

# The Church Officers' Gazette

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## The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Sabbaths with Special Offerings During 1923

August 4 ..... North American Foreign Translation Fund  
October 20 ..... Missions Rally  
November 10 ..... Colored Work  
December 15 ..... Annual Offering

### Special Programs

August 11 ..... Educational Day

### Regular Programs

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

First Sabbath each month, Home Missionary service.

### Premature Baptisms

It was during the Spring Council. The question of why so many members were being dropped year by year from our church rolls, was under discussion. The statistics showing this loss had been given. The remedy was engaging the very serious study of all present.

One experienced worker pointed out that it seemed strange that this loss apparently was the heaviest in the fourth quarter of each year. Surely it could not be, he reasoned, that the motive for reducing the membership so regularly at this period was to cut down the amount of the mission goal, so that the church would not be expected to raise so much in mission offerings. Surely no church or conference officer would allow names to be dropped for motives of this kind! Yet it was feared this might be true in some cases.

Another said that to his mind one reason so many dropped away was because of the lack of shepherding of the flock. He cited one instance of a member who through a long period of sickness had not been visited by any of the church officers; and further, he pointed out that this particular church had a stationed pastor. The member died firm in the truth and triumphantly trusting in God. This general worker, not knowing the circumstances, had called to see another member in the family, and was the only one to pray at the bedside of this sister who was then in a slowly dying condition. He emphasized the need of true shepherds' visiting among the members, studying the Scriptures, and praying with tempted souls, as a remedy for this church membership loss.

Another said he thought the cause why so many young people leave the church is the lack of real interest being taken in their spiritual condition. One young man, after a visiting minister had had a quiet, personal talk alone with him, proffered the information that, although many

workers in the conference had visited at his father's home, this personal interview was the first of its kind he had experienced. Evidently everything else had been talked about, but no one had before inquired into the welfare of this young man's soul. He was a church member in a good Seventh-day Adventist family. All had taken it for granted, no doubt, that this young man needed no spiritual help. As a matter of fact, he was soul hungry and in need of much spiritual help and encouragement.

Another pointed out that in his judgment one reason so many do not hold on was because of premature baptism. He cited as an illustration that at one camp-meeting many young people, after experiencing perhaps only one good revival meeting on Sabbath, were urged forward so earnestly that the next morning they went forward in baptism, without giving evidence to any one of a real change of heart and life.

It is very evident that much of the loss in church membership may be traced back to such hasty baptisms. Members are received into church fellowship without giving evidence that they are thoroughly rooted and grounded in the truth. Seed has fallen into shallow ground. When persecution or trials arise, not having depth of soil, these wither away.

Touching upon this same point, another pointed out that often an evangelist, desirous of making a good showing, passes upon candidates prematurely. One case was cited where a person had been baptized by a city evangelist without knowing he was joining a Seventh-day Adventist church at all, so hastily had his baptism been brought about. He was very much surprised, later, to learn he was counted as a Seventh-day Adventist church member. This evidently is a very, very extreme case; but being true, it is cited as a very apt lesson demonstrating that hasty baptisms are sometimes recommended and performed by those who are supposed to be doing thorough work in examining candidates. Such baptisms are responsible for much church difficulty later on.

In our mission fields, where baptismal classes are formed and time is given for Bible study and mature thought, both for the candidates and those responsible for their spiritual instruction, it is found that very few indeed leave the truth. They become rooted and grounded in God's Holy Word. They are able to give a reason for the hope within them. They show sturdiness and ability to withstand and overcome opposition. They know in whom they believe, and they are able to endure hardness as good soldiers of Jesus Christ. They give evidence of a change in heart, in life. As these go down into the watery grave, they come up to walk with their Lord in newness of life.

As the result of the careful study given by the Spring Council to the subject of the serious loss in church membership each year, a resolution was passed recommending to a committee the responsibility of drafting questions to be used by those examining candidates for baptism, touching upon the fundamental truths of the message. Before being admitted as a member into any church by baptism, it seemed clear that all candidates should be able to answer intelligently such questions, thus making it clear to those conducting the examination that they are in full harmony with the various distinguishing truths held by Seventh-day Adventists, and that the life practices have already been made to conform to these Bible principles. When these questions have been adopted, we hope to publish them in the columns of the GAZETTE, that all workers may have access to them.

T. E. B.

"O God, help me to really be what I want other people to think I am."

### And Offerings

It has been said that "a Hebrew did not consider that he had given at all until he got beyond the tithe in what was offered. He *paid* his tithes, the rest he *gave*; and, therefore, when we have disposed of the law of tithe, we have traversed only half the field. The realm of the freewill offering is a vast one. . . . The principality of the tithe is not in it. Each of these is a hallowed, heavenly country. Traveler, when you have exhausted the beauties and joys of one, explore the other, for they are both provinces in the kingdom of heaven."

The payment of the tithe is but a part of God's plan for the support of His service. "Tithes and offerings" are divinely specified. The exact amount of offerings is not stated, but the divine principle declared by the Lord should govern our actions.

"Unto whomsoever much is given, of him shall be much required." Luke 12: 48.

"Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." Deut. 16: 17.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9: 7.

It is not so much the amount we give, that God reckons, be it small or great. In 2 Corinthians 8: 12 we read:

"If there be *first* a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

No offering is small that is given with true-heartedness and gladness of soul. Think of the poor widow. She cast into the treasury but two mites, but she longed to do something for the cause she loved, and the Saviour's watchful eye beheld, and He said, "Of a truth I say unto you, that this poor widow hath cast in more than they all." Others had cast in, *not* their abundance, but *of* their abundance. She put in all her living. Her heart went with her gift. The two mites were estimated, not by the real worth of the coin, but by the love she had for God and His work. Evidently God counts what we have *left* after we make our offering, rather than the amount we give, and He places His estimate on its real value accordingly.

God blesses the work of men's hands, that they may return to Him His portion, not only in tithes, but in offerings. He gives them the sunshine and the rain; He causes vegetation to flourish; He gives joy, health, and ability to acquire. Every blessing comes from His bountiful hand, and we should cheerfully return to Him our freewill offerings, our thank offerings, and our trespass offerings. Unselfish interest should govern our every act. We should gladly and freely contribute of our substance to, and in building up, the work of God in all parts of the world.

The Lord is soon coming. Then there will be no opportunity to give. All things earthly will then be of no value. It will take all to buy the treasure in the field. We cannot have this world and the pearl of great price also. It is no time now to hold on to earthly treasures. In view of the times in which we live, and the great needs, why not let our response to the call of God for liberal gifts and freewill offerings be greater than ever before?

The Saviour's admonition is, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12: 33. "In this way, then, every one from among you who is not bidding adieu to all his own goods cannot be My disciple." Luke 14: 33, Rotherham's translation, ed. 1878.

"Our missions must be sustained; new missions must be opened. To carry forward this work successfully will require no small outlay. . . . Brethren, God has not intrusted means to you to lie idle, nor to be covetously retained or hid away, but to be used to advance His cause, to save the souls of the perishing. It is not the time now to bind up the Lord's money in your expensive buildings and your large enterprises, while His cause is crippled and left to beg its way, the treasury half-supplied. The Lord is not in this way of working. Remember, the day is fast approaching when it will be said, 'Give an account of thy stewardship.' Can you not discern the signs of the times?"—"Testimonies," Vol. V, p. 465.

Nashville, Tenn.

G. W. WELLS.

### "Claiming the Promises"

#### A Suggestive Topic for a Prayer Meeting or Sabbath Service

It is our privilege to claim as our very own that which is given to us, as truly as we would claim that for which we had paid the full price.

"Whereby are *given unto us* exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

All these exceeding great and precious promises are given us by the divine power of God, and contain the very life of God. "They are spirit and they are life." But all promises are obtained by faith. "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." Heb. 11: 33. Faith is the hand that lays hold of the promise, and the mental act that grasps and claims it. This act pleases God, for "without faith it is impossible to please Him." Heb. 11: 6. The gospel may be preached, with all its gracious offers of pardon, peace, and power, and eternal life, but the word preached will not profit the hearers unless it is mixed with faith in them that hear it. Heb. 4: 1-3.

In "The Acts of the Apostles," page 563, it is stated:

"There are many who, though striving to obey God's commandments, have little peace or joy. This lack in their experience is the result of a failure to exercise faith."

Here is the true diagnosis of the cause of spiritual weakness, and the loss of peace and joy.

"They *claim* little, when they might claim much; for there is no limit to the promises of God. . . . The Lord would have all His sons and daughters happy, peaceful, and obedient. Through the exercise of faith the believer comes into possession of these blessings. *Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.*"—*Id.*, pp. 563, 564.

This ought to be printed in large type, and hung in every church, and committed to memory by every soul, and worked out in the individual experience.

And this is how it is worked out:

"Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, 'Ye shall receive.'"—*Id.*, p. 564.

"Ask, and ye shall receive, that your joy may be full." There are two sides to true, prevailing prayer,—asking, and then claiming and receiving the blessing promised.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24.

Illustrate this by reading from "Early Writings," pages 72, 73, "Prayer and Faith:"

"True faith lays hold of and claims the promised blessing before it is realized and felt. Here is faith, naked faith, to believe that we receive the blessing, even before we realize it."

One of the most encouraging and beautiful articles ever written will also be found in "Testimonies," Volume VIII, pages 177-179, entitled, "Christ the Medium of Prayer and Blessing." Do not fail to read this over and over again.

G. B. STARR.

"THE light of the gospel shining from the cross of Christ rebukes selfishness, and encourages liberality and benevolence. It should not be a lamented fact that there are increasing calls to give. God in His providence is calling His people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world."—"Testimonies," Vol. IX, p. 254.

# Home Missionary Department

## WINNING THE IMMIGRANT — A HOME-FOREIGN TASK

### Suggestive Program for the First Sabbath Home Missionary Service

(To Be Held August 4)

OPENING SONG: "The Very Same Jesus," No. 7, "Christ in Song."

Scripture Lesson: John 12: 20-37 (or Scripture Exercise — see "Information to Immigrants").

Prayer.

Song: "We Would See Jesus," No. 870, "Christ in Song."

Missionary Report for the Church: By Church Missionary Secretary.

Presentation of Theme: "Winning the Immigrant — A Home-Foreign Task."

Symposium: Articles by —

Elder P. E. Brodersen.

Elder B. P. Hoffman.

Elder L. F. Passebois.

Recitation: "Self-Denial," by a Missionary Volunteer; or, "The Lesson," by a Junior.

Task Confronting the Local Home-Foreign Band: Talk by leader, based on article by Elder E. R. Numbers.

Offering for Foreign Literature and the Translation Fund.

Prayer for divine blessing upon the offering and the work of the Bureau of Home Missions.

Closing Song: "Guard Thy Children," No. 735, "Christ in Song."

Benediction.

#### Note to the Leaders

ONE year ago the first general call was made for a generous contribution to help meet the heavy expense involved in the translation of literature into the various foreign languages. The "Foreign Translation Fund" is the term applied to this enterprise, and the amount of offerings received on Sabbath, Aug. 5, 1922, and applied on this fund, is estimated at about \$4,000.

This sum of money has done its full share in aiding the Bureau of Home Missions to accomplish a greater work than ever before in the same length of time, but it has not been sufficient to meet the rapidly developing plans. The General Conference Committee, therefore, designates Aug. 4, 1923, as the day for again presenting this line of work in all our churches, and giving opportunity for a generous donation to the worthy cause.

At this time \$15,000 is greatly needed for meeting the immediate demands for additional literature in many foreign languages. This does not mean a heavy tax upon our people, when we consider that every member giving an offering of twenty-five cents would provide ample funds for this need, and also an additional sum with which to purchase literature to be used by the local home-foreign band or the missionary society as a whole.

It will be remembered, of course, that the call for twenty-five cents per member involves much larger offerings from as many as can give, to make up the deficiency occasioned by absentees and members who may not be able to give even this small sum. Call for the quarters to roll in freely, and let the dollars and checks and pledges be generously intermingled.

The plan is that one half the offering taken on this day shall be sent to the conference treasurer, plainly marked "FOREIGN TRANSLATION FUND," and the other half retained by the church missionary secretary for local home-foreign work. It is permissible, however, for a larger share of the offering, or for all of it, to be applied on the fund, if this is considered advisable by the missionary committee.

A symposium of articles is furnished by leaders in the Bureau of Home Missions. It is not expected that all the articles or selections will be used in every church service. Make up your own program as best suits your need, and give the theme the strong backing of your own personal enthusiasm and endorsement.

The home-foreign task is one of the main avenues along the home missionary highway. While the task is large, the requirements on each church are small. Let us meet the full expectation of the Bureau of Home Missions today, and plan for a steady, continuous missionary effort for the foreigners in the community, using the literature which the offering provides for. We thank you now for the success of your effort, which will so soon develop into tangible results for the accomplishment of great things through foreign literature.

HOME MISSIONARY DEPARTMENT.

## Winning the Immigrant — A Home-Foreign Task

P. E. BRODERSEN

Secretary Bureau of Home Missions

AMONG the people who must be warned before Jesus returns are the foreigners who have come to our country and are now living among us. These people keep coming by the thousands. The Scandinavian countries are again contributing more to our immigration than for some years past. Economic conditions in these various countries have much to do with the numbers who come. Recently I was riding on a train bound for Chicago, and came in contact with twelve Danish immigrants on the same train, en route to Wisconsin. In talking with them, I was told that there is a strong desire on the part of many in Denmark to emigrate to America, and that this is especially true since the Great War. They feel that America is a land of great resources, of freedom and safety, and hither they wish to flee ere another great conflagration overtakes the world.

We owe a duty to these foreigners who are here and those who are coming, and already we are doing a great work for them. Personally the writer believes that one of the sure indications that Jesus is soon coming is the fact that our people everywhere are not only supporting foreign missions, but during these last few years are definitely endeavoring to complete the unfinished duties in warning people in the homeland, which includes the millions of foreigners within our own gates.

Like Israel who, in the days of Nehemiah and Ezra, read from the book of the law and gave heed, so we have read the messages of counsel and admonition, and our people throughout the whole land have said, "Amen," and have arisen to finish this part of our work. We have begun in the name of our God, and we shall not lay off the armor until we can say, as did Jesus, "I have finished the work which Thou gavest me to do." What a glorious experience that will be! We should think, talk, and pray more about that day when the work will be finished and we shall hear the words, "Well done." Such contemplation would do much to encourage us in our work for God and humanity.

#### A Few Experiences

*With Our Greek Literature.*—A very large number of the foreign people are brought up in the Catholic religion, and are hard to reach with Bible teaching. A few days ago a fine-appearing young man, a Greek, stepped into the office of the Bureau of Home Missions in Takoma Park. "My name is Panoyotides," he said, by way of introduction. Then he added, "I am a Seventh-day Adventist now for nearly a year." Then he went on to tell what it meant for him to leave the Catholic religion, how happy he is in his new-found faith, and how he had disposed of his business that he might receive a training for the work of God.

Feeling interested to know how this young man had learned the truth, I asked, "How did you become acquainted with the truth; what preacher was instrumental in bringing the message to you?"

His ready reply was this, "I learned the truth through reading."

Here was a man who had come directly out of the Catholic religion, unacquainted with the word of God, but now well informed and rejoicing in the light of the third angel's message. And this wonderful change had come about, not through the living preacher, but through the medium of truth-laden literature.

*With Our Spanish Literature.*—At the Fall Council of the General Conference Committee (1922), the president of the Southwestern Union Conference told of a church in Texas, composed of thirty-four members, all Spanish-speaking people, which today exists as the result of our literature in the Spanish language.

*With Our French Literature.*—Many of our brethren and sisters have read of the Frenchman in Canada who, in his attempts to appease an imaginary angry God, inflicted upon himself one hundred thirty-seven stripes with a flogging strap in which were bits of sharp steel. And still further

bodily suffering was inflicted by walking with broken glass in one shoe and buckshot in the other, until his feet were a mass of sores. Imagine what a flood of light that little mine of truth, "Steps to Christ," let into his soul. Thank God, we have this book in French, or this man might still be beating his poor body. When he had read the book, he ordered fifteen copies to distribute among his friends. Today this man is a baptized member of our church, although it nearly cost him his life to take this step, as his former coreligionists persecuted him most severely.

These are only a few examples of what our foreign literature has accomplished. To those foreigners who speak and read the English language but very little, this literature is regarded as a message from high heaven, from God Himself, in the familiar language of their childhood days.

#### What Has Been Accomplished

The offerings of our people in the past have been a godsend to us in our foreign-language cause. We have been able to translate and print—

"Steps to Christ"	in 17 languages
"World's Hope"	in 13 languages
"Leaves of Autumn"	in 8 languages
"His Glorious Appearing"	in 9 languages
"The Great Controversy"	in 10 languages
"Our Day"	in 7 languages

Comparing this with the amount of literature we had in foreign languages a few years ago, we are led to exclaim in the words of the psalmist, "The Lord hath done great things for us; whereof we are glad." Ps. 126: 3. But when we compare what we are doing, with the work we must do for these foreigners among us, we are compelled to say, as did the disciples when they saw the loaves and small fishes, "What are they among so many?" John 6: 9.

#### Plans for the Immediate Future

Our plans are now to translate and publish eight numbers of *Present Truth* in eleven of the leading languages, and the little book, "The Bible Made Plain," in at least as many languages. We shall proceed with this just as fast as we can get the money. These two items alone will cost \$6,000. And we should not content ourselves with just eleven languages,—twenty languages is not even enough; but to get this literature out in twenty languages would cost more than \$11,000. In addition to this, we are getting out a series of eight tracts to be published in fourteen languages, and have other urgent plans which must receive attention as soon as the necessary means is in hand.

The first Sabbath in August has been regularly set apart by the General Conference as a day when we shall especially remember the work for the foreigners in North America. It is greatly desired that our people everywhere remember in their prayers on this particular day these foreign-language-speaking peoples and our work among them. On this Sabbath also a special offering will be taken in all our churches, English and foreign, for our Foreign Translation Fund. Surely it is not out of reason to expect that 100,000 Adventists in North America can, and will, make an offering for this cause of at least \$15,000. You have so generously helped us to get this work for the foreigners started, now may we not depend on you to help us carry it to completion? We pray that God may kindly reward each and every giver to this needy work.

#### "We Would See Jesus"

"SIR, we would see Jesus," demanded certain Greeks dwelling as foreigners in Palestine, who, though surrounded by all the material greatness and ceremonial splendor of the Jewish nation, sought as for hid treasure the source of their most needed boon. This is the very experience of certain individuals (God knows how many) among the millions of foreign dwellers in this modern land of promise. From all lands they have come,—aggressive idealists, opportunists, restless spirits, refugees from religious and political persecution, or as industrial commodities; but they have come "in the providence of God." —"Testimonies," Vol. VIII, p. 35. And for these, we have been instructed, God would have us put forth special effort.

These needy people are not in distant lands toward which we feel drawn but cannot go. They have come from those very lands to say to us, "We would see Jesus." They must see Jesus first of all in our daily lives and in our dealings with them. Again, to whom must they look for God's message for this time but to us who have received the light and special instruction? That they may understand and believe, many must receive this message in languages other than English. In the wealth of publications we now have, the Lord has wonderfully supplied the means wherewith to meet their needs.

It is significant to notice the response of Jesus to the request of the Greeks who came to Him: "Jesus answered them, saying, The hour is come, that the Son of man should be glorified." John 12: 23. Though often hidden from human eyes, wonderful in the sight of the heavenly intelligences must be the demonstration of Christ being glorified in many hearts through our foreign-language literature. This was forcibly brought to mind during a recent visit in a little, dingy room in the Chinatown of one of our large cities. I had called on the aged occupant of this room the previous year, and he had agreed to read the *Chinese Signs* for a year. When I came back to see how he was enjoying it, he eagerly ordered it to be continued to him, explaining that once or twice the paper had failed to come, and he begged that it be sent regularly, as he depended on it for the comfort it gave him in reading it each night as he lay in his bed before going to sleep.

In one of the Eastern cities a sister gave a copy of our Russian magazine to a man. Shortly afterward the man wrote for a catalogue of Russian literature, and this was followed by his order for more than ten dollars' worth of tracts and books. A letter which he sent to the Brookfield Publishing House reveals what became of this literature. It reads as follows:

"DEAR BROTHER: I send you a little news of what happened at my house last Sunday. When the books and tracts which you sent me came, I called my friends and relatives to come and visit me. Then I showed them the books and the tracts. They at once fell in love with the literature, and took all of it from me. So I send you another order."

This second order was for more than seventeen dollars' worth of literature.

One of the urgent tasks confronting the people of God in America is the circulation of these foreign-language books, tracts, and papers on a much wider scale, and the speedy preparation of additional literature in more languages.

For the facilitating of this task we come to our churches today with an earnest request for a generous offering.

B. P. HOFFMAN,

Sec. Misc. Languages Dept., Western Division.

#### NEEDED

25-Cent Donation  
from  
Every Church Member  
on  
Sabbath—August 4  
for

FOREIGN LITERATURE TRANSLATION FUND

#### Facing Conditions as They Are

THERE is in the territory of the North American Division Conference a difficult problem, i. e., how to give the message to the millions in this country who speak so many different languages and who understand little or nothing of the English language.

The United States has been called "The melting pot of the nations." To the United States come people from all the European countries, and from some countries outside

of Europe. Their children born here are taught in the schools of the country, they learn American ideals and ways, and become American citizens; but in the majority of cases the parents do not learn any English, but settle in communities of their own countrymen, and although they are in America, they remain as distinctly foreign as the day they landed on our shores. The U. S. Government official census gives us a foreign population of more than thirty-six million. In New York City there are sixty-six languages spoken, and nearly 55 per cent of the male inhabitants of voting age are foreign by birth. They have their own communities, their own stores and institutions, and remain distinctly foreign. In a large number of the cities in the United States having a population of twenty-five thousand or more, the foreign population numbers 26 per cent.

In this "the time of the end," the Lord has planned for the development of many things which will enable His people to do a quick work in warning the world; and we are plainly told that these people from all over the world have been brought to our very doors for the purpose of receiving the gospel at our hands.

"There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given His church."—*Testimonies*, Vol. VIII, p. 36.

It therefore becomes our urgent duty, as Seventh-day Adventists, to include in our plans for the rapid extension of the gospel into all the world, the representatives from all parts of the world whom Providence has sent into the cities and towns and villages of America. And it is most encouraging to know that God's people are not unmindful of this duty, but have responded to the opening providences of God in behalf of these foreign-language-speaking neighbors, and now have well-organized and extensive efforts in successful operation for these people.

It has been clearly indicated that the door of entrance to the hearts of the foreigners lies in the printed page in their native tongue. Literature must be translated into all these different languages, and to do this, a sum of money must be provided. It is for this purpose that the General Conference Committee has arranged for a special collection to be taken in all our churches on Sabbath, Aug. 4, 1923, in the hope that the full requirement for immediate need will be provided through the generosity of our brethren and sisters.

I speak from the standpoint of the French Department of the Bureau of Home Missions, which I represent, and am glad to say that a good beginning has been made in supplying French literature. But much more must be done in order to warn the millions of French-speaking people in this country. We now have the following literature in the French language:

*Signs of the Times* (a quarterly magazine)  
 "Steps to Christ"  
 "The Hope of the World"  
 "Epidemics"  
 "The Marked Bible"  
 Leaves of Autumn (ten numbers)  
 Tracts on a few miscellaneous subjects.

We are now at work also on eight numbers of *Present Truth*, which are being translated and will soon be printed.

This French literature is doing good work. Recently a young man in the province of Quebec received a few copies of *Leaves of Autumn*, and this letter addressed to the publishing house followed the reading of the leaflets:

"Some one in the United States sent me some of the *Leaves of Autumn*, and your name and address is given. I have been on the point of despair about my soul. I cannot get any satisfaction from our priest. Will you send me a Bible, and some good books if you have any?"

Another case is that of a French Roman Catholic family in Montreal, who in some way received a copy of the French "Steps to Christ." The family sat up all night to read the book through, and were led from darkness to light. The father, a man of seventy-two years, exclaimed,

"It is incredible that I have lived so long and have not known these things," and tears of joy filled his eyes. He and his wife and daughter are now separated from the Roman Catholic Church, and are awaiting baptism. The wife took a number of copies of "Steps to Christ" to the factory where she works, and sold them all, and at noon about twenty-five people gathered around her to read the Bible.

#### A Live and Growing Church

As an illustration of what our literature will do in reaching our people who cannot be reached through public effort on account of being forbidden by the priests to go to any Protestant church under threat of committing mortal sin, we refer to the development of our work in France. A large share of our French constituency came into the truth through the printed page. At one time a single paper was sent into the mountains of Tarn. The one who received the paper did not pay any attention to it, but a young man found it, and through reading it was convinced of the Sabbath truth. He sent to our mission, then located in Basel, Switzerland, for more literature, and became converted. He had formerly cared more for dancing than for religious things, but as soon as he gave his heart to the Lord, he began to preach the third angel's message, not only in the place where he lived, but in all the neighboring villages, and he established a company of believers before he had even come in contact with an Adventist minister. When our first worker visited him, he found a goodly number of Sabbath keepers united with this young man in Christian fellowship, and all were well informed regarding the truth. In fact, our worker did not stay with this company as had been planned. He brought back the report that he did not feel he could teach them anything, for they knew as much about the Bible as he did. The young Frenchman had sent for a file of all our French papers published up to that time, and had studied them thoroughly, and in this way had become well posted on every point of the third angel's message.

In referring to this company of believers, which was duly organized into a church, Elder J. Curdy states:

"Never for any length of time has this church enjoyed the labors of any worker, but it is a live and growing church. Sometimes this church has been without a worker for seven years, but the members remained faithful. The first time I visited the church was at the time of the Week of Prayer, and I was very deeply impressed as I watched the people gather for our first meeting. About twenty-five farmers came in to the meeting, dressed in their plain attire, and wearing wooden shoes. We had a very good prayer season, and when the time for the offering came, I did not dare expect much from such poor people. They placed a hat on the table, and all, from the youngest child to the oldest grandfather, came forward with smiling face and with a gift in his hand. The gift was so well concealed that it was not possible to detect what each was bringing, but when the meeting was over, I was invited to count the contents of the hat, and to my great surprise I found there the sum of \$1,200. This church, without any expense to the conference, is giving yearly something like \$3,000 to the cause. Their gifts are always larger than their tithes."

This faithful band of French Seventh-day Adventists may be pointed to as a monument of the thorough work and permanent results attending our literature in the French language. Other incidents might be mentioned.

Brethren and sisters, not only in behalf of the French-speaking people, but in behalf of all the foreign-language-speaking people, we invite you to be liberal with your offering, that the necessary means may be provided for the Foreign Literature Translation Fund.

L. F. PASSEBOIS,

Sec. French Division, Bureau of Home Missions.

#### A SILVER OFFERING

Sabbath — August 4

FOREIGN LITERATURE TRANSLATION FUND

\$15,000 Needed

## Self-Denial

THE streets are thronged with a surging crowd,  
Who vie with each other in clamor loud—  
Lawyer and parson, merchant and Jew,  
Banker and beggar—a motley crew.

The shadows of night are gathering fast,  
As I gaze at the crowd that is hurrying past;  
And I scarce can see for the tears that come,  
As I think of the fact that there may be some  
Out of that number who, ere the dawn  
Of the morrow breaks, may be quickly borne  
Out on the sea of the vast "Unknown,"  
To face the God of the great white throne.  
I wish, oh, I wish that their helpless cry  
Could be heard by you ere they sink and die.  
It is such a mournful, low, and bitter wail,  
Telling of searching, only to fail  
In finding the Truth, the Light, the Way,—  
Ah, who pineth and longeth more than they!

And you have the light—the light from on high,  
And yet you have turned from this heart-rending cry  
For help in the darkness. You have quickly passed on,  
Although you profess to believe in God's Son,  
Who humbled Himself, and was crucified  
With a thorn-riven brow and wounded side.  
You say you are His; and yet you refuse  
To obey His commands. I say you abuse  
The love He hath shown you from day to day,  
And I wonder that ever you dare to pray  
For His blessing to rest upon you and yours  
When you know that only for him who endures  
The cross and its suffering, is His sweet peace.  
You must rise and follow Him, or His smile will cease,  
And you will be banished from all of heaven.  
'Twill profit you none that you were once forgiven.  
I know this is true, and thus would I plead  
With you to remember your brother's need.

—Selected.

## SABBATH—AUGUST 4

\$15,000

## FOREIGN LITERATURE TRANSLATION FUND

## Information to Emigrants

In considering the great need of the foreigners in our country and plans for providing gospel literature in all the various languages spoken, it is well for the Christian to bear in mind that he also is an emigrant, and should do all in his power to inspire his countrymen to join the great emigration movement by those who "desire a better country, that is, a heavenly." Heb. 11: 16. The following information may be used to advantage in enlisting passengers of any nationality on the gospel ship.

"Emigrants to the Celestial City should lose no time in securing their berths, as only one vessel can ever succeed in reaching that place.

Vessel's name—"Gospel Ship." Rom. 1: 16.  
Port of leaving—City of Destruction. 2 Peter 3: 10.  
Bound for—The Golden City. Heb. 11: 16.  
Time for sailing—Today. Heb. 3: 7, 8.  
The fare—Without Money, Without Price. Isa. 55: 1.  
Captain's name—Jesus Christ. Heb. 2: 10.  
Crew—Workers Together. 2 Cor. 6: 1.  
Passengers—Sinners Saved by Grace. Rom. 6: 12;  
Eph. 2: 8.  
Sea over which it passes—Time. Rev. 10: 6; 1 Peter 1: 17.

Lighthouse—Holy Scriptures. Ps. 119: 105.  
Compass—Holy Spirit. John 16: 13.  
Sails—Faith and Love. 2 Thess. 1: 3.  
Wind—Working for Christ. Col. 1: 28, 29; Acts 2: 1-4, 41.  
Storage—Grace. Isa. 55: 2; 2 Cor. 12: 9.  
Anchor—Hope. Heb. 6: 19.

Everything is supplied on the voyage. Phil. 4: 19.  
All are invited, "and the Spirit and the Bride say, Come."  
Rev. 22: 17.

The vessel affords ample accommodation, and yet there is room. Luke 14: 22.

There is no possibility of shipwreck, or of a single passenger's being lost on the voyage, unless he casts himself overboard. John 10: 28, 29.

All who refuse to go on board will be lost. Heb. 2: 3.

Are you a passenger on the gospel ship?

If not, why not?"

—Australasian Signs of the Times, June 29, 1903.

## A Few Pointers for Successful Work Among the Foreigners

TODAY a special call is made to our church members to re-enforce the Foreign Literature Translation Fund by a generous donation. The desired response will mean advancement to a very large degree in the future plans for the great work of the Bureau of Home Missions. It is a privilege which comes but once a year to strengthen the output of our literature in the many languages spoken by the foreigners in America, and it is a call which makes a strong appeal to all who desire to hasten the Saviour's coming.

But while the offering is greatly needed at this time, it is not the only way in which we may manifest interest in the foreign-language-speaking people. When we have provided the necessary money for the translation and publication of foreign literature, the next important step is to help to get the literature into the hands of the people for whom it is intended. This is a part of the work of every church. Some churches have a much heavier task in this line than others, on account of being in large centers of a foreign population; but by prayerful, systematic effort, let us endeavor to reach every foreigner within the radius of our influence, with the literature which is provided for his special benefit.

Much has been said about the organization and conduct of Home-Foreign Bands in the churches, and it is encouraging to see this branch of work broadening and making permanent development. For the benefit of our church workers we repeat a few important points which should be given consideration:

1. *Importance of Inventory.*—One of the great hindrances to the work among the foreign-language-speaking people on the part of the English churches is the fact that the church does not have a definite knowledge of the foreign constituency and where these people are to be found. Before attempting to do house-to-house work among the people of any nationality, a committee should be appointed to investigate the territory and make a careful inventory of the field of operation. There are various sources of information upon which to draw to find out the approximate location of people of various nationalities. For instance, the city police department, health department, educational department, or post-office department. Inquiry at stores and other places of business conducted by foreigners will often prove successful.

After finding out the streets, or the section of the city, where the Italians, or the Hungarians, Chinese, Japanese, Portuguese, Greeks, etc., are located, the proper persons should make an investigation of the territory, and endeavor to ascertain how many families are living in each block. This requires labor, and may call for the volunteer service of a large number of church members. In large cities, the practical plan is to work one section of the foreign district at a time, the size of the section depending upon the workers available, the ideal being to enlist new workers continually, and to cover new sections of territory as rapidly as possible. If there is already one of our foreign Seventh-day Adventist churches in the foreign district being worked, plans should be made in consultation with the leaders of that church.

After making this inventory of the foreign districts, care should be exercised to assign to the workers only the number of homes they can visit regularly,—usually from twenty to fifty homes, according to the time and ability of the worker.

2. *Keep Accurate and Permanent Record.*—Each worker assigned a section of the foreign district should be furnished a map or diagram showing the particular section he is to work in, the number of homes, and the street boundary of the territory. The Missionary Workers' Record Book is a convenient and satisfactory arrangement for keeping a permanent record of missionary work. Every church member should have a copy. Order through the tract society. The cost is but a few cents, and will save hours of work in providing a temporary record. The first



time a worker covers his territory he should keep an accurate record of each home visited, making note of the nationality, and whether or not any in the home can read English, and the literature preferred—whether in their own tongue or in English; and if he does not have the desired literature with him at the time, he should make a special point to call again at a very early date and provide it.

3. *Meet the People as a Friend.*—In work for the foreign people in general, more will depend upon the personality of the worker and the appeal of the literature, than upon conversation. In places where the people do not seem to understand a word of English, and the worker cannot understand what they try to say, and no friendly interpreter is at hand, let the literature do the talking and the worker do the smiling, and thus establish a feeling of friendly good-will. By lending or selling literature, and calling on the people two or three times, a great change will be apparent, and it will be possible to form acquaintanceships which will be most gratifying.

Special attention should be given to the sick. Many of these hard-working people endure suffering with heroic fortitude. Relief may sometimes be afforded by the application of simple remedies of which they have no knowledge. But in many of these foreign homes will be found cases where all hope of recovery is gone, and where the call of the death angel is the only looked-for relief to their life of hardship and misery. What a blessed work to point these honest souls to the joy which "cometh in the morning" of the resurrection to all those whose "life is hid with Christ in God." Let us not tarry in going to them. They are at our very doors, and it is only a step, comparatively, to bring them over the line to Jesus.

In one of our Western cities, a worker was circulating literature among the Italians, and to one mother she suggested that she would like to have a Bible Story Hour with the children when she returned the following week. The mother was delighted, and when the worker came the next week, not only this mother and her children were eagerly watching for her, but the children of the surrounding neighborhood were gathered at the home. They had a wonderful time. The mothers could not understand all that the children understood, but it was a pleasure to see the "kind lady" talking to the little ones in such a pleasing way, and showing the beautiful pictures. The interest grew from week to week, and opportunities developed for classes in teaching the English language, cooking, sewing, good housekeeping, etc.

Both at home and abroad, the fields "are white already to harvest." But the laborers are few. The Saviour Himself said, "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Luke 10: 2. Let this be the prayer of His followers today; and as we pray, let us do our full share in the harvest field which is at our door.

E. R. NUMBERS,

Asst. Sec. General Conference Home Missionary Dept.

### How About It?

Was the gospel of the Lord Jesus worth so much eighteen hundred years ago that men and women joyfully gave their lives for it at the stake and in the arena, and is it not worth some sacrifice now?

Is Christ so precious today in China that missionaries and converts will face torture and die together for His dear sake, and can He not command even the wealth of His followers in New York and Chicago?

Let the need be clearly shown, let the challenge be sounded, and we shall see. Not only does the destiny of our own country depend upon what answer the church shall make to these questions, but the destiny of foreign nations as well. . . . More and more are home and foreign missions shown to be but varying phases of one problem. The heathen are within our own gates. Idolatry and all heathenish vices are in our cities.—*"The Burden of the City."*

### The Lesson

Lord, teach us the lesson of giving,  
For this is the very next thing;  
Our love always ought to be showing  
What offerings and fruits it can bring.  
There are many who know not Thy mercy,  
There are millions in darkness and woe;  
Our prayers and our gifts are all needed,  
And all can do something, we know.

—Selected.

Every Member Doing His Bit, Small Though It  
May Seem, Will Accomplish Wonderful  
Things Through the Bureau  
of Home Missions  
FOREIGN LITERATURE TRANSLATION FUND

### The Five Talents

JESUS has given each of us five things to use in helping to win His world back home:

1. The *life*—what we are.
2. Our *lips*—what we say.
3. Our *service*—what we do.
4. Our *money*—what we do not keep, selfishly, for ourselves.
5. Our *prayer*—what we claim in Jesus the Victor's name.

Every one of us has this five-fingered spirit-hand, and with it we can reach out and grip the man nearest, and the man farthest, and the man in between, and help draw them back home to God, and bind them to Him with hoops—not of steel, of something stronger—hoops of strong, tenacious love.—S. D. Gordon.

### Reading Course Assignments for the Month of August

#### First Week

"The Ministry of Healing," pages 183-200.

*Special Study:* Paragraphs 1 and 2, page 196.

*Review:* 1. What is God's plan for the home life of His people? 2. In the educational system of the Israelites, how was industrial training regarded? 3. What great change in social conditions would be brought about if men would follow the employment designed by the Creator? 4. What special line of missionary work is open to Christian farmers?

#### Second Week

"The Ministry of Healing," pages 201-219.

*Special Study:* Paragraphs 3 and 4, page 206.

*Review:* 1. What precious trust does Christ commit to His followers? 2. In the home associations of the aged and the young, what priceless experience is obtained? 3. Upon what does real benevolence always rest? 4. While seeking to discharge duty to the "neglected poor," what should be the attitude toward the "neglected rich"? 5. How only is it possible to reach effectually the higher classes?

#### Third Week

"The Ministry of Healing," pages 219-233.

*Special Study:* Paragraph 3, pages 231 and 232.

*Review:* 1. Why is absolute "faithfulness in little things" so essential in the sick-room? 2. What characteristics should be apparent, and what avoided, by those caring for the sick? 3. Through what channel does God desire to manifest His healing power? 4. How may the sick-room be turned into a Bethel? 5. Are remedial agencies appropriately associated with the prayer of faith for divine healing?

#### Fourth Week

"The Ministry of Healing," pages 234-241.

*Special Study:* Paragraph 2, page 237.

*Review:* 1. What is a duty of those who may be in physical suffering as a consequence of transgression by parents? 2. How does abused nature often vindicate her rights? 3. In health and in sickness, what is one of Heaven's choicest blessings? 4. What is the greatest curse that could come upon invalids? 5. How may a physician's prescription be made unnecessary?

# Missionary Volunteer Department

## Devotional Meetings for August 4

Topic: *The Stranger Within Our Gates.*

### Senior

1. Song Service.
2. Announcements.
3. Silent Prayer.
4. Opening Exercises.
5. Study: "John and Jesus, Home Missionaries."
6. Recitation: "Children of the City Street." (Or Special Music.)
7. Symposium: "Reaching the Foreigner in America:"
  - a. "We Would See Jesus," B. F. Hoffman.
  - b. "Facing Conditions as They Are," L. F. Passebois.
  - c. "A Few Pointers for Successful Work Among the Foreigners," E. R. Numbers.
8. Talk: "What Can We Do?"
9. Responses.
10. Close by repeating the Missionary Volunteer Pledge and Aim.

### Junior

1. Song Service.
2. Scripture Lesson: Acts 17: 24-28.
3. Leader's Remarks: "Brothers All."
4. Talk: "Our Neighbors."
5. Reading: "The Breaker Boys."
6. Recitation: "Work for Little Followers."
7. Reading: "Living in a Dugout."
8. Superintendent's Talk: "What Juniors Can Do."
9. Close by repeating Junior Pledge.

### Senior Notes

*The Subject and the Meeting.*—This subject is one that comes very close to some Missionary Volunteer Societies. In many places you are very close to the problem of helping the foreigners about you here in America, who should be told of the gospel of Jesus Christ. In some places the society itself may be composed of young men and women whose fathers and mothers have but recently, or some time ago, come to America from some foreign land. In that case you will surely be able to give a sympathetic treatment of the subject, and a close understanding of its needs and problems. America and its young people have a peculiar problem of their own in this matter. It is an international problem. It calls for sympathetic, tactful treatment. It is a duty to perform that devolves upon every Christian young man and woman in America. Patriotic societies are seeking to "Americanize" the immigrants, and make "100-per-cent Americans" out of them. Our call is even higher than that. It is to Christianize them, and convert them to the happy, joyful religion as expressed in the life of Jesus Christ, who was Himself a great home missionary.

*Advertise.*—What are your publicity plans for this meeting? It may be that you will wish to combine with the Home Missionary Department in these plans, for they will have a program on this topic this month. But if you fail to do this, by all means work out some posters, and see that the matter is announced the week before in the church or in the Sabbath school, or both. Remember the prayer meeting. Some of your members may be printers, and you could have some small slips giving the topic and the date, and an invitation to come and learn of the stranger within our gates and our duties toward him. An attractive sign will help. You should have a live secretary who is awake to these possibilities.

*Song Service.*—You will begin perhaps fifteen minutes before the regular meeting time with a spirited song service. Why not have your society use the new rally songs? These can be secured in quantity lots through your tract societies for one cent a copy. They are printed on a single sheet, one song on each side, of the rally song style, lively and spirited.

*Announcements.*—Tell this week what your subject will be next week. If you are following closely the GAZETTE outline, it will be on the needs of a Christian education. See next program for exact title. Look over the material and make your announcement interesting. Stimulate and arouse desire. Be a good salesman for your society. Also remember your various hands and goals. What has your secretary to bring in? your committees? Perhaps you are planning on some special phase of missionary or social work. Tell about it here.

*Study.*—Did you know that John the Baptist was a home missionary? Did you know that Jesus was the great example as a home missionary? that the apostles, too, were home as well as foreign missionaries? This is a study

based on the texts given below. This study can be handled in various ways, either by some good speaker who is able to master all the matter and give it in the form of a talk; or through slips numbered and handed out, and these called for at various times; or in the form of a round table, between-you-and-me style. Consider your society and its membership in deciding. Here are the texts that are capable of a great deal of study, but will yield inspiration for all the rest of the meeting if handled rightly:

John the Baptist, Home Missionary: Matt. 3: 1, 5, 6; 11: 11; 14: 3, 4.

Jesus, Home Missionary: Matt. 11: 4, 5; 15: 24; Luke 4: 16, 18.

Apostles, Home Missionaries: Matt. 10: 5, 6; Acts 8: 4; 11: 19, 26.

Christ's Mission: Matt. 5: 17; 20: 28; Luke 4: 43; John 3: 16, 17; 10: 10; 1 Tim. 1: 15.

Our Work: Healing, Mark 16: 17, 18; preaching, 2 Tim. 4: 2; teaching, Acts 19: 9, 10; showing brotherliness, James 2: 5.

*The Symposium.*—In the Home Missionary Department section of the GAZETTE you will find the material here referred to. Some of it can be given as talks and some as readings. This matter is all written by men who are giving their time to this special phase of missionary work here in America. Let all the talks be short and right to the point.

*Talk: "What Can We Do?"*—This is the suggested title of a talk on the work right around your society's doors. The leader himself may take this, if desired, or some member of your bands, who is familiar with conditions and can make suggestions. What of the foreign population in your community? Are there Italians, Poles, French, Germans, Rumanians, Slavs, Indians, Spanish, Mexicans, Chinese, Japanese, or others about you? As young people you should know. Perhaps in your business life you come in contact with them. Your parents may come in contact with them in their homes through the milkman, or the grocer, or the helper. -What are you doing for them? There is a denominational publishing house here in America that is wholly devoted to supplying literature for the various strangers within our gates, and printing it in their own language. This is an opportunity for your society. It makes the approach easy and delightful. These people from foreign shores are anxious to see reading matter in their own home tongue, and you can give them this literature that will interest them and tell them of this saving gospel message. Note that the Pacific Press Publishing Association, International Branch, Brookfield, Ill., supplies literature, and in most cases periodical literature, and in all cases tracts and books in the following languages:

Bohemian	Hungarian	Polish	Serbian
Chinese	German	Portuguese	Slovakian
Danish-Norwegian	Italian	Rumanian	Spanish
Finnish	Japanese	Russian	Swedish
French	Korean	Ruthenian	Yiddish

This is your opportunity to let your light shine right at home. Some young people's societies have established Sunday and Sabbath schools for the children of foreign-language-speaking people in their cities. There is a big field here—perhaps an opportunity for your society. You may establish a regular route for your members where they can spend some time on Sabbath afternoons carrying helpful literature to these good people. Give a thorough survey of the field, and then bring the question home by suggesting some plans (in co-operation with your officers) that will mean some active work along this line. Then call for volunteers from your Missionary Volunteers.

*Responses.*—These can be handed out, or they can be used as source matter for some of your talks.

*Source Matter.*—In our current publications, in the material published by the Home Missionary Department, in the *Review and Herald*, *Christian Herald*, and other papers, will be found articles of help, telling of the work going on. The Bureau of Home Missions, headquarters at the General Conference office in Takoma Park, Washington, D. C., will be glad to help you with further information on some of your special problems. Note the various departments of the bureau:

P. E. Brodersen, general secretary; N. R. Nelson, secretary Danish-Norwegian department; J. T. Boettcher, secretary German department; August Anderson, secretary Swedish department; L. F. Passebois, secretary French division; F. C. Gilbert, secretary Jewish division; H. D. Casebeer, secretary Spanish division; miscellaneous languages department, B. P. Hoffman, secretary Western division; and N. P. Neilsen, secretary Eastern division.

If your home problem comes within these various special departments, and you need further help, these men will be glad to give you counsel and suggestions.

*Closing.*—Make your closing solemn and full of meaning, as it should be for those who are truly Missionary Volunteers in heart and soul and aim.

U. v. w.



## Junior Notes

In the Junior program emphasize the great principle that all peoples are brothers. We have but one Father, and in the beginning there was but one family. The leader, in introducing the various parts on the program, should endeavor to emphasize this point.

**Leader's Remarks.**—Base your words on the Scripture lesson, telling again the story of creation and the scattering of all people. Emphasize the words, "hath made of one blood." Then bring in the thought that those we call foreigners are but brothers who are born in different lands. Study Psalms 87: 4-6 carefully. Bring out the lesson that in the final judgment God will remember where His children were born. In other words, our brother born in a benighted land will not be held as responsible as we who have every advantage. If we have the love of God in our hearts, we too will remember a little of the circumstances under which foreigners are born. We will not "look down" on them, but long to help them. We will seek to give them the gospel, which always cleans people up and makes them want to live healthfully. If it were not for the gospel, we would still be living very much as Indians do. It would add a great deal to this talk if the leader would refer to some reliable history, and learn how our early ancestors lived. It would help us to be more sympathetic if we kept in mind that our own ancestors lived as wildly as the natives of Africa, but that years of Christian forebears have given us the opportunities we have.

**Talk: "Our Neighbors."**—Tell the story of the Good Samaritan, giving Jesus' definition of a neighbor. Luke 10: 29-37. Make the application. Who are your neighbors? You may not find any one with a broken body, but you may find that the little Italian girl who sits in the wagon while her father peddles vegetables, needs a kind word. A Junior once asked the son of a German Jew, who kept a repair shop, to go to Sabbath school with him. The result was that the mother, who could not speak a word of English, listened to the stories her son told of Sabbath school. When a worker left some tracts in their language with the parents, he soon learned that seed had already been sown, which later grew into a real interest. The foreigners about us are our neighbors, and if we obey Jesus, we will be kind to them.

**Numbers 5 and 7.**—These two readings are true stories of how the foreigners live who come to our country. By learning about them we learn to sympathize with and appreciate them. The leader can introduce each reading with the thought that these foreign boys and girls really do a great deal to make us comfortable, and help to make our country what it is.

**Superintendent's Talk: "What Juniors Can Do."**—Study the articles mentioned under Nos. 7 and 8 of the Senior program. Adapt the information in them to the situation in your locality. Try to close this program with suggestions which will awaken a genuine interest among the boys and girls for those of other nationalities who dwell among them.

H. H.

## Children of the City Street

YE children of the city street,  
Who run to me with laughing cry,  
Who run to me as I pass by,  
And pluck my dress with courage fleet,  
Then hang your heads, abashed and shy;  
Ye children of the swarming way,  
Whose world is dark and pinched and gray,  
My heart beats quicker when you smile,  
And walk with me a little while.

Pale blossoms, choked 'twixt brier and stone,  
You reach to me as I pass by,  
You reach to me, I know not why,  
Who neither bairn nor flower have known;  
For you I'd pillage God's blue sky—  
The perfumed air, the golden sun,  
The myriad stars—aye, every one  
I'd give to you, ye bitter sweet,  
Who bloom and wither in the street.

Oh, children of the cruel street,  
So helpless and ashamed am I,  
So weak to answer to your cry!  
Though bread I bring, or drink, or meat,  
I bring no light from God's blue sky;  
Ye children of the swarming way,  
Whose life is starved and gloomy gray,  
You stab me when you love and smile  
And walk with me a little while.

—Augusta Kortrecht.

## Responses

1. "THE immigration question in this country has never had the attention to which its importance entitles it."

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

3. "Go where you will, from the Atlantic to the Pacific Coast, and the immigrant is there. In nineteen of the Northern States of our Republic the number of foreign born and their immediate descendants exceeds the number of the native born. In the largest cities the number is two thirds and even three quarters."—"Aliens or Americans."

4. "Save America, and you save the world. Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe. 'All peoples that on earth do dwell' have here their representatives, gathered by a divine ordering within easy reach of the gospel. Through them the world may be reached in turn. Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading knowledge of the truth among his kindred and tribe. The greatness of the opportunity is the measure of the obligation. God's message to this nation has been thus interpreted, 'Here are all these people; I have taken them from overcrowded countries where they were living, and sent them to you that you may mass your forces and lend a hand to save them.' No such opportunity ever came to a nation before."—"Aliens or Americans."

5. "Those in responsibility must now plan wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in the cities of America. God desires His servants to do their full duty toward the unwarned inhabitants of the cities, and especially toward those who have come to these cities from the various nations of the earth. Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God."—E. G. White.

## The Breaker Boys

BUT what are the Slavic boys doing while the men are working in the mines? Alas, many of the boys are fatherless, for the perils of the mine have claimed their toll. A little company of twenty-five boys in one mining town, all under fourteen years of age, were fatherless, and all were "breaker boys," and supported their families.

After the coal comes from the mines, it must be crushed and passed over screens to grade it in size. It is mixed with slate and refuse, and it is the task of the "breaker boys" to pick out this slate and refuse from the coal as it rushes down the towering breakers, through the chutes over which they crouch. Their work is exceedingly hard and dangerous, and severe accidents are common. Listen to the words of a man who has tried it:

"I once stood in a breaker a half hour and tried to do the work a twelve-year-old boy was doing day after day, ten hours at a stretch, for sixty cents a day. Outside, the sun shone brightly; within there were blackness and clouds of deadly dust. The harsh, grinding roar of the machinery and the ceaseless rushing of coal through the chutes filled the ears. I tried to pick out the pieces of slate from the hurrying stream of coal, often missing them; my hands were bruised and cut in a few minutes; I was covered with coal dust from head to foot, and for many hours afterward my throat was filled with particles I had swallowed. I could not do that work and live, yet there were boys of ten and twelve doing it for fifty or sixty cents a day."—Lelia Allen Dimock, in "Comrades from Other Lands."

## Work for His Followers

THERE is room for children's services in this busy world of ours,  
We need them as we need the birds, and need the summer flowers;  
And their help at task and toiling, the church of God may claim,  
And gather little followers in Jesus' holy name.

There are songs which only children are glad enough to sing—  
Songs that are full of sunshine as the sunniest hours of spring.  
Won't you sing them till our sorrows seem the easier to bear,  
As we feel how safe we're sheltered in the dear Redeemer's care?

Yes, there's always work in plenty for little ones to do,  
Something waiting every day that none may try but you;  
Little burdens you may lift, happy steps that you may take,  
Heavy hearts that you may comfort, doing all for Jesus' sake.  
—Selected.

### Living in a Dugout

I was a little girl when we came to America. My father was a poor man, but a neighbor who wished to come to America offered to pay the traveling expenses of our family if my father would act as interpreter, as he could speak German. We traveled as far as a Bohemian settlement in Wisconsin, and there our neighbor decided that he could shift for himself, and left us. We sat there on the dock by the lakeside, my father, my mother, my little brother, and myself, without one cent among us. Well, we got on some way. After two years, a party of us started for Nebraska; we had a yoke of oxen and a good little Indian pony. The women and children slept in the wagon, and the men under it. Going uphill, father would fasten the pony ahead of the oxen to help them up.

In those days men either built their houses of sods piled up high on the prairie, or else made dugouts on the side of a river. We made quite a nice dugout. It was tall enough to stand up straight in, and the earth sides were whitewashed, but for some time we had no door, having nothing to make one of. In those days, when driving across the prairie in the dark, one had to be careful not to break through into people's dugouts.

One winter, I think it was that first year, father went to Beatrice, about twenty miles away, with the oxen. We had one big fall of snow before he started, but soon after another big storm came, and he was kept away a week. Mother was almost wild when he did not come back. She went to a neighbor to get him to go look for father, but then father got back. He brought nothing with him, but he was glad to get back at all. The oxen had refused to face the storm (they never will), and had turned around and broken everything. He left the things in care of a man twelve miles off. Mother decided to go back with him to fetch what was left, leaving me home alone. Another storm came up, and they could not get back for four days. I was only nine years old. After a time I had eaten all the bread and burned all the wood. I had sense enough to make my way to the river, and follow up on the ice to a neighbor's. A woman came back with me, and chopped wood for me. Then father and mother got home. They had expected to return right away, but it had been impossible.

In the spring, when all that snow came off at once, and rain came besides, it made a flood. The land was under water for miles. Everybody had to move out, up on a hill. The mills could not grind, and there was not enough to eat. . . .

I grew up a very strong girl. Once I was plowing with a girl, but she was not used to oxen, and said, 'Gee,' when she should have said, 'Haw,' and they broke and ran. Two separate times I was bitten by rattlesnakes. There was no doctor, and we did what we could. It was about a week before I could put my foot to the ground.—Leila Allen Dimack, in "Comrades from Other Lands."

### Devotional Meetings for August 11

Topic: *Why Do I Need an Education?*

#### Senior

1. Song Service.
2. Announcements.
3. Scripture Reading and Remarks.
4. Several Short Prayers.

5. Talk: "Does It Pay to Go to College?"
6. Special Music or Recitation.
7. Talk: "The Advantages of a Christian Education."
8. Responses: "Men Who Would Not Be Defeated."
9. Closing Song and Prayer.

#### Junior

1. Opening Exercises.
2. Scripture Reading: Prov. 8: 10-17; 9: 9-12.
3. Superintendent's Talk: "Ready for an Opportunity."
4. Special Music.
5. Talk: "Does It Pay to Go to College?"
6. Reading: "Looking Ahead."
7. Recitation: "The Way We Go to School."
8. Symposium: "What a Christian School Has Done for Me."
9. Reading: "Stories of Pluck."
10. Close with Prayer.

#### Senior Notes

*The Program.*—Make no mistake, this meeting is an important one. The subject is most important to young people. It is a topic that can be very interesting as well as helpful. It is also timely, so do not put off the consideration of it until some more convenient season, that all too often never comes. Advertise your program well, giving personal and special written or verbal invitations to the college or former college students in your community. There will be an opportunity to give them a part on your program. See that they are there.

*Scripture Reading and Remarks.*—For the Bible lesson use Proverbs 8: 10-17; 9: 9-12. For suggestions for remarks to accompany this scripture, see the Junior notes and the section under "Superintendent's Reports." While this is addressed to Juniors, it is specially applicable to all young people, and with a slight change of phraseology, will be very fitting.

*Talk: "Does It Pay to Go to College?"*—The figures given in the Junior note under the same title should be called to the attention of your members. It should be made a part of their thoughts, for the statistics are important to every young person who wishes to make something of himself. Why not put these on the blackboard, and hang them up before your society? They preach a sermon on your topic. The rest of the note will also be found helpful. Remember your college students, or some young people who have recently finished college, and are using their acquired education in their daily work. Look over your church for such young people. There may be some older young people—perhaps adults—who could help you on this, and give you the benefit of their experience. Keep all remarks close to the question.

*Recitation or Special Music.*—Let it be appropriate and inspirational.

*Talk: "The Advantages of a Christian Education."*—For this talk you may be able to secure some help from your local college or academy, if you write in time. And remember your local and union conference educational secretaries. Press them into service. From these three sources many societies can be well served. At any event, find out the date when your college or academy opens, and post it up before your members. Send for your school catalogue, and have the information handy. If you go about these things promptly, your meeting will, or should, result in awakening a definite interest in practical Christian education in a Seventh-day Adventist school. Don't forget this. Perhaps the leader or some other member of the church can tell from experience whether a Christian education pays. Why do we have separate schools and colleges? For source matter see the books "Education" and "Counsels to Teachers." There is also much in the "Testimonies" on this thought. (See also the July, 1923, issue of *Home and School*, the magazine of the General Conference Educational Department.)

*Responses.*—Here are some brief stories of men who would not be defeated. They are stories of pluck and courage. They are inspirational, because they show what can be accomplished by those who determine to press forward against all obstacles and at all costs. You wish to stimulate this interest, and to instill this pluck and never-say-die spirit into your young people. You might well give these "Stories of Pluck," from articles written by Harry Tippet, to some of your members, and ask them to relate them in their own words. It will help them. These are as follows:

No. 1.—"This one is about a certain young lady of the North Pacific Union Conference, who got a vision of the advantages of Christian education. She had acquired an expert knowledge of stenography and court reporting, and by this means had won the friendship of influential business men. One of them offered her a position in a law office on a commission salary, which would net large personal returns. She had made up her mind, however, that nothing

should deter her from her purpose to get a college education. The tempting offer was turned down, and she attended Walla Walla College.

"The following summer, try as she would to save enough out of her earnings to enter the fall term of school, the results were discouraging. The opening of the 1922-23 session had come, and news of school activities aroused in her a heroic determination to be with her classes before the first period had passed. Her only recourse was to part with one of her dearest possessions—her piano. In a week or two the sale was made, and Walla Walla College gladly enrolled her for her sophomore year. The moral is, 'Where there's a will, there's a way.'"

No. 2.—"The story begins with a girl in overalls, hoeing corn and picking loganberries. The \$74 thus gained was largely saved by means of an almost unbelievable economy. With a girl chum she lived in a little cabin, eating a minimum of bread, baked potatoes, and one or two other products of the field. So opposed was her father to her course that she dared not tell him where she was going when she first went to college. Her second term in school, after a year of teaching, was made possible by the sale of her piano. The opposition of her father then took the form of a request that she should not communicate with him any more. The only comfort she had was that she could pray for him, although he emphatically urged her not to do so.

"Another season of economy, in which she lived on bread and watered milk while canvassing, enabled this doughty girl student to return to Walla Walla College for her junior year. A week's illness, induced by lack of nourishment, preceded her return.

"Do you think an education gained by such experience is worth anything?"

No. 3.—"When I came here," a young man said, "I asked the business manager if I might work my way through. He inquired if I did not have a little money to start in on; meaning, of course, the two or three hundred dollars students were then expected to bring with them. "Oh, yes," I assured him, "I have a little." Moving up a little closer and laughing heartily, he whispered, 'All I had was eighty-five cents.'

"In amazement I questioned how he was able to make it against such odds. He then went into detail about some of his experiences. Here is one: He used to be employed nearly every Sunday morning making pies in the college kitchen, but his allowances for food were so slender that he had to forego these tempting appeals to his appetite. One of the girls at his table, who frequently ate two pieces of pie for dessert, often remarked upon his abstemious diet. 'Don't you ever eat pie?' she asked. He had to evade her questions to cover up his poverty.

"He also told about the sumptuous suppers he and his roommate often indulged in within the secrecy of their room. These wonderful lunches consisted of stale buns and skimmed milk. You see, stale buns are much cheaper than fresh-baked ones. It was by such economies, assisted by a never-say-die optimism, that this student won his scholastic competency.

"Is this a story of pluck?"

"Do not answer that question till you have faced the bread-and-butter test."

No. 4.—"I do not know his name, but that doesn't matter, for the facts are true. He had saved something over one hundred dollars for school expenses, but he was in a quandary because he had not paid his tithe. It amounted to nearly one hundred dollars, and he debated with himself as to his duty. Should he pay his tithe, and forego his education another year? His sense of right induced him to reply in the affirmative. With sinking heart he discharged his moral obligation. Does God regard such faithfulness? Well, in this case it worked out this way: The college management decided that a young man who was honest enough to pay up his back tithe rather than use his education as an excuse, was worthy of credit. He was permitted to go on in school.

"Amid the temptations that arise out of youthful aspiration, it is a beautiful thing to see a young man or woman 'carry on.'"

No. 5.—Here is a letter received from a young lady. It tells its own story:

"A few months before the W. W. Academy opened for its first year, some friends persuaded me that I ought to attend. I was working at the time in Seattle, and as my position did not take up all my time, I obtained another. With the two positions I had saved \$100 when school began. There was no chance to work for one's board near the school, so it was necessary to live in the home.

"I arrived at school three days before the opening date. The field agent happened to be there. He persuaded me to try selling magazines. I had never attempted it before, but decided to test it out. My trip to Enumclaw netted me enough in two days to pay for one period's tuition. All during that school year I sold magazines Saturday nights and Sundays in Seattle. My \$100 gave out long before the

term was over, so I augmented my income on the magazines by painting blackboards, staining woodwork, gilding dozens of radiators—anything to get overtime pay. In this way, and in other ways, I pinched through the two and one-half years necessary to complete my academic grades.

"After graduation last June, I went to Seattle to work and plan for college. When I arrived at Walla Walla College, I had just enough money to pay one semester's tuition, and to buy my books. I had no idea where I might stay, but was determined not to go back to Seattle. I canvassed all of College Place, and a good portion of Walla Walla, for a place, without success. Finally, I met a Walla Walla lady to whom my former employer in Seattle had sent a letter of recommendation for me. This lady has proved to be a real benefactress, for I am now working there for my board and room and receiving \$10 a month besides. Of course, there isn't any margin for luxuries, but I am so glad to economize that I may receive the benefits of Walla Walla College.

"I feel I must not close without expressing my thankfulness to God for His goodness and care for me."

Closing.—Remember the object of your meeting, and be ready to point your members to our own schools.

U. V. W.

### Junior Notes

Of course the educational problem of the Juniors belongs largely to the parents. Most boys and girls are in school because it is the accepted thing, and because their parents send them. That is why a great many leave school as soon as the pressure of parental authority is removed. It is the purpose of this program to give the boys and girls a glimpse of what a thorough education does for them; and secondly, to show the importance of obtaining a Christian education.

*Superintendent's Talk.*—Comment on the Scripture reading. Develop the thought that "wisdom is better than rubies," that "by Me kings reign," and that "the fear of the Lord is the beginning of wisdom." The following illustrations may be suggestive:

It isn't the trickling streamlet that turns the great wheels of commerce. The small brook must gather volume and strength before it can do its work. Sometimes it passes over a long and tortuous route before it serves humanity.

The express train, the fastest on the road, stands in the yard ready for the passengers that should board it to be carried swiftly over plains and mountains. Hours before that train starts, the engine has been carefully gone over, every part examined, then the boiler has been filled with water, the tender loaded with coal. More than that, the engineer has been present to get up the steam. It takes preparation before life's tasks can be accomplished.

When any one wishes to become a specialist in a certain line, he goes to a school that deals with his special subject. God wants specialists in this great work of the third angel's message,—hence our church schools.

Refer to the story of Edison, who mended the ticker in the stock broker's office. Because he was ready, he knew how to repair a simple spring that was a mystery to others. He had spent years in the study of electricity before he had the chance to prove himself.

*Talk:* "Does It Pay to Go to College?"—In the book, "Who's Who in America," there are more than 9,643 life sketches of the successful men and women of America. Those who have attained to special success in any line are all listed there. It is a remarkable fact that of those nine thousand men,

6,711 have a college education,  
965 more attended college for a time,  
889 finished at some academy or normal school, while  
239 stopped after high school, and  
808 after the grammar grades. Of so many, only  
31 who had no education were able to get to the top.

Now stop and think that when these men were going to college, only about one young man out of every three hundred got that far in school. According to population then, there ought to be about three hundred times as many men who didn't go to college who succeeded as those who did. But it is exactly the opposite. Every boy and girl can choose for himself to which class he will belong. At one side stands a great throng of those who have stopped school early. A very few ever do anything worthy of mention. On the other hand, the college group is smaller, but it furnishes more than two hundred times as many statesmen, financiers, and keen, thinking men.

So far I have spoken only of the success that comes to those in the world. All boys and girls have heard of Elder C. K. Meyers. Himself a young man, he is doing more, perhaps, than any other one man in searching out and sending those who are ready into the mission field. This is what he writes to our Juniors:

"The man who has had an education is always at an advantage, if that education is of the right type. It is the purpose of Christian education to put into man's heart and soul that which will help him to succeed in the work for which he is educated. The history of our work proves that

the advantage is on the side of the man who learns to do things."

That our young people may have that kind of specialized training, our schools are established. Let us appreciate our church schools, and help them to train us in heart and hand, as well as mind.

*Symposium: "What a Christian School Has Done for Me."*—The July number of *Home and School* is to contain a number of testimonials from boys and girls attending our schools. Some of these may be clipped and given out for the Juniors to read. It would be far better, however, if several of the most consecrated Juniors in your society would each write a paragraph telling what the church school has done for them. The superintendent should read what has been written, before allowing it to be read in public.

*Reading: "Stories of Pluck."*—These are true stories, showing how some fine young men and women are putting themselves through one of our schools. After all have listened to these incidents, the leader may point out to the Juniors that if any one is truly determined to have an education, lack of money is no barrier. (See Senior Notes, paragraphs given under "Responses," for material.)

H. H.

### Looking Ahead

"BETTER wait another year or two before you think of leaving school to go to work in the store," Henry's father said to him. Henry was sure he was losing valuable time, lingering in school when he might be hard at work, getting his feet firmly planted on the ladder of success. He was sure his father did not understand. Anybody could fill the position which he had in mind; what was the use of going to school another year? So he was not satisfied till he was on the pay roll at the dry-goods store.

All went well for a year. Then Albert, who had been in his own class at school, applied for work. It was arranged that he should take Henry's place, while Henry was promoted. How happy he was! He had proved to his father that it was not such a bad thing, after all, to leave school. And how superior he felt to plodding Albert, who had lost a whole year's time by staying at school! Albert might have been where he was, if only he had been wise enough to begin work at the same time.

But Henry very soon learned his mistake. One day his employer asked him to go over a bill of goods just received, and mark the items at a certain per cent advance on cost price. Confidently he began his task, only to find that it was too much for him. Percentages, fractions, and decimals became mixed as he worked. But at length he finished, though he feared the work had not been properly done.

A few hours later he found that his fears were justified. His employer examined several pieces of the newly priced goods, and frowned. "Poor work, poor work!" he said, and looked about for some one to do it over. Everybody was busy but Albert. So he was called.

"I wish you would look over these prices and see what is wrong with them," he was instructed. "Ask Henry there about the advance you are to make on the cost price."

So Albert, though reluctant to change Henry's figures, went to work. It was not difficult to do the figuring, for his class had been thoroughly drilled in percentage and decimals that last year at school. When his employer examined his work, he spoke a few words of commendation. Before another week passed, Henry was at his old tasks, and Albert had been promoted above his head.

"All on account of those old figures!" Henry thought. "I never was quick in arithmetic. But who would have thought plodding Albert would get ahead of me this way? It's all luck. If only I hadn't been asked to do that percentage work!"

But he did not stop to think that one more year at school would have enabled him to do "that percentage work" correctly. He was merely paying the penalty of his unwillingness to make proper preparation before beginning his business career.—*John T. Paris, in "Making Good."*

### The Way We Go to School

Now if you all would like to know  
The way we go to school,

A few plain words will tell to you  
The short-but simple rule;  
For 'tis work, work, work, try, try, try,  
O'er and o'er again,  
For we're determined now to make  
Good women and brave men.

And when we read, we do it well,  
And when we write we try  
To make the letters right side up—  
You know the reason why.  
For 'tis work in schooltime, play outside,  
With now and then a song,  
For we're the children now to work  
And pass the time along.

And then we add good girls and boys,  
But take away the bad,  
And multiply each kind act o'er,  
Of every lass and lad.  
And then divide good things we have,  
With mate, and teacher, too,  
And try to mind the golden rule—  
'Tis all that we can do.

But all we learn we cannot tell,  
We try to do the right;  
And when good things are found to do,  
We do them, with our might;  
For 'tis work, work, work, try, try, try,  
O'er and o'er again,  
For we're determined now to make  
Good women and brave men.

—Eva E. Ames.

### Devotional Meetings for August 18

Topic: *Letting in the Light in the Far East*

#### Senior

1. Opening Song: "Christ in Song," page 226.
2. Scripture Lesson: Joel 6: 21-32.
3. Announcement of Missions Survey.
4. Prayer for the Missionaries.
5. Story Related: "Captured by P'u's Black-turbaned Brigands."
6. Map Study: "Little Sumatra."
7. Recitation.
8. Talk: (See Note).
9. Responses.
10. Closing Song and Prayer.

#### Junior

1. Opening Song.
2. Scripture Lesson.
3. Leader's Remarks.
4. Prayer.
5. Symposium: "Sumatra."
  - a. Map Study.
  - b. Its Vegetation.
  - c. Its People.
6. Recitation: "The Open Doors."
7. Reading: "Captured by Brigands."
8. Superintendent's Talk.
9. Closing Song and Prayer.

#### Senior Notes

*The Program.*—Getting tired of mission programs? Tired of the Far East? Of course not! Then, too, you have only barely touched that large and difficult field. Should you study it from dawn to darkness for a year, there would still be so much to learn that you might then, of a truth, be discouraged. It is a complex field. It is a diversified field. It is a field of problems of ancient and modern origin. It is a challenge to the men and women of God who believe in the command, Christ-given, to go out and preach the gospel to every nation, and kindred, and tongue, and people. Surely, Missionary Volunteers can spend a little time each month in learning something about the countries,—a little something, at least,—hopeful that with the knowledge will come inspiration to help, and understanding to give of time and strength and energy for the benefit of the missionaries and the denomination that supports them. Give them of your prayers and strength, give them of your means—give!

*Coming!* September 15 brings around the missions survey. Announce its coming. See that your committee is working for it. Work out a pleasing announcement, and name those responsible publicly, so that they will be ready for service, and know that they are expected to work. Remember "Missions Survey" next month. This means a world-wide survey of the field.

*Story Related.*—Here is the outline of a very thrilling story as related in last year's volume of the *Sunday School*

*Times*. It is told by Mrs. Howard Taylor, the author of "Pastor Hsi," which was in the Reading Course some little time ago. See that it is well told, for such varied experiences are by no means unusual in mission experiences in China, where conditions in some parts are chaotic.

**Map Study:** "Little Sumatra."—Here again there is a chance to use the outline map set of the Missionary Volunteer Department. (It sells through your tract society for 75 cents.) Or better yet, secure the large cloth missions' map that gives the Seventh-day Adventist stations in all parts of the world. Use the information given about Sumatra, pointing out the location of the country, and its relation to other adjacent countries, and the headquarters of our work in the Far East.

Sumatra is the westernmost island of the Malay Archipelago, covering in round numbers about eight million square miles of the earth's surface. It is the fifth largest island in the world. It is more than three times as large as Java, and is of the same volcanic nature. Much of the western part is broken by lofty peaks, many of which are 13,000 feet high, while opposite Singapore and farther east is a vast plain, which is under water during part of the year. Lampong, the province nearest Java, is in this condition, the name "Lampong" meaning bobbing about in the water.

Other parts of Sumatra are made up of valleys and tablelands, some covered with forest, and others with tall, coarse grass.

Situated on either side of the equator, and bathed by the tepid waters of the great tropical oceans, this region enjoys a climate more uniformly hot and moist than almost any other part of the globe, and teems with natural productions that are elsewhere unknown. It produces the giant flowers of the *Rafflesia*, which measure three feet across, the man-like orang-outan, and the gorgeous birds of paradise.

The scenery is wonderfully beautiful, so that one could imagine oneself in fairyland.

The vegetation is luxuriant, and rich beyond description. The loftiest mountains are densely covered with forest and jungle growth so thick and interlaced that it is impossible to pass unless a way is cut.

Rice, coffee, tobacco, pineapples, sugar cane, Manila hemp, chinchona, nutmeg, clove, and pepper, are extensively cultivated. Gutta-percha, rubber, and mahogany trees abound. The cocoanut and sago are trees of great beauty as well as usefulness. There are many varieties of the banana.

The flowering plants are forest trees, and some of them set the jungle ablaze with their magnificent wealth of crimson bloom. No hothouse in the world can begin to compare with the island in the number of beautiful colors and shapes of the flowers.

Sago is made from the sago palm, whose pith contains a starch good for food. The tree is cut down, and the pith taken out and beaten to a dust. It is then put into a trough, through which water is flowing, and rubbed to and fro in the hands until the woody fiber comes off, and the sago sinks to the bottom in small white grains. After this the sago is dried, when it is ready for use. Most of us have eaten it in puddings.

There are monkeys in all parts of the island, and we are told that there are wild dogs, wild sheep, tapirs, tigers, elephants, and rhinoceroses. The rhinoceros lives on the vegetation of the marshy jungles along the coast. It is very fierce when brought to bay, and can easily impale a horse on one of the two great horns which it has just over its nose. Its skin is so thick that an ordinary bullet has no effect upon it, and especially prepared bullets are used in hunting it.

The hippopotamus, *sladang* (a kind of bison), taper, deer, deer pig, peccary, and musk deer, are also found on this island. The water buffalo, about which you have heard before, is as docile and useful here as elsewhere.

The python, alligator, armadillo, and giant lizard also live here. There are myriads of lesser animals and insects, especially the mosquito and the common house fly.

The pest of the housekeeper and the householder is the ant,—in the former instance the black and red ants do the mischief, and in the latter, the white ants.

The ants are reminders of the plagues of Egypt, for you find them on your table, in your bed, and frequently in your plate of soup. They climb and crawl everywhere, and when they cannot reach a place in any other way, they drop on it from the ceiling overhead. They travel in columns four or five deep, and climb to the tops of the loftiest trees. They do not travel indoors in this conquering fashion, but only in small scouting and foraging parties. To the newcomer, the peculiar appearance of the long-legged furniture standing in cans or bowls of water suggests the frightened housemaid trying to escape from a mouse.

The seas are peopled with the most weird, fantastic, and richly colored forms of life to be found anywhere. The cuttlefish and devilfish abound. The great sea turtle and the species that supplies tortoise shell are abundant. Corals, sponges, and sea shells are found everywhere.

This wonderful island is inhabited chiefly by different branches of the Malay race. The relaxing climate and the richness of the vegetation make living very easy. Small exertion yields enough to satisfy the simple wants of the native, and therefore he is lazy, most emphatically lazy, in some cases painfully, foolishly lazy.

Sumatra is thinly populated. It has only about one eighth as many inhabitants as Java, or about three million in all.

The Malay people are short and stocky, have brown skins, straight black hair, and flat faces, with eyes slightly oblique. By nature they are reserved, quiet, and taciturn. The Malay is undemonstrative and extremely secretive. He is an ardent friend, but a ruthless foe. Generous and gentlemanly to a fault, and generally honest and truthful, he improves upon acquaintance.

There are many tribes of Malays in Sumatra, each ruled by its native sultan, rajah, or prince, under the governor-general of the Dutch officials sent out from Holland to act as elder brothers to the native rulers, and in some places there is so much rebellion that a large Dutch army is kept.

In all parts of Sumatra the people live in villages, and their houses are everywhere more picturesque than any we have seen since our stay in New Guinea. The houses have walls and timbers wonderfully carved. In some villages they are built high up on posts, with ridge roofs ending in sharp horns, covered with tin or laced with the fibers of palm trees. As the children are married, new additions are built, each having its horn, so that you can often tell the number of families in the house by the number of horns on the roof. The roofs are thatched with palm leaves beautifully laid, and the houses altogether are queer in the extreme.

In many of the villages there are club houses or halls where the people meet together to do business and enjoy themselves, and where travelers and visitors are entertained. There peddlers come to show their goods, there dances are held, and there weddings and funerals are celebrated. The club houses are larger than the ordinary houses. They are built high up from the ground, and one must climb a ladder or stairs to get in.

The natives dress differently in different parts of Sumatra. It is so hot in some regions that the men wear little clothing except something about the loins, and the children nothing at all. The women everywhere are fond of jewelry. They have gold and silver buckles to hold up their skirts, or sarongs. They wear massive rings of gold and silver around their necks, and thick rings of a peculiar shape in their ears. They have rings not only in the lobe of the ear, but also in the rim, and these are sometimes so heavy that they have to be tied to the hair to keep them from breaking the ear. The richer girls have sarongs of silk interwoven with gold and silver thread, and decorated with small coins. Some have breastplates of silver dollars, and necklaces of gold and silver. Among the poorer women, brass, glass, or shells often take the place of the precious metals.

**Talk and Source Material.**—Your society will, of course, desire to work out some of your own talks on this interesting mission field. There are many countries included in the Far Eastern Division. Note some of them: Japan, Chosen (Korea), Manchuria, all of Malaysia, the Philippine Islands, all of China, East Siberia, Mongolia, Tibet, Chinese Turkestan, Siam, and Annam. There have been many mission books published by this denomination on this part of the world. Some of them have been in the Reading Course. Why not look them over for some good material for a talk? Assign your material from some of these books, choosing that which will be of incident nature, yet giving a good understanding of the conditions and field. Here is a suggestion: In "The Advance Guard of Missions," page 115, there is a good sketch of Robert Morrison. A biographical sketch of this man would be interesting indeed. On page 229 of the same book you will find something about the life of J. Hudson Taylor; and on page 290, something of Guido F. Verbeek. The latter is less known; why not tell something of his life? In the former Reading Course book, "Pastor Hsi," the chapter beginning on page 145, entitled, "Fishers of Men," would make an inspiring talk if used for source material. See also, "Strange People and Customs," "With Our Missionaries in China," "Our Story of Missions." The last book is by Elder W. A. Spicer. In the new Reading Course book for this year, "Providences of the Great War," by Elder Spicer, there is a story of deliverance told on pages 139-147. See also current issues of the *Review and Herald*, *Signs of the Times*, *Christian Herald*, *Missionary Review of the World*, *Sunday School Times*, and others.

**Responses.**—Ask some questions to awaken responses. It will depend a great deal on the kind of meeting you have had as to the nature of the questions, and as to the ease with which responses will be given. You may ask for letters from some of your members from missionary friends in the Far East, or you may make the matter personal, and ask, "What should we, as members of this society, do to help the missionaries in the Far East?" And there is more than



money giving (but don't forget your money goal), for there is prayer. Remember this: "More things are wrought by prayer than this world dreams of." There is special interest in the Far East through the society, through personal study and knowledge of its problems, and by means of help furnished through literature and money, and through the giving of one's own self to the cause of missions. Remember that last. What does the cause of missions mean to your own society? Press that question home for the response.

*Closing.*—Let the closing prayer and song be appropriate and fitting. Perhaps it would be well to have two short prayers or a moment or two of silent prayer, and then an audible prayer following. Let all lift up their hearts to God.

U. V. W.

#### Junior Notes

Another mission program, the purpose of which is to acquaint our boys and girls with the land to which our funds go. Pray that some may have the purpose born in them of becoming servants of the Master in the Far Eastern Division.

*Leader's Remarks.*—The leader should explain the purpose of the program. Use a large map, and point out the scope of the division. (See Senior Notes, paragraph under No. 8 of the program.)

*Symposium.*—This should consist of three three-minute talks. The Junior giving the first should draw a map on the board, locate it in reference to other bodies of land, give its size, and any other physical feature of interest. Study the first three paragraphs of the article on Sumatra in this issue. The other two talks may be based on the same article. No. 7 is the same as No. 4 of the Senior program.

*Superintendent's Talk.*—A biographical sketch, such as suggested in the Senior Notes under the heading, "Talk and Source Material," is especially appropriate for Juniors. Lead them to have a wholesome respect for the men and women who have done so much in foreign lands. Study the sketch you wish to give, but tell it in your own words. The life story of many a brave man has proved an inspiration to Juniors. Some have even led them to "go and do likewise."

H. H.

#### Captured by P'u's Black-Turbaned Brigands

THIS account of the experiences of Mrs. Howard Taylor is thrilling enough. It is to be regretted that we cannot give the whole story, but here is a skeleton outline of the first part of the adventure, as adapted from the *Sunday School Times* of 1922:

"We are in the hands of these wild outlaws, it is true, with their guns and knives and fierce faces," one wrote, "but we feel not in their hands at all, but in the hands of our blessed, ever-present Lord. It is a real joy and rest to know that He has permitted this. Our hearts are warm to these poor fellows, too—these brigands. They begin to smile when they look at us. One of the leaders, marching by my chair, laughed right out when he heard me singing.

"She sings," he exclaimed, "she is not afraid—she sings."

"Just now when a gun was fired, the sharp report brought a sudden thought of joy. What if a shot like that were to set us free! But perhaps our work here is not yet finished. How gladly would we serve a little longer, serve more prayerfully, more faithfully!

"It is not yet an hour since we were carried off by the band. They came upon us on the main road, from behind bushes, firing their guns, and one of the leaders brandishing his big curved sword, with shouts of frenzy and faces demoniacal in their expression. All was turmoil and terror—at least they tried to make it so. In our hearts all was peace. . . .

"We are delaying here a long time, yet we have some distance to go, I understand. They said something about our having to ride on horseback. Our poor chair bearers are suffering from lack of opium, and are silent and frightened.

"Here come a number of horses. I wonder whether we have been waiting for them. They have bedding thrown over their saddles in the usual fashion. I do not feel just inclined for a ride in the midst of this rough band; but the Lord will give all needed grace.

"It is sorrowful to see the fear and suffering of the people all along our way. The villages are like places of the dead—every house closed, people fled or hiding, and the few who are about, doing necessary work, so terrified and

silent! Hardly any one is to be seen in the fields, and there are no travelers on the roads. A reign of terror everywhere! One sees it now that we are part of the band, so to speak, and traveling with them. The only relief is prayer—that our Almighty God will in some way, in His own way, bring peace to this tormented region; yes, and bring deliverance to the brigands themselves, wicked as they are. Many of them want to leave this life and cannot. No way is open to them. The Lord undertake for them, for us, and for the people.

"How much we seem to have lived through since this time yesterday! Our hearts are kept in perfect peace, truly overflowing with joy in the Lord and love to all around us. It is His doing, and so blessed an experience that, as far as we are concerned, the trial is well worth while.

"After a long, long wait in that farmhouse yesterday, food was brought, and we were invited to eat with our escort. We sat on one side of the low table in the courtyard, they on the other. Howard, quoting the familiar saying, 'It is to Heaven we owe our food,' suggested giving thanks for the company. To this they readily agreed. The leaders of the band were at the table with us, the 'Brothers' formed a group around a huge pail of rice on the ground. Our chair-bearers had been marched off to another house for their meal. For us they had prepared their best—a basin of pork, thick chunks rather underdone, another of chicken cut up and stewed, head and feet all in together, and the third of the blood and viscera of the fowl and the reverse of inviting. Happily, we were not helped to this dish, though it was right in front of us, and despite the guns and daggers and the unwashed condition of the crowd, we managed to get on pleasantly, and make a fair meal. We knew that we must eat, or we could not bear the strain. Then the horses were led out, and the cavalcade started, Howard riding, I in my chair, and Mr. Li sometimes riding and sometimes walking. The village people were so friendly before we left, poor things!

"Immediately on leaving the hamlet, we plunged into a bamboo grove off the road and up a steep hill. The path was scarcely to be seen, though later we followed various 'small roads' in the open. On and on we went, not meeting a solitary soul, climbing higher and higher, until the outlook was extensive and beautiful. The sun was setting gloriously, but the wind was so strong that I could not write.

"We thought they meant to travel all night, and we were so tired! But soon after dark they told us there were only a couple of miles to go. Those were certainly long miles! On and on we went, stumbling down steep places through rock-strewn woods, after lighting all the lamps we had on the crest of a hill. Ours was the only lantern, the rest were opium lamps.

"As we went along in the dark, I could not but think what a 'terror by night' these men must be, rushing into sleeping villages, shooting right and left, setting fire to houses if the doors are not immediately opened and everything given that they demand.

"Alas, the fear in the hearts of the people! We have just passed a farmer on the narrow path, pressed up against the bushes to let us go by, his eyes almost starting out of their sockets, and absolutely silent as if turned to stone. The few people we meet look at us without an expression of interest and pity.

"At last by the light of our lamps we stumbled into a silent village where every door was shut. The band made straight for a large house, which they seemed to use as their own. The courtyard was surrounded by two-story buildings, the lower rooms being raised several feet above the ground, and most of them open in the front. One side was a sort of stable. Fires were soon burning on the ground, round which the brigands crouched to warm themselves.

"We were told to go upstairs, which we gladly did; but on reaching a large room at the top of the ladder-like steps, we found that we were in the family bedroom. A man was still in bed, and two or three women looked as if they were in some terrible nightmare. We tried to comfort them and



explain the situation, and with Mr. Li's help partially succeeded. Poor things, they turned out of their room for us, the man getting up and carrying off his wadded quilt to leave us his far from cleanly bed. And we had no *tu-pu* to spread over it—the invaluable oiled sheet that, like charity, covers a multitude of sins.

“Even so, we passed a peaceful night, sleeping on and off, and filling the intervals with prayer and thanksgiving. Mr. Li shared the little bedding we had, sleeping on the floor beside us. We had no candle or lantern, no soap or towel, and only one blanket to cover us, but how well off we were compared with the people of the place!”

And that was the way the story went, only more thrills, escapes, and treachery of various kinds, and many a threat of horrible death. But at last, through the power of a great God, these faithful missionaries were released, kindly, even gently. This gives something of the life of the missionary, —not every missionary, but truly a life of perils by land and by sea, by false brethren, and by robbers and bandits. But above and over all, the protecting, conquering Christ, always victorious!

### The Open Doors

THE doors, the doors are open,  
Arise and enter in!  
Beyond these doors are waiting  
So many lost in sin.

So many lost ones waiting  
In sin's black thrall of night,  
Whose hearts, like doors, are open,  
And longing for the light.

Oh, wide the doors are standing,  
And souls are waiting there!  
Bear quickly, then, the message,  
Glad tidings to declare!

Today the call is ringing  
From all these doors flung wide.  
Press in with saving tidings  
Of Jesus crucified!

Bear on to waiting millions  
In darkened lands today  
The message of salvation—  
Oh, hasten while you may!

—Max Hill.

## Devotional Meetings for August 25

### Senior

Topic: *The Bible to Me.*

1. Song Service.
2. Opening Exercises.
3. Scripture Reading: Psalms 119 and 129 to 136.
4. Prayer Service.
5. Songs on the Bible.
6. Three-minute Talks:
  - a. The Bible for Every One.
  - b. It Helps in Our Daily Lives.
  - c. It Assures Us of God's Care.
  - d. It Commands Our Strength.
  - e. It Calls to an Overcoming Life.
  - f. It Reveals Christ.
  - g. It Gives Us Ideals.
7. Questions and Responses.
8. Closing Prayer Season.
9. Song and Benediction.

### Junior

Topic: *My Bible*

1. Song Service.
2. Scripture Reading: Ps. 119: 9-16.
3. Symposium: Lessons from Bible Events.
4. Songs.
5. Roll Call: My Favorite Verse, and Why.
6. Closing Exercises.

### Senior Notes

*This Service.*—This subject, or something about it, should be announced the week before, to secure the best results. You might say that the meeting will consist of the singing of helpful hymns, as well as the reading of helpful passages, and ask each person to be ready to suggest one or the other.

See that every one has a Bible. This service is going to give even the timid ones a chance to take part. Or, conduct a Bible drill, or model your service more closely after the order of the Junior outline given below. The aim of the meeting is more purely devotional than some of the others. In the warm month of August and during the summer, with all its frivolities, there is a real danger that we young people may forget our Bibles, forget our pledges, and seriously lapse, to the detriment of our Christian experience. This service is not meant to be a revival, only as it revives our interest in the source and strength of our religion,—in the Bible and in the divinity of Jesus Christ. Pray as officers, before and during the meeting. Let your prayer band bear with you the responsibility for the upward lift of the service. Make the meeting a definite help, not by sermons or by preaching, but by testimony and statement of what the Bible means to you.

*Opening Exercises, Scripture and Songs.*—Bring in your announcements early, and get them over with. If all have their Bibles, read the Scripture in concert or responsively, but read it carefully, and with expression and meaning. Either ask beforehand, or for volunteers, for the three or four short prayers. Then kneel, if it is possible in your church, or stand with bowed heads, during the season of prayer. You may conclude by repeating the Lord's Prayer. Your songs may be on the Bible. There are many in "Christ in Song." Here are a few numbers: 498, 582, 74, 311.

*Three-Minute Talks.*—These should be handed out beforehand. Some of them may not even take the three minutes. Call on some of your timid members either to read or to give in their own words the substance of the suggestive outline below. Cut the parts out if thought best, and hand them about, and then go through this part quickly. Your members taking this need not go to the front of the room, but may speak as in a testimony meeting, or the period of responses, from where they stand by their seats.

*The Bible for Every One.*—It is said that there are many Bibles within the Bible,—one for youth, one for age, one for the sick, and one for the well,—a Bible suited to every mood and period of life. All this is proof of the helpfulness of the great Book. It gives to all kinds of life the very message that is needed. What help has the Bible for us as Missionary Volunteers? Are we using the Morning Watch texts, passages that will help us to live the right sort of lives?

*It Helps Us in Our Daily Lives.*—Psalms 37: 3-8 is a plea for the very thing which every Christian should do—surrender, trust. A prominent business man said in my hearing, "I could not do my work half so well if each morning I did not talk over my problems and make my plans with God. The one verse which most helps me is—and he quoted the one here given in Psalms. It is true that the Bible used in this way gives us God's program—our program—for the day.

*It Assures Us of God's Care.*—Not a heathen faith in the world has a God who cares. Mohammedanism teaches only that God is great, and that man by comparison is as dust. The gods of the Hindus are concerned only with recording the evil and the good which men do, so that folks may be rewarded accordingly. Buddhists have their conception of the highest in the idea of serenity and rest. Confucius taught no religion—only a system of morals. But the root idea of Christianity's God is that He is love; that we count in His scheme of things; that we are His people.

*It Commands Our Strength.*—1 Cor. 16: 13; Ps. 27: 14. Many times in the Bible we are urged to be strong. Never are we urged to be weak. The story is told of a great English minister, who one day went into his pulpit in Manchester, and gave out this text, and began solemnly reading in measured tones: "I can do all things." Paul, he said, you are a liar. "I can do all things." Paul, thou art a terrible liar. O, I beg your pardon, Paul; I see it now, "through Christ which strengtheneth me." That is quite another thing. Paul, you are quite right. "I can do all things through Christ which strengtheneth me." How true that is! All through the Bible that one phase of strength is brought out—with Christ we cannot fail. It is victory—a victorious life.

*It Calls to an Overcoming Life.*—Christ does not want us to live for Him in a poor, feeble sort of way. He asks us to—"be of good cheer;" for, He says, "I have overcome the world." We are followers of the Christ whose kingdom is coming all over the earth. Every wrong thought and act of ours weakens our lives, and every life that is weakened means that God's kingdom does not advance so speedily. It is imperative, if we mean our aim and our pledge and our motto, that we live the happy, victorious, upward life—the life that helps us to overcome self.

*The Bible Reveals Christ.*—Some one has likened the Bible portrayal of Jesus to a great portrait which art students try to copy. None of the copies can ever be as exquisitely beautiful as the original, but if the student studies the painting as carefully as he knows how, and then sets himself to be faithful in detail, there is no question that

folks will realize that his effort (poor though it may be) is a copy of the great painting.

*It Tells What Our Ideals Should Be.*—A young woman said to her father, "What did Christ mean when He said, 'Be ye therefore perfect, even as your Father which is in heaven is perfect'? It seems to me that that is an absolutely impossible attainment for any of us to reach." But the father said, "Mary, do you remember the arithmetic problems you brought home after you started to school? Such easy problems they were. But each paper that you brought was marked perfect. Then you went into the next grade, where the problems were more difficult, and then to the next, and on up until you graduated from the grade school. But still every paper was marked 100 per cent. You went to high school, where you studied algebra and geometry, and when you reached college, you studied 'trig' and calculus. You understood every process perfectly, but remember that you gradually, and after a good many years, were able to do the most complicated sort of problems. So God expects us to be perfect—to live our lives today just as well as we know how; and He will lead us and teach us until we grow like Him."

*Questions and Responses.*—One purpose of this service is to get all to take part. After these thoughts on the Bible, call for your members to express what passage in the Bible has meant much to them. Perhaps it would be well to call the roll. It need not be an exact verse (so much the better if it is,—Morning Watch, Sabbath school, and so forth), but perhaps some incident instead. Let them outline the incident, and tell what it has meant to them. To stimulate, you might ask these questions: How has the Bible helped you? What is your most helpful way of reading the Bible? What incident or story in the Bible has meant the most to you? What book of the Bible is your favorite? What verse is your favorite? What chapter is your favorite? What promise is your favorite? For the timid ones, use some of the suggestions as given in the first Junior Note. You may add others if you wish.

*Closing Exercises.*—Let these continue to bear out the suggestions given that your close shall be fitting and helpful. Your prayer should be one of strength and courage and uplift.

U. V. W.

#### Junior Notes

Little material is given for this program because it is hoped that the entire meeting will become an informal consecration service. The boys and girls should be led to express in a quiet way their appreciation of God's word and what it has meant to them. To be successful, the meeting should be announced the week before. Ask each Junior to come prepared to tell a Bible incident, and to draw the lesson from it which has been most helpful to him. The following suggestions may be passed out to those Juniors who are too timid to select a story of their own:

*Joshua crossing the Jordan.* God makes a way through difficulties.

*Elijah fed by the ravens.* God will not let His children go hungry.

*Paul and Silas singing in prison.* Christians rejoicing in dark times.

*Young Samuel hears God's call.* The youngest child may hear God speak to him.

*David conquers Goliath.* There is no strength like that which God gives.

*Mary and Martha.*—The choice of Jesus is the best choice.

*Peter on the stormy sea.* Peter could walk on the water while he trusted Jesus.

*Gideon's band.* God needs not large numbers, but true hearts.

*Abraham goes to Canaan.* It is dangerous to live among those who do not love the true God.

*Elijah on Mt. Carmel.* One man with God can defeat hundreds without God.

*Joseph in prison.* Helpfulness gains many blessings.

*Esther before the king.* If we do our duty, God will preserve us.

"Christ in Song" contains a number of songs which tell of "the story." Examples of such are Nos. 498, 582, 74, and 311. Choose a number, and have several songs between the recitals of Bible stories.

The second part of the program, "My Favorite Verse, and Why," should also be announced the week before. Ask each Junior to tell the verse which he likes to think of most, and why his mind runs to that verse. Such an exercise makes us realize God's wonderful ways in dealing with the needs of each one of us. It may develop into a praise service or a prayer meeting. The superintendent should have charge of the last part of this meeting, but it must be under the direction of the Holy Spirit. Pray that each boy and girl may carry away a blessing because of sharing with others what he has found to be precious in God's word.

H. H.

## The Suggestion Corner

Please note that this is YOUR corner—yours to give suggestions to others, yours to ask for suggestions. If you have a good idea that you feel will help some other society, make the suggestion to this corner. If you wish help in your society meetings, the General Department will be very glad to give either by letter or, if of general interest, in this section of the Gazette. Address The Suggestion Corner, Missionary Volunteer Department, General Conference, Takoma Park, D. C.

### A Song You Will Enjoy

HAVE you heard the new song, "It's Bright Inside"? This is the story of the writing of the song:

"It's bright inside," was one of the last remarks made by Sister White to Elder and Mrs. George B. Starr as they were about to leave her bedside a short time before her death. Noticing that she looked unusually bright the morning they called at "Elmhaven," Elder Starr remarked, "Sister White, you look very bright this morning." "Well," replied Sister White, "I am glad to hear you say that. Yes, and it's bright inside." The abiding presence of the Lord Jesus brightens the inner life of every child of His with the joy that remains, a joy that the world cannot take away. John 15: 11.

"The sky above may darken,  
And clouds His glory hide;  
But Jesus still is with me,  
And it's bright inside

CHORUS:

"Oh, it's bright inside  
Yes, it's bright inside.  
For He is ever with me,  
And it's bright inside."

The words of the song are by Ernest Lloyd, whom you all know, and the music by C. A. Smith, of the Pacific Press, Mountain View, Calif. The song is splendid for your Missionary Volunteer meeting, and is good for solo. You can obtain copies from the address as given above, at the cost of two for five cents. We suggest that you order a quantity.

### Taking Part in the Meeting

WHAT constitutes a missionary talk? We need at once to speak strongly against the common practice of reading selections from magazines and papers, and calling that the giving of a missionary talk. Many meetings are made up of a series of extracts read by the members of the society. It is no wonder that such meetings amount to little. Preparation is rendered so easy that the aim or effort means nothing. The defect in such meetings has been called "scrappiness," and the Rev. Dan. B. Brummit says of them, "The 'scrap' meeting is almost wholly a failure. One of its worst effects is that the meeting may seem to have been a good one. The singing has been lively, the prayers numerous, the reading of references prompt, and the leader has taken up as much time as usual." The trouble is, it has been too mechanical.

The question is asked, "Is it never allowable to read?" It is true that some people cannot speak extemporaneously and do it well. Many, however, could do better than they think, if only they would try. But when a person insists on reading, let him read something he has written himself rather than a clipping or an article from a paper. This will come with more force, because it represents work and personal conviction. If he has a little more confidence, he might be induced to speak from notes or headings on a slip of paper. The desirable thing is to have the speaking direct and extemporaneous. It is hard to hold attention in a young people's meeting when any one reads; attention is necessary for making any impression. The talks ordinarily should not be longer than five or seven minutes, except in the case where some missionary or Student Volunteer or other guest is expected to speak longer.

Another caution is necessary: It is a common practice to open the meeting for anybody present to take part,—“throwing the meeting open,” it is frequently called; but it cannot be done successfully in many societies. The danger is that there is not enough general missionary intelligence among the members of the society to make their taking part a real contribution to the aim of the meeting. It is to be hoped that, with the rapid increase of missionary information through mission study classes, the time may soon come when we may be able to count on the members of the society speaking to the point. At present, in most societies it is good policy to plan the meeting in advance, and to be sure of your whole program before the meeting opens.—Edmund D. Soper.