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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1922

October 7 Work for the Colored People
December 16 Annual, for Missions

Special Programs

December 9-16 Week of Prayer

Regular Programs

Missionary Readings in interest of missions every third Sabbath each month (except December). First Sabbath each month, Home Missionary service.

In an Hour Ye Think Not

THE second coming of Christ embraces two events of the most thrilling interest to the remnant of God's people.

First, the ending of probation. There are many expressions and illustrations in the Bible to show that it will come as a thief in the night. It will be as it was in the days of Noah, when the angel came down and shut the door of the ark, and for seven days the world knew not that its probation had ended. They continued their pleasure seeking and mocking at the supposed fanatical Noah until the rain came in torrents, and they had no way of escape. We are exhorted by the Master:

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Matt. 24: 42, 43.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

"The righteous and the wicked will still be living upon the earth in their mortal state, — men will be planting and building, eating and drinking, all unconscious that the final irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. . . . Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men." — *"The Great Controversy,"* p. 491.

A thief never sounds a warning to wake up the people before he enters a house. The absence of household goods is evidence that he has been there.

It is those, and those only, who have a burden for souls, realizing the importance of the times in which we live, having all laid upon the altar of God, watching and praying, that will know when probation has ended. The burden of souls will then roll off as Christ throws down the censor and the angel returns from the earth with the message, "I have done as Thou hast commanded me." He has set a mark — the seal — upon the servants of God, as related in Ezekiel 9.

"Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received the 'seal of the living God.' Then Jesus ceases His intercession in the sanctuary above. He lifts His hands, and with a loud voice says, 'It is done;' and all the angelic host lay off their crowns as He makes the solemn announcement: '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.' — *"The Great Controversy,"* p. 613.

The close of the mediation of Christ is a fearful time; the saints are without an intercessor. Referring to this time, the Lord's servant has said:

"Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place, were placed upon Satan, the originator of sin, who must suffer their punishment." — *"Early Writings,"* pp. 280, 281.

"The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Rev. 16: 17.

God's people have suffered enough. It is then that "the voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people." — *"The Great Controversy,"* p. 640.

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Mal. 3: 18.

"Graves are opened, and 'many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.' All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law." — *"The Great Controversy,"* p. 637.

See this whole chapter of the book, pages 635-652, and *"Early Writings,"* page 285. The voice of God in connection with this event, under the pouring out of the seventh vial, is mentioned in Isaiah 30: 27-30.

This scripture should be carefully studied in connection with the spirit of prophecy. Before us are solemn times. If it was necessary for the Jews to understand the prophecies concerning the time and the manner of Christ's first advent, it is far more important that the prophecies concerning the second advent of Christ should be understood. When probation ends, the case of every man and woman on earth has been eternally fixed. And when God speaks from the temple, it is the final deliverance of His people. Their captivity is forever turned. Then the next great event is the coming of Jesus visibly upon the cloud.

We are in the last days of the last generation that will live on the face of this sin-cursed earth. We are in the conclusion of the judgment of the righteous. May God help all the readers of these lines to prepare for that solemn event. It is much nearer than any of us realize.

S. N. HASKELL.

The Unity of Diversity

"A CONTRADICTION of terms," you say. So it seems, yet this truth is another deep paradox given us in God's word, whose seeming contradictions harmonize perfectly as we examine it from the right viewpoint.

Perhaps in all God's creation there is no greater diversity manifested than is seen in the various characteristics displayed in human character. There are no two persons alike in their tastes, dispositions, qualifications, or talents. While in a general way classifications may be made, certain similarities seen; yet in very fact no two individuals are alike. And God Himself ordained it so. Wide diversities are seen among children in the same family. No two are alike. The wise parent must deal differently with each child. "For who maketh thee to differ from another?" 1 Cor. 4: 7. Surely no one but God. It is a display of His infinite attributes, a display of His infinite greatness.

In the church this dispensation of God in giving a diversity of qualifications must be constantly reckoned with. And this diversity of characteristics need not prove a source of trouble, a cause for divisions, but on the contrary, may make for unity. Note how the apostle Paul ran down through the list of these diversities, as they all are blended into one grand whole.

"There are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." 1 Cor. 12: 6-11.

What a wonderful setting forth of various gifts and talents in the church is here given us! This is the description by the Spirit of a living church at work,—every man and woman in the right place, carrying forward God's work assigned him by the Spirit; all in perfect harmony, the many parts composing a diversified church blended into a unified whole.

Look at that engine. It may be one placed upon two shining ribbons of steel, or it may be one down in the hold of some mighty leviathan of the sea, or perchance it may be the very common small one in an automobile. There it is composed of its many, many diversified parts, no two doing exactly the same service; and yet, assembled and put to work, what mighty tasks are performed by this diversity working in unity! What havoc would be wrought in this powerful machine if some large steel piston rod should rebel in its action, as it continually moves back and forth, saying it would do nothing unless it could take the place of the cylinder itself, that part into which the current of power rushes, and by which the whole engine receives its mighty energy.

The Spirit of God is He who is doing things, and He is the great Unifier. Notice how it is that all receive energy from Him; emphasized in that the expression, "by the same Spirit," is repeated over and over again. Every gift, great or small, is dispensed by the "same Spirit." All are to be under His control. The translation from the Latin Vulgate gives verse eleven this way: "All these things one and the same Spirit worketh, dividing to every one according as He will."

Whether called as an officer or as a helper in the church, it is not so important just what the place is as it is that each be under the guidance of this "one and the selfsame Spirit." What a difference is seen at once when some other spirit than this one sent from heaven enters into some heart! Variances of all kinds and hues soon appear, the object of it all being to cause the work of God to cease. This is the studied plan of our common adversary.

How diligently, then, should each watch himself, that in humility and love he seek the unity of the Spirit in the bond of peace as he fulfils his appointed labor, blending his

services with those of his brethren, diversified from himself though they may be. And before God completes His work on earth, this unity, this heavenly harmony in service, shall be wrought out, not only in one individual church, but in all the churches in all the earth, to the glory of Christ Jesus our Leader, resulting in the finishing of His work.

T. E. B.

Duties of the Church Home Missionary Secretary

THE secretary of the home missionary department of the church holds an important office. More of the life and prosperity of the church depends upon the efficient activities of the missionary secretary than many realize. The following are a few of his responsibilities:

1. Relation to the conference tract society and home missionary secretary:

- a. Communications to these secretaries.
- b. Communications from these secretaries.

2. Relation to the church:

- a. Encourage individual effort.
- b. Promote active missionary meetings.
- c. Secure subscriptions.
- d. Keep the missionary accounts.
- e. Watch all missionary finances.

Now notice carefully number one of the aforementioned propositions under (a): The missionary secretary acts as the medium of communication between the church and the conference tract society and home missionary secretary. Often all that these secretaries know of the missionary operations of the church, is what is learned from the missionary secretary. It is very important that the church and conference office keep in close touch with each other through the local secretary. The missionary secretary who communicates most frequently with headquarters about the activities in his church, stands in the best position to receive instruction and encouragement from the office. All the information furnished from headquarters will build up and strengthen the local work. It is due the church, therefore, that its secretary make a practice of writing to headquarters very often. In addition to this correspondence on missionary lines it devolves upon the missionary secretary to send in the monthly reports of missionary work done, orders for supplies, with remittances. Cash with order should be the policy of all.

Under (b) of number one: Frequently the conference wishes to pass on to the church, through the missionary secretary, important matters. Plans are constantly being developed by our general workers for the benefit of our churches and for the advancement of the truth. No secretary should put such communications into the wastebasket, but rather should get right behind these matters, and give new force and new impetus to them. It may be a *Review* campaign, a *Signs or Watchman* special campaign, an effort to circulate *Present Truth* or *Leaves of Autumn*, or an appeal for funds for some special enterprise. Let him not become discouraged because there are so many different lines of work to be urged forward, but rather take courage that our work is so wonderfully arranged and adapted to the capabilities of every one that all can act a part. If the missionary secretary would have a working church,—a church in which all the members are engaged in personal effort for others,—he must put forth earnest personal effort for the members, becoming acquainted with the situation and capabilities of each one, encouraging, instructing, and providing suitable work for all.

There is no work that will yield larger returns; for, in addition to the work done in the extension of the third angel's message, the workers will themselves be built up and blessed, and the whole church strengthened. Many, through lack of confidence or interest, are standing idle in the market places. These should be set to work. Let your motto be, "Something for each one to do." Some can do a variety of things, but all can do something, for God has given to "every man his work."

(Concluded on page 7)

Home Missionary Department

MISSIONARY CORRESPONDENCE

Suggestive Program for the First Sabbath Home Missionary Service

(To be held October 7)

OPENING SONG: "Ask Not to Be Excused," "Christ in Song," No. 513.

Prayer.

Bible Study: "The Worker's Might."

Song: "Walking with God," "Christ in Song," No. 295.

Missionary Secretary's Report.

Topic: Missionary Correspondence—"Ministering Through the Mails."

A Call for Helpers, by Leader of Correspondence Band.

Offerings:

1. Annual Offering for Colored Race.

2. Missionary Offering for Local Needs.

Closing Song: "I'll Go Where You Want Me to Go," "Christ in Song," No. 566.

Benediction.

Note to the Leaders

The co-operation of the missionary secretary and leaders of the church and Missionary Volunteer correspondence bands is greatly needed for the success of this service. Through consultation and preliminary arrangement in the matter of securing lists of names from the conference home missionary secretary, it is hoped that the work of the correspondence bands in every church will be strengthened and enlarged. The strong work being carried on by the Takoma Park church is inspiring, and in many other large centers excellent work is being done. Large clubs of the *Signs* and of *Present Truth* should be ordered at this time, to be combined with missionary correspondence work during the fall and winter months especially. Write to your home missionary secretary for any suggestions and special help needed.

This is the day appointed by the General Conference for a special offering in behalf of the work for the colored race. This is a very needy and worthy call, and it is hoped there will be a generous response from all church members.

HOME MISSIONARY DEPARTMENT.

Bible Study

The Worker's Might

WHAT should be the attitude of the Christian worker in all his service?

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9: 10.

How may this element for successful service be secured?

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength." Isa. 40: 28, 29.

Of how much avail is human might in Christian service?

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness." Jer. 9: 23, 24.

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4: 6.

What admonition should the Christian worker heed?

"Finally, my brethren, be strong in the Lord, and in the power of His might." Eph. 6: 10.

Ministering Through the Mails

THE five words, "Jesus and I are friends," are said to convey the story of the life of Dr. J. R. Miller, who, from early manhood to the time of his death in 1912, through pulpit, pen, and personal service exerted a mighty magnetic influence for drawing men and women out of the mire of sin and despair onto the Rock of Ages, where they secured a firm footing and steadily journeyed onward and upward, beholding, loving, and trusting the great Friend of sinners, who keeps the feet from slipping and fills the heart with songs of courage and joy even in the night of weeping.

The books written by Dr. Miller, such as "Silent Times,"

"The Everyday of Life," "Week-Day Religion," "Home Making," etc., are familiar to Christian people the world over, and his biographer states that while Dr. Miller gave glimpses of his life in his books, whenever he wrote to others of things they should do from day to day, he was telling unconsciously of what he himself was doing.

It is well to consider the secret of such a life of extended Christian influence—"Jesus and I are friends." Such friendship—the friendship of Redeemer and redeemed, so simple, and yet so deeply mysterious—produces a fruitage of marvelous beauty, effectual in healing the wounds of sin and satisfying the craving of the heart.

One most effective phase of Dr. Miller's Christian work was that of letter writing. His pen served to produce not only some eighty bound volumes, which have made his name famous and fill a large place in the Christian literature of the day, but in a more private, personal, and intimate sense the power of his pen was felt in "ministering through the mails." It is stated that Dr. Miller built up his large congregations as much by letter writing as by the making of personal calls. His letters are described as "friendly, thoughtful, considerate letters of one who was interested in the welfare of his correspondents and who did not allow himself to be too busy to let them know about his interest."

"It was the rule of his life to send each day at least one letter of cheer to some one who was in special need. Seldom, however, did he stop with one such letter; the day's mail from his office was frequently loaded with a dozen or more messages of cheer. The chance word with the street-car conductor, or the passenger who sat by his side, or the elevator boy, or the teller at the bank, would give him the hint that prompted a message. . . . Notes would be made of each of these opportunities for a helpful letter, and before the day was done the message was on its way."

In urging upon Christian workers the writing of helpful letters, Mr. Miller referred to a personal experience of a young man to whom he had at one time written. It did not occur to Mr. Miller that friends would know at once that he wrote the letter of which the young man spoke, but the following is the story of the experience:

"Only yesterday a young man took from his pocket a letter which he had carried for five years, and which he had read no doubt hundreds of times. It was written when he was in great perplexity of mind and was on the point of turning into the darkness of doubt and despair. He reached out his hands for help, writing to one he knew he could trust, and laying bare to him his heart's whole burden. He received a prompt answer which, if it did nothing else, at least brought to him the consciousness of human sympathy and interest. He was not alone. One cared for him. For the time, in the darkness, he could not see Christ, but he could see this human friend who stood close by him in love. This saved him. This friendship was a little lamp which kept on shining when every other light seemed to have gone out. The letter which came to him in answer to his heart's unburdening proved the very word of Christ to him. For months it was all the gospel he could read. Its few, strong, simple, confident sentences were like anchor chains to his soul amid the waves. At last all the darkness fled away, the storms were quieted, Christ Himself was revealed once more in blessed, glorious light, and holy peace filled his soul. But it was the letter that saved him. It was the hand of Christ to him. Is it any wonder that he cherished it as the most sacred of all his treasures? It has been kept so long and read so often that the paper is worn out. But no money would buy it from that young man."—"The Life of Dr. J. R. Miller," p. 170.

In the Early Days of the Advent Message

One of the primary features of missionary work in the early days of the advent message was that of missionary correspondence. The zeal for spreading the knowledge of the truths of the third angel's message found its broadest outlet at the point of the pen. The art of writing effective missionary letters was made a deep study, and workers known as "corresponding secretaries" gave entire attention to fostering this important work by the lay members of the denomination, who were then comparatively few in number, but possessed of an earnestness of endeavor which equaled a host. In 1869, the "Vigilant Missionary Society," was organized at South Lancaster, Mass., having a membership of ten, and promoted an extensive work in the way of missionary correspondence and mailing literature. Just how

much of the present-day growth and prosperity of the third angel's message is attributable to the faithful efforts of that pioneer Vigilant Missionary Society, eternity alone can reveal; but we know that as a result of their efforts, rays of light penetrated vast areas of the earth and honest-hearted men and women saw and accepted the light of truth. Thus small groups of believers in the third angel's message were raised up, not alone in North America, but in the islands of the sea, and in foreign ports wherever the missionary letter and truth-filled literature had gone.

These Vigilant Missionary Society workers operated along much the same line as that followed by Dr. J. R. Miller—they made it a part of their work to keep in touch with the discouraged, the backslidden, the sick, the youth at the turning-point of life, as well as men and women in all walks and stations of life whom it was possible to reach with the printed page of truth. Some member of each Vigilant Missionary Society was appointed to be on the lookout for names and addresses to be used in such missionary correspondence, and through an exchange of such names, with a word of explanation concerning the particular situation to be met, letters would come from the member of one society to the member of some other society, both parties, however, strangers to each other; and as the writer would refer to some particularly trying experience which the receiver of the letter was passing through, or tactfully exhort to steadfastness in holding to the truth, etc., the letter made a deep impression upon the individual, for it seemed a miracle that a stranger at such a distance should be able to understand the need and give such timely aid. In addition to this phase of missionary correspondence, the corresponding secretaries made a specialty of securing official lists of names to be used in mailing missionary literature, and their resourcefulness in this matter was very exemplary. These lists represented the lawmakers of the land, ambassadors, consuls, lawyers, editors, teachers, heads of Y. M. C. A. organizations, public reading-rooms, etc.; and thus through the medium of the mails the seeds of truth were scattered far and wide.

Broader Avenues of Service

Missionary correspondence continues to be an important feature of our missionary activities, and today we have even broader avenues of operation than in the early days. The faithful army of colporteurs has come into action since the days of the Vigilant Missionary Society, and through their arduous and incessant efforts the country is fairly honeycombed with our message-filled literature. It is a great opportunity which the evangelistic colporteur has in meeting the people face to face and telling them of God's message of warning and hope, and placing in their hands the bound volumes of truth; but there is need of closer co-operation between the army of colporteurs at the front and the correspondence band corps in the rear, in order that the spark of interest awakened in the brief interview by the colporteur may be fanned into a mighty flame of interest, investigation, and enlightenment. The Christian colporteur has fulfilled his duty when he places the book in the homes of the people and prayerfully and seriously talks to them of the "times and seasons" in which we are living; but, like the sower in the Saviour's parable, the seed which he scatters falls in various places,—some in good ground, and straightway springs up and bears fruit, and at other times it falls upon stony places, or among thorns, and is destroyed. The soil into which the colporteur casts the seed of truth needs to be cultivated by continued friendly interest and messages of truth. But the colporteur cannot do this; he must press on and on and open up new fields and sow the seed broadcast. But his brethren and sisters in the home churches, the members of the missionary correspondence bands, while praying for him and the success of his work, can also greatly strengthen the effectiveness of his work by establishing direct connection with the purchasers of books.

A Wide Gulf

It is very apparent that between the sale of the book and the practical application of the principles of the truth con-

tained in the book, there is a wide gulf of uncertainty and failure; and one great need of the hour in the successful promotion of the Lord's work is for the church missionary correspondence bands to step into the breach, and through the power of the pen, directed by the Holy Spirit, keep the attention of the public turned toward the truths contained in the books.

Colporteurs frequently relate experiences of selling a book in a home where, before leaving the house, they discover on a shelf in the library, or among volumes on the library table, a copy of the very book sold; and on calling the attention of the customer to this fact, it develops that the book had never been read and that the owner was not aware that he already had that which he had become so enthusiastic to secure when the colporteur had explained the matter to him. It is true that many times people become interested in what the Christian colporteur tells them, and are impressed by his earnest manner, and desire to read of the things the book explains; but when the book is delivered and the colporteur is gone, the interest wanes, and the book is forgotten.

This is a condition which the spirit of prophecy clearly describes, as follows:

"It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in the books, God sends to troubled hearts peace and hope and rest. His love is revealed to them, and they understand the preciousness of the forgiveness of their sins."—*"The Colporteur Evangelist,"* p. 6.

The seeds of truth which have been sown in homes all over the land contain the germ of life, and we have the assurance that in the closing days of the gospel work, this seed which has shown no signs of fruitage, will "spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them."—*"The Great Controversy,"* p. 612.

A very important and effective line of church missionary activity for the accomplishment of this result is the co-operation of the men and women in our churches in following up the trail of the colporteur by tactful missionary correspondence. Herein is a much-neglected field of service. Let us arise and take up this duty in an energetic, thoroughgoing manner.

What It Will Mean

This will mean, first, that the evangelistic colporteur will be assured that the church members are interested in his work in a very definite manner, and this will afford courage and help in his arduous tasks. Being assured that the names and addresses he secures will receive conscientious, prayerful attention by the church missionary correspondence bands, he will consider it an important part of his work to keep an accurate record of each day's work, giving—

1. Name and address of person buying the book.
2. Name of book purchased.
3. Attitude of purchaser,—religious, irreligious, seeker after truth, subject in which especially interested, etc.
4. Names of others who may not have purchased books, but for whom special missionary effort is desired.

The colporteur furnishes lists of such names at the end of each week to the home missionary secretary of the conference, from whom they may be obtained by the church missionary secretary or leaders of correspondence bands.

When lists of names are received from the conference home missionary secretary, a careful record should be made of the names, with notation as to who in the church has taken the responsibility of the missionary correspondence with each. A simple and appropriate checking system should be worked out by the church missionary secretary, which will furnish accurate information as to the date and num-

ber of letters sent, replies received, other literature furnished, etc.

The Art of Secretaryship

The true art of secretaryship is brought into action in conducting work of this kind, and perhaps there is no effort of more value to the success of God's work in its entirety than that of efficient secretaryship. Those who successfully look after the details of organization and the execution of plans, large or small, in connection with divine service, are as truly chosen and directed by the Lord as those upon whom more public tasks are laid. The sacred record of the journey of the children of Israel clearly reveals God's special regard for those who were set apart to give entire attention to the care of the sacred vessels of the tabernacle, or to the curtains, or to the various other details of service in connection with that great movement; and this history is among the many things recorded "for our admonition, upon whom the ends of the world are come." Church missionary secretaries should never lose sight of the important place they occupy in the advance of the church today, and should seek in every possible way to excel in their special line of service.

The Preparation of Letters

The secretary, in co-operation with the leaders of correspondence bands, should give special study to the preparation of appropriate letters for different classes of individuals, and have copies of letters to hand to the members of the bands as a guide in writing to people. This is a very important part of the work. The letters should be made up of the very best suggestions which can be secured from experienced workers, and only after much prayerful thought and writing and rewriting, should they be passed out for use by the members of the band.

In writing to people who have recently purchased books from the colporteur, the correspondent should have in mind the particular book purchased and should be thoroughly familiar with that book, chapter by chapter. Let no one try to write a missionary letter about literature which he himself has not read or received help from. Personal experience is the keynote to success in missionary correspondence. Having read the particular book which the person has purchased, it is well to state that having been informed that he has recently purchased the book, it is hoped that he will find it as helpful as the correspondent has done; and refer to some particular chapter or topic as especially valuable. It is often well to refer to some current event in the social or political world, and associate it with the truths explained in the book. Such books as "The Great Controversy," "Bible Readings," "Our Day in the Light of Prophecy," or "Thoughts on Daniel and the Revelation," furnish forceful commentaries on events occurring day by day; and by calling attention to them, the books will become objects of live interest and constant reference to the people who have purchased them.

Correspondence with the purchasers of books should be less frequent than in the regular missionary correspondence work. Just an occasional letter, brief, friendly, but bristling with a definite interest in a vital matter, is what is needed in these cases, until the response to the correspondence opens up a field of more intensive effort.

In connection with these letters, it might be well to send an occasional copy of the *Signs*, marking some article touching upon a thought covered in the book, or send *Present Truth* every two weeks. The Leaves of Autumn Series and the Bible Truth Series of tracts should be used as inclosures in all missionary correspondence.

Keep a Constantly Enlarging List

While at this time special emphasis is given to following up the sale of books by missionary correspondence, all other phases of missionary correspondence should be strengthened as never before. Let us make the fall and winter of 1922 historic in the annals of missionary endeavor, by a great advance move on the part of the missionary correspondence bands. Keep a constantly enlarging list of names for mis-

sionary correspondence. Be on the lookout for such names. They will often be found in most unexpected places. In newspapers, magazines, and other publications of a general nature, there are frequently given the names of persons who desire reading matter, or some special help. Numerous instances might be related where people have accepted the truth as the result of missionary work from some such beginning as this. At the recent home missionary convention, held in San Francisco, Calif., in May of the present year, one of our most efficient workers,—a home missionary, educational, and Missionary Volunteer secretary in a union conference, related the following personal experience:

"It was through missionary correspondence that I was brought into this truth. I feel that I am standing on holy ground in being here in this city, for it was in Oakland, just across the bay, that a missionary society was at work and secured my name and sent me the *Signs of the Times*. The publishing house of the *Signs* was situated in Oakland at that time, and since coming here I have taken a trip to Oakland just to walk on the ground where that publishing house stood, and where the people lived who sent out those papers. My name happened to be one selected by one of the members of the society out of a paper called *Comfort*. At that time I lived in the country, and had no opportunity to go to school. Once a month we went to church, when the circuit rider came around, but on these occasions I did not get any help, but became more and more confused as to what the Bible taught. The preacher made out that hell was a very real and a very hot place, and I did not want to go there; and he made heaven appear so far away that I did not want to go there; so I didn't know where I wanted to be. But somehow I had a longing in my heart for something different, and I thought to myself, If I could just get a Bible, I would find out the truth of some of these things for myself. I borrowed a piece of a Bible, and I found out there was no such thing as a hell such as the preacher talked about.

"Just about that time I got hold of a story paper called *Comfort*, which announced a sort of reading league, whereby those who wished to send in their names would receive reading matter. I gladly accepted this offer, and it was not long after I sent in my name that I received a letter from a lady in Oakland and a copy of the *Signs*. We got our mail but once a week, but that was often enough for the *Signs* to come, for it was published just once a week, and I eagerly looked forward to getting each number of the paper. In every copy of the *Signs* this lady would mark certain articles concerning the prophecies and other Bible topics, and I would always look for that mark at the top of the page. Then in her letters to me she would say, 'Now I have marked such and such an article, which has helped me so much, and I wish you would please read that article especially, and then write and tell me what you think of it.' This gave me a very special interest in the article, for the fact that this stranger had read it, was helped by it, and wanted me to read it, caused me to give more than ordinary study to the article. This plan made it necessary for me, first to read the article, second, to think it over, and third, to write back to my kind friend and tell her what I thought about the matter. It was not long until I read myself into the truth, and this was long before I had ever seen a Seventh-day Adventist. I was so happy in the knowledge of the Bible truth that I was talking about it all the time, and the neighbors would come and stay until midnight to hear me read from the Bible.

"If there is one person above all others I should love to see, it is that lady of the Oakland missionary society who took such an interest in me and sent me the papers. I feel that whatever the Lord has enabled me to accomplish in this work of the third angel's message, or whatever I may continue to do, is the result of the efforts of that Oakland missionary society."

This experience occurred many years ago, and many similar experiences have occurred since and are of constant occurrence. Every church member should be enlisted in the missionary correspondence work, and be faithful in sending out the letters and papers. It is a most fruitful field of endeavor. The busy home-keeper or the shut-in, who cannot get far out into the field of personal service, can do effective work "ministering through the mails." Just one missionary letter a day by each church member would require but a few minutes' time, but it would add a considerable load to Uncle Sam's mail bag, and would pull down from the shelf many unused books containing the third angel's message, and direct many an honest inquirer along the avenue of reading his way into the blessed truth. Why not do it?

HOME MISSIONARY DEPARTMENT.

Missionary Correspondence Work in the Takoma Park, D. C., Church

As we have a large church, it has been necessary to divide our correspondence force into three bands, and a leader is appointed over each band. One person directs the work of the three bands, allowing the different leaders to carry out the plans. I will explain how well this works out.

The Missionary Volunteers have a band of their own which meets on Monday evening from seven to eight. We usually have from fifteen to twenty at each meeting, and nearly one thousand papers are mailed each week by this one band.

The older people meet in their correspondence band on Tuesday night from seven to eight, which is immediately followed by the midweek prayer and praise service from eight to nine. This is a meeting of much interest, because the workers tell their different experiences and read any good letters they may have received.

The third band is composed of those who cannot attend either of the other bands, and is what we call the "Home Band." These workers take their work home, doing it during the week. The secretary of this band keeps a record of the work of each individual. She ties up the papers and wrappers for each member of this band, which now numbers about sixty, and directs their work. The papers are left in a convenient place with the name on them, so that after the Sabbath service both papers and letters can be taken home. The papers are returned the next week all wrapped and addressed ready to be mailed, and a new supply is taken home. This will induce many more to join in this work, who cannot come regularly to the place of meeting.

All three of these bands together send out about two thousand five hundred papers each week, not including the literature band, which distributes papers down in the city every Sabbath afternoon. *Present Truth* is used exclusively, because it is the cheapest form of literature that can be mailed at pound rates, and because there are very few people who can read it without being convinced of the truth, which is our aim.

We have found that it is well to give each person a list of ten or fifteen names. Some may want more. This person is made individually responsible for this list of names, seeing that all papers are mailed and letters written. The secretary keeps a duplicate of each list, so that if the original is lost, another can be furnished easily. A record of each paper sent and the date, also a record of when the letters were written, is kept on the back of the list as follows: "Paper No. 1 mailed July 11, 1922; Letter No. 1 written." This record should be carefully kept by both the secretary and the person himself.

After mailing five or six papers, a second letter is written in order to ascertain whether or not the papers are being read and how they are liked. Many of our workers are liable to give up about this time, feeling that there is no use to write any more. But we do not give up so easily. We keep on mailing the papers four or five weeks and then write still another letter, suggesting that perhaps our former letter went astray and thus did not reach them, and that we are anxious to find out how they are enjoying the papers we have been sending them. We ask them to answer by return mail. This letter brings more answers than all the rest. But we do not give up yet. We keep on mailing the papers each week, and after four or five more have been mailed, we write another letter, stating that we are very sorry we did not hear from them, as we understood they would be much interested in the paper; that inasmuch as we have sent it to them so long and have not heard a word as to whether or not they liked it, probably it would be well to discontinue sending the paper. This letter brings some fine replies. A large check mark or star is placed before the names of those from whom we hear and who want papers longer. Thus we can continue sending them papers, dropping the rest and adding fresh names to our list. It is better to begin new names with *Present Truth* No. 1 or No. 49.

When we have received a good reply, we keep up the correspondence. We answer with a good, friendly letter. After a while, we send them a copy of "Steps to Christ," or if they are interested in the Sabbath, "The Marked Bible" is excellent. We have so many pamphlets and small books that are very inexpensive, and a little gift like this will be much appreciated by them. One will be surprised to see what a friendly spirit will develop, and thus we can gradually lead them into the truth. Very soon they will begin to ask questions, and then our tracts and pamphlets will come in handy in explaining the special points of inquiry.

Here is a fine plan for inducing other people to do the work. Those who come to the band meetings very seldom have over fifteen or twenty-five papers to address. Secure some extra names, quite a few, and send out papers to them in the band meeting. It is better to have one or two persons do the wrapping of the papers, and the others do the addressing. Thus one person can address, besides his own list, twenty or thirty extra. Do not give these lists to any particular person, but follow them up in the band only. After mailing five or six papers, write about five names on a list and place in a large envelope, together with a form letter, paper, and envelopes. At young people's meeting or Sabbath services tell the congregation what the band has been doing and that the members are unable to write all these letters, and so have come to the church for help. The very least any one can do is to write five letters, and there will be persons who will be glad to take them home to write. Many of them will receive an interesting reply, which will encourage them to follow up the work. Just a little word from the secretary will then make them members of the band. Try this plan.

You will be surprised and overjoyed at the results that are accomplished in this work. Surely the Lord does work with us in accomplishing marvelous results. When one of the workers receives a letter like the following, it will cheer his heart and bring him nearer to God, thus helping the entire church:

"DEAR FRIEND:

"I certainly want to thank you for the splendid little pamphlet, *Present Truth*, I am receiving each week. It has given me new light on the Bible. I can't tell you how much I appreciate them and how much help they are to me, especially as I am trying to teach a Sunday School class at our church and I am always thankful and appreciative in any little matter of literature I can get. Again I thank you over and over.

"Yours sincerely,

"P. S. — Excuse this writing, as I am a fisherman and in a hurry and tired; but I don't want you to stop sending *Present Truth*."

How do you like the sound of this letter? This is the kind of people we want to reach. Wouldn't you be glad to get a good letter like this? To the one who has labored faithfully in writing and sending the letters and papers, this kind of message brings much joy. This work will help our people in their Christian experience, thus bringing peace and joy into the church. Try it in your church.

E. L. GREEN,

Associate Leader Y. P. M. V. Society, Takoma Park Church.

Other Missionary Letters Received

"DEAR FRIEND:

"I received your letter of May 21 and also the paper, *Present Truth*.

"I enjoy the paper to the extent that after reading it through, I hand them over to different people that I know are interested in Bible study. I know of no better way to have the paper fill more than one purpose. I myself find it very good reading, most helpful on many of the Bible subjects. I am extremely interested in it.

"I appreciate your offer of placing my name on your mailing list, and if you feel so inclined, you may continue to mail them to me.

"Yours in Christ."

"DEAR MRS. —:

"As I hope you will forgive me for not answering your letter sooner, I have not forgotten you, as I can't thank you enough for that wonderful little paper you are sending me,

Present Truth. It is more help to me than anything I have ever read. It tells us about the Sabbath Saturday to keep, and I have never known it before, as I have been reading time and again and have never paid the attention as much as I do now. Our people here do not believe it, but I do know that it is true, as I have read it in the Testament in our true Book, so you may know how much good that little paper is to me. I would like to know which day you keep for the Sabbath day. We are supposed to keep Sunday today, but I would like to keep the right day that is asked of us to keep. I have neighbors and friends coming to see me and I can't help but show them my little paper, and I had a friend that was so much delighted in it that he asked me to send for it. Would you please be so kind as to send it to him?

"Thanking you very much, and hoping to hear from you, I am your loving friend,
Mrs. —."

Handy Literature for Use by Missionary Correspondence Bands

Signs of the Times—the "silent minister" so effectual in missionary endeavor for the past forty-five years.

Present Truth—a true yokefellow with the *Signs* in conveying truth to the people in a simple, connected, convincing manner.

Leaves of Autumn Series of Leaflets—the least in size, but not in results, of any missionary literature. This autumnal season is the opportune time to scatter these message-filled pages broadcast, taking a lesson from nature as to the bounteous supply.

Bible Truth Series—the latest tracts, on fifty-three topics; very attractive; can be used any time and all the time. Every missionary worker should keep a supply on hand.

Brief Bible Readings for Busy People—a series of twenty-eight concise Bible studies—question-and-answer form—on doctrinal and practical subjects. These readings are designed for the special use of missionary workers in giving Bible readings to neighbors and friends, but are also helpful to inclose in letters as an aid to the correspondent in the study of any particular subject in which interest has been created through the literature which has been received.

"Why I Am a Seventh-day Adventist"—a neat, illustrated pamphlet which tells the story often called forth from missionary workers. Envelope size.

"The Marked Bible"—a pamphlet of 127 pages, dealing with all points of truth in interesting story form. This pamphlet has brought many to a knowledge of the truth who would not at first have been interested in other missionary literature. As workers become acquainted with the likes and dislikes, the trend of thought and reasoning, and the needs of those with whom they correspond or meet in a personal way, there will be many occasions when "The Marked Bible" will be just what the worker can use to good advantage.

The Watchman Magazine—perhaps a little heavy and expensive for missionary correspondence work, but just the kind of reading matter to use in special cases where interest has been developed to a satisfactory stage with smaller literature. The *Watchman Magazine* is excellent to sell to the public, and will create an interest requiring special literature and missionary effort to develop.

The Liberty Magazine.—There is nothing which can supply the place of the *Liberty* magazine in dealing with statesmen, lawyers, editors, and all patriotic men and women of forethought and principle who recognize that "eternal vigilance is the price of liberty," and desire to keep informed on the dangers which lurk in much seemingly innocent legislation.

Life and Health.—Every one who has life needs health and is struggling to maintain or regain it. Proclaiming the gospel of health is the mission of this magazine, and in many instances it opens the door to the whole gospel as nothing else can do. It also fits into special needs as developed through missionary correspondence and personal visitation.

All this missionary correspondence literature and much more of a helpful nature can be secured through the tract society.

Reading Course Assignment for the Month of October

First Week

"The Acts of the Apostles," chapter 37.

Special Study.—Paragraph 4, pp. 393, 394.

Review.—(1) What was the cherished hope of the apostle Paul? (2) What did the situation confronting him at Jerusalem cause him to do? (3) What parting admonition and commendation did Paul give to his brethren? (4) In the midst of discouragement, what was the basis of his trust and hope?

Second Week

"The Acts of the Apostles," chapter 38.

Special Study.—Paragraph 1, p. 418.

Review.—(1) What example did Paul and his companions set in the matter of securing offerings for specific needs in connection with the gospel work? (2) Did Paul experience any lack of co-operation on the part of leading brethren? (3) In such trying experiences what gave the apostle comfort? (4) What recital of facts vindicated Paul's course, and led to public acknowledgment on the part of the opposition? (5) What message of comfort came to Paul in prison?

Third Week

"The Acts of the Apostles," chapter 39.

Special Study.—Paragraph 2, p. 426.

Review.—(1) Who was the main accuser in the trial of Paul before Felix? (2) How did this man reveal that he was influenced by the spirit of the great "accuser of the brethren"? (3) What was the attitude of Felix toward Paul both before and after Paul had spoken in defense of his conduct and work? (4) What fatal choice did Felix make on this occasion?

Fourth Week

"The Acts of the Apostles," chapter 40.

Special Study.—Paragraph 1, p. 431.

Review.—(1) How was the murderous plot against Paul defeated? (2) Where did Paul consider it safer to be—among those who rejected the light of the gospel or among the heathen? (3) Where does the light of a godlike character shine the brightest?

Duties of the Church Home Missionary Secretary

(Concluded from page 2)

It has been our observation that where we have a good active, energetic, wide-awake, thoroughgoing missionary secretary, and a church elder who will co-operate with him in the missionary work, there we have a church that is accomplishing something for the advancement of the truth. A missionary secretary should never sit down and mourn because more is not being accomplished, or because this brother or that sister is not doing something in the missionary work, but he should suggest plans of work, going from individual to individual and laboring with them until they are all at work. The missionary secretary should also bear in mind that when the members have been set to work, his responsibility has just begun. It is very important that he keep in close touch with the workers and their work, and be prepared to encourage, direct, and instruct when necessary.

Untiring efforts should be made to induce the brethren and sisters to work, and to keep a record of what they do. Faithful reports, carefully prepared, glorify God, become a source of encouragement to others, and therefore a potent factor in the upbuilding of the church work. They are also absolutely necessary as a matter of business, that the church may know what use is made of the tracts, etc., with which it supplies its members, and that the conference may be able to compile correct quarterly and yearly statistics, from which the activity of the churches and the progress of the world work may be determined. God commands us to be "not slothful in business;" and when the officers of a church request the members to report work done, it becomes the duty of each to regard the request. These principles should be impressed upon the mind of each worker. Each Sabbath the missionary secretary should supply the members with blanks for reporting, collecting them and sending them on to the conference home missionary secretary.

The missionary secretary should obtain a list of the members of the church, with their address, and see that this is kept up to date. This is essential for reference in ascertaining whether every member is a working member.

Utica, N. Y.

B. M. HEALD.

Missionary Volunteer Department

Devotional Meetings for October 7

Topic: *Into the Highways and Hedges.*

Senior

1. Opening Exercises.
2. Scripture Lesson and Map Study.
3. Leader's Talk: "How the Idea Originated."
4. Talk: "What Shall We Do?"
5. Recitation: "Why Don't You Hurry?"
6. Symposium: "What the Harvest Ingathering Papers Have Accomplished."
7. Personal Responses.
8. Special Music and Prayer.
9. Secretary's Comment, and Distribution of Material and Assignments.

Junior

1. Opening Exercises.
2. Scripture Lesson: Matt. 22: 1-10.
3. Superintendent's Talk: "Diving for Pearls." (See *Instructor* of September 26 or October 3.)
4. Recitation: "Why Don't You Hurry?"
5. Exercise: "Gathering Pearls."
6. Symposium: "Bits from the Magazine."
7. Experiences.
8. Story: "The Berkeley Goal." (See *Instructor* of September 26 or October 3.)
9. Close with Prayer.

Senior Notes

It may be that your church has already taken part in its Harvest Ingathering work. If so, it is hoped that your society has fully done its part. It is oftentimes the case, however, that the Missionary Volunteer Society leaves the direction of the campaign to the seniors. If they have accomplished their work, it would be an excellent idea to catch up the loose ends and take over the finishing of the local work yourselves. This would add the needed impetus to the last part of the effort, and would tend to bind up the work in a strong way rather than letting it fray out. The Home Missionary Department of the General Conference is urging this year that all work on the Ingathering be concluded in a strenuous six weeks' drive. The first two weeks of October are the last two weeks of this drive. This is the time for the loyal Missionary Volunteers to add the winning spurt and bring home the laurels.

There are certain supplies that you ought to have on hand: A supply of the Harvest Ingathering *Watchman Magazine*, enough for adequate distribution but not to be wasteful; the Official Solicitor's Card: "Missionary Volunteers to the Front," leaflet; the suggestive individual Goal Card; the information and suggestion booklet. These may all be obtained in quantities from your local conference office, if your church does not already have a supply. If the Juniors are co-operating in the plan, there is a special booklet for them. The Missionary Volunteer secretary of the conference can supply these.

The Scripture Lesson and Map Study.—The scripture is Matthew 22: 1-10. For the map study get one of your local artists to make an enlargement either on the blackboard or on a large sheet of paper, of the illustration on the inside of the *Watchman* cover. The same is given on page 4 of the instruction booklet. This could well be done in colors. Let the members repeat in unison the Scripture lesson. The one taking charge of this part could call attention to the words of Mrs. E. G. White given beneath the illustration in the booklet.

No. 3.—This may be the leader's talk, and he can receive his inspiration and obtain material from the article given on pages 10 to 21 of the instruction booklet. It is not the design to read this, but to cull from the historical material given; information that will keep fresh in our minds just what the Ingathering work has meant to the foreign mission program of the denomination.

No. 4.—This may be brief. Give a few of the strong statements made by Mrs. E. G. White in regard to the Harvest Ingathering work. These are found on pages 8 and 9 of the booklet mentioned above.

No. 5.—The poem is given on page 3 of the Harvest Ingathering paper. See that it is well rendered.

No. 6.—The symposium may be three or four of the most interesting accounts of what this yearly campaign work has meant to those who have taken part in it, and to those who have contributed, and to those who have been benefited by the money contributed. See page 32 of the magazine, and pages 45, 46, and 47 of the booklet of instruction, and the leaflet, "Missionary Volunteers to the Front." Let

these parts be short and spirited and given with real enthusiasm.

No. 7.—This is the place to bring in a few of the personal experiences and testimonies of those who have taken part in the campaign in past years. It is not necessary that large amounts of money shall have been received, but merely that they shall have faithfully done their part. A single word or two will answer. Call for a showing of hands or a rising vote of those who have assisted in other years.

No. 8.—Let the special music bear a foreign mission emphasis, and ask for prayers that will be effective in stirring the spirits of all to do this needed and blessed work.

No. 9.—This is the proper place for the secretary or whoever may be in charge of the local campaign, to arrange for the distribution of papers and leaflets and instruction booklets. The individual Goal Card has a valuable suggestive canvass on the back of it that will help those who lack experience. It is worth memorizing. Urge each one to make an individual goal for his effort. It will help.

Lastly, the success of this effort will be judged not alone by the program or the amount of money brought in during the campaign, but also by the spiritual fervor and attitude of the members of your society. Watch the tone there.

Caution.—In your field work it is better to go out two by two or in small groups. Juniors and young ladies should exercise caution in doing street work and in meeting strangers. Read the notes on pages 5 and 6 of the leaflet, "Missionary Volunteers to the Front," entitled "A Word of Caution." This effort must help us to a better spiritual life and not bring in any element that will make the living of a sincere Christian life harder.

Co-operate.—Keep in touch with the church missionary society and work with them in the matter of territory and supplies. You may need their help in the way of transportation to and from distant places and towns. Those who have machines may be willing to donate their use if rightly approached.

Pray.—The full measure of success will be according to the prayers of the leaders and the lay members. So pray before this meeting, with those who are on the program. Pray before going out on the campaign. Lift up your heart frequently to God for help, asking that His Spirit may prepare the hearts of the people and cause them to appreciate the needs. Pray earnestly and constantly. Make the Missionary Volunteer campaign in your church an enthusiastic, praying campaign. You can do it!

U. V. W.

Special Junior Notes

The object of this meeting is threefold,—first, to give the boys and girls a vision of some of the possibilities of Harvest Ingathering work; second, to acquaint them with the magazine they are to use; and third, to train them in its use. The suggestions should be adapted to the conditions under which the Juniors will work. These must be studied by each superintendent.

Superintendent's Talk: "Diving for Pearls."—Do not fail to obtain the Harvest Ingathering leaflet for 1922. This is furnished free of charge to your church elder. This, with the suggestive article of the above name, will give the superintendent ample material upon which to base an inspirational talk for the boys and girls.

Recitation: "Why Don't You Hurry?"—This little poem will be found on page 3 of the Harvest Ingathering magazine.

Exercise: "Gathering Pearls."—Have this carefully prepared. Ask the Juniors who are to give this to rehearse their parts several times before giving them in public.

Symposium: "Bits from the Magazine."—Have several Juniors tell short stories from the magazine. "How 'Uncle Buntsong' Attended Church" (page 5), "The Hindu Father Found the Good Way" (page 6), "Working for Tibetans from the Chinese Border" (page 5), "The Gospel Holds" (page 18), and "The Broken Stone Mission" (page 25), are a few short articles that may be used in this way. If there is time, the superintendent may select others.

Experiences.—If the Juniors took part in the Harvest Ingathering the year before, ask several of them to be ready to relate their most interesting experience. If not possible to have personal experiences, some very inspirational incidents are related on pages 45-47 of the Harvest Ingathering leaflet mentioned in the early part of the notes for the Juniors.

This program should be given just before going out with the magazines. The superintendent should have definite campaign plans in mind to lay before the Juniors at this time.

H. H.

Gathering Pearls

(Louise knocks. Marguerite comes in from other side and crosses the room to where Louise knocks.)

LOUISE: Good morning, Marguerite.

MARGUERITE: Good morning! Why, is that you, Louise? You're here early. It's only ten-thirty. I thought we weren't to start until twelve, but I'm glad you're here anyway. You won't mind waiting while I pack my lunch, will you?

LOUISE: No, indeed, I shouldn't mind, only I have much to do yet before going on our picnic.

MARGUERITE: Oh, you're always putting some duty first! What is it now? Shall we give our lunch to Widow Murphey, or do you want to spend the day picking up clamshells with the Witherby orphans?

LOUISE: O Marguerite —

MARGUERITE: But, Louise, you know they might find a pearl in one sometime. It'd take a good-sized one, though, to buy all they need.

LOUISE: Come now, Marguerite, you know I wouldn't want you to give up your holiday.

MARGUERITE: I see, then it's a matter of *duty before play*. I'll listen.

LOUISE: It is pearls I want you to help me gather, but not the kind found in clamshells. You see I am much interested in missionary work in foreign fields. When I am grown, I intend to go myself, but while I'm waiting I want to help some. I'm always happy when I've given some of my spending money to help tell other boys and girls about Jesus. Our Junior society wants to send \$——, but we can't give it all ourselves, so I knew you girls would want to help too. You see [showing solicitor's card], I've seen all the girls on this street this morning, and nearly every one has helped some. You can put your name right here, Marguerite [pointing with finger].

MARGUERITE: Well, you'll make a missionary all right, but you know I don't care anything about foreign missions.

LOUISE: But you go to church!

MARGUERITE: Yes, of course, and I've helped a lot, too. I gave my old blue dress to the Red Cross last year, and — and — I think we've done enough for a while now.

LOUISE: We *never* can do enough for Jesus when He gave even His life for us. Those little children over there are more precious than pearls to Him, and He wants them to know He died for them.

MARGUERITE: I know, but there are so many folks at home to help. Besides, I need a lot of things myself, and mamma says I must save my money to get some of them.

LOUISE: Just think, though, Marguerite, those boys and girls don't know a thing about Jesus. I'd rather know about Him than have a new dress, wouldn't you?

MARGUERITE: Y-e-s — but I give five cents every Sunday.

LOUISE: Of course you give to your own church, but this is a special time. Mother says it's a campaign when every one ought to work together.

MARGUERITE: [Laughing]. You always believe in doing things together, Louise, so I think I'd better help you gather your pearls, too.

LOUISE: They'll be *your* pearls if you help gather them. [Marguerite hands Louise a quarter. Writes on card.] Thank you, Marguerite. Now I'm going to give you this paper. It tells many good stories of how children and grown folks learn about Jesus in these foreign lands. [Hands paper to Marguerite.] I must go now, or I won't be ready by twelve.

MARGUERITE: Thank you. I'll read the paper, and perhaps I'll be more interested in those boys and girls next year.

LOUISE: I know you will be. Good-by. [Running out.]

MARGUERITE: Good-by, Louise. EMMA HOWELL.

Devotional Meetings for October 14

Senior

Topic: *Keeping Rid of Doubt.*

1. Song Service (Suggested numbers in "Christ in Song:" 712, 490, 186, 723, 219, 563, 496, 497, 95.)
2. Prayer: Several short ones.
3. Special Music on the Topic.
4. Talk: "Words for Doubters."

5. Story Related: "I'm a Skeptic." (See *Instructor* of October 3 or 10.)

6. Recitations: "To Us Are Revealed;" "Doubt." (See *Instructor* of October 3 or 10.)

7. Talk: "What to Do with Doubt."

8. Responses.

9. Closing Song and Earnest Prayer.

Junior

Topic: *Go on God's Errands.*

1. Song Service.
2. Opening Song and Prayer.
3. Scripture Reading: Luke 10: 1-9.
4. Leader's Talk: "The Christian's Gift."
5. Special Music.
6. Superintendent's Talk: "Service."
7. Recitation: "What Are You Doing?"
8. Reading: "Go on God's Errands."
9. Talk: "Our Service Thermometer."
10. Story: "Joy Rides."
11. Campaign Plans.
12. Close by repeating Mizpah.

Senior Notes

Please note the title of this program. It is for both those who doubt now and those who have doubted. If we keep our faith strong and our Christian experience bright, we shall be able to keep doubt forever from us. However, this program is designed to help those who honestly desire help, who are anxious to believe and are real seekers after light. It may, too, help those who are wavering and who may be upset by some who have raised questions difficult to answer. Considered in this light, it is a devotional program of the highest order.

Needed Helps. — In preparing for this program it will greatly help you to make it effective if you will supply your speakers and those who will take part, with the following helps: Bible Students' Library, No. 21, "Thoughts for the Candid" (price, one cent); No. 33, "One Hundred Bible Facts" (price, one cent); New Words of Truth Series, No. 16, "What to Do with Doubt" (price, one cent); No. 45, "Repentance and Forgiveness" (price one and one-half cents).

Also see the chapter entitled "Faith" in "Gospel Workers." It begins on page 259. On page 261 is a special subdivision on unbelief and doubt. "Alone with God," by Mrs. M. E. Andross, is most helpful, as is also her new book, "The Life That Wins." Your local society library should include some of these books.

No. 4. — Let this be a talk well given.

No. 5. — This story in the *Instructor* should be told. It should not be read if you have any one who will study it enough to know the salient facts and relate them. Do not miss the point of the story. See that the members catch it.

No. 6. — An older member should give one of these recitations, or "To Us Are Revealed" may be used in connection with the talk that follows.

No. 7. — This talk is based upon the tract, "What to Do with Doubt" (price, one cent), written by Mrs. E. G. White. Your best speaker should take part, as it is the strongest and really the key number of the program. The tract may be procured from your tract society or from any of our large publishing houses. Send for it early.

No. 8. — The responses that are given may be passed out just before the meeting, and then given, either read or in the words of the members. The leader or his assistant should conduct this exercise. It may be used as a testimony meeting, — a personal one, — and others who do not have slips may be encouraged to co-operate and say a word of their own on the topic.

No. 9. — Close with fervent and earnest prayer that we may live the life of faith and belief in the Word and in this threefold gospel message.

U. V. W.

Special Junior Notes

The purpose of this program is to show the Juniors once again that God's errands lie close around them each day. The little home duties cheerfully done, the errands run for mother or the sick neighbor, are just as truly God's errands as preaching to the heathen in far-away Ceylon. Do not awaken a desire in the hearts of the boys for Christian service without giving them something to do. An important part of this program should be the making of plans for definite Christian help work. The superintendent should counsel with one of the deaconesses of the church, if she herself does not know of any needs. Be sure to have something ready to present.

Leader's Talk: "The Christian's Gift." — The purpose of this talk is to present the aim of the program, that of Christian service. The leader should prepare his own talk, using the article of that name as a basis.

Superintendent's Talk: "Service." — The following out-

line may be a help to the busy superintendent. (See Matt. 28:11.) There is always service for a child of God. Compare the two trees, maple and poplar. Both receive of God's rain and sunshine. One spreads its branches wide to shade the weary pilgrim; one grows straight and tall, even turning its leaves parallel with the sun's rays, so that it casts no shadow. Compare the Dead Sea with the Sea of Galilee. The clear, sparkling waters of the Sea of Galilee look the same as those of the Dead Sea, but the latter are hoarded and so turned to bitterness. Show how the law of life in the kingdom of God is the law of service. And when we have done a service, let us forget it. Watch a robin on the topmost branch of a tree, pouring out a flood of music. He flings his joy extravagantly to the world around him, then goes on his way, not in the least conceited over the music he has produced. Just so does the Christian, with love in his heart, serve. Make practical applications to service in the home, school, and neighborhood.

Recitation: "What Are You Doing?"—Have this carefully prepared. It pays to memorize the parts.

Reading: "Go on God's Errands."—Be sure that the Junior reading this has read it a number of times and can go through it without stumbling.

Talk: "Our Service Thermometer."—This should be prepared by the secretary. It should be a review of the record of Christian help work done by the society. For instance, give the total hours of Christian service for each month,—the letters written, the missionary visits, etc. With the help of the superintendent, draw a graph. Ten spaces would represent the months up to October, and different-colored chalk may represent the various activities. Try to place before the society a vivid picture of just what has been done.

Campaign Plans.—These should be presented by the superintendent. Preparation for such has already been suggested in the first Junior note. Be sure each Junior has his work for the Master.

H. H.

Words for Doubters

Too Much to Expect

"Yes'm, she's pretty well, mother is," said the old man, pausing with his foot on the wagon wheel to answer an inquiry concerning his wife; "pretty well, if only 'twa'n't for worryin' about the children. 'Lizabeth's up to Conway this season, and mother's all the time afraid she'll be took sick away from home. Samuel's got a good place at Tanfield, and he's doin' well, too; but his boardin' place is across the river. Sometimes he goes by skiff, and mother, she can't get over the feelin' that he's likely to be drowned. The two younger ones is home yet, but she says she's anxious about the time John'll be wantin' to strike out for himself, and she's always been afraid we'd never raise Car'line. No'm, there's nothin' special the matter with any of 'em now, and the truck has done fine this year. Mother hain't had a touch of her rheumatiz all summer, and she'd be pretty well off if 'twa'n't for worryin'. Christlan? Bless you, yes, this forty year! She ain't afraid but what the Lord will take care of her and all the rest of the world, but seems like she ain't got faith yet to b'lieve He's to be trusted with the children."

Deal with Doubt

Devote as little attention as possible to doubts. Doubts will seldom be reasoned away; they are often lived away. Get into service; put into action the belief you do have, and concentrate energy and attention upon the work in hand. Doubts thrive on attention; they waste away and die in a life that is honestly serving to its limit of knowledge and powers. "All the sin that has darkened human life and saddened human history began in believing a falsehood; all power of Christianity to make men holy is associated with believing the truth."

Dr. Archibald Alexander had a wide experience in dealing with doubters, and his counsel was marked by thorough common sense and wonderful familiarity with the ways of the Spirit. A theological student once called on him in great distress of mind, doubting whether he had ever been converted. The old doctor encouraged him to open his mind to him. After he was through, the aged disciple, laying his hand on the young man's head, said:

"My young brother, you know what repentance is, what faith is. You think you once repented and once believed. Now don't fight your doubts; go all over it again, repent now,

believe in Christ now; that is the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room and give yourself to Christ in a moment, and let your doubts go. If you have not been His disciple, be one now. Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement, and then fight him."—*Selected.*

To Us Are Revealed

"The natural man receiveth not the things of the Spirit of God; . . . neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

Go find you a god, if it please you, that you comprehend;
Go learn of a teacher whose wisdom has limit and end;
Go write you an up-to-date Scripture if that fills your need;
Go shape a religion to suit you, and fashion a creed;
But leave us our God and our Saviour, our Book and our faith;

To us who believe, they are precious; to lose them is death.

Why seek to demolish our temple, and loosen our hold
On all that our fathers held sacred, because it is old?
You cannot accept it? Then spare it; we can and we do;
We need greater things to content us than satisfy you.

How poor are your spirits' possessions! How small and how few!

We see the invisible glories all lost to your view;
We thrill to inaudible voices too fine for your ear;
We know, where you doubt and conjecture and reason and sneer.

The truth you are blindly pursuing is ours, for it lies
In the Book you have torn into fragments, the cross you despise.

The deep things of God by His Spirit to us are revealed;
The mystery hid through the ages, from you still concealed.

No jot and no tittle we yield you of all we have known;
Our God and our Christ and our Bible—we hold fast our own;

If less will content you, so be it—but leave these alone.

—Annie Johnson Flint.

Responses

1. "GIVE me your beliefs," said Goethe; "I have doubts enough of my own." Which suggests that we ought not to go about casting doubts before others. Then, too, if we talk belief, we shall believe; if we talk doubt, our belief shrinks and our doubts grow.

2. "Doubt, however needful as a stage in the mind's progress, is imperfection, weakness. Only belief can be a source of strength."

3. "One thing stands clear and scatheless. Even when the truth about Christianity seems unattainable, the spirit of the life of Jesus may be kept as the guide and motive of our own life. Even if it seem impossible to be any longer sure of any revelation, of immortality, of God Himself, this at least remains unshaken—that the Christly life is the best worth living; that the man who enshrines that ideal in his heart and strives to realize somewhat of its sane, chaste, unselfish, loving spirit in his life, has won the highest blessedness attainable here and cannot miss the best that may lie beyond the veil. That, at least, is possible under all conditions of belief. That is the secret of Jesus, and the essence of religion. Whatever else be true or false, the spirit of that Life is the true one for us. Nothing can rob us of that. That anchor holds. That path is clear and leads to light."

4. "A century ago Voltaire, Rousseau, and the French Encyclopedists killed the Christian religion. Voltaire pronounced it dead. But the room where he penned its obituary afterward become a Bible depot. How many lives this faith of Jesus has shown that it possesses! Its power of resurrection, its power to outlive perversions and criticism, is surely a sign that in it lies the truth eternal. Just when our modern prophets are declaring that the old faith is losing its hold, it is commanding more of the general intelligence of the world and displaying more activity all round our globe, than it has done in any century of the past."

5. "If I believe, not as I believe in Stanley's map of Central Africa, knowing nothing to the contrary, but as I believe in the map of Japan, because I have traversed its highways and seen the cone of Fuji-san from many of its bays and seaboard; if I believe in spiritual realities because I have burnt my brain hot and worn my heart weary in striving to perceive them and test them in my own life; if they are convictions and not mere sets of 'views' or library opinions, then they cannot fail to tell upon me in every fiber of my character and line of my life. In such a case it does matter not a little what a man believes."

6. "Skepticism is a negative, and is therefore impotent. It never, with Howard, reformed prison life till it was taught the spirit of social reform by Christ. It has not, with Florence Nightingale, tended the wounded on the battlefield. It has not, with Robert Raikes and the Society for the prevention of Cruelty to Children, cared for the young and the waifs. It has not, with Livingstone, gone to heal the open sores of poor Africa."

7. "Ask the verdict of history, man's ultimate human arbiter. Ages of skepticism have been ages of moral degeneracy. As Rome became skeptical she became feeble and demoralized. Which was cause and which effect may be a debatable question; probably each was cause and each effect in turn. But alike in the annals of Rome, of France, and of other peoples, the fact is written in livid letters, that national and social degeneration is found in company with unbelief."

8. "But scan current monthlies and the novels that deal with the sex questions, and on every hand there are proofs that the proposals for loosening domestic ties, for even relaxing the most sacred bond of all, spring from the camp which has abandoned the faith of Christ."

9. "In social conditions as well as in individual character, clearly it does matter what men believe."

10. "One is reminded of the spies who brought back a bad report of the land of Canaan, while all the time they bore on their shoulders burdens of rich grapes plucked from its vines, belying their report. Good skeptics bear in their lives and homes the fruits of that Christian soil which they deprecate. Their personal and domestic virtues, when rightly viewed, are a tribute and testimony in no small measure to Christianity, which still girds them though they may not know it."

(The foregoing extracts, numbers 2 to 10 are by R. E. Welsh, taken from his book, "In Relief of Doubt.")

The Christian's Gift

CHRIST had a large number of messengers when He was here on earth, but He had twelve very special ones. We all know their names, — Peter, James, John, etc., — for we hear a great deal about what they did. They were the ministers and preachers, and yet there were also a large number of common, everyday people, whose names were never mentioned, whom Jesus chose to send out through the villages. We read of seventy of them who were sent at one time.

I have often wondered how these seventy were chosen. Crowds thronged the Master every day, and out of these thousands Jesus chose seventy that were to go through the villages and prepare the people in them to meet Him. What a privilege! How true every messenger must be to help people get ready to see Jesus! The Master must have chosen those seventy because He knew He could depend on them. He could look down into their hearts and see that their love for Him was true.

And before they went, He gave them a list of things they were to give the people they met. In those days when there were no automobiles and no trains, people who traveled often had to carry all that they took with them, so they couldn't take much baggage. Jesus told them not to take even a purse or two coats, but He did give them something that was very valuable to carry with them. He gave them power to heal the sick and teach about the kingdom of God, and best of all, He told them to bring peace to every house. Luke 10: 5.

Every one of us who truly loves Jesus, is just as much a messenger of God as those seventy men and women He sent out when He was here on earth. He may not have given us the gift of healing the sick, but He has shown us ways of relieving those who suffer. Every boy and girl can bring a cup of water for the sick mother or sister. And every Junior can make pain easier for the invalids he may know, by a bright bouquet of flowers or by a song. And these are just as truly God's errands as those on which the seventy were sent so long ago.

If we truly love Him, Jesus has given us the gift of peace. How do you suppose we can show that? There are a thousand turns each day. Right in our own homes we can use that gift. We can be sweet when the baby is cross. We can be sweet even though we think the neighbor boy cheated in the game. Yes, there are a thousand chances every day to go on God's errands and to do just as important a work as was given to the disciples.

The purpose of this program is to study the ways of going on God's errands, with that gift of peace in our pockets, right here in our home town.

H. H.

What Are You Doing?

WHAT are you doing for the Master —
Him who gave His life for you?
Is there no service you can render?
Is there naught that you can do?

He does not want you to be idle
While He's in the realms above;
And to you He's surely given
At least one talent to improve.

It may be you can tell a story,
Though you cannot sing a song;
Tell how Jesus Christ has saved you —
It will help some souls along.

It may be you can read the Bible,
Offer up a little prayer
At the bedside of some sick one —
Service needed everywhere.

Hide not thy talent in a napkin,
Though you may have only one;
Use it in the Master's service,
He will say to thee, "Well done."

— Selected.

Go on God's Errands

THE only purpose of the Missionary Volunteer is to do God's work. By and by he may be trekking out in the middle of Africa, or paddling up the headwaters of the Amazon, or trudging on the bypaths of China toward a far mission; but just now he is trekking behind the cows from the pasture, and pumping up the water from the old well, and trudging on the road to school. And every one of them is God's errand.

He may help make garden for the old man next door now, and by and by be feeding the starving Chinese; he may tie up the stubbed toe of a little brother now, and by and by be healing the wounds of the battle-stricken; he may build fires for mother on cold mornings now, and by and by be teaching the Eskimos in Greenland; he may clean the stables for father now, and by and by clean out heathenism from Timbuktu and Tibet.

The more practical things I learn how to do, the more I can be of use in helping others. Farm work and work with tools, housework and nursing, and practice in fieldcraft, woodcraft, and watercraft, are things for Volunteers to learn as they can, for the purpose of being of more use to others.

But whatever the Missionary Volunteer finds to do that will lighten somebody's burden, or ease somebody's pain, or put a song in somebody's heart, that is God's errand, and he will go to it. — Selected.

Joy Rides

You and I wouldn't call them "joy rides," for they are not in an automobile, just in a — but I'll let her tell her own story. Only first I want to introduce you to her. She is just a young English girl, living in a humble little cottage with her mother. She can never romp or play or even move about, because for years she has had a very serious trouble. Her right leg had to be amputated to save her life. And even then the relentless disease had attacked her spine, so that she has had to lie flat on her back for more than two years. But now that you know who she is, I'll let you read a part of her letter:

"I wish I could tell you all, or even half, of the wonderful way in which my heavenly Father has poured out His gifts around mother and me of late. My father's death during my stay in the hospital last year made a very great difference in our circumstances. The old home was sold, and as there are only mother and I, we are living in a little county council cottage quite alone, and it is a very great

joy to me to know that I can help a little by my knitting.

"Then there are my 'joy rides.' These are the 'outings' in my spinal carriage. Sometimes my married sister, and sometimes a neighbor, will wheel me into the park—and oh! the joy of lying under the trees, hearing the song of the birds, especially one particular thrush whose notes I can almost put into words. I have been out of the hospital only since January, and at first I used to share a spinal carriage with a crippled boy, having the use of it when he did not require it. To buy one of my own was out of the question, but now even that has been supplied quite recently.

"And it is of these 'joy rides' that I want to speak. When I first went out I noticed that many would stop and speak, and almost all would remark after a word or two, 'But how can you be so happy and cheerful, having to lie like that all the time?' Then I found that I could tell them of the many things I had to be 'glad' about. I realized that often God sent special people to me. There was the blind man who, in making for the seat near my chair, stumbled over me. Through that stumble I found an opportunity of speaking a word of sympathy, and then a word of help. He had 'lost his faith' through arguing with an unbeliever, and by God's grace I had the joy of helping to restore it to him.

"Oh! and many others—sad ones, weary ones, foolish ones, on life's dusty highway, just passing my chair, and I hand a leaflet here or a card as I have the guidance. How stupid I was to think at first that now I could do very little for Him. Why, when I can do nothing else, I can 'smile,' aye, and even 'ache' to His glory. I own that once

"I had high dreams and visions fair and golden,
Of lofty service for my King divine,
Not long ago—but now, the days seem olden
Wherein such visions and such dreams were mine."

"Then after years of suffering, disappointment, and loss, wherein it seemed that He emptied my hands of all I held most dear and I felt that I could only cry, 'Carry me out of the battle, for I am wounded sore,' He put me back 'on active service,' and I can only say, 'Thanks be to God for this unspeakable gift.' So I will indeed be glad of some leaflets to distribute on my 'joy rides,' for I think you will see why I have called them that."

If one bedridden Christian can give such service to God by her sweet, unselfish life, what cannot a strong Junior Missionary Volunteer do!

H. H.

Devotional Meetings for October 21

Senior

Topic: *He Will Come Again.*

1. Opening Exercises. (See songs suggested.)
2. Bible Study: "The Second Coming of Christ."
3. Recitation: "As It Was in the Days of Noah." (See *Instructor* of October 10 or 17.)
4. Talk or Reading: "Does It Make a Difference?"
5. Talk: "The Great Day." (B. S. L., No. 6.)
6. Recitation: "I Shall Be Glad." (See *Instructor* of October 10 or 17.)
7. Talk: "Present-Day Evidences." (See *Review* of October 12 or 19.)
8. Special Music appropriate to the subject.
9. Responses.
10. Close with Prayer.

Junior

Topic: *Care for My Body.*

1. Song Service.
2. Opening Song and Prayer.
3. Lesson Text: 3 John 2.
4. Leader's Talk: "Keeping Fit."
5. Recitation: "A Wise Doctor."
6. Symposium: "Health Helpers."
7. Drill: "First Aid."
8. Talk: "Keeping Well."
9. Reading: "The Castle Window."
10. Story: "Aunt Lou's Reformation." (See *Instructor* of October 10 or 17.)
11. Close by repeating Mizpah.

Senior Notes

As the topic of last week was to banish doubt and strengthen belief, the one for this week is to review the evidences of Christ's second coming and to strengthen our

faith in the prime reason for the existence of our denomination. If this belief in the soon coming of the Lord and Saviour were to be eliminated, there would be little left to make us different from other denominations. There would be no reason why there should be Missionary Volunteer organizations. There would be no pressing need of strenuously pushing the foreign mission program. There are others who believe in His coming, but at a distant time and not in His soon coming. This denomination and this young people's organization believe in His soon coming—His very soon coming, in a personal way.

For helps on this topic, there is abundant material. Almost every issue of the *Signs of the Times*, the *Review* and *Herald*, the *Watchman Magazine*, contains good articles on some phase of this topic. Then there are many good books that touch upon it. Some of them that might be noted are: "The Coming King," by James Edson White; "Daniel and the Revelation," by Uriah Smith; "The Desire of Ages," by Mrs. E. G. White; "Heralds of the Morning," by A. O. Tait; "Great Second Advent Movement," by J. N. Loughborough; "Heralds of the King," by C. P. Bollman; "Our Day," by W. A. Spicer; "Our Lord's Return," by C. B. Haynes; and many parts of the "Testimonies for the Church," by Mrs. E. G. White. Also see the following tracts: Bible Students' Library, Nos. 2, 6, 7; New Words of Truth Series, Nos. 1, 14.

No. 1.—For the opening song service the following numbers from "Christ in Song" are suggested: 144, 914, 877, 929, 708, 586, 930, 854, 878, 852, 679, 926, and others on the subject of the home eternal.

No. 2.—Let this Bible study be well prepared, and put energy into it. Don't let it drag along in a dry way. Either give the texts out beforehand, or have them ready for reference. A Bible study may be most interesting or very dry. Make yours interesting and helpful, but not long.

Nos. 3 and 6.—Two recitations need not be given. Choose the one best adapted for your member who will give it.

No. 4.—If there is to be but one talk, then read this article. Let Nos. 5 and 7 be given as talks and not read. If this one is read, shorten it a little and choose a good reader. Almost any member may be a good reader if he or she will take time to practise and read the matter over several times. (A good reader can hold the audience for a short time. Be a good reader if you must read.)

No. 5.—This is based on the tract of the Bible Students' Library No. 6, entitled, "The Great Day of the Lord." It would also be well to use Nos. 2 and 7, which cost but two cents apiece.

No. 7.—See paragraph about No. 9. This topic may be based upon the latter chapters of "Heralds of the Morning," or better yet, it may be a current-event topic gathered by the personal work of the speaker. In that case it should give news notes and comments on news and articles and speeches that show the trend of the times and point forward to the end of worldly affairs. Such magazines and periodicals as the *Christian Herald*, *Literary Digest*, *Sunday School Times*, *World's Work*, *Current History*, and *Current Opinion* may be consulted. Of course our own periodicals will give such matter in a briefer and more easily handled form. There is a small publication distributed to ministers called *The Arsenal* and published occasionally by the Pacific Press at Mountain View. Its aim is to give quotations from periodicals that show the trend of the times. Its motto is, "The Newspaper Is the Bible's Best Commentary." It costs but 25 cents a year. For college students this phase of the subject may be made of prime interest.

No. 9.—There may not be time for this; it will depend upon how you handle the rest of the program. The paragraphs that are given may be used, or others substituted. Perhaps there will be an overflow from No. 7; or you may desire to make your responses tell of items of interest looking toward the second coming of the Lord.

U. V. W.

Special Junior Notes

Health is something that is rarely appreciated by a boy or girl. Safeguarding it is a God-given duty. Surely this program devoted to the keeping of the health, may become a truly devotional one. The superintendent should pray and plan to this end. The usual superintendent's talk is omitted and the presenting of the purpose of the program is left to the Junior leader. If thought best, the superintendent may prepare a talk to take the place of this.

Leader's Talk: "Keeping Fit."—Have you ever talked with any one who is in training? If there is a race to be run or a long march to be endured, one who expects to accomplish it trains his body until the muscles are hard and the lungs are clear. Not only does he exercise, but he is careful about his habits of sleeping and eating. Men who smoke at other times never touch tobacco while in training. They know that the nicotine will unfit their muscles for doing their best. Such men eat very little meat. They know that they can control their muscles best if they build up their tissue by eating the most simple foods.

We are in the greatest race of the ages. Are we forming the habits which will keep us fit? Every boy and girl who loves Jesus expects to take an important part in the closing

work. God expects us to do those things which will give us strong bodies and keen minds. [The leader should read the following paragraph:]

It takes a healthy body to make a true Volunteer. A strong body makes it easier to have a clean mind. A strong body can be used by God for greater service. Because of this close relationship between the body, mind, and soul, I will consider it a duty owed my heavenly Father to maintain my health to the best of my ability. I will keep my body strong by breathing, exercise, proper diet and dress, and by obeying all the laws of health; I will study and apply all possible knowledge of physiology and hygiene.

Symposium: "Health Helpers."—This exercise may be a series of five two-minute talks. The physiology class might well prepare them. The first, "What Happens When We Sleep?" should tell how the body is built up during sleep. Something should be said on the amount of sleep needed by every boy and girl. The second, "Fresh Air," should tell a little about the lungs and how dependent they are on oxygen-laden air. The slogan, "Sleep with Open Windows," should be written on a blackboard. The third, "Food," should contain a little about the right kind of food. Whole-wheat—not white—bread, fresh vegetables, and plenty of milk make boys and girls strong. The Junior giving this talk might write out a good menu for dinner, and give his reasons for thinking it a good meal. The fourth, "Cleanliness." Something should be said about the necessity of frequent bathing, etc. The last, "Good Teeth," may contain practical instruction as to the care of the teeth. This may be especially interesting to Juniors if samples of tooth paste are distributed. The superintendent can usually obtain these free by writing to some dental cream company.

Drill: "First Aid."—The superintendent should demonstrate some simple first-aid treatment. If there is a trained school nurse in the community, her help will be valuable. Tell the Juniors how to know the difference between the cut of an artery and one of a vein. Tie a tourniquet in the proper position for each. Bandage the hand. Show how to put an arm into a sling. The superintendent may think of other simple demonstrations suitable for a program of this kind.

Talk: "Keeping Well."—An older Junior should give this. Tell a little about the policemen of the body, the white blood corpuscles, and how they guard the body from disease. If we keep strong, they can do their best. Very often a cold will so impair the strength of these little guards of ours that a germ may get a foothold in our system and do serious damage. Give a little talk on how to prevent these colds that are so common, and how to treat them most effectively.

Reading: "The Castle Window."—Have each article to be read carefully prepared by the Junior who is to read it.

If the superintendent sees that there is opportunity for a roll call, it would be well to have one after the story. Let each member respond to his name by expressing his determination to keep fit for God. H. II.

The Second Coming of Christ

1. DOES the Bible say that Jesus will appear the second time? Heb. 9: 28. Was He here once? How do we know that? Do we know that He will appear a second time?
2. When Jesus was here, did He say anything about this second appearance? John 14: 1-3.
3. Did Jesus go away? Acts 1: 1, 2. Where did He go? Heb. 9: 24. When did He go? Acts 1: 3.
4. How did He go away? Acts 1: 9.
5. Did He go bodily?
6. Was it the same body that was crucified and laid in the tomb that went away? John 20: 19, 20, 24-27.
7. Will the same Jesus return? Acts 1: 9-11. In what manner?
8. What will be His appearance? Rev. 14: 14.
9. Did the disciples see Him when He went away? Acts 1: 9-11.
10. Will He be seen when He returns? How many will see Him? Rev. 1: 7; Matt. 24: 30.
11. Does He come alone? Matt. 25: 31. How many angels are there? Rev. 5: 11. What is the appearance of one angel? Matt. 28: 2, 3. What will be the appearance of more than a hundred million angels?
12. Does He come silently down from heaven and surprise us? Ps. 50: 3. What kind of fire burns in the heavens?—Lightning. What is a tempest? How extensively will these lightnings be? Ps. 97: 2-6.
13. How will the people act when they see Christ coming? Rev. 6: 15-17.

14. Who will be able to stand in that day? Isa. 33: 14-17.
15. Will there be none to rejoice when they see Jesus coming? Isa. 25: 9.

16. When is one waiting for an event? Could one wait for an event if he knew nothing of it? As we know that the end is coming, what is our duty to those who know it not?

JENNIE IRELAND.

I Shall Be Glad

I SHOULD be glad if the Lord should come,
O aye,

I should be glad!
Do you think I would grieve me overmuch
If the cities should crumble before His touch,
If the hills should rock with a weight of woes,
And the dear earth writhe in travail throes?

Nay, nay;
I tell you, Nay;
I should be glad!

I should be glad if I had no part,
Glad, glad!
If my Lord by His coming should pierce my heart,
And wipe me out from His book of life,
Yet I would be glad.
I would offer myself on the mount of the Lord,
I would yield my limbs to the binding cord,
I would welcome the thrust of Moriah's knife,
And still be glad.

Do you know why?
Because I have heard the bitter cry
Of a world that can no longer live.
And I could give
My joy of eternity just to know
That forevermore there could be no woe.
I think it would be—
If it had to be—
Worth life itself to have that thought,
A glory to die with that thing wrought
Into the mold of eternity.

And I shall be glad; for my Lord will come.
O aye,
I know He will come!
He has reckoned the years, He has finished their sum;
And the day between is a slender day
Till the sorrow of God be wiped away
In the blazing glory of human joy.
I shall be glad,
I shall be glad
In the sight of a rapture without alloy;
I shall be glad
When my Lord shall come!

—Arthur W. Spalding.

(The volume of verse from which the above was taken contains many beautiful poems that could be used in programs. It may be obtained from the tract society for \$1. It would make a good gift volume for the holiday season.)

Responses

1. JESUS is coming again, soon coming, almost here. How can we hold in, how spend a moment in trifling or play, how let our lives be spent in accumulating or hoarding, how seek only honor, aggrandizement, or place? Why should it not be the mainspring of our life, the motive power of our being?
2. His coming means so much! His return means reunion for the parted. We shall meet and greet with no more separation. His coming means immortality, health for sickness, life for death, land for the landless, home for the homeless, plenty for the destitute, bread for the hungry, water for the thirsty, hearing for the deaf, speech for the dumb. The young shall never grow aged, and the aged shall be young; there will be liberty for all captives.
3. He will bring beauty for ashes, and give the garments of praise for the spirit of heaviness; peace, sweet peace, for the troubled; rest, sweet rest for the weary; and joy, glad joy, for the saints of God. When He comes, huts will be exchanged for mansions, crowns will replace crosses, light will scatter all darkness, harmony will chase away discord, and truth will dispel error. When He comes, we enter upon our everlasting inheritance, sin, sorrow, sickness, suffering of every kind forever done away. No more night, nor tears, nor curse, nor death.
4. Blessed coming, may it be quickly! Let us hasten it all we can. Soon coming! Amen and amen. No more war, no more bloodshed, no more anxiety, perplexity, pain. When He comes, He will reward us, and we shall enter into rest. Receive and believe this most glorious truth; let the Holy Spirit teach you of things to come.

5. If you owe a man some money, you may forget the fact, but the debt remains. Forgetting it does not pay it. You may forget your old debts to God. They may cause you no more pain. But they are there yet unsettled, and some day they will find you out. Some day the remembrance will come back with terrible vividness. "Son, remember," said Abraham, in the Lord's parable to the rich man, and then recalled to him the story of his earthly life.

6. You may write with lemon juice page after page and no trace is left. The writing sinks away and disappears. But expose the paper to the heat, and every letter will come out in bold, clear outline. So we write our life's record. We see no trace, and all seems lost and forgotten. But some day every word and act will flash out. Nothing that we do fails to be recorded. In the judgment day all will be brought out. Forgetfulness is a false standard.

A Wise Doctor

THERE was a man in our town —
He was a doctor wise
Who wanted folks to keep quite well,
And so he did advise
Fresh air, good food, and lots of sleep,
With merry times each day,
And all the folks who followed him
Were happy, well, and gay.

— Selected.

The Castle Window

A GREAT and angry army tried to get into the Castle of the Body, but it seemed impregnable. At last, one dark night, they found a little window left unfastened, and in slipped a Germ. The Germ speedily flung open the great door of the Castle, and in rushed, pell-mell, a raging Fever, a Headache, a throng of cruel Pains, a crowd of Agonies, Deliriums, Aches, Chills, Dangers, Complications, Abscesses, Wastings, Contagions, Surgical Operations, Hospital Beds, Ether, Cocaine, Knives, Saws, Bandages, Sleeplessness, and scores more of varied troops. They took possession of the Castle for days, weeks, months, and it was only after a long, long countersiege that they were driven out, and the Castle of the Body left free again. All because of the one little unfastened window. That window was a sore place, not a fourth as large as a penny, left heedlessly to take care of itself. — *Æsop Jones*.

Devotional Meeting for October 28

Senior and Junior

Topic: *Onward in India.*

1. Song Service.
2. Opening Exercises.
3. Report: "A Missionary Volunteer Society in India." (See *Instructor* of October 17 or 24.)
4. Story: "The Boy I Didn't Get."
5. Talk: "Life of a Lady Doctor in India."
6. Recitations: "The Larger Prayer" and "An Angel Paused."
7. Story: "India Day in Blue Creek Church." (See *Instructor* of October 17 or 24.)
8. Talk: "Not Time, but a Task."
9. Report on India Goal.
10. Special Music and Closing Exercises.

Senior and Junior Notes

This is intended as a combined Junior and Senior program. There are several parts that will specially interest the Juniors, and some that can be well rendered by the younger members. As Seniors, see that the Juniors are given something to do and are properly recognized as an integral part of the program for that evening. Your committee that should have been in service since early in the year, keeping track of current events and happenings throughout the world, may have something to contribute on India. Get in touch with it.

There are special maps that may be had that will greatly help in your mission study work. The Review and Herald Publishing Association issues large outline maps on mission fields. The map set of mission countries, containing India, and six others, you may have postpaid for 50 cents, or the set of ten, containing these and three others of continent size, for 75 cents. Your society should have one of these sets. Mark on India the mission stations and the places about which you are speaking. There is a smaller facsimile

map of India that you may use as a guide. Take this up with your members and order now. These maps will not only help you for this year, but for the next year, and the next. They will assist greatly in making your mission study programs a success. Order through your tract society or direct from the publishers.

If it is impossible to combine the Senior and Junior societies for this program, the Junior superintendent will find ample material for the Juniors. He will be able to give a good picture of hospital work in India after reading No. 5 of the program.

Nos. 3, 4, 6, and 7 may be given as talks and readings by the Juniors themselves.

No. 3. — This tells something of the work of the Missionary Volunteers of India.

No. 4. — This will specially interest the Juniors, although a Senior might relate the story. Rev. Howard A. Musser has written many excellent stories of his work for the boys of India. He has published a book, "Jungle Tales," of which this story is a part, that would be worth adding to any one's library. Both Juniors and Seniors would enjoy the thrilling accounts of missionary life in India.

No. 5. — This may be a reading.

No. 6. — Let the Juniors give one or both of these recitations.

No. 7. — The suggestion here is for the giving of means for the support of the missions in India. Investment Day is regularly observed in some western sections of the United States. It would be a good thing if it were more generally remembered. If we are to finish this foreign work, we must plan, as did the people in the Blue Creek church, to donate of our means for the carrying of it forward. Perhaps some older Junior can tell this story. Or it may be worked out by the Junior superintendent as a dialogue. Why not have an India Investment Day in your church and society?

No. 8. — Give this to one of your stronger speakers. Follow it with a report on the present status of the India goal, including Junior and Senior efforts, of course. If desired, one speaker could give both parts.

U. V. W.

The Boy I Didn't Get

COBRAS — the big, black, hooded cobras of India — are the deadliest snakes known, and for eight years I lived in Nagpur, the city of cobras, where Hindus worship them as gods. All the principal roads leading into Nagpur have wayside shrines inclosing sham cobras twisted about sham torches and splattered with red paint and decked out with flowers, and upon every snaky idol the natives throw rice and sweetmeats and clarified butter. However, it is not only in Nagpur that cobra worship thrives. You see plenty of it elsewhere — for instance, at Woomrauti.

One day I visited a family of weavers at Woomrauti, and found them weaving a long strip of cloth in an alleyway, and a small boy was putting the red dye on the threads with a brush. I wanted that boy for our mission school, but his father said, "There'd be no profit in that for me. He puts color on the cloths." Still, I had some hope of persuading the man, and so, in order to gain his confidence and good will, I went into the house with him and we squatted cross-legged on the smooth dirt floor.

While telling him about our school and the great things it could do for native boys, I chanced to notice close to me a hole where a bamboo driven into the ground had rotted away. It piqued my curiosity, so I asked, a trifle nervously, "Yih chuna ache gih?" ("Is that a rat hole?")

"Ne, sahib, wuh sampache garh" ("No, sir, it's a snake hole"), replied the native. He said this as calmly as you might mention a tank for goldfish. His impassive brown face betrayed no anxiety. His dark eyes never changed their expression. Yet there, right in his very house, dwelt the "hooded death."

I wiggled away from the hole, and we went on talking, but I watched that hole intently, and after a while I saw a cobra's mouse-like head stealthily emerge from it and then pop back in.

I whipped out my revolver, but the native lifted both hands in vehement protest, and his dark eyes flamed, as he cried excitedly, "Kubbe ne, sahib!" ("Never do that, sir!")

I pulled myself together, tucked away the pistol, and said in the calmest tone I could manage, "How long has the snake been here?"

"A long time, sir."

"Why on earth don't you kill it?"

For answer he solemnly went and got a little red earthen dish, poured some goat's milk into it from a cocoanut shell, set it on the floor, and pushed it over toward the snake hole with a stick. Immediately the head and dreadful hood came up through the hole, and a bar of light from the open door fell glistening on the cobra's scales. I watched, fascinated. Five feet long and big around as my wrist, the deadly serpent emerged, and began to suck up the milk. The man shut his eyes and began to pray to the snake, and when it had gone back into its hole, I said, "Doesn't it sometimes do mischief?"

In a shuddering sort of way, but not with any trace of deep resentment, the man replied, "Sir, my little niece lay asleep on this very floor one night, and next morning we found her cold and dead, with the marks of snake fangs in her wrist."

"Let me kill it!" I begged.

He would listen to no such thing. "Don't, sahib!" he cried. "Perhaps it is my dead father, who has been born again as a cobra because he sinned when he was a man," said my host; "and perhaps it was because of my niece's sins that the cobra was ordered to bite her. Who am I, sir, to fight against the gods?"

All my efforts to talk him out of his belief failed utterly, and I failed to get the boy, which cut me to the quick. Missionaries in India become used to seeing grown-ups play fast and loose with the "hooded death," and come to look upon cobra worship as little worse than other forms of heathenism,—smallpox worship, for example; but when we see boys' lives endangered by it we are furious. I had an orphanage full of splendid, brown-skinned youngsters, all pep and jollity and brightness, and how I did want that boy I failed to get! Think what we might have made of him. Several of our finest native Christians came up out of surroundings even more shocking than his.—*Howard Anderson Musser.*

Life of a Lady Doctor in India

"It's just heaps of fun to be a missionary in India. We wouldn't go back for 'keeps'—not even if you sent a special car for us. Thanks for your prayers. I wonder if that is what makes me so full of joy. I really pity people who can't come to India as missionaries. It is simply great and gets better every minute."

This is a brief extract from one of the bright letters of Dr. Elizabeth G. Lewis in India. An observing eye, an understanding heart, a keen sense of humor, a radiant faith, and a writer's ability are invaluable assets in keeping alive the missionary interest in the home church.

The new arrival in India, eager to learn all about the customs, the history, and traditions of this strange land, experienced many a thrill in visiting buildings erected centuries before the birth of Christ. In her mission station she threw herself energetically into the study of Urdu, and helped whenever possible in the Ludhiana hospital. In one of her early letters she writes:

"The traditional India consists, does it not, of coral strands, cobras, man-eating tigers, jungles, and starving millions? The India where I am (in Ludhiana) can boast neither snakes, tigers, nor jungles, but we do have dust and dirt and fleas and mud houses, vast bare plains, and half-dressed children fairly well fed, and just heaps and heaps of curious things which are everyday things here. But in spite of fleas, dirt, and poverty, in the bazaars and streets where people flock together, whether Hindu, Mohammedan, or Christian, I am able to see much human kindness. The mothers and fathers love their babies passionately. Some horses are beaten, some children are unloved, and there is much of evil, but if you give a smile you usually get one in return. I am very happy here, and am looking forward with great joy to larger duties as soon as the Urdu language is mastered. I shall have constantly in mind you dear people, who, for the love of Christ, are making it possible for me to be here. I shall depend upon your prayers."

Is a missionary a fully developed saint, several degrees removed from ordinary humans, or does she have virtues

mingled with failings and does she need to grow in grace the same as those who work at home? The missionary doctor frankly confesses:

"Please don't think I am better than I am, for I am really a most ordinary person. I'll tell you the truth, when I left America I didn't really know whether my heart could be in real mission work or not. I knew I could do medical work, but I couldn't get up much enthusiasm about saving souls. But I've been asking God to help me and to make His plans a little clearer for me, to let me see what Christ has done for India, and to feel India's need. I am asking daily that I may love these people. In a most wonderful way, I think, God is leading me into the work, and I am beginning to care a great deal and to feel about individuals that they just must know Christ."

In the spring the missionary's further education took the form of a camping trip around Saharanpur with Miss Morris, another missionary doctor "many years in India, who speaks Urdu like a native and eats Hindustani food with her Bible women." With tents, oxen, servants, and two Bible women, they moved from village to village, spending a few days in each, teaching and giving medical aid. The doctor enjoyed "the clear, cool nights, and the glorious mornings when the mango trees were alive with bright, singing birds," and the village people when they would gather and listen in rapt attention to Miss Morris and join in the singing; but there was one feature she did not enjoy. With regard to this, she says:

"The flies that swarm everywhere on food, our clothes; every baby with sore eyes and dirty mouth, black with flies; the dirty garments of the villagers, the dirty faces, dirt everywhere! The village street a litter of rubbish and flies; a quagmire of dirt around each well; absolutely no sanitary provisions of any kind. Only the hot sun saves India from an early grave. Fully half the sickness I saw was due solely to filth, and there is so much of it you feel like picking up your skirts and running away. The medical work done on an itinerating trip is most unsatisfactory. I was able to see each patient but once or possibly twice, and never knew whether they took my medicine or threw it away. My one desire was to give every man, woman, and child a hot antiseptic bath, while all I could do was to scrub one place clean, apply ointment, and know it would be black again with flies in five minutes. I am glad to be able to look forward to hospital work next year; there at least, one can do properly the thing necessary to be done."

Dr. Lewis was assigned to the Frances Newton hospital at Ferozepur, as assistant physician and to become the head when Dr. Maud Allen took a much-needed furlough. The physician at the hospital wrote that she had sprained her ankle while her assistant was on her vacation. The matron had left the work for a more lucrative government position, and Dr. Allen had been two months alone when Dr. Lewis came with her youth, energy, cheerfulness, and consecration. She did most of the dispensary work after two months, while Dr. Allen did most of the outside work. The hospital is a small, one-story building, like other houses in India, built around a courtyard with a connecting veranda. This is how it impressed the doctor with American hospitals in mind:

"Bare, brick floors, whitewashed walls, high, black wainscoting, beds minus sheets with a gray blanket or red comforts; no running water or bathrooms; lamps or lanterns for lighting; one small stove to supply heat, and flies everywhere. The people, even the missionaries, have not the 'Swat the fly' habit. If we put on screens, it may not be possible to keep the flies out, as every patient swarms with them and would carry them in. When I settle the fly proposition, I'll tell you how it was done."

"The day here begins with Bible study and prayer. Then the doctor makes the rounds, giving orders for the in-patients and writing prescriptions. During this time, a Bible woman is talking to the out-patients in the waiting-room. These women are Mohammedan, Hindu, Sikh, low-caste women, and sometimes English patients. The children are often in a pitiful condition. A baby was brought in with maggots in her ear. They don't know how to feed the children, so that they go on for months with fever. The neighbors will say that some one has cast an evil eye on the baby, or that the shadow of a woman who has lost a child has fallen on the sick child."

Besides the dispensary work the doctor is called to the city and cantonments, and to towns and villages all over the district. Sometimes she must stay all night and have

breakfast or dinner with the native family. With characteristic common sense Dr. Lewis soon realized that patients would never venture to a place where bathing was insisted upon. She writes:

"At present you are obliged to be careful how you handle your patients. It is really more difficult than managing a neurasthenic society dame. I had a patient leap off the examining table in great alarm when I took out my fountain pen to write a prescription. My stethoscope is often viewed with much suspicion, and if you want to make a blood test you must handle your patient just right, or off she goes. But how they change in the hospital; after an operation they and the doctor are friends.

"The most worth-while things we are doing cannot be told because they concern heart-searchings and heart changes. The patients are so helpless and so ignorant. Each is expected to pay two pice (about one cent gold) for medicine, and usually we receive one rupee (thirty cents) for an operation. Often they bring extras as gifts, thinking we must be bribed to do good work.

"It is glorious to watch the spiritual development. Great changes come slowly, but they come. I am to have a helpful, capable nurse, a Mohammedan convert, who at first used to weep half the time, fly into a rage at the slightest rebuke, steal, and do other unwise acts.

"The rains have just told me the cheering news that the horse's house has fallen in. These mud houses go to pieces in a heavy rain, and I am continually repairing them. Surely the rain will stop soon, and then how lovely it will be—only the fever will be worse, and it is bad enough now."

The plucky note sounds out in the doctor's letters as she writes of the two months alone at the station:

"It is awful to eat alone, day after day, but not so bad in reality as in contemplation. Here's my sympathy to all Miss Sahibs who have to live alone."

On the doctor's second Christmas in India, she gave to all the patients and their families, the nurses and missionaries, a happy time the day before with a tree bearing brightly-colored bags of sweets and nuts. Before daylight on Christmas morning the nurses began to sing anthems, and Dr. Lewis joined them. In the midst of joyous song, word came that a baby for whose life the doctor had been fighting for three days, had succumbed in the night. She felt crushed and defeated, and writes that she went back to her room and wept, the first time since coming to India. She says:

"It may be wonderful to cure the sick, but it isn't especially thrilling to see them die and not be able to help it. When Christians know the pain of parting, think what it must be to an unbeliever!"—*Missionary Review of the World*.

The Larger Prayer

At first I prayed for light:
Could I but see the way,
How gladly, swiftly, would I walk
To everlasting day!

And next I prayed for strength,
That I might tread the road
With firm, unfaltering feet, and win
The heaven's serene abode.

And then I asked for faith:
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

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

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

—Mrs. E. D. Cheney.

An Angel Paused

AN angel paused in its onward flight
With a seed of love and truth and light,
"O, where can this seed be sown, that it

Will be most fruitful when it has grown?"
The Saviour heard, and said as He smiled,
"Place it for Me in the heart of a child."
—Author Unknown.

Not Time, but a Task

It is not time, but a task, that lies between us and the coming of our Lord. All the time prophecies have been fulfilled. The will of God for us now is, "that there shall be delay no longer." Rev. 10: 6, A. R. V. The task might ere this have been finished. Shall we now make it our meat to do the will of Him who sends us and to finish His work, or shall we leave that glorious privilege to others?

The task remaining is a simple one, and was clearly outlined by Jesus Himself. "This good news of the kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come." Matt. 24: 14, New Testament in Modern Speech, Weymouth's translation.

One fifth of the population of the world is found in India. Limitations of space and of human language make it impossible to give any adequate idea of the work yet to be accomplished and of the peculiar situation in which we find ourselves.

The ferment of unrest that has unsettled the whole world has taken deep root here. The situation is so complicated that no one really understands it, and but little can be said about it. The great men that India has produced and who are leading her along the road which, if followed to its end, will lead to chaos, do not themselves understand the situation. Well-meaning men are finding themselves in the grip of unseen forces that are sweeping them on rapidly toward an approaching crisis. In the midst of these unsettled conditions it is becoming increasingly difficult to carry forward the work committed to us.

The devout believer in the great threefold message sees in all this the fulfilment of God's word. All these events are but ripening the two harvests,—the one to be gathered into the heavenly garner, and the other to go into the wine press of the wrath of God. Rev. 14: 15-20.

In the midst of all the confusion our God will "set the evidence" before all the people in His own way, and His work will be accomplished. He has ways and means of which we know nothing.

Recently, with two of our missionaries, I had an interview with the foremost political leader in India, who has a larger following in all parts of the country than any other man of recent times. We were discussing our educational work, and he asked, "Are you Seventh-day Adventists?" He was so well acquainted with our principles of education that he at once recognized who we were and expressed his pleasure at meeting us. Sunder Singh, perhaps one of the greatest living Christians in India, when asked his impressions of America, expressed his profound disappointment. The love of pleasure, the absorbedness in material things, and the evident failure of the religious leaders to discern the signs of the times, weighed heavily upon his spirits. But he said he had found there one class of people usually spoken against, who really seemed to be looking for the return of our Lord—and that was our people.

Let us be of good courage. The Lord is establishing this work of His in the midst of the nations of India.

Facing as we do the most strongly intrenched powers of evil in our world, in the name of Jehovah we set up our banners and believe that He is well able to finish His work in this generation.

It is not time, but the finishing of a task, that lies between us and the coming of the Lord. GEORGE F. ENOCH.

Watch the last page of your next month's Gazette.
Something special for you and your society.