for only a few weeks when he wasn't needed at home to cultivate the miserable crops.

Somehow—the boy did not know how—the stranger persuaded his father and mother to let him go to a little school, for the stranger was a minister. From that time on his whole life changed. He was quick to learn, and when he had finished school, he worked his way through college and medical school, until he was a practising physician.

Then something else happened to him. The great war in Europe began, and the United States at last took part in it. Every one wanted to do something to help, and doctors and surgeons put all their knowledge and skill at the service of the sick and wounded soldiers.

This young physician, who had been a poor mountain boy,

turned his attention to one of the terrible diseases that the wounded boys are liable to contract, and he found a cure for it! His discovery is one that will save the lives of hundreds, for though this story began "Once upon a time," it is a true story. The treasure box was not a real box, however, but that wonderful thing called "Opportunity," and the key that opened it for the mountain boy so he could make use of its treasures in saving the lives of thousands of soldiers, was Christian education!—*Epworth Herald*.

### Find a Way or Make One

WE get what we want. It all depends upon how much we want it. Problems are solved, obstacles met and overcome, hindrances pushed aside, while we press on toward some eagerly sought and cherished goal.

The pages of history are filled with the records of men and women who have definitely and heroically and determinedly fought their way through to the achievement of some desired goal.

"This one thing I do," says the indefatigable apostle Paul. "We'll fight it out on this line if it takes all summer," said General Grant when others were talking discouragement. His dogged determination won.

A young student canvasser from one of our colleges, out this summer for the first time, wrote back, "I'll stay in the field until I earn my scholarship, come what may." A tinge of homesickness was revealed in the next sentence: "After that, no train headed for home can run fast enough."

What the denominational work needs today is not wealth or popularity or degrees, but *men*, men who will find a way or make one; men who will not sell out to the highest bidder; men who are willing rather to "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Men and women are needed who will dedicate their talent to the cause of God no matter what gilt-edged proposition the world may offer; who will stay by the work, because of a love for it; who will get under the load and lift. There are plenty of hangers-on. It is bad enough to ride, without letting the feet drag.

Not long ago one of our young people occupying a position on the faculty of one of our schools, wrote this experience: "I was recently made a flattering proposal from a responsible worldly concern, offering \$400 a month and all expenses. There were to be no engagements Friday nights or Sabbaths. I thanked the gentleman for his offer, but told him I had a bigger job." Loyal, true-blue Missionary Volunteers cannot be bought. The world has no price big enough to tempt them to surrender principle. "I am not worth much," said that noble patriot, Nathan Hale, "but such as I am, the king of England is not rich enough to buy me." It is refreshing to find such loyalty among our Missionary Volunteers.

What is the worth of one human soul? Can you fix the price? Would you know its worth? Go to Gethsemane. Go to Calvary.

What is a worker worth? A really consecrated, talented, and trained laborer? Count the cost in time, in sacrifice, in dollars. Compute the sum total. One precious blood-bought soul, saved to all eternity, will pay the price a million times.

The fields are white. There is danger that some of the ripened grain may fall to the earth and be lost, unless more harvesters quickly answer the call, the call of a perishing world.

From millions of broken hearts in the homeland, from multiplied millions of crushed and bleeding hearts across the seas, is ascending a cry, an unutterable cry of human woe and anguish. "How long, O Lord! how long?"

In the very broadness of this great movement, in its versatility, may be found a place for every talent. Give God a chance. Put your life in his hands. Yield your talents to him. Occasionally some young person will say to me, "I have no talent." I tell such that the state provides a place at public expense for the proper care of persons thus

afflicted. Do not dig a hole in the earth and bury your talent: The day of reckoning is coming.

Obtain an education. Prepare for the work. During this time of peace every believer in the message should put to the stretch every ounce of energy. There is a great work still to be done. And it will be finished in this generation. Get into school. Find a way or make one.

C. A. RUSSELL.

## Devotional Meetings for August 14

*Helpful Thought:* "Who only lives the world to bless,  
Can never fail—that is success."

### Senior

*Topic: Women Who Have Made Good.*

1. Opening Exercises.
2. Scripture Reading: Prov. 31: 10-31.
3. Talk: Women of the Bible Who Made Good.
4. Recitation: The Winning Way. See *Instructor* for August 3 or 10.
5. Talk: Among the Truly Great. See *Instructor* for August 3 or 10.
6. Talk: Ann of Ava.
7. Reading: When Maude Surrendered.
8. Consecration Service.
9. Close by repeating the Missionary Volunteer Pledge.

### Junior

*Topic: Women Who Lived for Others.*

1. Song Service.
2. Opening Exercises.
3. Talk by a Junior: The Little Maid.
4. Story: A Cake and a Cracker.
5. Superintendent's Talk: Women Who Lived for Others.
6. Poem: Gladly, Little One Obey.
7. Story: When Maude Surrendered.
8. Closing Song.

### Senior Notes

*Aim for Today.*—The aim for today is to get a clearer vision of what constitutes true womanhood, of what it means to be a successful woman, and to emphasize again the fact that every young girl may become a successful woman. Wealth, fame, and learning—none of these, nor yet all of them together, can spell success in a woman's life, not genuine success. The truly successful woman is the very essence of unselfishness; she has "a heart at leisure from itself to soothe and sympathize." She lives for the highest ideals. She is ever true to God, loyal to her friends, and kind to every one. She may dwell in a palace, she may fill a position of importance, or she may be numbered among the humble folks unknown to any save the community her radiant life blesses. Every young woman is a candidate for successful womanhood, and the Master calls her to be nothing less, nor should she be content with a lower standard. She cannot afford to bow the knee to the god of pleasure nor yet dishonor her own high calling by conforming to the un-Christian customs of the fashion plate. She is in the world for something better. She is not here to display the world's fashions. She is here to demonstrate in her own life,—in her work, her recreation, her dress,—the saving and keeping power of the gospel. And she is here to save others. Will not every young woman in your society pledge herself anew to be true to the Master's high ideal for her?

*Opening Exercises.*—Have a few good stirring songs. Follow the song service with sentence prayers. Next, have the report of your former meeting. Encourage the secretary to vary the reports, to have something new and interesting.

*Talk: Women of the Bible Who Made Good.*—This paper gives some helps. However, it would be well for the person giving this talk to add a few more characters, and to mention other good lessons to be learned from the life histories of these heroines. See "Patriarchs and Prophets," pp. 242-244, 569-572; also "The Story of Prophets and Kings," pp. 244-246, 601, 602. With thorough preparation, this will be a most inspiring talk.

*Talk: Ann of Ava.*—Make this a three- or five-minute talk. For helps in preparing this, see "Ann of Ava," in Senior Reading Course, No. 8.

*Consecration Service.*—Surely every young woman will want to respond to the challenge that comes through the lives of the heroines we are studying today. But will not every young man also hear the call to high endeavor, and today reconsecrate himself for service?

### Junior Notes

*Song Service.*—Choose songs of gladness and service for a few minutes of song before the meeting opens. Numbers 500, 513, 571, are suggested as appropriate.

*Opening Exercises.*—These should include the opening song, prayer, and the secretary's report. Try having sentence prayers, asking several children before the meeting if

they would be willing to lead out. A Scripture reading chosen from one of the many passages telling of Christ's work would add to the exercises.

*Junior's Talk: The Little Maid.*—The Junior to whom this is assigned should give the introduction in her own words, carrying out the thought as closely as possible. The story should be finished as is suggested in the article, by the Junior giving the talk.

*Superintendent's Talk: Women Who Lived for Others.*—If time permits, this talk may be lengthened effectively by telling some of the stories of these "Women Who Lived for Others." For instance, incidents in the childhood of Florence Nightingale are inspirational, and show how even as a child she lived for others. A biography of her life would contain these. The superintendent may also tell incidents from the unselfish lives of those with whom she is personally acquainted. There are heroines around each one of us who, forgetful of self, are bearing heavy daily burdens. If our eyes could only be opened, how appreciative would we be of others! Make a list of the practical ways in which unselfishness can be shown in the home.

## Women of the Bible Who Made Good

How often we hear some one speak of the inspiration he receives from studying the lives of certain men which are found recorded in the Bible! There are the patriarchs, judges, kings, prophets, apostles, and early Christians, whose experiences have been helpful to so many. But what of the women of the Bible? Surely some of them have also lived successful lives.

We find by reading our Bibles that, while woman was the cause of sin's entering the world; she was also largely instrumental in averting or alleviating the trouble and suffering that came as a result of sin. We read of women who were successful wives, mothers, friends, and of those who were a power for good in offices of state.

Let us think of some of the women of the Bible who made good. First we will think of some who were true mothers, who so trained their children that they became a blessing to the world. There was Jochebed, the mother of Moses. So far as we know, she had no advantages above the other Hebrew women who were Pharaoh's slaves. She must have been very busy caring for her little family under such adverse circumstances. We are all familiar with the story of the birth of Moses and his adoption by the king's daughter; but do we often think of how different his life might have been had it not been for the training received from his mother during the few years that she was permitted to have him with her? How she must have prayed for wisdom that she might impart to her son the knowledge of Israel's God!

Then there was Hannah, the mother of Samuel. Her son was given to her in answer to prayer, and he was dedicated to the service of God. She had him with her only a short time, but in that time she trained him so well that God could speak through him to his people.

Mary, the mother of Jesus, was a wonderful example of a true mother. She willingly accepted the responsibility of directing the early years of the Son of God. She was his companion and teacher, and believed in him when every one else thought him an impostor. She even followed him to the cross, and would gladly have borne his suffering for him. There are other worthy mothers spoken of in the Bible, but with the brief mention of the mother and grandmother of Timothy, we must pass on to other classes of successful women.

E. MARSH.

One of the most noted characters in the Bible is Esther. She was taken captive with all her people, but she was soon raised to the position of queen. This position placed her where she was able to save the lives of all her people. Many of us, if raised to the position of queen, would forget all about our former friends and people, but this was not the case with Esther. She did not forget them, but in the face of losing her own life, saved the lives of her people. Who has not been thrilled at her brave reply to Mordecai's challenge, "Who knoweth whether thou art come to the kingdom for such a time as this?"

Another noted character is Deborah, who was a judge in Israel for a number of years. She stepped in at a time of

distress, when even the hearts of the men of Israel seemed to fail. The Canaanites had oppressed Israel for twenty years, and the Israelites were weary and afraid. Deborah, with the aid of Barak, raised up an army of ten thousand men which put the Canaanites to flight—thus saving Israel. Deborah was prepared, and when the time came was equal to the emergency; so we should prepare ourselves, that when God calls, we may answer, "Here am I; send me."

Ruth was a heathen girl who had married into a Jewish family. Her husband died and her mother-in-law decided to go back to her old home to live. Ruth loved her mother-in-law and the Jewish religion, but she also loved the pleasures and associates that went with her heathen life. She was forced to choose between the companionship of her mother-in-law with the worship of the true God, and her associates with their good times and amusements. What did she do? She made good. She turned her back on her worldly associates and the pleasures which soon faded, and cast her lot with the worshipers of God who reap their reward in the world to come. Is not her life an inspiration to us? Let us follow her example, and make good.

Another maiden the Bible speaks of who "made good" was captured when the Assyrians invaded Israel. She was made a servant in the house of Naaman. Her master was a leper. She was not ashamed, as we sometimes are, to bring up the subject of her strange religion when in the company of unbelievers, but told her mistress about her people and how Naaman could be healed if he would go to Elisha. It must have taken much courage for this little maiden to make such a statement to her mistress, but her faith was rewarded, for her master was healed. The story of this Jewish girl teaches us a beautiful lesson in faith and in living a true Christian life under adverse circumstances.

There is in the Bible the story of a woman named Dorcas who did such a great work that it seemed the world could not get along without her when she died, so Peter raised her to life that she might continue her good work. She did not do any great deed, only little acts of kindness, as feeding the hungry and making garments for the poor, with such tenderness that every one loved her and mourned greatly when she died. The people brought the garments that she had made for them and showed them to the disciples. It is not necessary to do great deeds to become loved by all, but it is little acts of kindness, done with a willing heart, that win. Upon this woman's work has been founded the Dorcas Society which has blessed the poor and suffering even in our day. If you would make good, do good.

ILENE YEARGIN.

### When Maude Surrendered

BEHIND the harrow, back and forth across the field, trudged Maude. The dust blew up in clouds around her, and to the daintily dressed girls flying by in the big green car, she looked as dark and unkempt as a little Indian.

"Look at Maudie Phillips out there behind the horses. Great work for a girl!" exclaimed the young girl at the wheel.

"It roughens a girl so and makes her seem coarse and uncouth. When she comes to Sabbath school, her face is as red as a plowboy's; and her hands are big and rough, and she is really awkward."

The car had gone far out of sight, but Maudie had recognized it, and knew well the owners of those pretty flying veils. A tear trickled down the dusty cheek, rounded a youthful curve, and dropped a muddy spot on the little brown hand. It was a small hand even if Caroline Ellis had said it was big.

"Go on, old Queenie, dear. We can't stop just because we are tired. You know we must work hard for our oats. Go on, Jack, old boy."

Wearily, all afternoon she plodded.

The horses were unhitched, and Maudie was starting homeward as the car flew by on its return trip.

"I suppose she is going home to milk cows and feed calves. What's the girl ever going to make of herself?"

"The worst of it is, she seems perfectly satisfied with her humdrum lot. There is so little one can do to arouse or help a person like her."

They talked of Maudie as if she were a hardened criminal, callous to uplifting influences—talked with the wonderful girl-wisdom of sixteen years.

She was only seventeen, and had been the farmer for three years; had raised the crops, and cared for the small herd of cattle and horses almost alone. But she wasn't callous to higher influences.

"Has Maudie come in from milking yet?" inquired her father who was spending his fourth year in bed, and lay waiting for her strong arms to relieve the torture of his tedious position.

"Not yet," replied his wife, "but I will tell her as soon as she comes."

Maude's arms were the only ones strong enough to lift the heavy body and to give the suffering man rest.

"There, father, are you easier now?" she asked tenderly as the cool pillows were tucked around him.

"Much easier, my little Maude; I believe I can sleep now. Good night."

She crept off to her bare little room and prepared for bed. The lonely walls seemed to press in upon her, and her heart ached with the hopelessness of hoping.

"Oh, I wish I could go to school like other girls, and be somebody once in my life! Shall I always be like this, ignorant and crude?"

Suddenly she discovered a letter on her dresser, and seeing that it came from an uncle from whom she had never before heard, she opened it almost breathlessly.

The chance of a lifetime! "If you will leave home and come to us, we promise you a happy home, school as long as you wish it, and you will be the same to us as our own daughter."

"If I could only go!" she sobbed almost aloud. "I wonder what mother would say if she read this letter. Oh, I know she and father would tell me to go, and I want to so badly, I believe I will. They would get along some way if they didn't have me."

Softly the door opened, and her mother came in. "What news, little girl?" she asked, "I could hardly wait to hear what Brother Robert had to say."

Without a word, Maude handed over the letter and waited her mother's time.

"How soon would you like to go, dear?" she asked.

Surprised to find the way made so easy, she said, "Any time you and father are willing."

"Then we will talk it over with him tomorrow."

Heavy-hearted and disappointed, Mrs. Phillips retired to her room. Her husband an invalid, herself feeble, and their mainstay gone! Yet she could not blame the child and would do nothing to influence her to give up a chance that meant so much to her, though the future without her looked dark indeed.

Maude sat staring vacantly at the wall for some time, she did not know how long.

"What a monster of selfishness I am! Mother! O mother!" she called.

Again the door opened, and the gentle-faced woman entered.

"O mother, I am not going to leave you. I wanted to be a missionary, but missionary work begins at home, and I am going to stay until mine is done. Maybe I am supposed to 'tarry in Jerusalem,' and if I am, I would be out of place in Macedonia."

"Daughter, mother is sorry to have you make such a sacrifice, but it is a comfort to see you do it so gayly. I know what it is costing you with your ideals and ambitions. It is only for your father's sake that I could consent to your staying. It would break his heart to lose you. We do not know how long he will last in this condition, and we must save his soul for the kingdom. No sacrifice is too great for that."

"O no, mother, the plow and the milk pail for a life sentence, if I can only help father! How happy I should be

to know that I had stayed by and helped to save him, when we are all at home in the new earth!"

"Instead of being carried into captivity as the little Hebrew maid, you have done a more heroic thing and sentenced yourself. May the dear Lord give you for your hire the soul of one as precious as the soul of Naaman!"

By herself in the dark Maude prayed, "Keep my hard hands faithful, and make my heart unselfish."

EDNA HILL.

### The Little Maid

SHE had a perfect right to feel pouty and ill-abused. Wasn't she hundreds of miles from her mother, and hadn't she been carried away by soldiers against her will? In fact, she didn't even know whether her loved ones were alive; more than that, she had been made a slave. Yes, her case was truly a sorrowful one, and we could hardly blame her if she had gone about with a long face, and had done just as little as possible for her mistress.

But she didn't! Instead of this, she saw the misery in the home to which she had been brought,—the hopelessness of those who did not know God; for her master was afflicted with a terrible disease. And out of her loving heart she said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

Now I do not need to tell you any more, for you know who this little heroine is, that was so bravely "living for others," when she might have been spending her time in self-pity. [Finish the story, showing how her life brought joy and belief in God to a heathen home.] H. H.

### A Cake and a Cracker

It was Catherine Cary's birthday, and when the postman came around, he handed the little girl a large pasteboard box. Oh, how happy she was! It was a box from grandma,—very well she knew that,—and when she opened it, she found a lovely decorated cake, and with enough candles to represent every birthday she had had.

Suddenly her look of admiration turned to one of thoughtfulness.

"It's not big enough," she complained to her Aunt Edna, who had helped her unwrap the box; "there isn't enough to divide with anybody."

For a moment Aunt Edna looked at Catherine in astonishment, then she drew her close into her arms.

"Catherine," she said softly, "while I was doing Red Cross work among our soldiers in foreign lands during the war, one day a little Belgian girl stopped before my hut where I sat rolling bandages. She told me she hadn't had a bite to eat or anything to drink in two long, weary days. I went in immediately and got her a glass of water and a cracker, and when I gave them to her I expected to see her almost gulp them down—but she didn't touch them."

"Aren't you going to eat your cracker?" I asked presently.

"Yes'm. But there are more hungry children coming. This is my birthday; I'm waiting to share my gift with them."

Catherine felt a lump rising in her throat.

"O auntie," she cried, "I—I—really didn't mean to be selfish. I was just terribly selfish without thinking; but I'm sure I can make that cake go a long way. I'm going to call my friends right now to help me eat it." And away she went in the direction of the gate.—*Alice Montgomery Barr.*

### Women Who Lived for Others

FLORENCE NIGHTINGALE might have chosen a life of ease and wealth, surrounded by friends and loved for her great talents and sweetness. When she learned of the conditions among the soldiers of her country, regardless of her own tastes and desires, she determined to give her life to the work of easing the pain of others. The love of thousands of soldiers proclaims her success. It is said that they would turn to kiss her shadow as it fell across their pillows. After the war was over, a group of officers who had served in it took a secret ballot for the person they thought had won

the greatest glory in the campaign. On every ballot the same name was written—Florence Nightingale, the angel of the Crimea, she who had forgotten self in the service of others.

The Bible is full of the stories of beautiful women, women whose deeds, sweet with the perfume of self-forgetfulness, shall live forever. There is Esther pleading for her people at the risk of her own life; the widow who baked her last cake for Elijah; the woman, bereaved of support, casting her "all" into the treasury of God; and a host of others. Sometimes, however, in our admiration of these whose fame has endured and shall endure, we forget to appreciate the woman who is spending her life for us now—mother. It is mother who plans for our clothes before her own are thought of; it is mother who cooks the food we like; and it is mother who is never too busy to listen to our troubles and pleasures, never too tired to counsel. I wonder if we have ever done any living for her.

It is easy enough to be thoughtful and unselfish when others are looking on. The test comes in the home life. It isn't so easy to give up gracefully to please mother. It isn't so much fun having our plans interrupted and the time we wanted for our own demanded by another. It takes a real heroine to do cheerfully the task that no one else wants. And yet, these very acts are those that change selfish little girls into little "women who live for others."

### Gladly, Little One Obey

Listen! listen! mother calls.  
What will little daughter say?  
Will she gladly skip along,  
Or with pouting lips obey?

Daughter, be a little glow  
Of bright sunshine all day long;  
Fill with brightness all the home;  
Thrill the happy hours with song.

Quickly answer mamma's call  
With a happy, smiling face;  
Brush the table, dust the desk,  
Deftly set the chairs in place.

If we do our duties well,  
As 'neath light of love divine,  
Will the glory from above  
On our humble labor shine.

—B. F. M. Sours.

### Devotional Meetings for August 21

*Helpful Thought:* "At every work of mercy, every work of love, angels of God are present."—*Testimonies for the Church,* Vol. IX, p. 31.

#### Senior

- Topic: The Christian Help and Gospel Meeting Band.*
1. Opening Exercises.
  2. Scripture Reading: Isaiah 58.
  3. Talk: Inasmuch. See *Instructor* for August 10 or 17.
  4. Recitation: Inasmuch.
  5. Talk: A Wonderful Experience.
  6. Special Song.
  7. Talk: Go Back and Do It.
  8. Recitation: I Shall Not Pass This Way Again.
  9. Talk by Leader of Christian Help Band: What We Are Doing.
  10. Recitation: The House by the Side of the Road.
  11. Consecration Service: "Here am I; send me."
  12. Close by repeating the Helpful Thought.

#### Junior

- Topic: Kindliness and Cheerfulness.*
1. Song Service.
  2. Opening Song: Christ in Song, No. 198.
  3. Scripture Reading: Psalm 100.
  4. Prayer.
  5. Song.
  6. Superintendent's Talk: Cheerful Kindness. See *Instructor* for August 10 or 17.
  7. Talk by a Junior: In the Golden Book.
  8. Poem: Trifles. See *Instructor* for August 10 or 17.
  9. Story: Being Kind and Cheerful.
  10. Christian Help Plans.
  11. Song.
  12. Repeat Pledge in closing.

## Senior Notes

*Our Aim for Today.*—The aim of our meeting today is to teach Christian helpfulness, or as it is sometimes put, helpful neighborliness. Jesus went about doing good. This would be his work were he on earth today. We are Christians. Christians follow Christ. The call of a sin-sick, suffering, dying world is ringing in our ears. Seek by every possible means to impress hearts with the searching question, "Whom shall I send?" At the consecration service, work and pray for the response from every heart, "Here am I; send me."

*Opening Exercises.*—Seek a general response. Try to get all to join in the service of song. The following are suggested as befitting the occasion: Christ in Song, Nos. 486, 536, 552, 480, 561, 542. Sentence prayers may well follow the song service and Scripture reading.

*NOTE TO THE LEADER:* More material is presented than can be woven into this one program. This is especially true of the poetical numbers. The theme of Christian Helpfulness has called out so many beautiful and inspirational poetical gems that it will not be a difficult matter to find appropriate selections aside from those printed here. "The House by the Side of the Road" is printed in "Social Plans for Missionary Volunteers," page 157. The beautiful poem "Others" may be found on a Missionary Volunteer post card. See the chapter in "Missionary Volunteers and Their Work," dealing with the organization and functioning of the Christian Help Band. This program should lend inspiration to the band's activities. If your society has not organized such a band, this would be the time to do so. The executive committee should then plan its activities.

*Talk: A Wonderful Experience.*—Special attention is called to this talk, since so many of our young people are personally acquainted with the writer, the beloved Dr. David Paulson. His inspirational talks have been the stepping-stones to success of many a young man and woman.

*Consecration Service.*—Let the aim of this meeting be to sound a clarion call to service. General William Booth, founder of the Salvation Army, too old and feeble to cross the ocean, cabled to a great assembly of Christian workers on this side, the slogan, "Others." It was enough. The concourse was electrified, the connection made. God is counting on every Adventist young man and woman. Don't disappoint him.

## Junior Notes

Do everything to make the room bright and cheerful. Flowers help, and take but little forethought. Have the Pledge printed on the board with the words "kind" and "cheerful" underlined.

*Song Service.*—This should be bright and snappy, full of the happy songs children so love. Numbers 579, 539, and 197 are appropriate; others may be selected by the children.

*Scripture Reading.*—Read or repeat this in concert.

*Superintendent's Talk:* Cheerful Kindness.—Make this talk as practical as possible. If time permits, use more illustrations which will touch the life of the Junior.

*Plans for Helping.*—Juniors have accomplished much when organized and encouraged. The superintendent should make up a list of suggestive work to be done in the neighborhood during the week, as "Mrs. — to be visited;" "Flowers to be taken to —;" "Old lame Mrs. — to be helped with weekly cleaning;" "Wood to be carried in for —," etc. Call for volunteers, and then in the following meeting call for reports. If the society has a Christian Help Band, this is a good time to increase its membership; if not, organize one. Work through the band.

## A Wonderful Experience

An experience in the earlier days of our Chicago medical missionary work illustrates the wonderful possibilities that may be hid away in a bowl of hygienic soup. We have now more than half a dozen well-equipped institutions in Chicago, but at that time we had only a little basement room in the criminal center of the city, on Custom House Place. But we were permitted to use each day the spacious mission rooms of the Pacific Garden Mission just adjoining, in which to serve our penny-a-bowl soups to the vast army of starving men stranded here after the World's Fair.

One day a sorry-looking specimen of humanity, whose haggard face revealed the imprints of sin, stood leaning against a center post, too weak and famished to stand without such assistance. For a time he gazed longingly at the soup that the others ate, and finally asked the doctor if he would not give him a bowlful, as he did not have the penny to pay. His request was immediately granted.

That man was Tom Mackey. The night before, in the mission, he had resolved to end the miserable life of sin that

he had led for nearly forty years; but now his physical hunger and destitute condition were such as to cause him almost to give up in utter despair, and to resume the life that he had resolved to leave.

The bowl of soup and a kind word started him on the right road, and he at once began to work for others. He opened a number of missions, and in less than four years, he was in charge of the Star of Hope Mission, then one of the most successful missions in Chicago. It is safe to say that God has used Brother Mackey to preach a gospel of salvation that has been accepted by thousands of men who, from a human point of view, were utterly lost. When he was converted, he could read scarcely a word, but since then he has learned a large part of the Bible by heart.

Do any of you suppose that Dr. Kellogg regrets having given to that jewel in the rough—that prodigal son—a penny's worth of soup? You may never see such results from your efforts in feeding the hungry, but God has said, "Give ye them to eat," and it is our duty to obey that injunction, whether we see results or not.—David Paulson, M. D.

## Inasmuch

It was only a cup of water,  
With a gentle grace bestowed,  
But it cheered a weary traveler  
Along the lonely road;  
For the way was long and dreary,  
And the resting places few,  
And the sun had dried up the streamlets,  
And drunk up the sparkling dew.

None noticed the cup of water,  
As a beautiful act of love,  
Save the angels keeping the record  
Away in the land above.  
But the record shall never perish,  
The trifling deed shall live,  
For Heaven demands but little,  
From those who have least to give.

It was only a kind word spoken  
To a weeping little child,  
But the thread of its grief was broken  
And the little one sweetly smiled;  
And she who had spoken kindly  
When on her quiet way,  
Nor thought such a simple action  
Should count in the last great day.

It isn't the world-praised wonders  
That are best in our Father's sight,  
Nor the wreaths of fading laurel  
That garnish Fame's dizzy height;  
But the pitying love and kindness,  
The work of the warm caress,  
The beautiful hope and patience  
And self-forgetfulness.  
The trifle in secret given,  
The prayer in the quiet night,  
And the little unnoticed nothings,  
Are good in our Father's sight.

—Selected.

## Go Back and Do It

YESTERDAY morning an old, beggarly looking man was standing beside the stairway that led to an elevated railway station, seemingly bewildered. I was in a hurry, and did not ask him where he wanted to go. Why didn't I go back and do it?

My mother used to take great pains to think of lovely little surprises for me, and I used to take them as a matter of course. I see now how happy she could have been if I had ever thanked her. It is too late for me now to go back and do it.

I had a schoolmaster in a country school who fitted me for college more thoroughly than many a boy is fitted in a larger and more famous school. Often when I was in college I had good reason to thank him for his patience with me, but I never did. And it is now too late for me to go back and do it.

My ehum did more for me than anybody else when I was a student; he was honest and genuine and sensible, and

full of fine, manly purposes, and I was much younger than he, and needed him so much. Every day of my life I am thankful for him, and I often tell others what he did for me, but I never told him. And now it is too late for me to go back and do it.

Tomorrow somebody else will do me a kindness. I shall be hurried and forgetful, but perhaps the memory of some kindness done by those of the past may make me willing to pass it on to those who are to come. And even if I hurry by, and feel timid about opening my heart by saying an appreciative word, still I can go back and do it.

Tomorrow somebody else will wave a hand to me or speak friendly about the weather in passing. Perhaps I shall remember that I shall not forever walk this friendly road, and that the number who wave to me is not unlimited. Even if I have passed them by without giving a sign of brotherhood, perhaps because they are poor or humble or because I myself am shy, still I can go back and do it.

I have yet some friends who mean more to me than any other friends I have ever had. They are close to me, and some of them are in the house where I live. I shudder to think that I might die before I have said to them all that is in my heart. I haven't done it yet, but, thank God, I can still go back and do it.—*William Byron Furbush, Ph. D., in Young People.*

#### I Shall Not Pass This Way Again

I SHALL not pass this way again,  
The thought is full of sorrow.  
The good I ought to do today,  
I may not do tomorrow.  
If I this moment should withhold  
The help I might be giving,  
Some soul may die, and I shall lose  
The sweetest joy of living.

Only the present hour is mine—  
I may not have another  
In which to speak a kindly word  
Or help a fallen brother.  
The path of life leads straight ahead;  
I can retrace it never,  
The daily record which I make  
Will stand unchanged forever.

To cheer and comfort other souls,  
And make their pathway brighter;  
To lift the load from other hearts,  
And make their burden lighter:  
This is the work we have to do;  
It must not be neglected;  
That we improve each passing hour,  
Is of us all expected.

I shall not pass this way again.  
O, then, with high endeavor,  
May I my life and service give  
To Him who reigns forever.  
Then will the failures of the past  
No longer bring me sadness,  
And his approving smile will fill  
My heart with joy and gladness.

—*The Burning Bush.*

#### In the Golden Book

[The lesson taught in this parable should be emphasized.]

WITHIN the courts of Paradise, at the gate of the palace of the King, stood a little child, watching the faces of those who passed in.

"May I go in, too?" she asked of the angel who kept watch at the gate.

"I do not know, dear child," said the angel, "our great King is giving audience today to those whose names are written in the Golden Book of Remembrance."

"But whose names are written in the book?" asked the child.

"They are those whose good deeds the King likes best to remember," the angel said. "Shall we see if your name is there?"

"Please do," exclaimed the child, "and oh! I do hope it will be there. I have done many kind and good things in my life. My teachers all praised me, and said I was the best girl in my class."

Then the angel opened the great Golden Book of Remembrance and searched it carefully. "Dear child," he said, "there is nothing of all that in the book."

"Well," said the child, somewhat crestfallen, "please look into the book again. I once gave half the money from my savings box to a missionary, for the education of a little Negro boy."

Again the angel turned over the pages of the great Golden Book. "No, dear child," he said, "there is nothing about that here."

Then the child began to be afraid, but she tried hard to think, and she said, "Do you know at Christmas time I used to give half of my playthings to the poor children? Surely that must be in the book."

Once more he shook his head. "It is not written here."

Then the child's face fell, and the tears came into her eyes. "I can remember nothing more," she said. "I am so sorry. Oh, how I wish that I could have done something to make the King glad!"

But the beautiful angel looked lovingly down at the little child, and said: "My little one, there is no deed of kindness but gladdens the heart of our King. But in the Golden Book are written the deeds that are done with no thought of praise, but just for love's sake; and it is written in the Book that once a little girl found a poor, hungry boy in the street, and gave him the cake which had just been given to her. You were that child."

And the child looked up doubtfully, and said: "Oh, I know nothing about it. If it was really I who gave the cake, I must have forgotten it the next moment."

But the angel smiled sweetly, and said: "Dear child, the things we forget are often the things the King likes best to remember."

And he took her by the hand, and led her up the shining steps and into the throneroom of the King; and a voice in which was the music of all sweet sounds said to her:

"I was hungry, and ye gave me to eat. . . . Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Dear child, I thank you for your gift."  
—*Selected.*

#### Being Kind and Cheerful

It was the kind of day in which the month of August delights to specialize. Delphine flung herself into the hammock, crossly declaring that no such torrid weather had ever broken the bounds of Cancer since she could remember.

"It is too hot to live, and I am just miserable!" she exclaimed.

"Daughter," called her mother from the scorching kitchen, "won't you come and wash up the baking dishes for mother?"

Sullenly and slowly, Delphine dragged herself to the kitchen. The hot air sickened her. Her mother, tired and hot, was perspiring over the ironing board. Delphine saw that it was one of her dainty gingham that her mother was working over, but she simply could not endure that kitchen.

"It's so hot, it smothered me. I can hardly get my breath. I just hate dishes anyway."

"Well, little girl, if you'd rather, you may run over to Mrs. Davidson's and return the sugar we borrowed last Friday. I was going over this evening for a little chat, but I fear I shall be too tired."

"Oh, I'd rather go anywhere than stay in this old furnace."

With no sense of shame, Delphine donned the freshly laundered gingham and set off down the footpath.

"Wonder what Gladys is doing today," she thought.

"O Mrs. Davidson, mother sent me over with the sugar she owes you. My, isn't this hot?"

Then she noticed Gladys at the ironing board, the perspiration beading her face.

"Yes, it is warm," replied Mrs. Davidson from her seat by the window where she was busy coring apples.

"I don't know what I should do without Gladys. The heat is hard on old women like your mother and me. We

aren't so strong as we once were. And Gladys is so cheerful and willing to help."

"Well," said Gladys, "I am really not any warmer doing this than I would be out there in the hammock. Perspiring like this keeps me cool, and I have found that I am more comfortable in hot weather when I am busy. And then it saves mother, too."

"How is your mother today, Delphine?"

"She is working hard, and she is pretty tired, I am afraid. I think I must go now. Perhaps mother will be over this evening."

"I shall be glad to see her. It is seldom she leaves home, it will do her good to forget her work for a while. Tell her I shall be watching down the path for her."

Delphine's feet flew homeward.

"And I signed the pledge to be 'kind and cheerful;' oh dear, what a selfish thing I am!"

"O mother," she cried as she bounded up the steps, "have the dishes kept? I want to wash them now."

"Yes, they have kept," her mother answered wearily, as she hung up the last of the ironing, "but it is still pretty warm."

"If it's as hot as the fiery furnace, I am going to stay in it. I am sorry I have been so selfish."

"Little girl," her mother whispered softly, "I am sure the 'Form of the Fourth' is with you."

IGONA HILL.

## Devotional Meetings for August 28

*Helpful Thought:* "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." *Joshua 1:8.*

### Senior

*Topic: Men Who Made Good.*

1. Opening Exercises.
2. Scripture Lesson: Heb. 11: 23-40.
3. Talk: Bible Worthies Who Made Good.
4. Talk: Courageous Caleb.
5. Recitation: It Couldn't Be Done.
6. Talk: The Passion for Souls.
7. Consecration Service.
8. Close with prayer.

### Junior

*Topic: Men Who Lived for Others.*

1. Song Service.
2. Opening Exercises.
3. Morning Watch Review.
4. Superintendent's Talk: Jesus Is Our Example.
5. Poem: The Boy Who Cares. See *Instructor* for August 17 or 24.
6. Talk by a Junior: The Career of a Slave Boy.
7. Story: The Boy Who Went to Sewing School. See *Instructor* for August 17 or 24.
8. Closing Song.

### Notes to the Leaders

*Aim for Today.*—"Nothing succeeds like success." All about us are failures—tasks incompleting, prospects abandoned. The sea of life is encumbered with human derelicts. Seek to impress the one idea of a definite aim, a positive goal. "This one thing I do." "Not failure, but low aim is crime." Should there be time, or should it be desired to vary the program somewhat, striking illustrations of "Men Who Have Made Good," or "Men Who Have Lived for Others," will no doubt come to the mind of the leader. Once more may we impress the importance of a thorough preparation, that the talks and recitations may not lack in interest, in order that the meeting may be full of life and enthusiasm?

*Opening Exercises.*—Begin with a good rousing song service. Appropriate songs are: Christ in Song, Nos. 570, 479, 544, 512, 904.

*Band Reports.*—Give a little time to verbal reports from band leaders. In some societies this is a regular feature, and a most helpful one. Each must be brief, of course.

*Talk: Bible Worthies Who Made Good.*—The following list is suggestive: Abraham, Moses, and Joseph (See "Patriarchs and Prophets"); Elijah (See "Story of Prophets and Kings"); and Stephen (See "Acts of Apostles"). Excellent help may also be found in M. V. Series, No. 50, "Lives of Great Men," by Mrs. E. G. White. Make the

stories short and spicy. Select only the "telling" points in each—those that best show why these men succeeded.

*Talk: The Passion for Souls.*—It was thought that a brief recital of the consecration and spirit of sacrifice which characterized some of the early pioneers in this message would prove a helpful addition to the record of "Men Who Have Made Good." Apart from Christ and a real passion for the souls of lost men and women, real and enduring success cannot come.

*Consecration Service.*—Following the recital of the consecration of those early pioneers and the touching incidents and illustrations narrated in the last talk, let there be a real heart-and-life consecration of every member to the work of winning souls to Christ. "From his [Jesus'] earliest years he was possessed of one purpose; he lived to bless others."—*The Desire of Ages*, p. 70.

### Junior Notes

A good song service promises a good meeting. Have the songs carefully selected before the meeting begins. Ask a group of Juniors who have come early to make suggestions.

*Morning Watch Drill.*—Have a Junior prepared to lead out in the drill by assigning to him the texts to be learned. He should call for volunteers for each verse, but should some stumble or fail, he may repeat the verse, after which the society should repeat it.

*Superintendent's Talk.*—In thinking of "Men Who Lived for Others," One, our great Example, stands above all. The superintendent could do no better than tell the story of Jesus' childhood. The chapter in "The Desire of Ages," "As a Child," will be very helpful. Read it through carefully and prayerfully, marking those passages where it refers to Jesus' life for others. Have printed on the board that sentence, "From his earliest years he was possessed of one purpose; He lived to bless others," underlining the last part. Then picture his quiet life in the wicked little village, his unselfish service at home, and his faithful labor with his father in a carpenter's shop. With the children's help, make a list of the practical little things they think he did which made "all happier for his presence." Then bring home the truth that "it is in his home life that he is the pattern for all children and youth." Some little incident the superintendent has seen or heard of in which a child lived the Christ-life would be appropriate, and will fire the Juniors with a desire to follow our Pattern.

*Junior Talk: The Career of a Slave Boy.*—This talk should not be read. The Junior to whom it is assigned should prepare it so thoroughly that he will be able to give it in his own words, making prominent the thought that it was Joseph's service for others which made him great.

### Courageous Caleb

CALEB WAS the man who said, "We can" and "I can."

When he said, "We can," he was in a minority of two; when he said "I can," he was in a minority of one. But that made no difference. That never does make a difference to the Calebs. They are living their lives; no one else is living them.

The first thing that Caleb could was the conquest of Canaan, No, no! not the first. He was forty years old then. Back of that courageous minority report of the two spies must have been many more minority reports full of courage. Such plants do not spring up overnight. Doubtless when Moses proposed the exodus from Egypt, Caleb was one of the few that at once said, "We can," while the rest said, "We can't." Doubtless when the host were confronted by the Red Sea, Pharaoh's battalions pursuing them, Caleb was almost alone with Moses in saying, "We can." He said, "We can" at Marah. He said, "We can" at Rephidim. He said, "We can" at Sinai. He said, "We can" at Taberah. And because he had attained the "We can" habit, he was able to say, "We can" at Kadesh-Barnea.

He was only half Israelite according to the flesh, this Caleb. His father was a Kenezite. But he was a whole Israelite according to the spirit; for an Israelite is one of the princes of God, who, like the original Israel, have "striven with God and with men," and have "prevailed." Israelites are "prevailing men." Caleb was an Israelite indeed.

It is good to know that he was comraded by an Israelite according to both flesh and spirit, the heroic Joshua. When one man says, "I can," towns are won; but when two say, "We can," kingdoms are won. It may be necessary, as it was in this case, to wait forty years; but "can" becomes "did" in time.

It is good also to know that Caleb and Joshua, alone of all that Kadesh-Barnea crowd, entered Canaan at last. If any of the cravens had survived, I think the Jordan waves would have closed on them. Fancy *them* marching around Jericho! They would have run away the first round.

That was the reward of Caleb's "We can." The reward of his "I can" was Hebron.

Eighty-five years old, yet selecting for his home an unconquered territory in the hill country, strongly fortified, and held by the fiercest of those very Anakim whose gigantic size and prowess had scared to pieces the whole nation a generation back! There's grit for you!

But Caleb won his Hebron. Of course he did. And it stands there still, one of the oldest inhabited cities in all the world, as the city of "I can" ought to be. It was Abraham's city for a time, and Isaac's, and Jacob's. It was David's city too, and for seven and a half years it was just about all of his kingdom. Few cities are so illustrious.

But, even above Abraham, Isaac, Jacob, and David, Hebron will always be known as the city of Caleb, the man who could.—*Amos R. Wells.*

#### It Couldn't Be Done

SOMEBODY said that it couldn't be done.

But he, with a chuckle, replied  
That "maybe it couldn't," but he would be one  
Who wouldn't say so till he'd tried.  
So he buckled right in, with the trace of a grin  
On his face. If he worried, he hid it.  
He started to sing as he tackled the thing  
That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that;  
At least no one ever has done it."  
But he took off his coat and he took off his hat,  
And the first thing we knew he'd begun it;  
With the lift of his chin, and a bit of a grin,  
Without any doubting or quiddit;  
He started to sing as he tackled the thing  
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,  
There are thousands to prophesy failure;  
There are thousands to point out to you, one by one,  
The dangers that wait to assail you;  
But just buckle in with a bit of a grin,  
Then take off your coat and go to it;  
Just start in to sing as you tackle the thing  
That "cannot be done," and you'll do it.

—*Selected.*

#### The Passion for Souls

SUCCESS, as the world counts greatness, may come to men, has come, without the irresistible longing to help somebody, to save souls; but to the Christian, the pathway to success lies along the way of service.

Great men, so called, have lived, achieved, died; and the historian has taken the measure of their lives.

Alexander the Great, marching at the head of his conquering legions,—before him terror, behind him ashes,—wept because there were no more worlds to conquer. Measure his success by his dying words to his trusted servant: "When my body is prepared for burial, and the cerecloth wrapped around it, see that my right arm is left outside. I want to show the world that I, Alexander, can take nothing out of it."

Charles the Great, better known as Charlemagne, after attempting the impossible, the reuniting of the broken fragments of the Roman Empire, was at death placed upon a throne of ivory in a costly mausoleum. Upon the head of the dead monarch was placed the crown royal. In one hand the scepter of power, and in the other a scroll of one of the books of the New Testament. The tomb was sealed. Years passed by. An enemy invaded the land. They burst open the tomb. There upon the throne of ivory sat a ghostly skeleton. The crown had fallen. The scepter, too, had fallen from the lifeless grasp. The scroll lay upon the floor. One bony finger seemed to be pointing toward the scroll which lay open to the words, "What doth it profit a man,

if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

Napoleon, conqueror of nations, died in lonely exile upon the isle of St. Helena. There is no real success outside of Christ. Even though the name may be written upon the very pinnacle of the Temple of Fame, his life is but a miserable failure if at its close he sinks into a Christless grave.

[The member preparing this talk, after relating these or similar incidents where men have become great as the world counts greatness, only to find, when facing eternity, that they were empty handed; should paint in glowing terms the riches of those who have "made good" in the service of others. "Passion for Men," by Mr. Hallenbeck, will be helpful. The thoughts recorded on pages 11 and 12, are suggested. The incidents in the lives of Bernard Palissy, page 14; Rowland Hill, pages 16 and 17; and John Vassar, pages 23 and 24, are inspirational. David Livingstone, who died in the heart of Africa on his knees; John Paton, who when warned against going to the cannibal islands replied, "When my work is done I may as well be eaten by cannibals;" William Carey, who said, "My business is serving the Lord. I cobble shoes to pay expenses"—these all are men who "made good." Tell something of their lives in your talk.

The story of this movement from its humble beginning down to the present moment is brightened by the lives of just such noble men, who have, with sublime faith in God, achieved true success. Tell of the privations and sacrifices of Elder and Mrs. White and Joseph Bates. "The Great Second Advent Movement," pages 251, 266, 316 have information which is both inspiring and appropriate for this talk.]

C. A. R.

#### The Career of a Slave Boy

THINK of stepping from a dungeon to a throne! That is what a slave boy once did. And it all came about because he thought of others. It wasn't natural for him to think of others either, for at home he had been babied and petted by an indulgent father, and so he had come to consider himself better than his brothers, and had told them so. Why, he even dreamed that his brothers were to become his servants! But little did he think how his dream was to be fulfilled.

These very brothers took the first opportunity to sell this boy as a slave, laughing among themselves at the dream; but his path to greatness lay through service, and the brothers unknowingly gave him the chance he needed. He served Potiphar so unselfishly that he became his most trusted steward. Even when wrongly accused and cast into prison, he still worked on, forgetful of self.

The prison was a dark, dreary place, enough to make his face grow long and sour, yet it didn't succeed in doing so, just because he was happy in looking after the needs of others. The troubled faces of two of his charges brought immediately from his unselfish lips, "Wherefore look ye so sad today?" And so, it was because of his service for others in the little everyday duties that he became very great.

[The Junior who gives this little talk should finish up the story and tell how Joseph saved thousands of Egyptians from starvation by his service, and how when he had the chance to "get even," he forgave and forgot his grievances, and used his influence to make his brethren comfortable and prosperous.]

H. H.

#### Some Things Not to Do at Junior Meeting

Do not go to a Junior meeting worrying about its success. No amount of worriment ever added to its attractiveness. Give plenty of time for preparation, and go with a bright, cheerful heart.

Don't scold. God and the Juniors will leave you if you do. Have plenty of helpers to keep order; but if by chance the number is insufficient, excuse the troublesome children quietly before the meeting commences, by saying to them that since they need a sort of private watchman and none is at hand, they may be excused until next week. Allow them to remain on a promise of good behavior.

Do not go unprepared. It is not fair to ask children to come in and sit while a leader scratches for ideas. It would be about the same thing as to ask people to dinner and then to go ransacking every closet to find only odds and ends to set before them. Have good food, plenty of it, and rightly prepared, and the children will eat. I mean, of course, spiritual food.

Don't talk or pray too long. The army beatitude, "Blessed are they that speak short," applies admirably to Junior work. You can't present all the needs of the universe in a prayer service for children, nor must you exhaust too much time in giving advice—even good advice.—*Adapted.*