

# The Church Officers' Gazette

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## The Church Officers' Gazette

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

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## Church Officers' General Instruction Department

### Sabbaths with Special Offerings During 1920

July 10 ..... Midsummer Offering for Missions.  
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.

### It Takes Two to Make a Quarrel

THERE'S a knowing little proverb  
From the sunny land of Spain;  
But in Northland and in Southland,  
Is its meaning clear and plain.  
Lock it up within your heart,  
Neither lose nor lend it;  
Two it takes to make a quarrel—  
One can always end it.

Try it well in every way—  
Still you'll find it true;  
In a fight without a foe,  
Pray, what could you do?  
If the wealth was yours alone,  
Soon you would expend it;  
Two it takes to make a quarrel—  
One can always end it.

Let's suppose that both are wroth,  
And the strife begun;  
If one voice shall cry for "peace,"  
Soon it will be done.  
If but one will span the breach,  
He will quickly mend it;  
Two it takes to make a quarrel—  
One can always end it.

— Selected.

### Is It Lawful?

A CORRESPONDENT writes:

"Is it right for a missionary secretary to carry to the church on Sabbath heavy loads of books to sell, and for which to receive pay from church members, who could at least pay for them on some other day?"

What is written? For us simply to give an opinion will accomplish little, if no instruction is given in the Bible on the subject. Upon which side of this age-old question of

what is proper and right to do on the Sabbath day does this service come, that of "doing well," or of making merchandise of the Sabbath day?

To perform acts of mercy,—to visit and minister to the sick and infirm; to cheer and encourage those in affliction or discouragement by our presence, by the study of the word and prayer, or by leaving in their hands some helpful literature,—all would agree to be proper and right, and in harmony with Christ's instruction as to true Sabbath keeping. Such deeds come wholly under acts of benevolence and mercy.

The Pharisees asked: "Is it lawful to heal on the Sabbath days?" They thought not; yet they counted it right to rescue a sheep from a pit on that day.

Jesus summed up the discussion by saying: "Wherefore it is lawful to do well on the Sabbath days." On the other hand, he showed his disapproval of the custom of making even the courts of his house of prayer a place of merchandise; and this, too, even when this exchange and the bartering were conducted in order to procure offerings for the temple service.

To use the church to dispose of our good books and papers on week days would not be questioned; but to use the Sabbath for selling them would seem to lean toward merchandizing rather than toward performing the acts of mercy Christ pronounced it right to perform on the Sabbath. There should be ways and means, it would seem, whereby this good work might be accomplished in some other way and upon some other day.

Strong objection has been made to using the most of the hour of weekly public worship on the Sabbath day to recommend from the pulpit some good book or paper. This may not be done very often, but at least two occasions of this kind have been definitely cited where the Sabbath morning hour was so used. Upon these two occasions, at least, a stranger had come in to get real spiritual help, only to meet an experience of this kind.

We therefore ask, Is there not a better way to get literature into the hands of our own people, or others, rather than using the Sabbath day to sell it? We seriously question its being lawful to use the Sabbath day in this manner, even though circumstances might make it appear the only way to do.

Now that this question is raised, perhaps there are those who read this who will have something to say on the subject, or who can offer suggestions as to a better way. We shall be glad to hear from such.

T. E. B.

### Entering into Church Covenant Relationship

[At the organization of a new church in a certain place, the following course was pursued, and the following questions asked as the new believers were admitted into church fellowship. This is not presented to give an exact form to be followed when organizing a church, and the questions might not cover all points in the examination of candidates prior to baptism; but principles are here brought out which, we believe, examining ministers and church officers should know the candidates clearly understand, before they enter into church covenant relationship with God and their fellow church members. The account of the organization of the new church follows:]

AFTER speaking for a few minutes concerning the principles held by Seventh-day Adventists, the minister said he would select three persons who were desirous of entering into church fellowship, and question them concerning the principles to be recognized in taking such a step. He desired all others who wished to enter into the organization to note closely every point, for, as they presented their names for membership, they would be asked if they indorsed these principles, without being asked the separate questions. Three persons were then selected to be questioned. These were to constitute the nucleus, or beginning, of the church organization.

The minister then said:

"Instead of assenting to a creed in which is expressed every item of our faith, those entering into church fellowship attach their names to a church covenant which reads as follows:

"We, the undersigned, hereby associate ourselves together as a church, taking the name "Seventh-day Adventists," covenanting to keep the commandments of God and the faith of Jesus Christ."

"In a covenant of this character we indorse the entire Bible as our rule of faith, and leave room for the Spirit of God to enlighten us in regard to the truths of his word, not being bound down by any creed."

The following questions were asked the three candidates for membership, who answered each heartily in the affirmative:

"1. Do you accept the Bible as the rule of your faith and practice?"

"2. Will you study to learn the truths of the word, and to practise those truths in your lives?"

"3. Do you understand the doctrines taught by Seventh-day Adventists, and do you believe them?"

"4. Have you confessed your sins to God as far as they have been made known to you, and have you, as far as in you lies, tried to make matters right with your fellow men?"

"5. Do you claim by faith in Christ God's forgiveness for your past sins, and do you believe that Christ is yours, and you are his?"

"6. Do you recognize the fact that as truly as God claims as his the seventh part of time, so he claims as his one tenth of all our income, for the support of his work in advancing the glorious gospel of Christ, and will you faithfully render to him his own—the tithe?"

"7. Will you, besides this, contribute of your substance as God may prosper you, for the upbuilding of the various branches of his work in the earth?"

"8. Will you submit to the decisions of the body of the church in matters of church discipline? In other words, will you seek the peace, harmony, and unity of the church rather than press an individual opinion and cause confusion in the church?"

"9. Will you seek to build up the interests of the church by attendance upon its meetings and ordinances, and by adding your influence to extend its work, while the church, on its part, exercises its watchcare over you?"

"10. Do you understand the principles of Christian temperance as taught by Seventh-day Adventists, and will you carry out these principles, abstaining from the use of liquor, tobacco in all its forms, coffee, tea, and swine's flesh? In short, will you study the subject of Bible temperance, and practise it in your life?"

"11. In the matter of dress, will you follow the Bible rule of plainness of dress (1 Tim. 2: 9, 10; 1 Peter 3: 3, 4), abstaining from plumes, feathers, the wearing of gold as ornaments, and from "costly array"?"

"12. Do you believe the Bible doctrine of "spiritual gifts," and do you understand the nature of the gift of prophecy which has been manifested through Mrs. E. G. White, from the very beginning of this message? And as far as you understand instruction from that source, are you in harmony with it?"

"13. You, of course, recognize all ten of the commandments as spoken by the Lord on Mt. Sinai as still binding, and by God's grace, you will keep those commandments, the fourth with the rest, rendering to the Lord as his sacred time the seventh day, by the world called Saturday."

"14. By submission to Christ, will you seek to grow in grace as well as in the knowledge of his truth?"

"15. Have you been baptized in the likeness of Christ's death, and now walk in the new life, having been raised in the likeness of his resurrection?"

"16. Are you three persons living in Christian fellowship, and do you each, by uplifted hand, agree to the others' constituting the nucleus of this church?"

At this point each of the three persons was voted upon by the others, and the three were then declared a church, ready to receive other members. The others, one by one, were asked to indorse the questions which had been propounded to the first three, and were voted in by the first three and by the others as they were accepted.

The following instruction is cited regarding Question 8:

"But," say you, "should I follow the judgment of the brethren independent of my own feelings?" I answer, "The church is God's delegated authority upon earth. Christ has said, 'Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven.' There is altogether too little respect paid to the opinion of the members of the same church. It is the want of deference for the opinions of the church that causes so much trouble among brethren. The eyes of the church may

be able to discern in its individual members that which the erring may not see. A few persons may be as blind as the one in error, but the majority of the church is a power which should control its individual members."—*Testimonies for the Church*, Vol. V, p. 107.

The instruction on the matter of dress in Question 11 follows:

"One of the points upon which those newly come to the faith will need instruction is the subject of dress. Let the new converts be faithfully dealt with. Are they vain in dress? Do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in the dress.

"There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. . . . In all things we are to be representatives of him. Our appearance in every respect should be characterized by neatness, modesty, and purity. But the word of God gives no sanction to the making of changes in apparel merely for the sake of fashion,—that we may appear like the world. Christians are not to decorate the person with costly array or expensive ornaments.

"The words of Scripture in regard to dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seeking for the grace of Christ will heed the precious words of instruction inspired by God. Even the style of the apparel will express the truth of the gospel."—*Id.*, Vol. V, p. 96.

### Plain Words to Ministers

"Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters they are to sow the seeds of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other important fields.

"Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received."—*Testimonies for the Church*, Vol. VII, pp. 19, 20.

"But," says one, "the church would soon disintegrate unless the minister continues with them to help them settle their difficulties."

"God has not given his ministers the work of setting the churches right. No sooner is this work done, apparently, than it has to be done over again. Church members that are thus looked after and labored for become religious weaklings."—*Id.*, p. 18.

"Unless in our city churches a sermon is given every Sabbath," some conference official reasons, "interested ones who happen in, will not gain the right impression, and so may be lost to the cause."

"In many of our churches in the cities the minister preaches Sabbath after Sabbath, and Sabbath after Sabbath the church members come to the house of God with no words to tell of blessings received because of blessings imparted."—*Ibid.*

The hearing of these experiences from live church members, engaged in imparting blessings to others, may be used by the Spirit to send home conviction to the interested one happening in to the service, equally as though he listened to a sermon.

"We wonder why it is more do not accept the truth in our conference," laments another.

"If nine tenths of the effort that has been put forth for those who know the truth, had been put forth for those who have never heard the truth, how much greater would have been the advancement made! God has withheld his blessings because his people have not worked in harmony with his directions."—*Ibid.*

"But should not the ministers labor among and preach to our churches?" some one asks.

"There are times when it is fitting for our ministers to give on the Sabbath, in our churches, short discourses, full of the life and love of Christ. But the church members are not to expect a sermon every Sabbath."—*Id.*, p. 19.

# Home Missionary Department

## THE MINISTRY OF THE PRINTED PAGE

### Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held July 24)

OPENING SONG: Christ in Song, No. 636.

Responsive Scripture Reading: Isa. 55: 1-13.

Prayer.

Report of Home Missionary Secretary.

Song: Christ in Song, No. 637.

Presentation of Theme: The Ministry of the Printed Page.

Plans for "What to Use and How to Use It."

Gathering of Missionary Reports and Offering.

Closing Song: Christ in Song, No. 678.

Benediction.

#### Note to the Leaders

No topic for the Home Missionary service throughout the year is of more interest or of more practical application than our literature and its use. Every one may have a part in this phase of the work. It might be a good plan to have different ones present the various periodicals and magazines, having them on display, and relating personal experiences in connection with them, as far as time will permit. Let the foreign literature receive due consideration. Send to the Pacific Press at Brookfield, Ill., for a complete list and for samples of such literature as is needed in your community.

#### The Ministry of the Printed Page

"WE are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling—  
To be living is sublime."

Who does not thrill at the realization of living in the closing days of earth's history—the day of God's preparation, when miraculous power is to be manifested through his people, and when all the forces of nature and of commerce are to fulfil his purpose? Imagine, if you can, the emotions of Paul, Peter, James, or John, if they today stood with us on Mt. Pisgah, taking a retrospective view of the fulfilment of God's word through them and their predecessors, and the near prospective of the Promised Land. To us today, upon whom the ends of the world are come, is granted the solemn but glorious privilege of helping to finish God's work in the earth,—each standing faithful and true in his allotted place in Christian service.

One of the foretold characteristics of this "day of His preparation," "the time of the end," is the fact that "knowledge shall be increased," and one of the prime factors to this end is the discovery of the art of printing. In this, as in all other plans of the Creator concerning this earth, human instrumentalities were employed. Human minds gradually conceived and perfected the idea, and it is termed a scientific discovery.

God works through human channels. Had angels been commissioned to erect a mammoth printing press on this planet, and to set it in motion for the printing of God's truth, it would have required angels to look after the mechanism and output of such a miraculous instrument. But God employs simple, though none the less miraculous, means for the accomplishment of his designs. The story of the art of printing is a fascinating one, and every child should be thoroughly familiar with it, and be taught its significance in the promulgation of the third angel's message.

E. R. Palmer, in his little book, "The Printing Press and the Gospel," gives the following interesting account of the beginning of modern printing:

"The invention of movable types, by Laurence Coster, a native of Holland, in the year 1423, marks the beginning of modern printing. Coster was a resident of the old town of Haarlem, 'in the land of windmills,' described as 'a sleepy

old town' where 'the boats lie at the quays, and now and then a cart rumbles along the streets.'

"It is said by the people of Holland that Coster got his idea of carving letters on the ends of sticks by a very common incident. One day he took his family into the forest for an outing, and to amuse the children, he cut their names with his knife in the bark of a tree. The thought came to him, 'I might carve the letters of the alphabet, each letter on a separate block, arrange them in words and sentences, tie them together, ink them over, and then stamp any word or sentence in the language.'

"Another report has it that the bark loosened from the tree, and a piece fell on the soft earth. When he picked it up, he noticed the impression of the letters he had cut. Whatever the details, the incident led him to the idea that movable types could be made with letters carved upon the end, which could be used to advantage in printing.

"Previous to this time, there had been comparatively few books, for all had to be written by hand on parchment. . . . This was not the first time, however, that letters had been carved upon wood. The Egyptians and Chinese had already printed from blocks with letters carved upon them; but no one, it is asserted by some authorities, up to this time had conceived that letters might be carved upon separate blocks so as to be arranged conveniently in sentences, used for printing, distributed, and then set again at will. . . .

"So far as is known, Coster himself did not achieve great success with his invention. His types were made from wood, which would not stand the pressure of the press. It is said that he printed various documents, including a pamphlet; but so far as is known, there are no copies in existence to substantiate the claim."—Pages 13, 14.

It remained for a young German, by the name of John Gutenberg, who had been in the employ of Coster, later to produce metal type, and to complete the task of printing the famous forty-two-line Bible in 1456. It was a tedious and laborious task. Eight years were required to carve the metal letters and print the first edition of this Bible. Such a hook, however, was the marvel of the age, regarded with perhaps even greater wonder and satisfaction than we today view the successful manipulations of the mighty aircraft and the slimy submarine, for we have become accustomed to seeing the apparently impossible appear as if by magic, and the keenness of our amazement is somewhat dulled. The name of Gutenberg is and ever will be familiar to those of the printing profession, and the citizens of his native town, Strassburg, still point the traveler to "the spot where Gutenberg huilt his little print shop, and published the first Bibles."

Under the direction of God, the printed page acted its indispensable part in the great Reformation of the sixteenth century. Luther's statement, "Printing is the latest and greatest gift by which God enables us to advance the things of the gospel," shows his recognition of the value of the new art to the success of his work. Historians say of the influence of the printing press on the Reformation:

"It is difficult to conceive of the accomplishment of the Reformation without the aid of the printing press, and it is probably not too much to say that without the printing press the work done by the Reformers could not have been brought about at all."

Through all succeeding years the science of printing has rapidly advanced, and by furnishing God's Word, printed in all languages, it has blazed the trail for the gospel to reach every kindred, tongue, and nation.

When in the fulfilment of events the time arrived for the proclamation of the first, second, and third angels' messages, the instruction which came to the Lord's people was:

"The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."—"Testimonies for the Church," Vol. IX, p. 61.

In the year 1848, publishing work in the interests of the third angel's message had its beginning—a beginning which seemed a mere suggestion, but which carried with it the vital force of reality. To Elder James White came the instruction, "You must begin to print a little paper and send it out to the people," and the assurance was given that from this small beginning streams of light were to encircle the world. Thus was committed to human instrumentality work of a threefold nature—mental, technical, and manual, for the manuscript was to be prepared, printed, and sent forth.

From a human standpoint, it seemed that such a task was an impossibility. The faithless and unbelieving remarked:

"What! . . . three preachers, . . . all penniless, with less than one hundred adherents, all of whom are destitute of money, going forth with a few hundred copies of an eighty-page tract on the Sabbath question to give a warning message to all the world! Preposterous assumption!"

But all God's "biddings are enablings," and faith in the Almighty withstood the onslaught of doubt and unbelief, and asserted with assurance,

"In the name of Israel's God it will be done! and trusting in his strength, it must be done!"

In July, 1849, appeared the "little paper." It was published in Middletown, Conn., and bore the name "*The Present Truth*,"—an eight-page, two-column, semi-monthly. The first edition consisted of one thousand copies, which were conveyed by Elder White from the printing office in Middletown to his home in Rocky Hill, Conn., and when the precious bundle was deposited in the center of the room, a little group of interested ones were gathered in, and all bowed around, "asking the Lord, with humble hearts and many tears, to let his blessing rest upon the feeble efforts of his servant." The papers were then wrapped separately for mailing, and addressed to all those who it was thought would read them. Each succeeding issue received the same attention, and very soon letters came bringing "the good news of many souls embracing the truth."

Such was the first home missionary effort put forth by believers in the third angel's message, and it marks the beginning of marvelous things in the circulation of the printed page of truth.

In 1852 the Seventh-day Adventist denomination was justly proud of a printing press and publishing house equipment of its own. To be sure, the investment in cold figures was only about six hundred fifty dollars, but it was a long stroke of progress, and visions of the great possibilities in publishing the message of truth inspired courage in the earnest, self-sacrificing pioneers in this cause. These workers, however, could not have conceived the fact that in 1920 there would be in existence forty Seventh-day Adventist publishing houses and branches, representing a total value of more than \$2,200,000; that books, periodicals, tracts, and pamphlets would roll out from our presses in such mighty volume as is seen today and that our publications would be issued in nearly one hundred different languages. How true the statement:

"Our publishing houses are God's appointed centers, and through them is to be accomplished a work the magnitude of which is yet unrealized."—*Review and Herald*, June 26, 1919, p. 808.

"The publications that come forth from our presses today are to be of such a character as to strengthen every pin and pillar of the faith that was established by the word of God and by the revelation of his Spirit."

Such is the constant aim of our editors and publishers, and the success of their efforts is apparent in the solidity and unity existing throughout our ranks.

"The publishing houses, the presses, are instrumentalities in God's hand to send out to every tongue and nation the precious light of truth."—*Testimonies for the Church*, Vol. IV, p. 595.

The modern printing press with its facilities for literally spewing out the printed page on all sides, is a forceful illustration of the "instrument having mouths" (margin) referred to in Isaiah 41:15, before which all hindrances and obstructions give way.

The instrumentalities having been so miraculously and amply provided, what more is needed? Just this—willing hands and feet, moved by the impulse of a consecrated heart, to circulate the printed page. As God chose the human agent through whom to develop the knowledge of the art of printing, so he is depending upon human agents to distribute the product of the press. It is here that you, dear friends, old and young, form a link in the chain of service reaching out from your church into the world. And

as the strength of a chain is measured by the endurance of its weakest link, may we not ask that each test out his strength in literature service, and make sure that all is well?

Bear in mind this true and solemn statement:

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work, and one which will educate men and women to do pastoral labor."—*Testimonies for the Church*, Vol. IV, p. 390.

And again:

"Few have any adequate idea of what the distribution of tracts and papers is doing. The missionary work, in circulating the publications upon present truth, is opening doors everywhere, and preparing minds to receive the truth, when the living preacher shall come among them."—*Gospel Workers*, old edition, p. 410.

And then,

"Having brought a people to an enlightenment of the truth by prayerful labor in Bible instruction and through a wise use of our publications, we are to teach them to become laborers in word and doctrine. We are to encourage them to scatter the hooks that deal with Bible subjects, and whose teachings will prepare a people to stand, having their loins girded with truth, and their lamps burning."—*An Evangelizing Ministry*, Mrs. E. G. White.

Never lose sight of the fact that God is counting on you to do your part in the ministry of the printed page. The following paragraphs from the pen of S. D. Gordon, reveal a forceful truth:

"Somebody has supposed the scene that he thinks may have taken place after Jesus went back. The last the earth sees of him is the cloud—not a rain cloud, a glory cloud—that sweeps down and conceals him from view. And the earth has not seen him since. Though the old Book does say that some day he's coming back in just the same way he went away, and some of us are strongly inclined to think it will be as the Book says in that regard. . . .

"But this friend I speak of has supposed that . . . the Master is walking down the golden street one day, arm in arm with Gabriel, talking intently, earnestly. Gabriel is saying:

"Master, you died for the whole world down there, did you not?"

"Yes."

"You must have suffered much," with an earnest look into that great face with its unremovable marks.

"Yes," again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling.

"And do they all know about it?"

"O, no! Only a few in Palestine know about it so far."

"Well, Master, what's your plan? What have you done about telling the world that you died for, that you have died for them? What's your plan?"

"Well," the Master is supposed to answer, "I asked Peter, and James, and John, and little Scotch Andrew, and some more of them down there just to make it the business of their lives to tell others, and the others are to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story and has felt the thrilling and the thrilling power of it."

"And Gabriel knows us folk down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan, 'Yes—but—suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough, some may be not quite so proper—that they do not tell others, what then?'"

"And his eyes are big with the intenseness of his thought, for he is thinking of—the suffering, and he is thinking too of the difference to the man who hasn't been told—'what then?'"

"And back comes that quiet, wondrous voice of Jesus, 'Gabriel, I haven't made any other plans; I'm counting on them.'"

### What to Use and How to Use It

SPACE does not permit a detailed description of our large assortment of subscription books, which meet the need of men and women giving their entire time to the colporteur work, but we will call attention to such literature as can

be most effectively used by those giving limited time to missionary work.

#### "Signs" Weekly

Our pioneer missionary paper, which has often been termed "the silent minister," has been very effective in bringing people into the truth. Sending it through the mails and following it by correspondence, is one of the most far-reaching and successful methods of using the *Signs*. Every church should receive a club of the *Signs* for use in all lines of missionary work.

#### "Present Truth"

This paper is the rightful descendant of the first publication put out in the interests of present truth, which name it bears and which message it still proclaims. Wherever *Present Truth* has been circulated by our members in a systematic manner, most gratifying results follow. It never fails. The power of the message accompanies it. It enables people to grasp in all its relations the great threefold message which is due the world at the present time, and its influence and power seem irresistible. Sent through the mails, or distributed systematically from door to door in consecutive order, or handed out broadcast, it is a faithful representative of the message. The price is so low that large quantities of *Present Truth* can be used by either churches or individuals.

#### Magazines

In the magazine work we have one of the greatest forces for the finishing of the work, but we have not yet begun to realize its possibilities. In the last year, all the magazines which have been sold, both in English and in foreign languages, have not been sufficient to go once around to every man, woman, and child in the city of Philadelphia. We are living in a magazine age, and we should meet the popular demand by furnishing the public with magazines filled with the third angel's message. It has been demonstrated that a twenty-five-cent magazine will sell today as readily as a ten-cent magazine. People want this truth, and will pay any price to get it, and pay any price to stay with it.

The plan of taking yearly subscriptions for magazines has many advantages over the sale of single copies on the street. By going to the homes of the people and taking time to sit down to talk with them in regard to the contents of the magazine and secure their subscription, gives opportunity for the personal touch and the proper representation of the truth which the former method does not afford. In the subscription work there is sufficient commission offered to make it worth while to spend the required time in the homes, and having secured the subscription, there will enter the home each month messages of truth in the form of sermons, Bible studies, general articles, etc., which in the majority of cases, would not reach these people in any other way.

There is a great field for lay members in the use of our magazine quartet—*The Watchman*, the *Signs* monthly, *Life and Health*, and *Liberty*.

#### Small Books

When speaking of "small books," we refer to the twenty-five-cent books known as the "World's Crisis Series." These books present a variety of well-defined subjects, and are so attractive in appearance that it requires little ability in salesmanship to interest people in them. "Any one who can ring the doorbell and make change, can sell these books," says one of our workers. That these books have been prepared to meet special crises and world conditions is evident by their titles: "The Other Side of Death," "World Peace in the Light of Bible Prophecy," "Spiritualism Versus Christianity," "Epidemics," etc. These books furnish a very pleasant and effective way of meeting people in their homes and of securing their attention to important truths.

#### Tracts

One writer aptly depicts the usefulness of tracts, as follows:

"Tracts can go everywhere. Tracts know no fear. Tracts never tire. They can be multiplied without end by the press. They can travel at little expense. They run up and down like the angels of heaven, blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude, and to a multitude as well as to one. They require no public room in which to tell their story. They can tell it in the kitchen or the shop, in the parlor or the closet, in the train or street car, in the broad highway or the footpath through the fields. They will tell their story twice, thrice, or four times over if you wish them. They can be made to speak on every subject, and on every subject they may be made to speak wisely and well. Who can measure the influence of one little tract put into the hand of an unconverted person? Thousands upon thousands can rise up and testify that a tract was the means of their conversion. Others have been cheered, comforted, and stimulated in their Christian lives by them. As the angels told the shepherds where to find Jesus, so these little messengers have told many a soul."

There is a large assortment of tracts awaiting the demand of church workers. Dedicate a convenient spot in the home for a tract rack, or arrange a tract pocket in the automobile or buggy or the shopping bag, and hand out a tract whenever occasion offers.

#### Foreign-Language Literature

"A million a year is the rate at which immigrants have been coming into the United States."

A prominent writer says:

"Through foreign missions we are sending the gospel to the ends of the earth. As a home mission, God is sending the ends of the earth to our shores and very doors."

The obligation which rests upon us in behalf of these people imposes a gigantic task. It makes no difference what language your neighbor or townsman speaks, you can furnish him truth-filled literature in his own tongue. Study the list of foreign literature put out by the Pacific Press Publishing Association at Brookfield, Ill., and keep well supplied.

### Suggestions for Missionary Meetings

#### First Week

Opening Exercises: Song; Prayer; Report by Church Missionary Secretary.

Scripture Lesson: Finishing the Work, Rom. 9: 28.

Reading: The Ministry of *Present Truth*.

Discussion and experiences.

#### Note to the Leaders

Dear to the heart of each child of God is the finishing of the work and going home; and the assurance that God's work will be cut short in righteousness is comforting. On every hand conditions indicate that the proclamation of God's truth is attended with mighty power, and "the loud cry" of the message is upon us. Encourage each to do his part, and at this meeting give special attention to *Present Truth* and the work it should be accomplishing in your vicinity.

#### Finishing the Work

In expressing his conviction as to the fundamental part literature will play in the climax of our work, Elder S. N. Haskell, one of our oldest workers in the message, says:

"The spread of this truth has been and must ever be largely by the scattering of publications. A system should be adopted whereby the influence of each individual member can be felt in the advancement of the work."

This is exactly the objective of the Home Missionary Movement in our denomination—the enlistment of every member for definite and active personal service in the heralding of the message for the hour. Let us each do what we can to encourage our brethren and sisters to attempt larger things in the circulation of our message-filled literature. It would mean much to the work if each of us secured even one new recruit. Let us make the effort.—*The Signs Worker*.

### The Ministry of "Present Truth"

The ministry of *Present Truth* is limited only by the number using it in evangelistic effort, and in the manner of its use. It is simply the plain, connected, gospel message printed in attractive, convincing, topical form, and furnished at rates easily within the limitations of the wealth of the people upon whom rests the responsibility of giving the great Advent Message to the world in this generation.

Its consistent and most effective method of ministry is so simple and easy that the entire church can successfully use it in giving, in printed form, a full, connected, convincing course of lessons on the most essential features of our faith to a large number of people in the shortest possible time.

The systematic circulation of *Present Truth* may be accomplished through correspondence, subscriptions, and personal delivery; and whichever method is employed, it means that the subjects will be given to the people in natural order, and that the complets fundamental principles of the message will be presented. In other words, it enables our lay members to give a complets course of lectures on the message, and to give each lecture to the same people. This kind of missionary work brings most encouraging results, for it gradually and effectively leads those who are susceptible to the message into deep conviction of its truth.

While the full Advent Message is made up of important vital parts, which are usually taught in properly associated topical divisions, there is a strong, invisible, convincing force, or current, ever present when these divisions are properly associated; but when important connecting divisions are omitted, or supplied out of their proper places, the current is diminished, and often entirely broken, and its convincing force and power are lost. The great divisions of the message are far more powerful than man, yet the Bible assures us that in gospel work one can chase a thousand, and two can put ten thousand to flight. If one message topic alone has power enough to convict a thousand people, how many will twenty-four (the number of this year's series) connected topics convict? The number is surprisingly large, yet it does not misrepresent the power of, and the possibilities in, the connected, interlocking presentation of all the principal parts of the full message.

#### Experiences in the Work with "Present Truth"

The following sample reports (many more might be given) reveal the wonderful possibilities within the easy reach of all our members through the systematic circulation of *Present Truth*:

No. 1. The church in St. Louis, Mo., by mistake ordered 35,000 copies of *Present Truth*, instead of 1,000 copies. But when the papers came, they decided to keep them, and to use them in systematic distribution. The members all went to work with these papers. They assigned territory to all, and then went from door to door with the papers. When they began this special work, one of our ministers was conducting Sunday night meetings in the city. In each paper was placed a card announcing the service for Sunday night and inviting the people to attend these meetings. In some way the members became possessed with the idea that the people around the church were prejudiced and could not be reached, but they were surprised to find many of the people coming out regularly to these Sunday evening services. Now the conference Bible workers and several members of the church are busy giving Bible studies to these people, and a number of them have made known their intention to join the church.

No. 2. A brother living in Petersburg, Va., began systematic distribution of *Present Truth*. He worked faithfully during two years, and he says that as he was just about to become discouraged, on account of not having any visible evidences of success in his work, a lady to whom he had been delivering *Present Truth* for two years, decided that she would obey the truth, and came to him on the Sabbath and told him of her decision. She has now been baptized, and her husband is very favorably impressed with the truth. It is thought that he and others will join the church soon.

No. 3. "I began a systematic distribution of *Present Truth* some time ago, working from the first of January to the first of June, which resulted in creating a large interest. We followed up the interest with a tent effort, and as a

result, twenty-five accepted the truth. In another town I did the same work from the first of May to the first of August, and closed up the work with a tent effort. There was not an Adventist in the town when I began this house-to-house work, but at the close we organized a church of seventeen members."

No. 4. "We have a church membership of one hundred ten, and will soon take into the church by baptism about twelve more. A few weeks ago we received seven by baptism, and still have a good many interested, all through the systematic circulation of *Present Truth*."

D. W. REAVIS.

### Second Week

Opening Exercises.

Reports of Work Done.

Bible Study: Obeying the Voice, Isa. 30: 21.

Reading: "The Most Effective Way."

Reading: A Literature Missionary.

Plans.

#### Note to the Leaders

In Sister White's writings we are told that God is testing the devotion of his churches and their willingness to render obedience to the Spirit's guidance. Urge all to be true in the test, and to be guided by the still small voice of the Spirit. Of the sister in San Francisco, whose experience is related, it may truly be said "she hath done what she could," and this is an example worthy of emulation.

### "The Most Effective Way"

SPEAKING to a large delegation of workers recently, Elder A. G. Daniells, said:

"The circulation of literature is the most effective way of announcing the message of God for today. It is the most rapid way of doing it. It is the least controversial. I want to see the rank and file of our people turned into it. Hundreds and thousands can work along these lines in real evangelistic effort."

These are true words. And just now, when Protestantism is so evidently clasping hands with Spiritualism, when thousands around us are being engulfed in the tidal wave of ouija-board devilry and spiritistic delusion, there is crying need for volunteers everywhere to scatter our truth-filled literature among the homes of the people.

The tremendous agitation over Spiritism throughout the English-speaking countries, throughout the world, in fact, makes this a most opportune time to circulate our literature on this greatly advertised subject among all classes of people, for all classes are more or less affected by this master delusion now sweeping over the nations.

What is being done in your community to save people from this greatest deception of the age? This is the time for systematic house-to-house work with the Spiritualism number of *Present Truth*. Some in nearly every church could do well with the small book entitled "Spiritualism Versus Christianity." The special issue of the weekly *Signs of the Times*, printed in two colors, was prepared especially to help our brethren and sisters enlighten their friends and neighbors on the great questions of life and death. Let us lose no time, dear leaders. This is our hour of opportunity. It remains for us to lead the forces of the church into active, aggressive witnessing in Christ's name and for the sake of the men and women and children around us. Let us be true to the trust committed to us. Souls will be added to the church, its spiritual life quickened, and the glad triumph day hastened.

ERNEST LLOYD.

### A Literature Missionary

SISTER PRUEBE PRESS is one of our oldest literature workers in San Francisco. She has worked incessantly, save for a vacation of four weeks, for twelve years, and has called at practically every door in that city three times. During these twelve years she has distributed almost 374,000 copies of our periodicals. Most of these were sold. In addition to this, she sold many books, secured subscriptions for the *Signs*, distributed hundreds of tracts, and found thirty persons interested in the study of the message.

Any one acquainted with the city of San Francisco will understand something of the hard toil represented by such a report. The city is very hilly, and built flat upon flat. Sister Press has probably made at least a million calls at the doors of San Francisco homes, and climbed many million stair steps. None can ever know the full results of this sister's work for the Master till heaven's books are opened to the gaze of human eyes. The same, of course, may be said of the loyal service of many other faithful literature workers. Thus a lay worker may labor on in comparative quiet and obscurity; but heaven takes account and makes faithful records—and rewards.

The world today is in need of thousands of such willing circulators of our heaven-sent message. We need more heralds on the platform, but the greatest need today is for God's people, with hearts warm and sympathetic, to carry on systematic literature evangelism among the homes of the land. Our time is short. Many around us are being ensnared in Satanic delusions. With the Bible in our hearts and the literature in our hands, let us go forth in still larger effort to warn and help the people.

ERNEST LLOYD.

### Third Week

Opening Exercises.  
Special Requests for Prayer.  
Reading: The Ministry of the *Signs of the Times*.  
Personal Experiences.

#### Note to the Leaders

The *Signs of the Times* will probably not need any introduction to the church members, but it is possible that larger use should be made of this excellent missionary paper. Call for experiences from those using the paper. Perhaps some are in the church as the result of the work of the *Signs*. A personal word from such would be encouraging, and an inspiration to do more with that valuable paper.

### The Ministry of the "Signs of the Times"

A LETTER from one of our Oklahoma sisters tells of a visit one morning to the home of a neighbor. Finding the neighbor busy, our sister, after exchanging a few pleasantries, expressed a desire to read a little from a certain *Signs* weekly article while the neighbor continued her work. The sister writes:

"She seemed very glad to have me do so, and before I got half through the article, she said, 'I must have that paper. And I want to send it to my daughter in Minnesota, too.'"

"She subscribed for the paper. A little later I moved away, and in answer to my letter, this woman wrote:

"Yes, I am a Sabbath keeper now, and so is my son. The *Signs of the Times* is the most remarkable paper I have ever read. I could not get along without it. There are no more tangled threads in the prophecies now."

"When I read that letter, I praised the Lord for the souls that are being saved by the wonderful literature he has given us, and I am glad that I have been used by him to scatter some of it."

This is a sample of the right kind of neighborhood visiting—visiting which counts definitely for the kingdom. Doors are open for the truth in every neighborhood. Other doors, slightly ajar, may be opened with a little gentle pressure. Surely we can each do as much as the Oklahoma sister, and secure one reader, one subscription, one soul. The woman won through the *Signs* has brought her son to the light, and thus the good work goes on.

We have long been instructed through the spirit of prophecy that we should engage more and more in this work of interesting neighbors and friends in our periodicals and securing subscriptions from them. Would you like to have a few copies of the weekly *Signs* to use in a little missionary effort among your neighbors? The *Signs* office will send free a few copies of one issue of the weekly *Signs* to any of our brethren and sisters who will make good use of the papers in the way suggested. To obtain the free sample copies, kindly decide on the number of papers you think you can use judiciously, and order through your tract society.

ERNEST LLOYD.

### Fourth Week

Opening Exercises.  
Scripture Lesson: Faith and Works, James 2: 14-26.  
Reading: The Spiritual Barometer.  
Reading: The Mission of a Tract.

#### Note to the Leaders

Make the tract work the keynote of this meeting. It might be of interest to have some one read the tract entitled, "Some One Cares for Your Soul," requiring about five minutes' time. Every one should provide a way for being supplied with tracts for all occasions. Secure tract lists from your tract society secretary, and provide every church member with this list from which to order.

### The Spiritual Barometer

"I WAS told recently," says a Christian worker, "by a man about seventy years of age, that he had been distributing gospel tracts wherever he went for more than thirty years. He told me that he could notice any coldness or decline in his spiritual life at once, by a tendency to neglect this work, which had become to him his most constant method of bearing testimony to Christ."

This is an illustration of the fact stated by James, that "faith without works is dead." It is the personal witnessing for Christ in daily service which keeps the fires of faith and hope and love burning brightly. It is well to keep a careful gauge on hope and personal experience, and see that the pressure is kept up to the standard.

### The Mission of a Tract

THE following incident is furnished by Dr. J. R. Mitchell, an active missionary worker in the Atlanta (Ga.) church. The tract referred to is No. 8 of the Words of Truth Series.

"A young man came to a large city to make his mark, bringing with him all his savings; but being unfamiliar with the pitfalls and snares, he fell in with bad company, lost all he had, and went down into the depths of degradation. Ashamed to go home, and being forsaken by his companions, and with a feeling of utter loneliness, he had decided to end it all. Boarding a street car for the river a few miles distant from the city, he had fully made up his mind to drown himself.

"On the way out, a stranger boarded the same car, and sat down beside the young man, and noticing his look of discouragement, he began to talk to him. The young man made little response, so the stranger did not cross him, but a little later on as he was leaving the car, gave him a tract entitled 'Some One Cares for Your Soul.' The young man did not believe the statement as he read the title, but out of curiosity began to glance over the tract, and soon a great light came into his sin-sick soul. He did not kill himself, but committed himself to the Friend that sticketh closer than a brother. Writing to the address he found on the tract, he was put in touch with one of our conference offices, which in turn gave his name to the church, one of whose members had presented the tract. The young man is now rejoicing in the truth. Let us remember that 'he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.'" James 5: 20.

### Discouraged?

HAVE you noticed how the engine driver in charge of a train, when he stops at a station, pays hardly any attention to the traffic at the station, no attention to the passengers—whether some millionaire is traveling or not? But when the train stops, he is out with the oil flask, lifting the little brass covers and pouring in a few drops in one place, then another, to prevent friction and to make everything work more easily; for friction means breakdown, and breakdown may mean disaster. So with Christ. Are you, my brother, the engine pulling and tugging away at some church in a backwoods district or in a very godless town? My sister, are you an engine, in your own way pulling and tugging at some Bible class or Sabbath school, or missionary endeavor? You do not mean to give it up, but you feel as if the wheels were barely turning, and you are making nothing of it. Think of this: The Lord looks after the engine especially. He comes with the oil of comfort, and pours it on your overheated spirit.—Selected.

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He went South, down the Ohio and down the Mississippi. He went out to the old slave market at New Orleans. He saw human beings sold to the highest bidder like chattels under the auctioneer's hammer. He saw home ties severed, families broken up, little children torn from their mothers' arms to be sold into cruel human slavery. His great heart seemed ready to burst, as he said: "If God ever gives me a chance to hit this thing, I will hit it and hit it hard."

God gave him a chance. It was his pen, dipped in the blood of thousands of noble patriots, which signed that immortal document giving freedom and liberty to four million human beings. And the nation lived, and lives.

Upon this day, we do well to offer to the God of nations our tribute of gratitude and praise, that he has given us a home in this beloved land of ours, and that because of its principles of freedom and justice, we are permitted to herald his message, with no one to molest or make us afraid. We honor our nation's birthday. C. A. RUSSELL.

### America for Me

'Tis fine to see the Old World, and travel up and down  
Among the famous palaces and cities of renown,  
To admire the crumbly castles and the statues of the  
kings,—  
But now I think I've had enough of antiquated things.

So it's home again, and home again, America for me!  
My heart is turning home again, and there I long to be,  
In the land of youth and freedom beyond the ocean bars,  
Where the air is full of sunlight and the flag is full of stars.

Oh, London is a man's town, there's power in the air;  
And Paris is a woman's town, with flowers in her hair;  
And it's sweet to dream in Venice, and it's great to study  
Rome;  
But when it comes to living, there is no place like home.

I like the German fir woods, in green battalions drilled;  
I like the gardens of Versailles with flashing fountains filled;  
But, oh, to take your hand, my dear, and ramble for a day  
In the friendly western woodland where nature has her way!

I know that Europe's wonderful, yet something seems to  
lack:  
The Past is too much with her, and the people looking back.  
But the glory of the Present is to make the Future free,—  
We love our land for what she is and what she is to be.

Oh, it's home again, and home again, America for me!  
I want a ship that's westward bound to plow the rolling sea,  
To the blessed land of Room Enough beyond the ocean bars,  
Where the air is full of sunlight and the flag is full of stars.  
—Henry Van Dyke.

### Uniforms

FOURTH OF JULY! Hip, hip, hurrah! We're off for the  
parade bright and early, for we want to get close to the  
rope so we can see the soldiers as they march. There's the  
band now, playing a tune that fairly makes our feet ache  
to fall in and keep step too.

Here they are! Flags flying, drums beating a joyous  
rhythm to which the clump clump of the soldiers' feet keep  
perfect time. Heads erect! Uniforms spotless and metal  
gleaming. Our hearts thrill as we hear "The Star-Spangled  
Banner" burst out into glad strains, for the privilege of  
being an American is a great one.

The privilege of being a true American! What does that  
mean? The greatest Americans this country has ever  
known are those who have been citizens of heaven and have  
worn the uniform of that country. Yes, heaven has a uni-  
form, and those who wear it proclaim their country just as  
truly as those we saw marching down the street.

The other day I saw a boy about ten years old whom I am  
sure is wearing the uniform. Dear Junior, see if you can  
tell me what made me think this.

I was drawing a loaded coaster on a wet and slippery  
pavement. It balked on being dragged up a steep bank; I  
simply couldn't get it up without spilling my load. I had  
struggled with it but a few minutes when a cheery voice at  
my elbow said, "May I help you?" And before I had time  
to answer, sturdy arms were pushing at the other end, and  
together we accomplished the feat. I had never seen that  
boy to know him before that incident, nor after, but I am

sure he is wearing true colors. The boy who so quickly  
and cheerfully helped a stranger is a boy who has learned  
the lesson of loving helpfulness at home. H. H.

### The Privileges of Being an American

I AM America. God has been good to me. He has given  
me prosperity beyond measure, so that I have been able to  
provide the people of the world with food for their bodies.  
But God has given me more than that. He has given me  
vast material wealth, and I have poured that wealth out  
when the needy nations have called. God has given me even  
more important blessings than these. He has given me the  
Christian vision. I must carry that vision to the whole  
earth. I must answer his command, "Go ye unto all the  
world, and preach the gospel!"

[The nations enter in a group.]

MEXICO [steps forward]: Dear America, we heard you  
speak, and I have come to ask your aid. My nation, Mexico,  
needs schools. My nation needs Christian teachers and  
preachers. The little children of my nation need to see the  
light of love in Christ. If you will send us teachers and  
missionaries, I promise you that never more shall revolution  
and turmoil reign in my dear country.

AMERICA: Your need shall be supplied "according to His  
riches in glory."

AFRICA: Dear America, I, too, heard you speak, and I have  
come to plead my dark country's need. We used to be called  
the "Dark Continent," but thanks to what you have already  
done for us, the dawn of day is breaking. We in Africa  
want more from America. We shall repay them in dia-  
monds richer than our diamond fields produce—in the  
diamonds of lives made Christian.

AMERICA: Africa, your need shall be answered. Some-  
where in this room may another Livingstone arise, who  
will be willing to give his life for you and your people.  
"Greater love hath no man than this," that he will lay down  
his life for his fellow man.

CHINA: America, I come from a land of more than four  
hundred million souls—from China. We have learned to  
love you. We need especially in our nation Christian physi-  
cians, both men and women; Christian teachers and writers.  
Perhaps your youth will hear the call, O America, our elder  
sister!

AMERICA: Yes, our youth will hear you call, O needy mil-  
lions of China. We hear you call, "Come over into Mace-  
donia and help us." And we shall answer you.

INDIA: Dear America, I, too, come to ask your help. We  
number many millions. We love all that you love. We love  
democracy. We love learning. We are a religious people.  
What we need more than anything else is a chance to accept  
Christ. We are already convinced. In our mass movements  
we are coming to you so fast that you cannot receive us.

AMERICA: India, you shall have your chance! No longer  
shall the thousands of men and women seeking Christ be  
turned away from the doors of the church because we do  
not have workers enough to instruct them. We shall send  
you, by the grace of God, enough teachers to receive you all.

PANAMA: America, I have just come from Panama. I  
speak your aid for that part of the earth. "The four cor-  
ners of the world," the pathway, the trail, over which pass  
all the peoples of the earth. I pray you that you will send  
the Christ to walk that trail also, side by side with every  
color and race and kind.

AMERICA: Yes, Panama, we shall send the Christ to walk  
the Panama path with you and your people. We shall send  
him in the person of our youth, to teach and preach.

JAPAN: Dear America, Japan is called the "nation seeking  
for a religion." Our old religions have been deserted, and  
our nation is hungry for a religion. Will you not come to  
us? We are strong materially but not spiritually. Send us  
missionaries to teach us that love is better than conquest;  
that kindness is better than hate.

AMERICA: Little nation of Japan, you opened your doors  
to us many years ago. You were once called the hermit  
nation. Now we shall open our hearts to your call.—Wil-  
liam L. Stidger (adapted).

## A True Patriot of '77

"ONE, two, three, four, five, six, seven, eight, nine. Three more rows, and then I must knit the heel," said Hetty Marvin to herself one bright summer day in the year 1777, as she sat knitting for the soldiers.

War was going on in this country, for King George III had made laws for America which the people had thought very unjust, and they had refused to obey them.

"I was knitting these for Brother Jack," said Hetty to herself, "but I pity poor Cousin Griswold so much that mother says I may give them to him; that is, if I get them done in time before he goes away. Poor man! how he must feel, shut up in that little dark attic all the time, and expecting every minute to hear the British soldiers at the door, demanding entrance to search for Governor Griswold! Oh! I am glad I'm not a governor! If I were, I suppose the Redcoats would be after me, and then I should be hanged or shot unless I promised to obey King George. But I wouldn't promise any such thing, any more than Cousin Griswold would—and he would die first! I wonder if my linen needs sprinkling again."

Putting down her knitting, she took a pail of water and began sprinkling the linen which had been spread on the grass near her. She was startled to see a man leap over the fence, but in a moment recognized her Cousin Griswold.

"Hetty, I shall lose my life unless I get to the boat before the soldiers come. You see where the roads part close by the orchard; I want you to run down toward the shore and meet the soldiers who are sure to ask for me; you must tell them I am gone up the road to meet the mailcart."

"But cousin, how can I say so? It would not be true. Oh, why, why did you tell me which way you were going?"

"Would you betray me, Hetty, and see me put to death? Hark! they are coming, I hear the clink of the horses' feet. Tell them I have gone up the road, and heaven will bless you."

"Those who speak false words will never be happy. But they shall not make me tell which way you go, even if they kill me,—so run as fast as you can."

"It is too late to run! Where can I hide myself?"

"Be quick, cousin, come down and lie under this cloth. I will throw it over you and go on sprinkling my linen."

Hetty quickly covered him with the folds of the long cloth and went on with her sprinkling. In a few minutes a company of soldiers on horseback dashed into the yard. One of the officers called out, "Have you seen a man run by this way?"

"Yes, sir."

"Which way did he go?"

"I promised not to tell, sir."

"But you must tell me this instant, or it will be the worse for you."

"I will not tell, for I must keep my word."

"Let me speak, for I think I know the child. Is your name Hetty Marvin?"

"Yes, sir."

"Perhaps the man who ran past you was your cousin?"

"Yes, sir, he was."

"Well, we wish to speak with him. What did he say to you when he came by?"

"He told me that he had to run to save his life."

"Just so; that is quite true. I hope he will not have far to run. Where was he going to hide himself?"

"My cousin said that he would go to the river to find a boat, and he wanted me to tell the men in search of him that he had gone the other way to meet the mail cart."

"You are a good girl, Hetty, and we know you speak the truth. What did your cousin say when he heard that you could not tell a lie to save his life?"

"He said, 'Would you betray me and see me put to death?'"

"And you said you would not tell if you were killed for it?"

"Yes, sir," she cried, as her tears fell fast.

"Those were brave words; and I suppose he thanked you and ran down the road as fast as he could?"

"I promised not to tell which way he went, sir."

"Oh, yes, I forgot; but tell me his last words, and I will not trouble you any more."

"He said, 'I will come down, for it is my last chance.'"

Hetty was now very much frightened and cried aloud as she hid her face in her apron. The soldiers thought they had all they wanted and rode off to the riverside.

While Griswold had been in hiding in the attic, he had agreed to signal his boatmen, if he needed help, by hanging a white cloth out of the window if it was daytime, or a lantern if it was night.

As soon as the soldiers rode away, his friends hung out a white cloth to warn the boatmen, and they pulled away immediately. By the time the soldiers reached the shore, the boat was almost out of sight, and this made them think that Griswold had escaped.

Later in the evening Hetty hung a lantern in the attic, and the boatmen seeing the signal, returned for her cousin. By morning Griswold had reached a place of safety, but he often told the story of his brave little cousin whose truthfulness had saved his life.—*Sarah Crompton (adapted).*

## Devotional Meetings for July 10

Subject: A Man Who Would Rather Die Than Sin.

## Senior

*Helpful Thought: The youth may have principles so firm that the most powerful temptations of Satan will not draw them away from their allegiance.—"Testimonies for the Church," Vol. III, p. 472.*

1. Opening Exercises.
2. Talk: Daniel—A Man Who Would Rather Die Than Sin.
3. Recitation: How Did You Die?
4. Talk: Daniel, the Man with an Envyable Backbone.
5. Talk: Showing Their Colors.
6. Recitation: If—
7. Talk: Modern Daniels.
8. Consecration Service.
9. Close with a prayer for steadfastness.

## Junior

*Motto: Courage is a king-becoming grace.*

1. Song: Christ in Song, No. 67.
2. Morning Watch Drill: True to Principle.
3. Story: Story of Daniel (by a Junior).
4. Recitation: Our Heroes.
5. Special Song.
6. Talk by Superintendent: Martyrs.
7. Story: Alf's Trial.
8. Song.

## Notes to the Leaders

*Aim for Today.*—Seek to impress the truth that those who have accomplished the most for God or humanity have been true to principle,—have stood for right in the face of danger and even death. Call attention to the familiar picture, "Christ or Diana," showing the priests of Diana and even her dearest friends seeking to induce the beautiful Christian girl to burn a few grains of incense to the goddess. If she does not, she will be thrown to the lions. Refer to Malachi 3: 17, 18, pointing out the fact that there will be a clear-cut line of demarcation between "him that serveth God and him that serveth him not," in the hour of his judgment—"when I make up my jewels."

Some excellent quotations may be found in M. V. Leaflet No. 13, "Guiding Principles for the Young."

*Opening Exercises.*—Appropriate songs for the song service as well as for the regular part of the program may be found among the following taken from Christ in Song: Nos. 67, 66, 59, 521. An appropriate Scripture reading is Daniel 6: 1-13. This should be followed by a season of prayer. Be sure that the secretary's report contains a report of work. Pass out report blanks at the beginning of the meeting, and have them collected at the close.

Close by repeating in concert the Helpful Thought, substituting the words, "By the grace of God, I will have principles," etc.

## Special Senior Note

Too much emphasis cannot be placed upon thoroughness in preparation. Who has not seen a meeting drag along until one's patience and nerves were worn out, simply because the recitations, talks, etc., had been carelessly prepared? Who would presume to do "the work of

the Lord negligently"? Give to every one who is to appear on the program two weeks' notice. Be tactfully insistent that every part be prepared in the most painstaking manner. The participants must not forget that they themselves are the ones who, after all, are getting the most real value out of the program. They should, therefore, appreciate the privilege which the society affords them of acquiring greater efficiency in service.

#### Special Junior Note

Tell the children several days beforehand which verse of the Morning Watch each is to be responsible for. When the text is called, the one prepared should repeat it, after which all join together in saying it.

*Superintendent's Talk: Martyrs.*—This is only suggestive. It should be lengthened according to the time allowed, by speaking of a few of the many other ways in which the ordinary boy or girl of today may show courage.

### Daniel—A Man Who Would Rather Die Than Sin

WHEN I see some one yield to, "Oh, come on, don't be a coward;" or to the taunt, "Don't be tied to mother's apron strings," I think of the old song:

"Dare to be a Daniel,  
Dare to stand alone!  
Dare to have a purpose firm!  
Dare to make it known!"

How hard it is sometimes to give a positive No when tempted to do something "just this once"! It is so easy for us to go with the crowd. There is a special significance for me in the words, "All we like sheep have gone astray." That is just the trouble. Few of us really dare to stand alone. We let the opinions of others guide our decisions; we, like sheep, follow the crowd, and thus go astray. What are we as Seventh-day Adventist young people doing, we who, above all others, should have a "purpose firm"? Of course we all intend to stand firm and uphold the cause of truth when the time of trial comes, and we are brought to witness before kings and judges. But do we witness for truth now? If not, will the crisis bring strength of character as it is needed? We have no assurance that it will. That must be developed by daily victory.

I have often wished that we knew something of Daniel's boyhood. We do know, however, that he had been faithfully trained by his parents, and had learned to know God. What a change it must have been from his simple Judean home to the world's most luxurious court! Surrounded by everything that would appeal to his love of pleasure and make him forget the God of his fathers, Daniel stood firm. At the very beginning of his life at Babylon a test came. As a mark of special favor, the king commanded that the Hebrew princes should eat and drink of the food and wine from his own table. To refuse might mean loss of position or even death, but Daniel and his companions did not consider this. They knew what was right, and did it.

During his education at Babylon, Daniel was being trained for the work before him. No doubt he had many experiences and tests of which we have no record. Mrs. E. G. White says,

"How did they [Daniel and his companions] become fitted for a position of so great trust and honor? It was faithfulness in little things that gave complexion to their whole life."—*Prophets and Kings*, p. 487.

That is what we need to grasp. We shall not be fitted to witness for God before the world if we are not faithful in little things now. I quote again:

"In the smallest as well as the largest affairs of life, he [God] desires us to reveal to men the principles of his kingdom. Many are waiting for some great work to be brought to them, while daily they lose opportunities for revealing faithfulness to God."—*Ibid.*

Thus, when the great tests came to Daniel, he was prepared. Think for a minute of that familiar story of Daniel in the lions' den. He did not swerve a particle from his custom of praying to God from his open window. No human decree could change his purpose. He stood alone among men, but his trust was in God who is able to deliver. What a wonderful example for us, who allow ridicule to influence us; who have at times been ashamed that we are Seventh-day Adventists; who have let pass opportunities

to say, "I am a Christian;" who have followed the crowd instead of Christ! If we are ever going to be faithful in the great trials before us, we must prepare now by being faithful in the little things. Let us "dare to be a Daniel" now!

CLARA MCCLELLAND.

#### How Did You Die?

Did you tackle that trouble that came your way  
With a resolute heart and cheerful?  
Or hide your face from the light of day  
With a craven soul and fearful?  
Oh, a trouble's a ton, or a trouble's an ounce,  
Or a trouble is what you make it,  
And it isn't the fact that you are hurt that counts,  
But only how did you take it?

You are beaten to earth? Well, well, what's that?  
Come up with a smiling face.  
It's nothing against you to fall down flat,  
But to lie there—that's disgrace.  
The harder you're thrown, why the higher you bounce;  
Be proud of your blackened eye!  
It isn't the fact that you're licked that counts,  
It's how did you fight—and why?

And though you be done to the death, what then?  
If you battled the best you could,  
If you played your part in the world of men,  
Why the Critic will call it good.  
Death comes with a crawl, or comes with a pounce,  
And whether he's slow or spry,  
It isn't the fact that you're dead that counts,  
But only, how did you die?

—Edmund Vance Cook.

### Daniel, the Man with an Enviably Backbone

DANIEL possessed a very queer spinal column. It seemed incapable of bending before any earthly king, but it found no difficulty in bending three times a day before the King of kings.

It was a queer throat he had, on top of his spinal column. It was a throat that found no trouble in swallowing pulse and water, but it could not make away with wine and meat. Perhaps there was some connection between the queerness of his throat and the queerness of his backbone.

He had queer eyes also, this Daniel—eyes that could see vanished dreams, and then see their significance; eyes, too, that could read dark riddles, though written out of the spirit world by fingers that moved without an arm. Perhaps his eyes had some connection with his throat and his backbone. I leave it to you.

Strange good fortune was Daniel's luck, some men would call it. That the prince of the eunuchs should take such a fancy to him. That Nebuchadnezzar should forget his dream so conveniently, and that it should pop into Daniel's head. That the lions in the den were not very hungry that night. Remarkable good fortune! Connected, possibly, with that remarkable backbone, and throat, and eyes.

The more I think of it, the more I am convinced that Daniel's life hangs together wonderfully well. If it had not started out as it did, on pulse and water, it would not have ended as it did, on royal dainties. If it had not bowed before Jehovah, it would have fallen before the lions. If it had not been clean and brave, it would not have been wise.

I wonder what would have happened if the prince of the eunuchs had not granted Daniel's request, and had insisted on the boy's eating the idolatrous meat and drinking the wine. That backbone would have asserted itself, I am sure. Those eyes would have flashed fire. There might have been one less Hebrew in the world, but there would not have been one more renegade.

And I wonder why Daniel did not do his praying in some retired apartment, some inner room. How easily he might have excused himself for thus literally entering his closet! And yet, after all, I do not wonder that he stuck to the open window. Jehovah is everywhere; but that open window, just then, was Daniel's only open way to God. A curtain, though of the Orient's thinnest silk, would have been an impassable barrier to his prayers. It was not at any time absolutely necessary that he should pray before that open window—except just then.

And I wonder, if I had been a comrade of Daniel's, if I should have been his companion in the lions' den. What a night that would have been! What a memory forever! Indeed, there is no triumph so exultant as peril bravely met for a righteous cause; and there is no exhilaration so exalted as the consciousness of being upheld by God's omnipotence.—*Amos R. Wells.*

If —

If you can keep your head when all about you  
Are losing theirs and blaming it on you;  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting, too;  
If you can wait and not be tired in waiting,  
Or being lied about, don't deal in lies,  
Or being hated, don't give way to hating,  
And yet don't look too good or talk too wise;

If you can dream — and not make dreams your master;  
If you can think — and not make thoughts your aim;  
If you can meet with triumph and disaster,  
And treat those two impostors just the same;  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools;  
Or watch the things you gave your life for broken,  
And stoop and build 'em up with broken tools;

If you can talk with crowds and keep your virtue,  
Or walk with kings — nor lose the common touch;  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run;  
Yours is the earth and everything that's in it,  
And, which is more, you'll be a man, my son.

—*Rudyard Kipling.*

### Showing Their Colors

A COMPANY of rollicking young men were together in a Young Men's Christian Association building. All had engaged in various forms of amusement when one of them turned to the victrola. Many records were played that were altogether in keeping with the rather reckless attitude of many of the listeners. At length — by mistake — a record of a different character was placed in the instrument. The man who had placed it there was as much surprised as the others when he heard the unmistakable strains of

"There were ninety and nine that safely lay  
In the shelter of the fold,  
But one was out on the hills away,  
Far off from the gates of gold."

"Take that thing off!" one of the young men demanded with an oath.

But the man at the machine hesitated. It was an accident that he had begun to play the record, but he realized that he could not remove it without seeming to agree that such a record should not be played in that company. He was a Christian. He had not been showing his colors much that night. Here was his chance. Should he let it slip?

"No, Jim, that record stays till it is finished," he said. "It won't hurt us a bit to hear a message like that."

At first there was grumbling. Then, little by little, quiet succeeded tumult. And when the song was finished, the men had no further appetite for the things that had occupied them during the evening. One by one they went home, much more thoughtful, at least for the time being, because of the determination of one of their number that he would not show the white feather under fire, by an act that would be, in effect, a denial of his Saviour, Jesus Christ.

John E. Clough, whose remarkable work among the Telugus of India is one of the romances of missions, owed his conversion to the faithfulness of a fellow student, his own roommate. This man did not talk to him about religion. Nor did he urge Clough to become a Christian, though he had Clough's own statement that he was a skeptic. Yet day after day the roommate continued to read his Bible and pray. At first Clough paid no attention to what was going on. Then he began to think. Finally he realized that "this man had something in his life that he did not have. At length there came an evening when the skeptic asked to

join the Bible reader. It was not long until he, too, was a confessed follower of Jesus Christ.

A harder test came to Joseph Hardy Neesima, the Japanese student whose faithful life made him notable. In 1872 he was called to Washington to talk to the Iwakura embassy from Japan about some of the things that made America great. He knew that Christianity was not popular in Japan; it would not be difficult to make allowance for him if he had decided to keep still about his religion. But note what he thought: "I expect to stand up for Christ before the heathen embassy. I think it is a good opportunity for me to speak for Christ."—*John T. Paris.*

### Modern Daniels

"THE greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*"Education," p. 57.*

Never in the history of the world was downright integrity and fidelity to principle needed more than today. We honor those noble men and women who have laid down their lives rather than surrender principle—who would die rather than sin. But the Daniels and Josephs, the Stephens and Pauls, the Luthers and Jeromes, are not all dead yet. The martyr spirit lives today in the hearts of consecrated young men and young women in this message. Witness, for example, the dauntless courage and fidelity to principle shown by those young men in the English army. After days of physical suffering, they were placed in separate cells. They were visited one by one by officials, who said:

"Each of your companions has yielded, and you might as well follow their example. There is no use in being so stubborn about this thing. Remember, you are in the army."

And each young man in his turn, said:

"I am sorry that my friends have been untrue to principle, and have yielded; but as for me, no matter what comes to me, I must be true to the convictions of my own conscience."

In one of our large army cantonments one of our soldier boys was ordered to do unnecessary work on the Sabbath. Because he refused to do this, he was thrown into the guard-house. There he was made the butt of ridicule by his companions. One day his guard became so infuriated that he began stabbing him with his bayonet, inflicting eleven deep wounds. At last, he gave a vicious thrust as though to run him through. The young man sidestepped, and then, drawing himself up, said, "You may kill me if you will, but I must be true to God and principle." This brought the guard to his senses. Our government would never stand for such treatment as this, and when the matter was referred to the proper authorities, investigation was made, only to find that the brutal guard had been sent overseas in the meantime, and nothing more was done about it.

For the same cause another of our boys who had been sentenced to a long term of imprisonment at Ft. Leavenworth, Kans., was compelled to stand with his arms thrust between the bars of his cell door, handcuffed together on the outside, nine hours a day for fourteen days. He stood his test, and today is thankful that God vindicated such loyalty by giving him his freedom and the privilege of attending one of our colleges that he may prepare to take his place in the last closing message.

The young man or woman who will surrender a question of principle rather than stand for right, though standing alone, can never be trusted with responsibility in the cause of God. The one who will go with the crowd to the "movies," or to some other questionable place of amusement, who will join the cheap talk of the street with companions of that caliber, who will let down a little here and surrender a little there, will never be able to stand when some overwhelming temptation assails him. The life of the Christian must ring true wherever he is found. He will be a Christian in the night, as well as in the day, in the great city as well as in the forest solitude, when people can see and when

there is no one to see save God. The angel record keeper is not far away. His books require no yearly audit. There are no errors in his bookkeeping. It is court week, and the final audit is going on. Who will be 100 per cent Christian?

C. A. RUSSELL.

### Story of Daniel

(Suggestive outline for Junior talk)

1. Daniel's position, honor, and wealth.
2. His enemies.
3. The plot.
4. Daniel's decision to stand for principle in spite of certain death.
5. Results to Daniel.
6. Results to his enemies.

### Our Heroes

HERE'S a hand to the boy who has courage  
To do what he knows to be right;  
When he falls in the way of temptation  
He has a hard battle to fight.

Who strives against self and his comrades  
Will find a most powerful foe;  
All honor to him if he conquers,  
A cheer for the boy who says "No"!

There's many a battle fought daily  
The world knows nothing about;  
There's many a brave little soldier  
Whose strength puts a legion to rout.

And he who fights sin single-handed  
Is more of a hero, I say,  
Than he who leads soldiers to battle  
And conquers by arms in the fray.

Be steadfast, my boy; when you're tempted,  
Do what you know to be right!  
Stand firm by the colors of manhood,  
And you will o'ercome in the fight.

"The right!" be your battle cry ever  
In waging the warfare of life;  
And God, who knows who are the heroes,  
Will give you the strength for the strife!

—Phæbe Cary.

### Martyrs

HAVE you ever heard of Demas? Not much about him, anyway! All any one knows is what Paul says:

"Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." 2 Tim. 4: 10.

Yet, Demas was a close companion of the great Paul. God had given him a wonderful opportunity to learn how to become a splendid worker for Him. We might have heard much about Demas, if he had been true to principle; if he had had firmness of character enough not to be afraid to suffer for truth. But Demas saw how Paul was persecuted, and he chose the world.

On the other hand our hearts thrill as we hear the answer of the three Hebrew slaves to the mighty king:

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3: 17, 18.

I am reminded of the story of a poor little slave boy who would rather die than become a traitor to his God. When he refused to give up praying, he was beaten most cruelly, and still refusing, he was punished until he became unconscious. And yet, through his prayers, several among his fellow slaves were won to God, and at length even the master's hard heart was touched. This ignorant, helpless boy had learned the secret of relying on God for power, and so he had strength to face death rather than to prove untrue.

In the terrible times just before Jesus comes to this earth again, it may be that you and I may be called to face death or give up our Saviour, and I wonder if we are getting

ready for it day by day. We are so likely to think that only those in stories are called upon to be brave, while, as a matter of fact, we are making or failing to make every day the characters that will stand the test.

I once knew of a little girl who went to a moving picture show when her conscience told her God didn't want her there. Then, she was afraid her friends would call her "queer," and she had overheard one friend say to another, "Lois is all right, but she is so religious." And so she went, and had a perfectly miserable time because she wasn't brave enough to face a little ridicule.

Tom had gone to spend a week with his cousins. They lived out in the country in a big, fine house, and Tom always had a good time when he was allowed to go. Yet everything was different there, for his cousins had not been taught about Jesus, and Tom had given his heart to God several years ago. Each time before Tom started, he and his mother would talk it over, and then pray that Tom would be able to lead a cousin to Jesus; but somehow, instead of kneeling and praying to God as he did at home, Tom would tumble into bed just as his cousins did. No one ever suspected that he was a Christian. Tom lacked courage.

If we watch ourselves, we'll soon discover whether we have courage to be true to principle. It is the little happenings of every day which will show us whether, when the hard tests come, we are going to fail as Demas did, or succeed as the three Hebrew captives.

H. H.

### Alf's Trial

IN the secluded bend of a small, wooded creek, three men in *chaparajos* crouched around a camp fire. Supper was nearly disposed of before much talking was done, and then the silence was broken with the main topic of their thoughts.

"If the kid c'n be kep' mum, I ain't worryin' 'bout our chances. Old Andy's bought good an' proper, an' he won't know nuthin' that'll hurt us when his turn comes. But the kid,—that's what's got me guessin'."

"You needn't worry no more 'bout the kid. His mouth is shut so tight, he'll have to have help to git it open after the trial's over. I caught 'im down by Larup's dam, and when I let 'im go, he didn't know blue sky from green grass, he was that scared. First I told 'im the bunch 'ud give him the pick of the ponies in Pete's herd and the best kid's ridin' outfit in the country, not shyin' at chaps and spurs, if he'd swear he never seen that performance down on the creek, and didn't know nuthin' about it. His eyes stuck out poppin', 'bout that ridin' layout, but wha' d' ye think he said? 'Why, Uncle Bill, that wou'dn't be straight!' Haw! haw! 'z if straight was worryin' us, I made it plain that he'd git knocked so straight he'd never curl up again if he didn't mind what I said."

"Are you sure he got scared enough, Bill?"

"A biled shirt was never whiter'n he was when I turned 'round and left 'im. I felt like a brute; but I say, pards, we've got to brute it through if we keep close to the fresh air the next few years."

The men rolled up in their blankets to sleep their last night before their trial for cattle stealing. The main witnesses were Little Alf, a nephew of one of the suspected men; and Andy Isaacs, an old Swede homesteader whose memory had been suddenly shattered by a mysterious wind-fall of \$500. Little Alf was their problem. They knew that bribes nor persuasion could ever beguile him into wrong. They must scare him into it. He must be frightened into perfect rigidity. They believed their work had been well done.

Little Alf snuggled into his pillows for the first night of anguish he had ever known. He was so young to be forced to a decision between life and death. Heavy sobs shook the tired little body into weakness, and then for long spaces, lying perfectly still, almost numb, he watched the steady stars. There was such a comforting permanence about them. Finally they blurred, and soon all the stars seemed like shining angels passing up and down between his little bed and heaven.

Court was open, the jury was in its place. The accused men had been examined and had sworn their innocence. Witnesses were plenty to testify that the men had even been in another county the very day the animals had been branded. Andy, the Swede, swore with uplifted hand, to tell the truth, the whole truth, and nothing but the truth, but his memory had not recovered from its five-hundred-dollar shock. The men were abundantly satisfied with his testimony. They felt certain of their triumph.

Little Alf was next summoned. He raised his small hand to take the oath, and sent a prayer to the Great Father of little boys to help him put truth before even his life.

Bill and Jim looked at him steadily, and wondered if they had succeeded in frightening the child into perjury. He was the only witness they feared.

Alf was turned over to the State's attorney, who asked,

"Did you see the men who roped and branded eight head of Bar X cattle on Cottonwood Creek?"

"Yes, sir."

"Where were you at the time?"

"I was picking chokecherries along the creek, and when I heard the men, I went to see them, and then I stayed and watched them."

"Did you see them put the hot irons on the cattle?"

"Yes, sir."

"What marks did they make?"

"They changed Bar X into Box X."

"That is your uncle's brand, is it not?"

"Yes, sir."

"What did they do with the cattle?"

"They drove them away. I don't know where they put them."

"Who were the men?"

"Jim Dale, Joe Hallaway, and my uncle, Bill Wright."

Alf's face was bloodless, his lips had gone blue, but they were true blue, and he left the stand conscious of a great inward strength. He had lost his much-coveted pony and riding outfit, and he knew if his uncle's threat were carried out, he had forfeited even his life. Yet the sense of fear was gone, and he lifted to his Father in heaven a glad and thankful heart.

The three men sentenced to four years in the State penitentiary, spent the night in the county jail. Bitter words were muttered against Little Alf, as they faced their long imprisonment.

"That little job of shuttin' the kid's mouth should o' been done with a dose of lead pills 'fore he got a chanct to let out on us," said Jim.

"If I had a chance right now, so's I c'd git my claws onto him, I'd twist his little anatomy clean out o' plumb."

Joe Hallaway, a mere boy himself, more wronged than wronging, still bearing in his heart the imprint of early teaching, sat silent.

Suddenly the door flew open; the deputy sheriff admitted Alf and withdrew.

Young Joe straightened himself to defend the child should he need defense; but the little fellow, crying, flung himself into his uncle's arms.

"Uncle Bill, I had to do it! I love you more'n anything, but I had to do it!"

In a few moments, the deputy looked in again, and decided to leave the child. He spent the night with the men, and slept with his arms about his uncle's neck.

In the morning after little Alf had left the jail, the men sat thinking seriously. Soon would come their handcuffs, and their long trip.

"Fellows," said Bill, stretching to a six-foot perpendicular, "If I live to be a free man again, I promise before God, to set my oars upstream, and you, young fellow," laying a heavy hand on silent Joe's shoulder, "take a fool's advice, and start up while starting is good."

IDONA HILL.

The humble, efficient worker, who obediently responds to the call of God, may be sure of receiving divine assistance. — "Gospel Workers," old edition, p. 359.

## Devotional Meetings for July 17

### Senior

*Subject: Literature and Correspondence Band.*

*Helpful Thought: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.*

1. Opening Exercises: Song; Prayer; Secretary's Report.
2. Scripture Lesson: Read responsively Matthew 13: 1-9; 18-23.
3. Talk: Seed Sowing.
4. Recitation: "Out of Touch."
5. Talk: Special Providences in Our Literature Work.
6. Symposium: Seed Sowing in Our Society.
7. Social Meeting.
8. Close by repeating the Pledge in concert.

### Junior

*Subject: Honesty.*

*Motto: "No legacy is as rich as honesty."—Shakespeare.*

1. Song Service and Sentence Prayers.
2. Scripture Lesson: Read Romans 12: 10-21 responsively.
3. Story: The Failure of Gladys Howe.
4. Recitation: What Became of a Lie.
5. Song: "A Clean Heart," Christ in Song, No. 19.
6. Talk by Superintendent: Honesty.
7. Story: Little Lies. See *Instructor* for June 29 or July 4.
8. Social Meeting.
9. Close by repeating the Pledge together.

### Senior Notes

*Aim for Today.*—To get and to give a new vision of the importance of sending forth the soul-winning page. The meeting last month on the King's Pocket League should help us to get it. "O, the good we all may do" if we are only awake to the importance of sending forth the soul-winning page! Emphasize five important phases of this work in the meeting today: 1. The worker should strive to be a living representative of the truth proclaimed in the literature. 2. The need of being prepared by always having literature on hand. 3. The need of systematic work and how to do it. 4. The importance of being acquainted with the literature passed out. 5. The place of prayer in this work.

*Opening Exercises.*—Have an enthusiastic song service. The songs under "Call to Activity" in topical index in Christ in Song are good for today's topic. After an earnest season of prayer, in which several take part, have the secretary's report read. It would be well to have the secretary give a few comparative figures on the literature work in the society during different months of the year. Compare also July, 1920, with July, 1919. What progress has been made? Let your motto be "Let not dead Yesterday unborn Tomorrow shame."

*Helps for Those Taking Part.*—It would be well for the person giving the talk on *Seed Sowing* to study "Christ's Object Lessons," pages 33-80, in addition to the article given in this paper. For the *Symposium*, see "Missionary Volunteers and Their Work," chapter 16. Assign one or more sections to each person taking part, and if you desire, you might well introduce the *Social Meeting* by asking the questions at the close of this chapter.

### Junior Notes

*Aim for Today.*—Magnify honesty in the eyes of the Juniors. It is one of the indispensable elements of the true-blue Junior. Help them to see how honesty enters into every phase of life—our words, our acts, our thoughts.

*Song Service and Sentence Prayers.*—The following songs in Christ in Song are appropriate, and will help to make a strong program if your Juniors know them and will sing them enthusiastically: Nos. 66, 67, 495, 569.

Every part on the program should be prepared thoroughly. What one gets out of a meeting depends to a large extent upon what some put into the program.

### Seed Sowing

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 11.

"Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11: 1.

As a source of loving encouragement to us, the Lord sometimes permits a little crumb at least of the bread which we cast upon the waters to come floating back to us even in this life.

Not long ago one of our young women, now a teacher, said to me, "Do you remember the little heart-to-heart talk and prayer we had together three years ago when I was a student at the college?"

I said, "Surely, I remember it distinctly."

Then she said, "I have never passed under such a cloud of discouragement since that day. I did not tell you then, but I was on the verge of giving up my hope as a Christian. But the words of encouragement, and especially the earnest prayer, set me upon my feet again."

What greater encouragement can come to one than the assurance that God has used him to help another soul? Ours is the seed sowing, his the watering of the precious seed which we scatter upon the garden soil of the heart, with the dews of his own Holy Spirit, and the garnering in of the sheaves in the glad harvest time. He will take care that not one precious grain shall be lost. His providential care over the precious literature which we scatter oftentimes seems wonderful to us.

A friend related to me this circumstance which came under his notice while laboring in South Africa. A Bible colporteur stepped into a cobbler's shop to have a pair of shoes half-soled. The shoemaker, noticing that one of the shoes needed building up a bit on one side, tore off a sheet or two from a little leaflet which some one had handed him and which he cared nothing about, folded it, and putting it under the sole, nailed it to its place.

The colporteur went on his way. Some weeks later he noticed that he had worn a hole through the tap, and to his surprise, observed the corner of a piece of paper protruding from the opening. His curiosity being aroused, he worked the paper out, smoothed the wrinkles and began to read. As he did so, his eyes grew big, for he saw something he had never seen before. It was the last page or two of that wonderful little Sabbath tract, "Elihu on the Sabbath."

He is now selling Christian literature in South Africa, but it is Seventh-day Adventist literature; for, for a number of years now, he has been rejoicing in present truth. He got the truth in his sole (soul).  
C. A. RUSSELL.

### Honesty

EVERY boy and girl would scorn the idea of being a thief. Each one has tucked away in his or her heart the ambition to be thought well of, to be trusted. Yet, how easy it is to be dishonest in the little things! Sometimes we don't even realize that we are not playing fair.

Mother leaves us with the dishes to do. She has taught us how she wants them done; how they should be rinsed and stacked. She can't be here to see how we do it, and we're in a hurry to do so many other things, that we rush through, never stopping to rinse them at all, and we stack them into the cupboard in just the quickest way possible. Perhaps mamma doesn't even notice it; but we know what we've done. The next time our conscience may not even tell us that we are not doing honest work.

Jimmy finds a pencil under Will's desk; but Will isn't around to ask if it belongs to him, so he sticks it into his pocket for "safe keeping." Next time Jimmy sees Will he forgets to ask him; in fact he doesn't think of it again until he pulls that very pencil out of his pocket to do an arithmetic problem. Of course he can't ask during school time, so he settles his conscience by saying, "Finders keepers, losers weepers. It is only a little thing anyway."

[The superintendent might make a list of the petty ways in which it is so easy to be not quite honest, and include them in his talk, illustrating all he can from his own observation. Among those in the list, these might find a place: Borrowing and forgetting to return; wasting time while being paid for working; telling just part of the truth; etc.]

H. H.

### What Became of a Lie

FIRST, somebody told it,  
Then the room wouldn't hold it,  
So the busy tongues rolled it  
Till they got it outside;  
When the crowd came across it,  
And never once lost it,  
But tossed it and tossed it  
Till it grew long and wide.

From a very small lie, sir,  
It grew deep and high, sir,  
Till it reached to the sky, sir,  
And frightened the moon;  
For she hid her sweet face, sir,  
In a veil of cloud lace, sir,  
At the dreadful disgrace, sir,  
That happened at noon.

This lie brought forth others,—  
Dark sisters and brothers,  
And fathers and mothers,—  
A terrible crew;  
And while headlong they hurried,  
The people they hurried,  
And troubled and worried,  
As lies always do.

And so, evil-boded,  
This monstrous lie goaded,  
Till at last it exploded  
In smoke and in shame;  
When from mud and from mire  
The pieces flew higher,  
And hit the sad liar,  
And killed his good name.

— Selected.

### The Failure of Gladys Howe

GLADYS came sauntering into the schoolroom, her eyes intently fixed on the page of a history. She was to have an examination, and she had forgotten to memorize the list of dates on which Miss Merrill had placed so much emphasis. She was a faithful student and had worked hard, so she felt reasonably sure of herself, all except those dates.

"All books put away," sounded Miss Merrill's clear voice, and Gladys slipped her book, still open at the page she had tried to memorize at a glance, into the desk.

The questions were easy, and without hesitation, clear, concise answers flowed from Gladys' pen. "There! I knew she'd ask that," thought Gladys as toward the last she noticed a question requiring the very list of dates she had tried to stamp on her memory as she came into the room. She could see right where the list was in the book, on the left-hand page near the bottom, but cudgel her brain as she would, she couldn't remember a single date.

Then a wicked thought popped into her mind. The book was still open right at that place! Hastily she glanced around; all seemed bent on their tasks. They could hardly see her anyway, for she was in the back seat in the corner, and Miss Merrill was busily engaged in writing something on the board. Nervously she slipped a hand into the desk and slid the book out just a little. That was all that was necessary; she could see it easily now by just glancing down. One glance was sufficient, and before she had time to argue with herself, those dates were down, and she was hurrying on to the next question.

Next morning Miss Merrill had a bunch of papers in her hand. Yes, they were the history papers, and right on top was Gladys' with a red "98 per cent" penciled on it.

"Gladys Howe has the best paper," smiled Miss Merrill as the class was called. "In fact, she is the only one in the class who answered the eighth question correctly. She gave those dates exactly as I wanted them."

Gladys hung her head, and the blood surged into her face. The broad penciled "98" on her paper danced into one word, Failure. Something within her said, "Get up and make a clean breast of it." Her knees shook and her voice failed, and so the matter passed. Every night she made up her mind that she would confess and once more gain a clear conscience; but every day passed somehow; she hadn't seen the chance.

The days rolled into months, and finally into a year, and that dark blot had not been removed. A queer thing had happened, however; *Gladys had forgotten about it.* Her conscience had tired calling her attention to the matter, and so it had ceased to speak of it.

Years went by, and then one happy day Gladys made a complete surrender to her Lord. She asked that Jesus would take everything evil out of her life. While she was still on her knees, it flashed before her—the schoolroom, the examination on the board, and her open book in the desk. Something said, "You've still got that to make right." "How can I do it?" she argued with herself? "The teacher has gone. It was just a childish failure, anyway, and she'd think it silly for me to confess it now." Yet, every time she prayed, she saw the same glowing words, "You have something to make right."

At last she could stand it no longer. Taking herself in hand, she sat down and wrote a long letter to that teacher, telling the whole story. The letter reached its destination; the offense was gladly forgiven, and Gladys knew what joy an unburdened conscience could be.

H. H.

### "Out of Touch"

ONLY a word, yes, only a word,  
That the Spirit's small voice whispered, "Speak;"  
But the worker passed onward unblest and weak  
Whom you were meant to have stirred  
To courage, devotion, and love anew,  
Because when the message came to you,  
You were "out of touch" with your Lord.

Only a note, yes, only a note  
To a friend in a distant land;  
The Spirit said, "Write," but then you had planned  
Some different work, and you thought  
It mattered little. You did not know  
'T would have saved a soul from sin and woe;  
You were "out of touch" with your Lord.

Only a song, yes, only a song  
That the Spirit said, "Sing tonight,  
Thy voice is thy Master's by purchased right;"  
But you thought, 'Mid this motley throng,  
I care not to sing of the city of gold;  
And the heart that your words might have reached grew cold;  
You were "out of touch" with your Lord.

Only a day, yes, only a day,  
But O, can you guess, my friend,  
Where the influence reaches, and where it will end,  
Of the hours that you frittered away?  
The Master's command is, "Abide in me;"  
And fruitless and vain will your service be  
If "out of touch" with your God.

—Jean H. Watson.

### Special Providences in Our Literature Work

From Genesis to Malachi in the Old Testament, and from Matthew to Revelation in the New, the Bible is a continuous narration of God's doings in behalf of his people and cause. Being the same unchangeable God in all ages, we may expect him to work today the same as he did in Bible times.

Paul, when shipwrecked on the island of Melita, while putting sticks on the fire was bitten by a poisonous viper which he shook off into the fire and felt no harm. And when the superstitious natives, expecting to see him fall dead, perceived that his hand did not so much as swell, they concluded he was a god. An interest was immediately aroused to hear the gospel message, which resulted in believers being left on the island.

Here is a parallel experience to this: One of our colporteurs in Ohio, one day while canvassing, came to a spring by the roadside, and being thirsty, stooped down to get a drink. As he did so, a copperhead snake sprang from the weeds and laid hold of his hand. Like Paul, "he shook off the beast . . . and felt no harm," although it bit him so severely that the blood ran off the ends of his fingers. Having no remedy of any kind with him, he asked the Lord to fulfill his promise to protect his servants "from the sting of serpents."

At the first house he came to the lady saw the blood on his hand and inquired the cause. When he told her, she

was considerably excited, but was assured that the Lord would not permit it to hurt him, and her attention was called to the fact that it had not so much as swelled.

Doubtless the telephone was used to pass the word around the neighborhood, for soon the people came from different directions to see the man and the snake which he killed. All these people purchased his books, their interest having been aroused by the snake bite as in the case of the apostle. No doubt in both cases Satan's object was to kill the worker, but God made both instances a means of proclaiming the gospel.

During the World War, the great enemy of all truth sought to hinder our work by stirring up men in different parts of the country to send in to the United States Department of Justice many marked copies of our books, requesting that their circulation be stopped. This resulted in a thorough investigation of our literature by the Government, and a mutual agreement whereby a few statements, possibly objectionable in war time, were to be eliminated, and a stamp of approval printed in those so corrected. When the war closed, most of our books, large and small, had been passed upon, and we had already begun to print editions with the words in the front of the books, "Passed by the Military Censorship Bureau, Washington, D. C."

Thus again the efforts of the great enemy to stop our work were turned into a blessing. W. W. EASTMAN.

### Devotional Meetings for July 24

Subject: *Midyear Rally Day.*

Note.—The program for this day will be suggested by union and local conference secretaries.

The record for the first half of 1920 has been made up. The angel record keepers have closed the books on the first half-year. It is a good time to stop and take inventory.

Is every leader, leading? And is he leading in the right direction? "Leaders may not do as other men." Does your secretary feel the responsibility of the work? Is this officer more than simply a record keeper?

Is every band leader faithful, and are the members actively engaged in the lines of work devoted to each band?

Are you holding regular meetings of the executive committee?

Have you reached the halfway mark in all the 1920 goals?

What is the spiritual pulse of your society? Are its members walking nearer the Saviour than at the beginning of the year?

Take careful inventory. Add up your assets and liabilities and determine your net worth. Then with courage born of faith, launch out into the deep. And may God bless our army of young people upon this Midyear Rally Day.

C. A. R.

### Devotional Meetings for July 31

Open. Every society prepares its own program for today. What has the record been for July? Has there been freedom in your consecration services? Has any one been led to Christ this month by the members of your society? How are the juniors in your church getting along? Are you really big brothers and big sisters to them—brothers and sisters who are helping them to be strong in the battle for truth? Any or all these questions might well be considered today.

Do not forget that the price of success in summer missionary work is "eternal vigilance." The enemy of souls will do all in his power to keep you and me from seizing the numerous opportunities that crowd about our pathway. That is his business. He does not relax during the fatiguing heat. He knows that is a golden opportunity for paralyzing soul-winners who loiter near the border line, casting longing glances at the allurements he offers. But we have no time to loiter there if we are going to give the Master our best this year. Pray, plan, and work to make the meeting today an irresistible call to every Missionary Volunteer to give the Master his best during August.

M. E. A.

"ANY Christian who asks or demands of any other Christian any service or sacrifice which he is not willing to share must be either a coward or a hypocrite."

"THE work of winning the world to Christ is my work, as really and as fully, as it is the work of any one else. Let me not avoid or shirk it in any way."