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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1921

October 15 Offering for the Work for the Colored People
December 17 Annual Offering for Missions

Regular Programs

Missionary Reading in Interest of Missions every third Sabbath each month (except December 17). First Sabbath each month, Home Missionary Service.

The Remnant Church

QUESTIONS are frequently asked regarding some new movement that arises, as to whether there may not be advanced light from God in what seems to be very serious propositions set forth. In some instances the propounder even claims he or she has visions from God to substantiate the views held. It is not an infrequent experience in the local churches that some members get hold of literature advocating these wonderful advance movements(?) and in their zeal create division in the church, because usually an extremist is ready to express censure and pass unfavorable judgment upon those who fail to follow in the "advance light" he believes to be so clearly set before them, and which to him seems so important. It is no new thing that such men arise within the church, seeking to draw away from the church "disciples after them."

These new movements usually do not go very far, however, until it is discovered that it is not the third angel's message, but a movement apart from the message God has committed to Seventh-day Adventists. It is soon proved to be another skilfully planned scheme of Satan to destroy faith in the message and movement which Christ has identified Himself as having begun, and is to finish in all the earth.

When one arises with a message, no matter what the theme, that in an undertone, on the sly, or in any manner whatsoever, teaches that a people must be developed out from, and pass on in advance of, the church holding to the commandments of God and the faith of Jesus, it may be set down at the beginning that such an advocate is not being led of God: that that movement is not born in heaven, no matter how much apparent sanctity may accompany that which is set forth as "advance light."

Here are some quotations, genuine quotations, from the spirit of prophecy that all our church officers will do well to study and preserve:

"When any one arises, either among us or outside of us, who is burdened with a message which declares that the

people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth."—*General Conference Daily Bulletin, 1899, p. 32.*

"The church, enfeebled and defective, needing to be reformed, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*Ibid.*

"The church is the depository of the wealth of the riches of the grace of Christ; and through the church eventually will be made manifest the final and full display of the love of God to the world, that is to be lightened with its glory. The prayer of Christ that His church may be one, as He is one with His Father, will finally be answered."—*Ibid.*

"Those who have proclaimed the Seventh-day Adventist Church as Babylon have made use of the Testimonies in giving their position a seeming support; but why is it that they did not present that which for years has been the burden of my message—the unity of the church? Why did they not quote the words of the angel, Press together, press together, press together?"—*Ibid.*

"There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren."—*Mrs. E. G. White, in Review and Herald, Sept. 5, 1893.*

There may be imperfections seen in God's people. There may be some who in their lives fail to represent the truth properly. But God through His Spirit and grace is able to perfect these souls as they yield their lives to him, or He is able to separate them from His church. This is one thing, and quite separate from concluding that the third angel's message, this movement for the finishing of the gospel in all the earth, needs remodeling, or in some fashion must now be perfected and set right.

"He [God] is leading, not stray offshoots, not one here and one there, but a people."—*General Conference Daily Bulletin, 1899, p. 32.*

"God himself will work for Israel. Every lying tongue shall be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated."—*Ibid.*

All who are so free to censure those whom God has called to lead out in the work will do well to heed this counsel:

"Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people, who keep the commandments of God, and have the faith of Jesus, who are exalting the standard of righteousness in these last days. God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God. God has divinely appointed agencies,—men whom he is leading,—who have borne the heat and burden of the day, who are co-operating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents, and be found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus."—*Mrs. E. G. White, in Review and Herald, Sept. 12, 1893.*

T. E. B.

"THE secret of a sweet and Christian life is learning to live by the day. It is the long stretches that tire us."

Whispering Etiquette

SOME one has said, "Masses are knit together by fellow feelings, and classes are knit together by fellow failings; and it is to prevent these fellow failings going beyond bounds, that etiquette has established a régime of social laws for the protection of individuals."

There is etiquette of manner and etiquette of speech and we are all more or less familiar with their requirements, so that we are kept from outraging the feelings and opinions of others. We are willing and anxious to be governed by the dictates of proper etiquette. There are those who go to such extremes in seeking to be always proper that it becomes a burden to themselves and others. A proper knowledge of the laws of etiquette undoubtedly gives an ease of manner and personal poise that is very desirable.

But there are those who in our church services appear to persistently ignore all forms of church etiquette. They manifest selfishness in choosing the seat they prefer, however much it may inconvenience others. They talk of secular and foolish things wholly out of harmony with the time and place, and they even whisper during divine service. When but a child, I was taught that whispering in church was a mark of one unpardonably ill-bred. And later life has hardly dissociated ill-breeding from whispering in church, and yet it would be very painful to those who indulge this evil habit to be counted as lacking thus in true etiquette.

It would be better never to whisper anywhere than to be so grossly out of order in the house dedicated to the worship of God. Let us consider whispering from the Bible viewpoint. If you will read the six texts where "whisper" and its derivatives are used in the Scriptures, you will find that every one of the six is associated with something undesirable. Perhaps it would be well to remember this before we whisper anywhere, and especially is this true in a service where souls are listening to the word of God.

In "Testimonies," Vol. V, beginning on page 491, is a chapter devoted to "Behavior in the House of God," which it would benefit all to read betimes. It would take considerable practice and exactness of deportment on our part were we to appear in the presence of an earthly king. Surely we should seek as earnestly to conform to the usage herein indicated when we come into the court of the King of kings.

The humbleness of the place should not and need not make us less courteous. We quote from the servant of God: "Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts."

If we observe the first demand of church etiquette in entering the place and reverently bow the head in prayer, the rest will not be so apt to be forgotten.

LILLIAN S. CONNERLY.

Dangers for the Conscientious

THERE is a phase of conscientious conviction of duty in a certain class which, if turned in the right channels, is a real help in the church, but which often becomes a source of danger and perplexity. It is this:

A member has a burden to take a certain course, to deliver a certain testimony, or to do something else in which the officers of the church see no light. The person persists, claiming that the Lord has placed this burden upon him, and he will be untrue to duty if he should desist. When this spirit gains such control of an individual that he utterly disregards all church counsel and authority, the case is nearly hopeless.

When these tendencies appear, the person should be earnestly but tenderly dealt with. Some will see their danger when the counsel of the Lord is read to them. They may not know that the Lord has spoken so definitely. Here is a testimony bearing upon this:

"The word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church."—*Testimonies*, Vol. III, p. 428.

"Those who despise the authority of the church, despise the authority of Christ himself."—*The Spirit of Prophecy*, Vol. III, p. 247.

When these unsettled elements arise in a church, there should be no mistaken sympathy among the members that will make it more perplexing for the officers to deal with such ones. For their good and for the good of the church, each one should loyally hold up the hands of the officers. Satan will usually repeat Scripture, as he did to the great Head of the church, claiming "liberty," but it is only for the purpose of deeper bondage. The motto of the apostle who had "the care of all the churches," still rings out clear and sound: "Let all things be done decently and in order." 1 Cor. 14:40.

CLARENCE SANTEE.

Importance of the Quarterly Report from the Church Clerks

THERE is a saying that "order is heaven's first law;" and we read in the Scriptures that "God is not the author of confusion, but of peace," also, "Let all things be done decently and in order." Thus we see that God is a God of order.

In studying the subject of the sanctuary, we find the Lord gave Moses precise directions concerning the offerings brought, also the exact size of the tabernacle and of each piece of furniture. The Lord said, "Look that thou make them after the pattern, which was showed thee in the mount."

When the tabernacle was finished, men were needed to officiate in its services. Was the Lord any less particular in assigning the duties of these officers of the tabernacle, or church, than in its building? Not in the least, for in Exodus we find explicit directions given the priest and those associated with him. Since God was so particular in ancient times, we conclude that He is just as particular in these last days, when His work is to be finished in the earth.

There was order in heaven; there was order in the church when Christ was upon earth; and after His departure, order was strictly observed among His apostles.

In Titus 1:5 Paul says he left Titus in Crete, to "set in order the things that are wanting." For the same reason church clerks have been placed in the church, that the records of the church may be well kept; otherwise they might be "wanting" when most needed. Often in our smaller churches one feels that there are too many officers to care for the few members. But if he reads the instruction printed in the Church Record Book, he will see sufficient reason for having a church clerk. This is necessary in large churches, and in order to have a perfect system the same plan must be followed in small churches.

When a company of believers wish to associate together as a church, they sign a church covenant, which reads:

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

The next duty is to choose the officers of the church, among whom is the church clerk, whose duty it is to record the names of church members, and also the minutes of the meetings. Full directions are given in the Church Record Book, so it is not necessary to repeat them here.

There is one duty which a church clerk often overlooks, and that is reporting to the conference secretary the business necessary for him to know. Every quarter a blank is sent to each church clerk in the conference. This blank is expected to be filled out, and returned after the last Sabbath in the quarter. It is very important that the conference secretary have all the information called for on this blank, and if questions are left unanswered, it often causes him much perplexity.

Now in these last days, when God has set His hand to recover the remnant of His people, there is more need of order and unity than ever before, for Satan and his angels are determined if possible to destroy God's plan. A word to the wise is sufficient, for "he that is faithful in that which is least is faithful also in much." Although your work as church clerk may seem of little importance, be faithful in your records, and this will enable you to be faithful in reporting; then when greater responsibilities come to you, you will be fitted to bear them with efficiency.

H. B. TUCKER.

Home Missionary Department

THE POWER OF THE PEN IN MISSIONARY ENDEAVOR

Suggestive Program for the First Sabbath Home Missionary Service

(To be held October 1)

OPENING SONG: "Speed on Thy Truth," "Christ in Song," No. 695.

Scripture Lesson: Philippians 4.

Prayer.

Offering for missionary literature (including missionary reports).

Presentation of Theme: "The Power of the Pen in Missionary Endeavor."

Plans for a larger work—By Leader of Correspondence Band.

Closing Song: "Make Me a Blessing Today," "Christ in Song," No. 500.

Benediction.

Note to the Leaders

If the Home Missionary Wall Calendar is occupying a prominent place in the homes of your church members, the suggestive page for October will help to emphasize the topic for consideration at the Home Missionary services on the first Sabbath of the month and at the weekly missionary meeting. The art of effective missionary correspondence should be developed and fostered to a greater extent than has been the case in recent years. In the early days of the message, missionary correspondence was a mighty lever to open the way for the progress of the third angel's message, and our present standing as a denomination is based upon the prayerful, faithful efforts of men and women who did what they could in sending forth the printed page accompanied by letters establishing personal interest in God's truth. It is hoped that the results of this Sabbath service will be threefold:

1. That all members will pledge to write at least three missionary letters each week.

2. That clubs of periodicals will be increased sufficiently to provide for larger correspondence work than has ever been promoted in the church.

3. That each church will call for a number of the names of lighthouse keepers, and share in the personal experience which attends effort put forth for these isolated people. If possible write us in advance for the list of names, so that your members can begin work at once.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

The Power of the Pen in Missionary Endeavor

THE topic for consideration in this Home Missionary service—"The Power of the Pen in Missionary Endeavor"—deals with a fundamental principle of missionary work in our denomination, and carries us back to the days of the ancient prophets, who, through inspiration, were many times instructed to "write" what was revealed to them, proving that the pen has ever been an instrument of divine recognition and use. Among the notable "scribes" of the Old Testament might be mentioned, Seraiah (2 Sam. 8: 17), Sheva (2 Sam. 20: 25), Shebna (2 Kings 18: 18; Isa. 36: 3); Jonathan, David's uncle (1 Chron. 27: 32); Shimshai, who wrote an important letter to Artaxerxes (Ezra 4: 8); Ezra, who was a ready scribe in the law of Moses (Ezra 7: 6, 11); Baruch, the scribe whom the Lord hid from his enemies (Jer. 36: 26); and a very familiar character of New Testament times is Timothy, the faithful companion and amanuensis of the apostle Paul, who made possible the many inspiring letters of Paul to the early church, filled with instruction applicable to believers to the end of the Christian dispensation.

That the "pen is mightier than the sword" is demonstrated in the history of the Reformation of the sixteenth century. It was the product of Luther's pen which stirred the world in that eventful period, and caused to emerge from the darkness of papal supremacy the star of light and freedom in Christ Jesus, and opened the way for the proclamation of the third angel's message to every nation, kindred, tongue, and people.

Luther's Mighty Pen

History records an interesting incident which illustrates the power of Luther's mighty pen. On the night

preceding the memorable day on which Luther affixed his Theses to the door of the castle-church, the elector Frederick of Saxony, residing in his palace of Schweinitz, six leagues from Wittenberg, had a dream, which he related to his brother, Duke John.

On the morning of the thirty-first of October, 1517, the elector said to Duke John,

"Brother, I must tell you a dream which I had last night, and the meaning of which I should like much to know. It is so deeply impressed on my mind that I will never forget it, were I to live a thousand years. For I dreamed it thrice, and each time with new circumstances."

"Is it a good or a bad dream?" inquired Duke John.

"I know not; God knows," said Frederick.

"Don't be uneasy at it; but be so good as to tell it to me," replied the Duke, whereupon Elector Frederick continued:

"Having gone to bed last night, fatigued and out of spirits, I fell asleep shortly after my prayer, and slept calmly for about two hours and a half; I then awoke, and continued awake to midnight, all sorts of thoughts passing through my mind. Among other things, I thought how I was to observe the feast of All Saints. I prayed for the poor souls in purgatory; and supplicated God to guide me, my counsel, and my people according to truth. I again fell asleep, and then dreamed that Almighty God sent me a monk, who was a true son of the apostle Paul. All the saints accompanied him by order of God, in order to bear testimony before me, and to declare that he did not come to contrive any plot, but that all he did was according to the will of God.

"They asked me to have the goodness graciously to permit him to write something on the door of the church of the Castle of Wittenberg. This I granted through my chancellor. Thereupon the monk went to the church, and began to write in such large characters that I could read the writing at Schweinitz. The pen which he used was so large that its end reached as far as Rome, where it pierced the ears of a lion that was crouching there, and caused the triple crown upon the head of the Pope to shake. All the cardinals and princes, running hastily up, tried to prevent it from falling. You and I, brother, wished also to assist, and I stretched out my arm; but at this moment I awoke, with my arm in the air, quite amazed, and very much enraged at the monk for not managing his pen better. I recollected myself a little; it was only a dream.

"I was still half asleep, and once more closed my eyes. The dream returned. The lion, still annoyed by the pen, began to roar with all his might, so much so that the whole city of Rome, and all the states of the Holy Empire, ran to see what the matter was. The Pope requested them to oppose this monk, and applied particularly to me, on account of his being in my country. I again awoke, repeated the Lord's Prayer, entreated God to preserve His Holiness, and once more fell asleep.

"Then I dreamed that all the princes of the empire, and we among them, hastened to Rome, and strove, one after another, to break the pen; but the more we tried the stiffer it became, sounding as if it had been made of iron. We at length desisted. I then asked the monk (for I was sometimes at Rome, and sometimes at Wittenberg) where he got his pen, and why it was so strong.

"The pen," replied he, "belonged to an old goose of Bohemia a hundred years old. I got it from one of my schoolmasters. As to its strength, it is owing to the impossibility of depriving it of its pith or marrow; and I am quite astonished at it myself."

"Suddenly I heard a loud voice—a large number of other pens had sprung out of the long pen of the monk. I awoke a third time; it was daylight."

In this allegorical manner is portrayed the effect of Luther's pen of truth, which reached to the Pope upon his throne and shook the triple crown from his head, in spite of all that cardinals and princes could do to prevent it. And ever since that time the noise of an increasingly large number of pens springing out of Luther's long pen and sending forth the written message of truth has been sounding louder and louder, and will not be abated until the probationary period is ended and the decree goes forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11. In the providence of God, through modern printing facilities the product of the pen is greatly accelerated; but the printed page cannot be sent forth without the assistance of the pen in the hands of men and women who stand in their lot and place as faithful scribes in the Lord's service.

The Vigilant Missionary Society

The facts connected with the preparation and printing of the first periodical by the pioneers in the Advent Movement are too well known to demand repetition here. When the first edition of that little sheet entitled *Present Truth* was brought from the printing office to the home of Elder James White, it was not left to remain there until by chance some disposition could be made of it. The Lord made it possible to secure the papers, and at the same time created the burden and desire in the hearts of His faithful children to send them on their mission of warning. With pen and ink, the little company of believers carefully traced the chosen addresses onto the wrappers, and when all papers were wrapped and addressed, the pile was placed in the middle of the floor and the devoted believers bowed around and prayed that God's Spirit would accompany the papers and impress the message of truth upon honest hearts. This prayer was answered. Such prayer is always answered.

In a short time the message of truth spread into an extended area, and small companies of believers were established here and there who, in turn, were eager to hold up the light of truth and reach out after others in as wide a range as possible.

In the beautiful village of South Lancaster, Mass., one such company existed in the year 1869; and it was from this point that the plan of sending out literature in an extensive way, closely followed by personal correspondence, originated. It was from this company of believers that there sprang into existence "The Vigilant Missionary Society,"—a term duly significant, for it was no half-hearted, spasmodic effort which these workers put forth. As in other things, "eternal vigilance" was and is the price to be paid in the winning of souls from the deception of the enemy of all righteousness to the glorious enlightenment which pervades the pathway of the just.

Elder S. N. Haskell, residing at South Lancaster, took particular interest in the efforts of the Vigilant Missionary Society, and to him belongs the full credit for organizing this line of work and fostering it for many years. Elder Haskell is rightly termed the "Father of the Tract and Missionary Idea," and is still one of the strongest advocates of missionary correspondence work that we have in our ranks. Elder Haskell furnishes the following bit of history concerning the early days of the work:

"It was due to the earnest pleadings of Brother and Sister White that I conceived the idea of trying to do something by an organized effort. A few of the sisters in South Lancaster, Mass., came together, and we organized them into what was called 'The Vigilant Missionary Society,' with Mrs. Roxa Rice as president, and Mrs. Mary L. Priest as secretary. It was not the expectation that the brethren should join this society—they could pay their money into the society, but it was thought that the brethren were too busy to engage in 'missionary work.' (This, of course, was a mistaken idea, which vanished in due time.)

"The meetings of the Vigilant Missionary Society were held each Wednesday afternoon at three o'clock, at which time the members would report what they had done during the week. Their plan was for each to visit a portion of the neighborhood during the week, carrying with them tracts on different subjects. As they visited the people, and found an interest in any particular subject, they were prepared to emphasize the truths stated by leaving a tract on the subject. All who engaged in this work were bound by ties of unity and sympathy, and when any of the members moved to other parts of the country they continued their work and reported to the Vigilant Missionary Society. This developed into extensive correspondence, which necessitated the appointment of a correspondence agent, who would report cases to the society, and the members would then write letters and send tracts to these individuals. These correspondence agents not only sent in names of those who did not know the truth, but also of those connected with the church who were in need of help. They did not make known to the church with which they were connected their observations on the lists of names they formulated. Persons whose names were sent in would receive a letter from some unknown individual, possibly a thousand miles away, adapted to their condition as if a personal acquaintance existed; and this seemed to them something miraculous. Those who were hackslidden, or discouraged, or bitterly opposed to the truth, would be made special subjects of prayer, and marvelous results were seen.

"This correspondence work broadened until it reached

England, Scotland, and wherever the English language was spoken. Those engaged in the work became so enthusiastic over the possibilities, they saw in it that one of the corresponding secretaries studied French, in order to carry on correspondence in that language, and another studied German for the same purpose. In a short time people of different nationalities began to embrace the truth, and they began to correspond with friends, many of whom were in the Old Country. In 1832, when I first visited Scandinavia, several companies had embraced the truth, and it was stated that every company had been raised up as a result of interest first awakened by correspondence with friends in America."

Concerning the Vigilant Missionary Society, it is further stated that during a period of six years, with but very few exceptions, every Wednesday 3 p. m. found the company of workers assembled for their weekly missionary meeting and prayer service. These few omissions, we are assured, were due to sickness or other unavoidable circumstances, and not to lack of interest. How many of our prayer and missionary societies of the present day could produce a record of attendance equal to that of the early days? This question may never find a definite answer, but it may serve as an incentive to thoughtful reflection which will force home a new sense of conviction as to the truthfulness of the familiar statement—

"Much prayer, much power;
Little prayer, little power;
No prayer, no power."

Experiences in the Early Days

One of the charter members of the Vigilant Missionary Society, in later years, became an invalid. But she did not cease missionary activities. A steady stream of literature ebbed from her home. An acquaintance writes:

"I remember near the close of her life, when she was unable to leave her bed, she would have a young girl from the school come in to wrap and address the *Signs* and write missionary letters at her dictation. Shortly before she died, she was asked, 'Have you seen any results from your missionary efforts during all these years?' And it is reported that she replied, with a smile of joy, 'O yes! I know by actual count, of one hundred souls now in the truth for whom I have prayed and labored.'"

Another faithful worker of the early days writes of her experience as follows:

"As a result of my efforts the first summer, one of the ten persons I had been corresponding with began the observance of the Sabbath. Encouraged by this result, I increased my list by five names. But a few months later I became somewhat discouraged, and concluded I had made a mistake in taking these papers, and that after all I was not the person to engage in this kind of work; and I tried to think of some one better fitted for the work, to whom I could give the papers. I had no more than decided on a certain person, when the word, 'Be not weary in well-doing,' so impressed my mind that I deferred writing to the individual. Soon after I received a postal card from one of the individuals to whom I had been sending papers, asking for tracts on the Sabbath question. To be brief, as a result of that effort, forty persons accepted the truth. Some of the persons to whom I had been writing and sending papers, and who had manifested an interest in our publications, I had entirely lost trace of until some minister or worker in our missions would inform me of their having accepted these truths.

"Another instance comes to mind. At one time I saw in a paper an article from a lady in Kansas, requesting religious reading. The article was signed 'P.' I felt that I must secure her address in some way, and after praying for guidance in the matter I finally decided to send a note to her. I promptly received a reply to my note, and began sending papers to her. The lady informed me of her deep interest in the papers, and inquired for further light on the subject of the soon coming of the Lord. I forwarded tracts on this subject, and inclosed one on the Sabbath question. Four weeks later she, with three others, was observing the Sabbath of the Lord. In the course of two or three years the number increased until there was quite a company of commandment keepers, and a church building was erected."

Wonderful are the results which have attended the sending forth of truth-filled literature accompanied by personal correspondence. This work has never ceased, but there have been lulls in these activities at various times which have been far too extensive and prolonged. We are glad for an opportunity to bring this important work to the attention of our church members early in the fall of 1921, and would

urge that stronger effort than ever before be put forth during the winter months along the line of missionary correspondence.

A Correspondence Band in Every Church

The term "Correspondence Band," about which much is said today, is the same as the "Vigilant Missionary Society" of former days. The first step in church missionary organization should embrace the formation of a Correspondence Band, under the direction of a leader who will act as chief scribe, or secretary. The duties of this leader are as follows:

1. Arrange for clubs of periodicals for the use of members.
2. Secure lists of names for missionary correspondence—from colporteurs, Bible workers, ministers; from city, county, and district records; from miscellaneous announcements in the public press, etc.
3. Make careful entry of lists, recording their origin, date when correspondence is started, name of worker corresponding; also keep a record of the publications sent and of each follow-up letter. If a reply is received, it should be indicated; and when the name is dropped from the working list, the date and reason should be given. (See sample blank on page 15, which is being used to quite an extent in our church Correspondence Bands.)
4. Arrange time and place for the weekly meeting of the band, providing all necessary supplies, such as pens, ink, wrappers, paste, etc.
5. Make a study of principles of missionary correspondence and be able to make helpful suggestions and give encouraging reports at any and all times.
6. Keep in touch with members of the band who are prevented from attending the regular meetings, supplying them with papers, stationery, suggestive letter forms, etc., and encourage them to send out papers and write a specified number of missionary letters every week in their own homes.

The leader of the Correspondence Band has a most interesting and fruitful field of service, and it is a great honor to be intrusted with so responsible a secretaryship in the cause of God. May heaven's richest blessing rest upon this officer in each church.

No church is too small for the organization of a Correspondence Band. If there is only one member, he can constitute a Correspondence Band of one, and do a mighty work through the power of the pen and the truth-filled literature. Wherever there is a Young People's Missionary Volunteer Society, there exists a Prayer and Correspondence Band. Let young and old unite, and "consider one another to provoke unto love and to good works." Heb. 10: 24.

Literature to Accompany Missionary Correspondence

Missionary correspondence without missionary literature is a misnomer. Missionary literature without missionary correspondence is greatly weakened in effectiveness. The two go hand in hand. It is preferable that the worker choose the literature he wishes to send out, whether it be the *Signs of the Times*, *Present Truth*, the magazines, or *Leaves of Autumn* and other small literature; for choice indicates personal acquaintance with and intelligent knowledge of the contents of the publication, which insures more effective correspondence. All our missionary literature should be familiar to our church members, however, and possibly the pioneer missionary paper, the *Signs of the Times*, remains the standard publication for use in missionary correspondence work. The slogan of the publishers, "More *Signs* going out means more souls coming in," is coming to be recognized as a fact, and the wonderful experiences of people accepting the truth through reading the *Signs of the Times* are numerous and constant. Make your club of the *Signs* as large as possible.

Present Truth accomplishes equally good results through correspondence, and it is an excellent periodical to use in personal distribution from house to house. A large quantity of *Present Truth* can be secured for a small price, and it is a good plan to use this paper in campaigns to reach every family in a county or community.

A Special Call for Help in Missionary Correspondence

There has recently come to our attention the urgent need of special missionary effort in behalf of lighthouse keepers scattered along our coasts. The situation is best described in the following paragraphs written by Miss Lizzie Gregg,

connected with the Canadian Watchman Press, of Oshawa, Ontario:

"In studying the map of Canada and Newfoundland, I have been impressed with the numerous lighthouse stations along the coasts. Hundreds of men and women are living in isolation. They have no church privileges, no social advantages, and yet remain at their posts faithfully year after year. How many who go down to the sea in ships owe their lives, under God, to these faithful watchers! Suppose their light should go out for just one hour some dark stormy night, who can tell how many would go down to a watery grave, bringing sorrow into many families? Then again we wonder how these people will ever be able to come in contact with God's last message. They are surely included in the 'all peoples,' and there must be some means of reaching them. The minister and Bible worker cannot sit down and study God's word with them. They cannot attend church services. The colporteur cannot visit them and present the literature. It would seem as if some individuals must carry the burden, write good missionary letters and mail literature to them. A little has been done, and replies are just coming in. A few extracts from letters received this week may be of interest:

"Dear friend, when I read your paragraph saying that you remember us who are cut off from the comforts and conveniences of modern life, I wonder if you really do know what our life is, and how patient some of us must be to do it, and for what? O yes, to be sure, we get a salary, but how little for a life of isolation. Still we keep the lights and fog alarms going to save others, and live away from our friends and dear ones to do it. I am stationed on an island four miles from the nearest village on the mainland. I would be glad to receive any kind of reading matter that I could read and pass on to others."

"I am glad to be able to write you and say that I received both your splendid letter and the magazine. It does us good to receive such letters and consideration from any one. Situated as we are, on an isolated island off the rocky and rugged northeast coast of Newfoundland, shut off from all communication from the world during the winter season, your letters and reading matter are very much appreciated. We shall certainly read the magazines."

"We live on a rugged rock less than a mile in circumference. There are two families here, two "keepers" with our wives and children, and we endeavor to make the best of our lonely hours. We spend our leisure in reading, and any reading matter we receive from time to time is perused, read, and reread. We would be only too glad to receive any literature that you feel disposed to send us."

The following is an official report on the number of lighthouse keepers by the Auditor General of the Dominion of Canada:

Newfoundland	150
Nova Scotia	202
Prince Edward Island	160
New Brunswick District	178
Quebec District	200
Montreal District	162
Prescott, Ontario	44
Parry Sound, Ontario	160
Kenora District, Ontario	6
Selkirk District, Manitoba	13
British Columbia	85
Total	1,360

Lists of lighthouse keepers in other parts of America can be secured through proper channels. Shall we not include these isolated people in our missionary correspondence during the winter months? Here is a neglected field which can be worked effectively only through the medium of the pen and the printed page. If your church will decide on the number of names of lighthouse keepers you will provide for, in the way of literature and personal correspondence; the General Conference Home Missionary Department will see that the proper list is sent to you promptly, with a sample letter which it would be well to send to these people. We hope our churches will provide for the entire list of 1,360 lighthouse keepers in the Dominion of Canada, and will also make a special effort to reach every other lighthouse keeper along our coasts. If you do not have the names of the lighthouse keepers in your conference or union territory, let us know, and we will secure them for you. The *Canadian Watchman* magazine would be an excellent publication to send to the list referred to above. This is the latest addition to the magazine family, the first issue appearing in January, 1921, with a circulation of 20,000. Special prices in clubs. This is a monthly publication, however, and we

suggest that there may be individuals who would be glad to contribute a sum of money toward "The Lighthouse Literature Fund," which could be sent direct to the Canadian Watchman Press, Oshawa, Ontario, enabling the publishers to mail the magazines direct; and that the workers in our churches who give their personal service in behalf of these lighthouse people, send to the General Conference Home Missionary Department for names and addresses and use the *Signs* weekly, or *Present Truth*, which can be sent each week, and will make it possible to accomplish more in a shorter space of time.

The admonition of the apostle Paul to the Galatians comes to us in this day with special emphasis: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men." Gal. 6: 9, 10.

Pointers on Missionary Correspondence

1. WITH whom to start:
 - a. Friends.
 - b. Relatives.
 - c. Acquaintances.
 - d. Others with hope of interesting.
2. How to work up list of names:
 - a. Members furnish names of friends.
 - b. Secure from Home Missionary secretary names furnished by canvassers.
 - c. Special lists of interested persons from ministers and Bible workers.
 - d. Former patrons of sanitariums.
3. Keeping list and records:
 - a. List in charge of librarian or secretary.
 - b. He receives reports, makes records, etc.
 - c. Oversees correspondence.
 - d. Correspondence committee, if practical.
4. First letter [with or soon after first paper]:
 - a. Brief.
 - b. Friendly.
 - c. Call attention to article.
 - d. State that paper is free.
 - e. Solicit reply.
 - f. Use care in writing.
5. Second letter [four weeks later]:
 - a. Suggest possibility that other letter was lost.
 - b. Reference again to paper and possible interest.
6. Other correspondence according to interest shown.

ERNEST LLOYD.

Missionary Correspondence

A. D. 60. "In their use of this method of missionary effort (through letters), the apostles were guided by divine wisdom, and they saw the fruit of their labors in this direction. And in proportion as the church has been animated by the spirit of the apostles and primitive believers, it has availed itself of this method of extending the gospel invitation."—"*Individual Evangelism*."

A. D. 1921. In these stirring days of the twentieth century, when strange and eventful issues are crowding each other so rapidly, there are unparalleled opportunities within the reach of *all* believers for bringing the great message of the hour to the attention of relatives, friends, and interested persons, through the medium of missionary correspondence.

Just now, during the present winter campaign with the weekly *Signs*, while so many thousands of people are renewing and adding to their clubs, is an excellent time to begin to employ this fruitful method of personal evangelism. You may not be able to write frequently, but you can keep the *Signs of the Times* going regularly, and as you write, incidentally mention events or other points, and call attention to a current article in the paper. Many of our people have followed this plan for years; and in this way, thousands have been won to the truth.

Some Helpful Suggestions Out of Workable Plans Now in Operation

The following is a short outline of the work carried on by

the Missionary Correspondence Band in one of our Western churches:

"1. The band is made up of members who have chosen this as a line in which to work. Usually names are taken on the missionary day when various bands are formed. The band should have a leader and an assistant or two.

"2. Materials—paper, ink, envelopes, pens, blotters, etc.—are provided from the expense fund, and kept on hand.

"3. Papers for work are paid for by the church as a whole; 100, for example, for the Missionary Correspondence Band. We have been using 150. The papers, however, are mailed direct from the publishing house, at the \$1.25 club rate. We are thus saved the trouble and time of folding and wrapping the papers, and the extra postage money we paid out in the old method. The time thus saved is given to more careful letter writing. If we desire to substitute names along through the year, the *Signs* office will make such changes free of charge, so that every paper may be constantly doing effective service.

"4. Names of interested persons are secured in various ways,—from members, with notation as to correspondence; from evangelists and Bible workers, through missionary secretary of the conference; from lists sent in by colporteurs; and in other ways.

"5. When passing in names for the mailing list, keep two copies, one that can be cut up and passed out as letters are written, the other for noting memoranda of correspondence, name of writer, date, etc., so that, if necessary, any name can be given again to the same person.

"*Letters*.—After the literature has been mailed, the band should meet, and write to each one to whom the papers are sent. We have usually passed out a simple form for this. If your band is made up of experienced persons, this might not be necessary; but for those who would not be able to write readily, a form is a good thing.

"Continued correspondence will depend upon the answers received. If there is no response, another name is substituted on the list. The leader of the band should go over the letters received, and give help, if necessary, in writing to those who show an interest by asking questions, or in any other manner that opens the way for sending something else. To some of those who seem more or less bewildered, we send tracts. To young men who seem conscientious, we are sending 'The Marked Bible.' In some cases, the names may be referred to churches in the same place, whose members can follow up interests personally."

Gratifying results are sure to come from this well-planned personal work in missionary correspondence. No more effective method of Christian service is within the reach of *all* classes of believers than the sending of our message-filled weekly *Signs* to interested persons, with warm invitations to read.

Recent Results

(Reported by a few engaged in this splendid work)

From a busy mother: I shall be pleased if you will continue to send me the *Signs of the Times*. My daughter takes them away with her to work and passes them on to friends. So, you see, the papers are well read. I do hope you will plan to call on me, for I should be pleased to meet you.

An X-ray specialist: I am grateful to you for your kind letter and your copies of the *Signs of the Times*. It will be a pleasure to place these on the reading table in my waiting-room for the perusal of my patrons, as you suggest.

A minister writes: Many thanks to you for the *Signs of the Times*, which I have read with interest and benefit. It was very kind of you to think of me in this way, and I assure you it will be a pleasure to continue reading this publication. [You may be interested in the fact that about four hundred ministers of other denominations are among the regular readers of the *Signs*.]

A society woman: It was very dear of you to send me those papers, the *Signs of the Times*. They have been read with profit. I think your people are doing a splendid work in circulating such literature, and I am much interested in it.

The message in the weekly *Signs* is a universal one, appealing to high and low, rich and poor, learned and unlearned; and it is constantly winning souls. Remember—**More "Signs" Going Out Means More Souls Coming In.**

ERNEST LLOYD.

The Epistle to the Philippians—a Model Letter

EVERY person interested in the fine art of letter writing, should by all means carefully study Paul's letter to the Philippians. It is a model. Students often read the letters of Cicero, Cowper, Chesterfield, and others; but more can be learned from Paul's model letter than from any other. Written at a time (about 62 A. D.) when Paul's trial before the emperor Nero was drawing to an end, and when Paul was daily awaiting the issue; when many had deserted him, and death stared him in the face, yet the letter sounds the Christlike note of confidence and joy.

It is essential to understand the characteristics of a good letter. We have them in this model letter by Paul:

1. *It is brief.* Printed on three pages of ordinary New Testament. A good letter cannot be lengthy. Beyond a certain point it slips into some other form of literature, as guidebook or sermon.

2. *It is informal and incidental.* The occasion for writing a friendly letter should be a simple and incidental one. In this case Paul was in prison, and Epaphroditus had come with necessary comforts from old friends in Philippi, where Paul first established a church in Rome. These Philippian believers had a large place in Paul's heart, and he wrote them to thank them for their gift and to let them know how he was getting along. The informal spirit of the epistle to the Philippians affords a naturalness which is charming.

3. *It is personal,*—intensely personal; about himself and the Philippians. The letter abounds in strong expressions of personal love. We do wrong to repress demonstrations of love. Many are starving for the loving word. Others love them, but omit to say so. Months go by, and when they do write, they fail to put in affectionate words. Paul speaks out his heart,—chapter 4, verse 1,—assures them of his prayers, and says that he is ready to live or die for them.

4. *It is newsy.* Good letters must be newsy,—with news about yourself and what you are doing,—but they must also show interest in the doings of your correspondent and appreciation of him. Paul gives the news about himself, the prison, the chains, his suffering, his recovery, their gift, his joy and hope.

5. *It is inspirational.* A letter may be all that has been specified,—brief, incidental, personal, affectionate and newsy,—and yet go quickly into the wastebasket. If treasured until yellow with age, faded and worn at the foldings, a letter must reveal deepest nature and feelings of the writer. "The unintended self-revealings of people are the most interesting things to us." Paul did not, *could not* write his letter of thanks without showing his friends the mountain range of Christian beliefs that inspired his life. Thus his letter inspires. He did not intend to make it half so long as he did. Right in the middle of it he says, "Finally," and is about to stop, but one thought suggests another, and he continues. Like two friends parting at the door, certain things are said as the door opens, other things occur to be mentioned as you walk on toward the gate, and still there is more to be said at the gate.

A good letter may be written about little things, but must reveal how the one who sees the greatest things looks at those little things. This letter by Paul is filled with theology and practical Christianity, and yet it is not a theological treatise at all. The great fundamental truths of the gospel were the motives of Paul's feelings and actions. He held no dead creed. Christ was so real to him that he made Christ real to others. It made no difference to Paul whether he lived or died, for he and Christ were one. The letter is full of Christ's presence, therefore full of "rejoicing." Paul's life was sublime, therefore his letter is sublime. So it may be with us. We may not have the great gifts of learning and ability that Paul had, but we can have the presence of the Lord in our lives.

ERNEST LLOYD.

No Christian ever yet sought out some poor hungry sinner and brought him to the heavenly feast who did not find the bread of life more delicious than before to his own taste—*Selected.*

Reaching Every Home

We are quite familiar with the oft-repeated suggestion that every Seventh-day Adventist church should assume the responsibility of evangelizing all the territory within the sphere of its influence. In fact, definite instruction has been given to this people concerning this phase of the life of our churches. "Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition."—"*Testimonies*," Vol. VI, p. 296.

Recognizing the import of this instruction, and the necessity for a new awakening in its own community, the Sligo church in Takoma Park, Md., organized its forces, and planned for a strong Home Missionary movement. In its final arrangement the program comprehends two important purposes:

1. Combining the *devotional life* of the members with their *life of service*.

2. Arranging the missionary program in such a way as to make provision for every member of the church.

In the accomplishment of the first purpose, the members living in the vicinity of the church were clustered into Prayer and Missionary Bands, each under an appointed leader, who is associated with the missionary leader of the church. After careful study, arrangements were then completed to have the midweek prayer meeting in the church alternate with the meetings of the Prayer and Missionary Bands. The midweek prayer meeting became a prayer and missionary meeting, and the band meetings were conducted on the same plan. As a result of this effort, in harmony with God's plan, the attendance at midweek meetings has increased manifold, and already a great spiritual awakening is in evidence.

In arranging the missionary work of the church so as to afford a place for every member, two lines of endeavor might be especially mentioned:

1. Personal house-to-house visitation.

2. Missionary correspondence in outlying districts.

A portion of territory in the city of Washington was assigned to the Sligo church. This was apportioned among the bands, and plans laid for as many as possible to spend a few hours each week in house-to-house visitation in various methods of Christian service. Each band in the church became responsible for the district assigned to it, and each week some of its members visit the homes with *Present Truth* and other literature.

In planning to reach as many homes as possible with the message, and enlist the services of all the church members, each band in the church plans to mail chosen numbers of *Present Truth*, at regular intervals, to the people living on rural routes in the surrounding country. Information regarding the number of rural routes, and the number of boxes on each route, supplied by various post offices, is secured by addressing the proper persons.

At the biweekly prayer and missionary meetings of the various bands, a portion of the time is devoted to wrapping and addressing papers to be sent on their silent mission into many homes. A small subscription blank is inclosed in each wrapper, and the names and addresses of all who send a subscription for the paper are kept on an "interested" list in each band. This method of missionary correspondence thus becomes a most fruitful means of spreading the message by this church. As the interest grows and these names accumulate, personal letters will be written, and every possible effort put forth to win people to the message.

We may expect abundant fruitage from this forward movement on the part of this church, not only in the winning of souls, but in a new spiritual awakening among the members. May we not see a similar wave of activity sweep through the field, for thus many honest souls will be found who are seeking for light.

H. K. CHRISTMAN.

"In the missionary problem there are three great factors—the world in its sin and misery; Christ in His dying love; the Church as the link between the two."

Missionary Volunteer Department

Devotional Meetings for October 1

Topic: *Echoes from the Campaign.*

Senior and Junior

1. Secretary's Report.
2. Song Service.
3. Several Sentence Prayers.
4. Scripture Lesson: Read responsively Psalms 107: 1-15.
5. Quiz: Do You Know?
6. Symposium: Here and There.
7. Gleanings: What Others Have Done.
8. Reports from Missionary Volunteers.
9. Close with prayer.

Plans and Suggestions

Aim today to have a joint program for Senior and Juniors. If this is not convenient, let each society plan its own meeting, using as much of the suggestive program given here as seems best. The program today is a sort of retrospective glance over the Harvest Ingathering campaign launched the first week in September. And it is more than that, for we shall also hear of Harvest Ingathering experiences of others, and look out upon the fields which we are helping by gathering in funds for missions.

The messages that come to us in today's program should stir hearts, and surely they will if the persons delivering them do it heartily.

Quiz: Do You Know?—This quiz is based on the paper the young people have been using in their Harvest Ingathering work. See how many are thoroughly acquainted with it. For the best results it may be well to read the questions rapidly the week before, and then ask all to come prepared to answer the questions today. Have some one conduct the quiz who will put enough life into it to cause all to enjoy it.

Symposium: Here and There.—Let this be given by some of the Juniors. Ask each Junior to relate in his own words, if possible, the incidents assigned him from the Harvest Ingathering *Watchman*. Assign the talks under these titles: "Praying to a Busy God," page 4, from the article by W. J. Harris; "Casting the Horoscope," page 12, from the article by J. N. Andrews, M. D.; "The Faith of the Children of the Baltics," page 18, last two paragraphs from the article, "Faithfulness Amidst Trial;" "The Volcano that Respected Christians," page 23, from the article by Mrs. Elizabeth Mershon; "Lightning and Fire Save the Missionaries," page 25, from the article by Orley Ford.

Gleanings: What Others Have Done.—Have different ones relate the experiences selected from our Missionary Volunteer Harvest Ingathering leaflet, "Missionary Volunteers to the Front." Add to this list experiences gleaned from other sources, if you find some good ones.

Reports from Missionary Volunteers.—Introduce the reports by a few remarks about the blackboard motto. Ask all to tell of their experiences in Harvest Ingathering work. And follow these reports with an earnest season of prayer for the persons solicited, and for the funds raised for missions.

Blackboard Motto.—Have your most artistic Missionary Volunteer put the cut on page 16 on the blackboard, or on a large cardboard.

Q u i z

[Numbers in parentheses refer to pages in the Harvest Ingathering *Watchman*.]

1. How many baptized Indians are there in Peru? (1)
2. Who started the work among the Indians in Bolivia? (1)
3. How many missionaries were sent to foreign fields in 1920? (inside cover page)
4. Where can one take a fifty-two days' journey without seeing Protestant missions? (2)
5. Tell about the first gospel tent in Hunan. (5)
6. How many Hindus are there in India? (6)
7. Tell of Hera's home missionary work. (6)
8. Name some of the workers who are out in new fields in Africa, and tell where they are located. (9)
9. Tell the story of Mamoea. (9)
10. How does Japan seem to be opening to the gospel? (10)
11. Describe the changes in Korea during the past twelve years. (10)
12. How was one Korean family won from heathenism? (11)
13. Of the 6,000 patients treated by Dr. Andrews in ten months at the Tatsienlu dispensary, how many were Tihetans? (12)

14. Give a word-picture of an operation in the Yencheng Dispensary-Hospital at Honan. (13)

15. What action was taken at Zurich recently in regard to printing houses in Europe? (14)

16. Into how many languages has the Bible been translated? (15)

17. How was the faith of the little girl in Latylia rewarded? (18)

18. Tell of the remarkable deliverance of the Chinese woman who lived in the village on the slope of Mt. Kloet. (23)

19. What progress is being made in the Solomon Islands? (23)

20. How did God honor the faith of the paralytic in Peru? (24)

21. Tell about Wu Ta Ta's conversion. (26)

22. What countries are training home nurses? (28)

23. What news item does this paper bring us from "No Man's Land"? (30)

24. Tell about surgery in the high Andes. (31)

(Add others to this list if you have time for more.)

Devotional Meetings for October 8

Senior Topic: *The Continent of Opportunity*—No. 6.

1. Opening Exercises.
2. Scripture Roll Call: Favorite Morning Watch Verses.
3. Reading: A Letter from Puno, Peru.
4. Symposium: Experiences Awaiting the Missionary in South America.
5. Talk: Our Missionary Volunteer Society in the Brazil Seminary.
6. Talk: South America Not the Neglected Continent.
7. Round Table: Looking Across the Equator.
8. Close with prayer for the evangelization of South America.

Junior Topic: *A Trip About the Andes.*

1. Opening Exercises.
2. Scripture Roll Call: Favorite Morning Watch Verses.
3. Talk by Superintendent: Reaching the City That Captain Joseph Bates Visited in 1823.
4. Symposium: Experiences Awaiting the Missionary in South America.
5. Reading: Holding a Meeting with a Deputy Sheriff on Guard.
6. Talk: Starting the Work in Laracos.
7. Round Table: Looking Across the Equator.
8. Close with prayer for the evangelization of South America.

Plans and Suggestions

Aim today to get better acquainted with South America,—her needs, her possibilities, her call to us to help save the lost. Surely we have a wonderful neighbor across the equator. Are we making the most of this year? We are giving to South America this year. But how much? How much are we giving in prayer? in study? in money that really spells sacrifice? May the Father help us to sow as liberally as we would reap. If we should be transplanted to South America's most needy field, how much help should we wish our friends in the homeland to give? Are we giving it?

Opening Exercises.—First of all, spend one whole minute in silent prayer with heads bowed. Then have a brief, lively song service. Here are a few good suggestions from "Christ in Song:" Nos. 548, 74, 24, 520. After two short, earnest prayers, have the secretary's report.

Scripture Roll Call: Favorite Morning Watch Verses.—Ask the members to respond to their names by repeating Morning Watch verses that have meant more to them than any others. Surely every one should be ready with one of many verses. Announce the roll call the previous week, if you think best.

Blackboard Motto.—Use the one suggested for last week. Live with that motto this month.

Round Table: Looking Across the Equator.—Introduce the round table with a few remarks regarding the blackboard motto. Jesus was so interested in the salvation of South America that He gave up heaven to save the lost there. Today you and I are asked to help the Master finish this work. How much are we willing to give up to help carry the message? Make this question prominent in your round table. Ask each one to contribute a news item from South America giving evidence of the need of the gospel in that great continent. Can the Master count on our full support in supplying these needs? Ask a volunteer (if announced the week before) to draw on the blackboard from memory an outline sketch of South America, marking the approximate location of our two publishing houses. (One is at Florida, near Buenos Aires, and the other at Sao Bernardo in Brazil.)

Special Senior Note

For the Symposium see Nos. 3-6 of the Junior program. You will find most excellent material in the helps referred to in these numbers.

Special Junior Notes

General.—This program in the main is taken from "Up and Down the Andes on a Burro," which is a number of the "Junior Series." The book is written by Elder E. L. Maxwell, for several years a missionary in South America and now head of the Spanish Department of the General Conference. These small books may be obtained from your tract society for twenty-five cents each. They have sixty-four pages, colored covers, and are a real inspiration to a better knowledge of that great country.

Talk by Superintendent: Reaching the City That Captain Joseph Bates Visited in 1823.—See chapter one of "Up and Down the Andes on a Burro." After reading this chapter, trace the route followed in reaching South America. Interperse with some of the incidents related by Elder Maxwell.

Symposium: Experiences Awaiting the Missionary in South America.—Let this be given by five Juniors, and ask them to tell in their own words the facts given in the following paragraphs. If they have copies of "Up and Down the Andes on a Burro," it will be easier for them. The page numbers refer to this book.

1. In Ecuador our missionaries sometimes travel on a submarine railroad that goes through the jungle. The track is under water for a long distance, and the passengers are requested to sit on boxes while the Indians push the car along as they wade. The ponies that ordinarily pull the railroad cars swim along the side. (Pages 11, 12.)

2. The Peruvian Central Railroad is the highest in the world. It crosses the Andes at an altitude of about 15,800 feet above sea level. It passes through a tunnel which is one of the longest in the world—approximately a mile and a half long. At the eastern end there is snow nearly the year round. (Page 22.)

3. The South American condors are giant birds. They are among the largest flying birds now living. They will attack the hardy mountain sheep. The Indians drive them off by waving blankets at them. They slide through the air, hardly moving their wings, but make a noise quite remarkable. They measure about ten feet from tip to tip of their wings. (Page 25.)

4. Lake Titicaca is in the Andes. There is a growing Seventh-day Adventist mission located there. This lake is the largest body of navigable water at its elevation—12,500 feet above sea level. It is like a giant ocean on the roof of the world. Crossing it by steamer, an individual is two and one-half miles above the level of New York City. (Pages 27, 28.)

5. In order for the missionary to keep chickens in some parts of Peru, he builds a chicken fence all around the top of the house, and keeps his chickens on the roof. The roofs are perfectly flat and covered with about six inches of mud. He goes up on the roof to gather the eggs. It never rains on the coast of Peru. (Pages 44, 45.)

Reading: Holding a Meeting with a Deputy Sheriff on Guard.—See pages 18 and 19 of "Up and Down the Andes on a Burro."

Talk: Starting the Work in Laraos.—See page 23 of the same book.

A Letter from Puno, Peru

DEAR FRIEND: We are in the midst of summer school now, and busy, of course. There are a half dozen girls in attendance, and some sixty boys. And they are the finest young people! They carry themselves with all the dignity of the ancient Incas, and they are so proud and happy to be in school. They have recitations steadily from eight in the morning till one, and after their "required labor" in the afternoon is over, they study just about all the time till it is too dark to see. I have scolded them for staying out and reading until the light was too dim. Then they are always up and at their school work bright and early in the morning. I have never yet succeeded in getting up early enough not to find our students out ahead of me and usually standing around studying.

I had imagined the Indians slow and stupid and stoical. They aren't! Yes, they are slow, all of them, and some are slower and slowest, but they aren't stupid by any means, and they aren't a bit stoical. They are right down jolly, and they laugh and cry more easily than you or I.

New Year's Day was Sabbath, so our boys waited till Sunday for their feast. We were all invited. It was for the schoolboys, the band, and the mission workers. The schoolboys did all the arranging, and they did things in fine style, though not exactly as I was used to. The band came early, the members all barefooted, but wonderfully hatted. They had stuck all the bright-colored flowers into their hats that they could make stay there, and their broad, good-natured

faces beamed about as bright as the flowers. They really played pretty well. It is the best band around here. All except the leader are Adventists, so they never play on Sabbath.

The feast was served at long bare tables, in the most up-to-date manner our boys knew. Every one was given a pile of Indian bread and a drink of — well, we'll call it lemonade. I positively don't know what it was, but it had sugar and water in it, and I drank a full glass and thanked my waiter, who was ready to fill the glass for the next person. The twenty or thirty persons at our table all drank from the same dish (I was glad to be first), but it was a glass, and the other tables drank from baking powder cans. We had some funny little hard, sweetish crackers, and some Yankee doughnuts (my treat,—I made almost two water pails full), and barley coffee. The first cup of coffee came to us white workers. We drank a few sips, but the coffee was mostly sugar, and too sweet for us, so we graciously passed our cups around and let the schoolboys nearest finish what we couldn't drink.

Our school is divided into three grades. We plan to have a party for each grade at our house, and after that we want to have a school picnic and give the boys a good meal. Every day I just ache to fill up the whole bunch with real food, for they do enjoy it so; but it takes too much, and so they go on eating their parched barley and stewed chuño.

One of our boys is an Indian chief. He has gone home without permission once or twice, and otherwise has done a bit as he pleased, but he is doing pretty well now, and likes the school very much. He shocked me today when I had a row of some forty students standing for drill on the multiplication tables. He failed on his problem, and I sent him to the foot. I looked up in time to see him give two wonderful Indian jumps just as he reached the foot—to show he wasn't discouraged, I think. I was glad he was barefooted. But in the main, the matter of school discipline is decidedly more simple and less wearing than in the States. It is a rare thing for a student to do anything that he knows will displease his teacher—and that is everything.

Of course, there are many things in which they need training. I frequently remind them that they must not study aloud, and I am trying hard to make them remember that when they get back to their schools they must not let their pupils study aloud; but that is a bit hard. All the other schools do it except the city schools in Arequipa. Out at the rest home near Arequipa we can hear the children studying in the school a block away whenever it is in session.

Wednesday night—and now I'm just back from prayer meeting. We went two leagues across the pampas to the home of a man who is favorable to the truth. They told me we should have to cross two ditches, and we did! Really, I don't know how many small ditches we jumped; then there were two large ones we forded (and held our feet up to keep them dry); and last of all we went across a larger stream by balsa (the native boat of reeds) and made our horses swim over. After that my horse was fractious, and I had the time of my life staying on him while he bucked a little, but he quieted down and carried me safely the rest of the way.

Arriving at the mountain where our meeting was to be held, our horses climbed up a steep, rocky path (the worst I have seen) that brought us to a tiny mud house with a straw roof and a door some three and a half feet high. There were no windows. We didn't enter, but sat down in the patio. This was a small yard surrounded by a stone wall not quite so high as our heads. Just inside the wall was a seat clear around made by piling stones carefully. Our place was on the most sheltered side, and we had wool Indian blankets on our stone seat. The brethren and sisters were very glad to see us, but most of them couldn't speak Spanish. However, I can say a few much-used Aymara expressions,—“How do you do?” “Thank you,” “Good-by,” etc., so I said a few words, and hugged or shook hands with all of them, and so got along pretty well. We got home just before dark.

The pampas are somewhat wet now, as it is the rainy season, but they are pretty because they are green, and there are all manner of tiny wild flowers growing there — white and yellow and blue ones. The commonest flower they call "forget-me-not." It is a sort of wild verbena, with fragrant little clusters of lavender flowers that make great lavender patches on the pampas and mountain sides. It reminds me just a little of arbutus in its flower arrangement, the way the flowers show up among the leaves, and most of all the unusual sweetness of the blossoms.

I am teaching our teachers to tell time! We gave a short oral examination in telling time one morning in chapel. Something like a dozen could tell what hour it was. Only three knew the minutes! Isn't it pathetic? They aren't stupid. They just haven't had any advantages. Where in the world could they ever have learned to use clocks? But now there is a plan under way to provide cheap watches at wholesale, and have every teacher get one before he goes back to his school. Then we shall have some heart to help them make out school programs and to hope they will follow them.

We are hoping to have our training school one of these days, and within a few months, too. O I am so glad we are to have it! Just now it seems to me almost the most important thing in the world. It is such a crying need.

I was telling the schoolboys today about the first time I heard of some of them, especially about Daniel Sosa. Our church school at Hinsdale was raising money to support him when I taught there. Money was never better spent. He certainly is a dear boy, and true blue. He is my translator in Sabbath school. I give my talk in Spanish, and he translates to Aymara. Last year he had a school in a new place, and the Catholics tried to scare him out. But he wasn't the kind to scare. Finally a mob started for his school building one night to destroy the building and doubtless to kill him, but that was carrying things too far, and lightning struck the leader dead. Then the others were frightened, and the school was never disturbed.

Every day I thank God that He has sent us here. I am only sorry we didn't come sooner. I am so glad the Mission Board saw fit to send us, and I am hoping they will never have occasion to regret it. We need a host of strong, unselfish, unafraid workers.

GUSSIE FIELD-COLBURN.

South America Not the Neglected Continent

MANY words of appreciation have come from South America to the Missionary Volunteers of North America for their efforts this year to raise \$125,000 for missionary work in South America. We quote the following from a letter from one of the workers: "It begins to look as if South America is not going to be the Neglected Continent, so far as our denomination is concerned."

No part of this old sinful world should be neglected by the church. The burden of Jesus' last message on earth was, "Go ye into all the world, and preach the gospel to every creature." And as the cloud of glory hid Him from the sight of the disciples as He ascended, the words came back to them, "Lo, I am with you alway, even unto the end of the world."

This year, our faithful Missionary Volunteers who are not yet ready to go to the mission field in person, are going to South America in the form of their gifts.

These gifts are greatly needed. One of our Missionary Volunteers, Brother H. B. Lundquist, who went to South America a few years ago, writes from the Institute Industrial (Industrial School) at Miraflores, Peru, of a trip he has made to Bolivia and south Peru. He says:

"A tremendous interest is awakening in self-culture and education. This interest is seen not only among the white race, but also among the Indians. Seven different delegations of Indians, each headed by a native chief, called at the office during my short stay there, pleading for teachers, offering to fulfill all the requirements laid upon them in regard to the building of a schoolhouse and the furnishing of the salary for the teacher. Other mission societies are ready to step into these opportunities if we turn them down, but the Lord has seen fit to give us the first opportunity."

For the last six years the Missionary Volunteers of North America have gone beyond their financial goal each year. Although our goal is much larger this year than last, we can reach it. We can do it by economy and sacrifice.

M. E. KERN.

Our Missionary Volunteer Society in the Brazil Seminary

I WANT to write you a little about the young people's society at our seminary, which serves all this vast country. The enrolment of this school has reached about eighty so far this year. New students arrive almost every week.

The students in the seminary appreciate the privilege of being in school. Fifty-one are enrolled in the Bible Year. One of the regular seminary teachers teaches a Standard of Attainment class of about thirty. We have an educational secretary to foster these interests.

Last year the weekly collections of this society amounted to 126 milreis (each milreis is counted 25 cents). This year they unanimously voted to set their financial goal at 200 milreis.

We have a goal chart, hand drawn, showing a nicely executed map of Portugal in black outline and tints on the right side; the words, "For the love of Christ constraineth us," are on the left, and in the middle is a thermometer whose tube is divided into thirty-six degrees, representing thirty-six weeks of the school year. The mercury creeps more than a degree a week, having gained one degree in the last six weeks, and it is highly probable that the goal will be more than reached. Our objective for South America is three workers in Portugal.

We have but two programs prepared each month, and thus it is necessary to provide the rest without material in Portuguese. Tomorrow, May 21, we shall have a program on "Our Mothers"—in other words, a Mother's Day. All whose mothers have died will wear a crimson rose, and those whose mothers are yet alive will wear a white one. The *English Gazette* is used to some extent in preparing these extra programs. We are planning to have a Missionary Volunteer convention at this place in the near future.

All desire to take an active part in the weekly meetings. We try to have each one do something from week to week as far as possible. From this center radiate rays of light to all the dark corners of Brazil, and it is of paramount importance that the young people be well trained while here, for they go back to their homes to lead.

W. E. MURRAY.

Have you reached your South American Goal?

Devotional Meetings for October 15

Topic: *Taking Inventory.*

Senior

1. Song Service.
2. Responsive Reading: "Christ in Song," No. 982.
3. Sentence prayers for definite help.
4. Talk: How Are the Brakes?
5. Symposium: Guarding the Source.
6. Response.
7. Close by repeating together the prayer in Psalms 19: 14. (This is a petition that will guard against the beginning of bad habits, and help in obtaining good ones.)

Junior

1. Song Service.
2. Responsive Reading: "Christ in Song," No. 982.
3. Prayer by superintendent, asking for God's help that we may overcome bad habits in our lives.
4. Story: When Donald's Disease Spread. See *Instructor* of October 4 or 11.
5. Reading: The Man Who Couldn't Let Go.
6. Demonstration Talk: How Habits Grow Strong.
7. Response.
8. Close after song by repeating together (with bowed heads) Psalms 19: 14.

Plans and Suggestions

Atm to make this program a positive one. Do not place all the stress on bad habits; emphasize also the power of good habits. If you have other incidents and quotations than those given here, bring them in. Be

optimistic, forward looking, for Juniors and young people live largely in the future. Let the whole burden of your meeting be to help to realize, just a little, that each word and thought and act of every common, ordinary day goes into the making of either good or bad habits—characters.

Blackboard Motto.—

Sow a thought and reap an action; sow an action and reap a habit; sow a habit and reap a character; sow a character and reap a destiny.—*Boardman.*

Secretary's Report.—Do not omit this from your meeting.

Song Service.—Make it an enthusiastic, helpful song service. The following in "Christ in Song" are good: 67, 284, 578, 581, 852. *Intersperse your program always with such music as will help to drive home the lesson for the day.*

Response.—Pass out to the more timid ones the quotations given in this paper. But ask all to take part in the response, for the program is a call to take an inventory, and with renewed and strengthened resolution to press on toward life's highest goal.

Special Senior Note

For the *Symposium* use the material provided for parts 4-6 in the Junior program, in addition to that given in the article "Guarding the Source."

How Are the Brakes?

We talk often of habits as if they were some awful monster that we should all shun, for we too often think only of bad habits. And they are indeed dangerous. But we should also consider the force and strength of good habits when we take an inventory of our lives.

The word "habit" is abstract, it covers a multitude of possible events, words, thoughts, and ideas. There is a more concrete term that is a necessary factor in every good habit—it is self-control.

The other day I stood at the corner of two busy streets, watching the endless stream of automobiles as they raced by. Frequently one of the machines turned the corner, and it seemed unavoidable that it would crash into another. But, somehow, the drivers stopped the cars just in time, for they had absolute control, and the brakes were working perfectly.

We may think of ourselves as swiftly moving motors, threading and turning here and there as our purpose demands, in the stream of civilization's traffic. But our ability to halt is as essential as our ability to go. We must test out our brakes and keep them in good condition. We cannot tell when we shall need them—when we must have perfect self-control. And the continual exercise of self-control will make the formation of good habits an unconscious thing.

That power that gives us absolute self-control over ourselves is what Paul meant, I take it, when he talked about bringing his body into subjection:

"Every athlete exercises self-restraint in everything; they, indeed, for a crown that fades, we for one that is unfading. I, therefore, run with no uncertain aim. I box not like a man hitting the air. No, I bruise my body and make it my slave, lest I, who have called others to the contest, should myself be rejected." 1 Cor. 9: 25-27 (Twentieth Century New Testament).

To cultivate and achieve good habits, which mean good character, the first essential then, is self-control—subjection of the body to the aims of the Spirit. And such control is Christ control, for there is no mastery without the Master. With Him in control we may be assured of powerful and efficient good habits, that will make life's journey safe from collision and wreck. UTHAI V. WILCOX.

Guarding the Source

I AM sure the Master meant for young people to form habits that would be an unfailing blessing to them—habits that would be a bulwark between them and the tempter, and make them victorious soldiers of the cross. I hope that is the kind you are forming. For your habits will be among your best friends or your worst enemies. They will be a power for good or a weight to drag you to evil.

Day by day you are choosing which kind your habits will be; and little by little they are making your life a power for good, or dragging you down with their awful chains to sin. But today it is yours to choose, and as great a man as William McKinley ventured to say that "it is just as easy to form a good habit as it is a bad one. And it is just as hard to break a good habit as a bad one."

Habits That Hinder

But some of us have already formed habits that hinder. Then what shall we do? That reminds me: I have read that the men who built some of our early railroads were paid by the mile. For this reason they put in many curves that might have been avoided. I do not know that the story is true; it hardly seems probable; but the fact remains that in recent years millions of dollars have been spent in straightening roads, in order to eliminate the enormous waste of traveling around unnecessary curves.

Perhaps we, too, have been traveling around curves in our lives, for every bad habit is a curve—and a dangerous curve—in the road of life. Are you careless about your work? Is the tardy habit gripping you? Are you habitually neglecting your personal devotions? Do you forget your promises to others? Do you spend your money carelessly? Are you yielding to the temptation to read books that your best judgment does not indorse? Do the movies tempt you? Or are you failing on any other point to be all that you long to be today? If so, begin at once to cut out these curves on the road of life, for every curve not only hinders you, but endangers your future. Do not keep one,—no, not even one unnecessary curve.

Every Habit Hard to Break

"I just can't do it. I can't get used to their ways, I suppose it's because I wasn't used to it at home," said a young man. He had been brought up in a Christian home. Early in life, however, he went out to work for people who were not Christians—people who cared nothing for the better things of life, and sought only money and pleasure. But the habits formed in childhood were a chain holding that young man to his father's religion. They were a bulwark between him and the temptations about him.

I suppose habits are so very hard to break because they are formed so unconsciously. The chain of habit is not felt until it is almost too strong to break. Trench says:

"Habit, like a rolling stone upon a mountain top,
A child may first set off, a giant cannot stop."

Every act not only makes repetition easier, but makes it harder to do something very different. Children imitate others. Young people do, too, sometimes. But the older we grow, the more we imitate ourselves. What we have done once we do again, and do it more easily, until it becomes second nature and we do it unconsciously. Do not sigh because this is true. Thank God that there is such a blessed reward for him who tries faithfully to do right each day.

Aiming High and Living Low

"Yes, sir, I'll be there at five o'clock sharp to take you to the train," said a man who had a machine as well as a fairly good position. Five o'clock came; 5: 15; 5: 20; 5: 45. But Mr. B— did not appear. The friends grew desperate; if he did not come soon, they surely would miss the train. Finally he came. "Oh, I had no idea it was so late!" was the inexcusable excuse of his apology. He promised to meet his friends at a given time. He aimed to do it, and yet he failed because he was careless and did not keep watch of the time. But since he had promised to be there at five o'clock, it was his business to know when five o'clock came.

Just so it is your business and my business to make sure that our daily lives conform to our great purpose. Aiming high in a general way and living on a low plane from day to day, is the kind of soil in which most bad habits grow. All young people expect to turn out well; they only want to take the path of least resistance for today, and then follow the upward path again tomorrow. Do you remember how Rip Van Winkle excused each relapse from reforming by "I won't count this"? You, too, may say, I won't count this; I'll begin all over when I've had this bit of dissipation." You may not count it, but your heart counts it, and

your nerves count it and register it on the enemy's side. That means that you will be weaker and he stronger when the next temptation comes. Your relapses are re-enforcements for him. So beware of the giving-up habit! Do not root up your good habits like that. Give them a chance to grow. Beware of doing anything questionable "just this once," lest before you know it the cable of habit be too strong to break.

The Source of Habits

"How shall I begin to form right habits?" asks an earnest young Christian. And the wise man answers, "Keep thy heart with all diligence; for out of it are the issues of life." My visit to the famous soda springs in Manitou, Colorado, helps me to appreciate more fully what Solomon says. There were many small pipes where waiting tourists could fill their cups, but the water from the soda springs all came from the same big trunk pipe. So the streams of life flow out through various channels in words and deeds and attitudes. But they all originate in the heart; and if the heart is pure and sweet and unselfish, the streams of habit that flow from it are certain to be the same.

Then let us keep the "heart with all diligence." Let us not merely try to keep evil out, but let us remember that the only safe way of keeping it out is to fill the heart with things that are true and beautiful with kindly thoughts for others. Just here was the secret of the power of Wilberforce, who has been called "the great apostle of liberty in Europe." When he was turning England upside down, some one asked, "What is the secret of his power? There are plenty of men that have more brains and more culture." His friends replied: "The secret of Wilberforce is that he has a heart full of sympathy."

Yes, the heart is the secret source of the habits of life. So let us ask the Master to fill our hearts with sympathy, that they too may overflow in loving deeds; let us try to live by the golden rule, and see if it does not make us more sympathetic. Let us put ourselves in the place of others. Treat them as if they were ourselves, or the Master whom we serve, ever remembering that kind deeds are good antidotes for selfish hearts. One kind deed each day will do much more than any amount of daydreaming in helping us to form habits of truly unselfish living. But above all else that we do, let us ask the Saviour to take full charge of our hearts, for "except the Lord keep the city, the watchman waketh but in vain." With Jesus as the guardian of our hearts, we shall form habits that will make us a blessing to others in this world and assure us admission into the next.

M. E. A.

Response!

[Let such of the following paragraphs as are adapted to the ages be passed out among the members, asking them to read, or, better yet, to memorize them. Encourage them to make the giving of the quotation a brief testimony, followed by just a word that breathes the desire for a Christian character formed of good habits.]

1. "A HABIT of truthfulness formed early in life, has helped many a man and woman in the hour of temptation, when they would otherwise have fallen."

2. "A habit of promptness, of always being on time, of having a proper regard for others' time, is a fortune in itself."

3. "Goodness as well as evil may become a habit. A life of noble struggle to attain a high character grows fascinating because of the help of habit. It brings to one's aid all the nerve cells in the brain and of the entire body, every muscle and ligament and bone."

4. "After each act of one's life, he is not the same person as before, but quite another. He is hastening on, faster and faster, either toward the good or the bad, with all cumulative momentum and force of the power of habit behind him."

5. We say a boy or girl "has a habit." But after a while the habit has the boy or the girl. The only way to be safe is to have right habits control.

6. "Habit is a cable; we weave a thread of it each day, and it becomes so strong we cannot break it."

7. "The best thing about not putting in crooked stitches," said a girl, "is that you don't have to pick them out again."

8. "No man may make or break a habit in a day, but at any moment he may begin to make or begin to break any habit."

9. "Every moment decides whether we are to be kings or slaves. We are slaves when we surrender to wrong appetites, weaknesses, or permit ourselves to be conquered by conditions, environment, failures. We are kings when we master the opposing elements within and from the past re-create a new self."

10. A senator once complained to Father Taylor, the famous sailor-preacher, that it was so difficult to resist political temptation. "It is so hard," he said. "You have no idea of the outside pressure, Father Taylor." "Outside pressure, nonsense!" the old preacher shouted. "Where are your inside braces?"

11. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection."

The Man Who Couldn't Let Go

A LITTLE news item in one of the big papers told of a man who was walking along the street and saw a wire lying across the walk. Without thinking very much about it, he stooped and picked it up. It was only a piece of wire, he would pick it up and then toss it to one side.

Then he tried to throw it away and found that he couldn't — or what was worse, he couldn't even *let go* of it. You see he had picked up a "live wire."

There he stood holding the wire, not being able to let go. It was charged with electricity and was burning his hands badly. Still, even though he cried out loudly because of the pain, he could not release his grip.

The people who came running could not make him let go, for it was dangerous to touch him. They first had to have the electricity turned off; then the man could drop the wire without difficulty. But his hands were badly burned and would always be scarred.

For some reason boys and girls pick up live wires even when some one shouts to them that the wire is dangerous. And when they have the wire, very often they can't let go. Even though they want to, they can't.

One live wire is smoking. It becomes a dangerous habit, every bit as bad as too much electricity. Or it may be swearing, or it may be telling of falsehoods. Other dangerous wires are habits of gossip, the saying of unkind and mean things, putting off doing duty, and disobedience.

The only way to drop these dangerous wires is by prayer and confession — this turns off the burning current.

U. V. W.

How Habits Grow Strong

[Let the superintendent or some one who has had some experience with the Juniors give this talk, which should be brief, closing by emphasizing the power of good habits. Do not let it be oppressive by dwelling always on bad habits. See article "How Are the Brakes?"]

PROVIDE yourself with a spool of thread, the cheapest kind. Call one of the younger Juniors to the front and ask him to break the thread. Then wrap his wrists around and around with the thread, and show how hard it is to break the once weak thread. A piece of large Manila rope may be used. Pulling out a piece of the hemp, it can easily be broken, but twisted in strands it will hold up a giant locomotive.

A sheet of paper is a clean life. Folded and creased, it will always try to fold there of itself. If the fold is in the right place, it is like a good habit; if in the wrong place, it mars and destroys the effectiveness of the right fold.

Devotional Meetings for October 22

Senior Topic: *Where Stand You?*

1. Silent Prayer.
2. Consecration Song Service.
3. Scripture Lesson: Read responsively "Christ in Song," No. 979.
4. Talk: This Is an Anniversary Day.
5. Symposium: Where Stand You?
6. Reading: What My Aim Should Be.
7. Consecration Service.
8. Close by repeating Psalm 19: 14 together.

Junior Topic: Consecrating the Will.

1. Silent Prayer.
2. Consecration Song Service.
3. Special Music.
4. Reading: This Is an Anniversary Day.
5. Scripture Study.
6. Recitation: What My Aim Should Be.
7. Story: The Old Milk-Wagon Horse and the Jockey.
8. What's the Answer? (See questions.)
9. Closing Song and Prayer.

Plans and Suggestions

Aim to give this program special attention, for, coming as it does on October 22, the thought of consecration can be emphasized when connected with the date of Oct. 22, 1844, when the first Adventists believed in and were ready for the actual appearing of the Lord in the clouds of heaven. With thought and prayerful study the picture can be made very vivid for these times, that we may be so consecrated as to be ready for His coming at any time—right now, today, tomorrow.

This program is sent to you with the earnest prayer of your fellow workers in the General Department. We are praying that your society may have a Pentecostal feast today, and that many young people may mark this as a great Decision Day, from which they can date a deep, bright, victorious Christian experience.

Silent Prayer.—The opening moment of the meeting often indicates the whole tone of the service. Try this: Ask all to arise, and call for absolute quiet while with humble hearts and bowed heads all pause for a moment of silent prayer. After about ten seconds of absolute silence, the prayers may be concluded by all repeating in unison the Lord's Prayer. The quiet and reverent attitude will do much to bring a helpful spirit into the meeting.

Consecration Song Service.—Select several songs on consecration, and sing them from the heart. Numbers 316 and 474 in "Christ in Song" are good.

Secretary's Report.—Do not omit the secretary's report, even if it does not appear in the printed program. Insert it wherever it seems best.

Blackboard Motto.—Use the one appearing on page 16. That is the call of the hour.

Will not every hand in your society make the meeting for October 22 a special subject of prayer this week? Can you not meet for prayer all who have any part on the program? Meet more than once. Pray for yourselves that you may carry the message for that day without loss of power. Pray for the young people who attend. Pray that the Holy Spirit may Himself take charge of the meeting.

Special Senior Notes

Talk: This Is an Anniversary Day.—This talk should be given by an earnest young Christian, and should be prepared with much prayer. Aside from the help given in this paper study "The Great Second Advent Movement," especially the chapter on "The Disappointment."

Symposium: Where Stand You?—Have these talks given by different individuals, assigning a section to each.

Consecration Service.—Introduce this by asking the questions appearing under the caption, "What's the Answer?" Ask all to say something. Let no one disappoint the Master, who is looking for every Missionary Volunteer to confess Him before his friends today.

Special Junior Note

Special Music.—If possible have a duet. No. 66 in "Christ in Song" is good for this purpose.

This Is an Anniversary Day

[See that this reading is given to some one who is a good reader or speaker, and who has had time to absorb the spiritual significance of it.]

OCTOBER 22 has a deep meaning to every Seventh-day Adventist in the whole world. Seventy-seven years ago that day was a great day, a very solemn day for those who believed the earnest message of the early Advent preachers. Fathers and mothers, young people, juniors, all believed to the very depths of their hearts that it would be the last great day, and they were ready and willing that it should be. Prof. A. W. Spalding has described the day thus:

"The last day! What a sound it has! No doubt you have used that phrase many times, and it always meant a great deal to you. Perhaps it was the last day at school, and you

looked out on the sunny fields and the deep cool woods or the river, and you twitched in your seat for joy at the thought of the free days coming. Perhaps it was the last day of vacation, and you braced your mind, after its long rest from books, to take up a new year of study.

"The last day! How you turned to take a last look at the familiar things: the teacher's desk, with its books and its globe and its strings of beads; the cabinet on the north wall filled with insects and rocks and polished woods; and the peg where your cap always hung; and you sighed with a sigh half of gladness, half of regret, 'It's the last day.'

"But can you think what the last day meant in that long ago time, to the people who said, as they watched the sun go down, 'Tomorrow is the last day. We shall never see the sun set again. Nor shall we have to hear the curses of the drunken and the scoffing tomorrow night. We have eaten our last supper on earth; the next we shall take with the millions of the saved, in the light of the New Jerusalem. Tomorrow will see those blue skies rent, and our Saviour coming in glory. Tomorrow will stop the mocking mouth. Tomorrow will see the earth heaved up, mountains sinking, the ground opening, the sea rushing in, the cities in ruins, the earth reeling. Tomorrow we shall see Jesus. It is the last day.'

"As the farmer boy did the milking, he thought, 'This is the last time.' As the ditch digger put up his spade, he said, 'I have no more use for you.' As the merchant shut the door of his shop, he said, 'This is the last time I shall turn the key.'

"And they had to think, 'There's my neighbor who does not believe Jesus is coming. I shall never see him after tomorrow. But I have done my duty in warning him.' And there might be Aunt Eliza, and Uncle John; there might be Cousin Amy, and Phil, and little Jessie. O, why would they not hear? And the tears fell fast.

"Tomorrow is the last day. And we shall see Abraham and Moses and Elijah in the kingdom of heaven. And we shall see Jesus. We shall walk on streets of gold. We shall see the beautiful green fields of earth restored as in Eden. No more of this earth, this dark earth. Tomorrow is the last day."

Such were probably the thoughts of many seventy-seven years ago. And such will be the thoughts of many before very long. The thought for you and me is, Will we be ready for "the last day" when it comes? for—

"It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fulness of glory
To receive from the world His own.

"It may be at midday, it may be at twilight,
It may be, perchance, that the blackness of midnight
Will burst into light in the blaze of His glory,
When Jesus receives His own."

C. V. W.

What My Aim Should Be

WHEN you think, when you speak, when you read, when you write,

When you sing, when you walk, when you seek for delight,—
To be kept from all evil at home and abroad,
Live always as under the "eye of the Lord."

Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus to know.

Whatever you say, in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure

Consternation at once would be seen in your look
If God should say solemnly, "Show Me that book!"

Whatever you write, in haste or with heed,
Write nothing you would not like Jesus to read.

Whatever you sing, in the midst of your glees,
Sing nothing that God's listening ear could displease.

Wherever you go, never go where you fear
God's question's being asked you, "What doest thou here?"

Whatever the pastime in which you engage,
For the cheering of youth, or the solace of age,
Turn away from each pleasure you'd shrink from pursuing,
Were God to look down and say,

"What are you doing?"

—Selected.

Scripture Study

[Before reading the lesson, Acts 11: 19-23, hand out the following to be read at the conclusion of the reading of each verse. If the Junior will give the thought in his own words, so much the better.]

Verse 19. Even if your will is consecrated wholly to do God's will, you are still sure to meet hardships and difficulties as did the early Christians, and as did William Miller, and those who were pioneers in this Advent Movement.

Verse 20. The best thing of all is to resolve to do some missionary work each day. That will train the will to be steady in the Christian pathway.

Verse 21. If your will, or my will, is to grow stronger in the Christian determination to serve Him, then it must be linked up with the purposes of God's people. It must become a part of the great plan.

Verse 22. Good purposes and good reputations go together. You cannot long work willingly and strenuously for something worth while without becoming better and stronger thereby.

Verse 23. Barnabas rejoiced at the good work. Your parents, your teachers, the officers of your church, all rejoice when they hear of the good things you are doing.

Conclusion: The growing of a good, strong will is not difficult if the purpose is strong and the desire is fresh to do right things always.

Where Stand You?

"They Climbed the Steep Ascent Toward Heaven"

Col. 3: 11

In every age there have been some, who, venturing to turn their backs upon the world's inducements, have made Christ their "all in all;" and it is this host of heroes that have bequeathed to earth her legacies of truest worth. Such men were Abraham, Joseph, Moses, Samuel, Elijah, and Daniel, who revived the slumbering hope in the hearts of God's people. Such men were Wycliffe, Huss, Calvin, Luther, Knox, and the Wesleys, who found the smoking embers of truth, and fanned them into flame. Such men were Carey, Gardner, Moffat, Paton, and many others who carried the torch of the gospel into heathen lands. They gave their all to the Master — their time, their means, their talents, their affections, yes, their lives; and He used these gifts. He invested them in the great enterprise to which He had given His all. They were buffeted, ridiculed, tortured, some of them were martyrs; yet they whisper to us that amid these fiery trials they had "the peace of God, which passeth all understanding." And they had more. To them God gave strength and skill to build for the truth a bulwark, against which the foe of righteousness has through the ages wasted his cannon balls of infidelity.

"They climbed the steep ascent toward heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train."

"To Follow in Their Train"

Rom. 12: 1

To follow in the train of those who have given their all for the salvation of the lost, that is the message that comes to us today.

"Present your bodies a living sacrifice, holy, acceptable unto God." That was the call of the hour when Paul was writing to the Romans. There were enough people who were giving their lives to selfish pursuits, but the world was languishing for want of consecrated men and women. Today that same need brings to us the same divine call. We are to "surrender ourselves to Him, with all that we are and have." Our minds are to be given to Him who alone can teach them divine truth; our voices to Him who alone can fill them with heavenly melody; our influence to Him who alone can charge it with saving power; our means is to pass through the mint of prayer and self-denial; and all our efforts are to be given to Him who fed the multitude with the lad's lunch.

"To follow in their train" leaves no room for selfish pursuits. Each day our plans will be laid at the Master's feet. In our work, our dress, our conversation, our recreation, we will seek first to please Him, not ourselves. The constant prayer of our hearts will be that expressed by Frances Havergal. (Sing here, "Take My Life," "Christ in Song," No. 316.)

The Only Way to Succeed

John 15: 5; Phil. 4: 13

An engine stands on yonder track. It is perfect. Everything has been made with utmost accuracy, and all its parts are fitted together just right. How powerful it looks; yet how utterly useless to man. It can do nothing. But let the valve be opened; the steam rushes in; the cold air is forced out; and as the arteries of that huge machine now begin to throb with marvelous power, it becomes the burden bearer of the world.

Here are we, blessed with the vigor of youth. We are ready to serve the world, it would seem; yet how utterly useless while the cold air of selfishness fills the arteries of the soul. They must pulsate with the warm, animating love of Jesus; for as He tells us, "Without me ye can do nothing." It is only when He is accepted, not as our guest, but as the supreme ruler in life, that we can say with Paul, "I can do all things through Christ."

We need Him in everything. He is to be the counselor in our friendships, the legislator of our thoughts, the governor of our moods, and the executor of our deeds. Does that seem a poor policy? For six thousands years the world has tried to ignore that policy. It has tried the "alone way," and today it is miserably bankrupt. Its stocks and bonds in the bank of happiness, love, integrity, and wisdom are all counterfeits. Its liabilities of misery, woe, sorrow, and pain have accumulated interest beyond human computation. The world has refused to learn the lesson that consecration is the secret of true success.

"Take time to be holy, the world rushes on;
Spend much time in secret with Jesus alone."

Finding the Way

Heb. 12: 1, 2

Perhaps we have often consecrated ourselves to the Master, yet ever comes the question, "How shall I make it practical?" Yes, by doing His will; but how? The little child lives with its mother. Soon it becomes acquainted with mother and begins to love her; and gradually it learns to understand and to obey the voice which it so constantly hears; but who can tell how? Even as the little child lives with its mother, so must we live with Jesus. Then little by little we shall learn how to be wholly His.

Obedience always means progress. So by doing each day what we know to be right, we shall learn more of His will. Then let us give Him the first fruits of our all, not as if He were a tax collector, but let them be a symbol that we are wholly His. In the morning let us give Him our first thoughts. Dedicate to Him the first moments by using them for prayer, Bible study, and meditation. Such habits will be a guidepost for the day's journey.

Then we must "lay aside every weight, and the sin which doth so easily beset us." No one looks for steam or expects the engine to move, if the water falls short of boiling by a fraction of a degree. Neither must we look for the fruits of consecration, if our submission falls short of being complete by one "pet sin." We must give our all to Him, in order to make Him our "all in all."

Finally, we must leave our all with God. Whatever comes, we are the Lord's. The surrender is unconditional and for all time. No farmer would expect a good potato crop if he daily unearthed the roots. Should the fruits of our Christian life discourage us? Do not we sometimes pull up the plant of consecration? In the home, in the world's busy marts, in the society of friends, do not the unkind act, the neglected duty, or the careless word sometimes remind us of that mistake? The tempter comes and says, "Just this once" you can step without "looking unto Jesus;" "Just this once" it will be better to do this, or it will not matter if you do not do that. But God whispers, "Not so;" and it is more dangerous for us to disregard that voice than for the midnight express to go sweeping on past the danger signal. God must guide in the little things, if He rules at all in the affairs of life.

"Take my moments and my days,
Let them flow in endless praise."

What Do You Say?

1 Chron. 29: 5, last part

A few years ago Norman Wiles and his wife, two of our earnest, consecrated Missionary Volunteers in Australia, heard the call of the hour. They responded fully and freely with their all. Bidding their loved ones farewell; they sailed for the New Hebrides to settle among the Big Nambus, the untamed warrior tribe of those islands. We cannot picture the feelings of their young hearts as they wandered alone among the cannibals they had gone to save. Surely only those who had laid all on the altar would venture into such dangers. Malarial fever came and weakened these hard-working missionaries. Then came tribal warfare, and the Big Nambus feasted upon the prisoners they had taken, as well as upon their own slain. Truly the outlook was discouraging. But these Missionary Volunteers worked on in triumphant faith, heeding the call of the hour.

The black-water fever came next, and after four days of illness Brother Wiles died. Alone among the cannibals, the heartbroken young widow buried her husband in a lonely spot. There was no casket; but the loving hands that had cared for him during his last illness, now wrapped that precious, lifeless form in grass mats, and a few trusted natives laid it away to rest. As the grave closed over her loved one, the poor, bereaved girl realized that she was all alone with no other civilized being near.

There is not space here to follow Sister Wiles through the many trying experiences that she had before reaching again the land of her nativity. But there was One who watched over her and granted to her as remarkable a deliverance as was ever accorded a child of God. Emaciated and weak and sad, she reached her loved ones again. But the call of the hour still rings in her ears, and her prayer is that she may go back and help save the cannibals of the New Hebrides.

A Convenient Blank for Correspondence Bands

THE following form for "Record of Missionary Correspondence" is furnished to us by Elder Ernest Lloyd, of the Pacific Press Publishing Association, Mountain View, Calif., and we recommend it for its convenience in handling missionary correspondence in a successful manner. This form will be of value to individual workers, who accept a list of names for missionary correspondence, and the band leader should use it in keeping permanent record of all the work being done by members of the band. The form letters printed on the reverse side of the blank are suggestive of how to begin in missionary correspondence work. They need not be followed word for word, but will serve as a guide in preparing missionary letters. These blanks can be obtained through the tract societies or from the Review and Herald Publishing Association.

SUGGESTIVE LETTER

Form No. 1

Mrs. A. N. Smith,
231 Maple Ave.,
Waterloo, Iowa.

Dear Madam: I have taken the liberty to send you by mail a copy of a paper entitled the *Signs of the Times*. I have become interested in the contents of this paper, and have received much benefit from its teachings. I trust that you also will be sufficiently interested to give it a careful reading. With your kind permission, I will send you a few more copies. Yours very respectfully,

Another Form

At the suggestion of a friend who believes you to be interested in good religious literature, I have taken pleasure in mailing you the *Signs of the Times*. It is one of the best periodicals I know of in explaining the meaning of conditions today, and in helping one to find comfort and hope in God through the study of the Bible.

I trust that you have enjoyed the paper. If you have and would like to have it continued, I shall be very glad to hear from you. You are under no obligations for the copies received, but later you may wish to become a regular subscriber. I like to acquaint just as many persons as possible with the paper, so have sent you these copies and shall appreciate word from you as to how you have enjoyed them.

Form No. 2 (Second letter)

I shall appreciate very much receiving word from you on the inclosed card, as to whether or not you are receiving the *Signs of the Times*, and how you like it. If there is some special subject in which you are interested, the Bible study band of our missionary society will gladly supply you with other literature. Trusting that the paper has reached you and that you are enjoying it, I am,

Yours very truly,

Another Form

Your name is among those to whom our missionary society has been sending the *Signs of the Times*. We are wondering if you have received the paper and the letter we wrote you inquiring whether or not you want us to continue sending it. If you are enjoying the paper, we shall be glad to continue sending it. We shall be pleased to hear from you.

RECORD OF MISSIONARY CORRESPONDENCE

..... Church or Correspondence Band

Began sending paper (Date).....

Name.....

Correspondent.

NAMES	ADDRESSES	DATE LETTER			REMARKS
		First	Second	Thrd	
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					

Addresses to be substituted as follows

1.	4.
2.	5.
3.	6.

(See other side for suggestive letter forms.)

- That is consecration. Who follows in her train? Are you willing today to give up all for the lost around you—in the islands of the sea, or wherever the Master shall call? Consecration can thrive anywhere. And even in your own home church there is room for you to practise self-denial and true heroism for the same Master that our fellow Missionary Volunteers served so heroically in the New Hebrides. There is as much room for consecration in the home, in the workshop, on the farm, as in the office, in the schoolroom, or on the mission field. The common tasks about us are bits of God's will for us, and if done to His glory, no great man's deed will shine brighter than these.

He knows how hard it is to do right, how easy it is to do wrong. He knows all about our mistakes, how we have stumbled again and again. Yet He who is "able also to save them to the uttermost that come" (Heb. 7: 25), bids us come and reason with Him (Isa. 1: 18); and He promises to place underneath us the everlasting arms (Deut. 33: 27), and to make us more than conquerors (Rom. 8: 37). He desires to have us stand in line with the patriarchs, reformers, and missionaries; He yearns to connect our lives with the great dynamo of heaven, that we may become an irresistible power for good on earth; and all of this He longs to do because He has loved us "with an everlasting love." Friends, while we think of these things, there comes to us today from the Eternal One this call, "Who then is willing to consecrate his service this day unto the Lord?" We must give an answer, and shall we not all say? "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." M. E. A.

The Old Milk-Wagon Horse and the Jockey

THERE was a horse one time that had a great reputation as a pacer, and her owner sold her for forty thousand dollars. In the hands of her new owner, however, the pacer proved a disappointment. She did not begin to do what she had done before he bought her.

He was so disgusted with his bargain that he agreed to sell her for one thousand dollars. But even then when racing with slower horses she could not seem to win, for she always came in behind.

So this owner also sold her, but to a milkman who hitched her to his milk wagon and drove her about each morning when he delivered his milk. One day the once famous pacer looked out of the corner of her eye and saw a man driving a horse hitched to a trotting buggy, or sulky, coming up behind her. The old race horse seemed to want to race again and began to go. The faster the trotting horse behind tried to go to get by, the faster the pacer went.

The former owner in the back vehicle could not succeed in passing, even though he was in a light cart and the other was a heavy milk wagon.

"Well," said the former owner to himself, "that pacer is some horse," and so a day or two later he bought the milkman's delivery horse.

Then he found a jockey who knew all about horses and how to train them. It wasn't long before the pacer could outrace all the others, and she was again sold for forty thousand dollars.

That pacer that became a milk-wagon horse and then a racer again is very much like many people who have weak wills. Once in a long time they do commendable things, and then they drop again and will do nothing. But put into the hands of the great Master, they will do great things. Our wills when consecrated to Him can make wonderful strides toward doing noble things. But what they need is a master who knows how to train them. The only trainer for you and me is Christ, the great Master and Helper of Juniors and young people.

U. V. W.

Be sure that your Correspondence Band makes good use of the suggestions and helps given on page 15.

What's the Answer

[These questions should be asked quickly, and those in the meeting should answer them without waiting.]

WHAT do we have to consecrate?

What is the value of a strong will?

Is it necessary to be consecrated in order to be a real Christian?

What do you think consecration means? Doing what?

Can we be wholly His and still leave our wills untrained to serve Him?

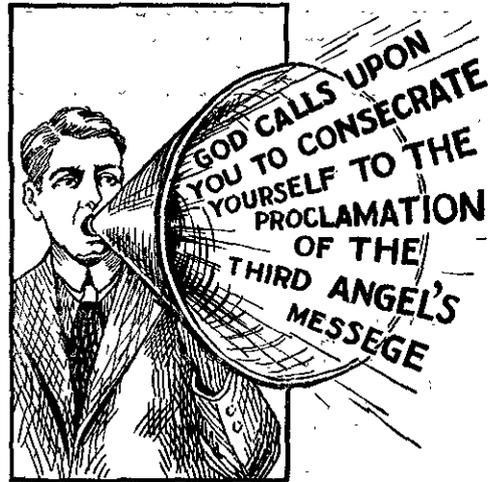
If every member of our society were fully consecrated, would it make a difference in the work of the society? Why?

Devotional Meetings for October 29

OPEN.—Why not spend today in checking up on the society goal? You enlisted for service last January, and laid plans to do a definite amount of work along several lines. How have you gotten along? Where are you? You should be very close to the goal. The time for the race is almost run—is the race almost won? The call of the hour is sounded in the blackboard motto for the month. Hold that motto before your society today. May the Father grant you a new baptism of His Spirit as you wait before Him today.

Blackboard Motto for October

HERE is the call of the hour. Let it ring through your society all through the month of October. If you have in your society some one with artistic ability, have the cut below reproduced on large scale on a large cardboard, or on the blackboard. Then make use of it in every meeting during October.



"Y" "Y" "Y" "Y" "Y" "Y" "Y"

Do you know what "Y" means? It is the new department in the *Review* for young men and women. It is edited under the auspices of the Missionary Volunteer Department.

It is our purpose to make the "Y" of vital interest to every English-speaking young man and young woman in the denomination. We want it to be a medium for the exchange of ideas for those who are entering upon life's full responsibilities.

It began in the *Review* of August 11, and will appear every week. We shall try to make those two pages bristle with interest for our older young people.

Will you help us? Those for whom it is prepared must know about it. Will not the Missionary Volunteer officers make a special effort to bring this new young people's help to the attention of the young people?

Really, every Missionary Volunteer ought to read the *Review* anyway. How can one who has volunteered for the war be uninterested in the news from the battle front? Let the officers make a campaign for *Review* subscriptions. And do it now!

Make the most of October! How???

GIVE THE MASTER YOUR BEST,
NOT YOUR BIT.

That is the way to make the most of October.