

# 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

October 20 ..... Missions Rally  
November 10 ..... Colored Work  
December 15 ..... Annual Offering

### Regular Programs

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

### Church Railers and Factions

CONDITIONS to be met in the work of God today are not altogether dissimilar or unlike those that crept into the early churches in the days of the apostles. Paul's letters reveal that some of the same tactics were employed then as now, by the adversary of Christ in his attempt to thwart the gospel work of salvation. And his efforts were not confined to those without the church then, even as now.

We read how the motives of such laborers as Paul, Apollos, Peter, and others were maligned, and their work belittled by some within the church, who sought in various ways to come into prominence as church leaders. Paul writes to the church of Corinth:

"Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you." "Some are puffed up, as though I would not come to you." 1 Cor. 4: 8, 18.

In this same letter, this is written:

"I, brethren, could not speak unto you as unto spiritual, but as unto carnal. . . . For ye are yet carnal: for whereas there is among you envying, and strife, and divisions ["factions," margin], are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed?" 1 Cor. 3: 1-5.

Following men, brings into the church factions; following Christ, leads to unity. This was the result back there, it will result the same today.

Some one promoted the idea then that Paul was the greater man, while others contended that they would much rather listen to Apollos discourse upon the gospel. Others had heard Peter, and longed that he might visit their city. All such contention is here set down as carnal—coming in from the adversary, and not from Christ. Paul only planted, Apollos watered. God gave the increase. Then, as today, all glory for the advancement of the work was due God, not men.

Divisions and factions in the church are built up and promoted by church railers, of various degrees of magnitude

in their work. Such do not hesitate to speak against even the most experienced workers. It is thus that factions are created and built up. Such may not at first realize what they are doing, but nevertheless this is the sure result of their work.

The apostle Paul wrote of such and classed them with some very undesirable elements:

"Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat." 1 Cor. 5: 11.

Webster defines the word "rail" as follows: "To use insolent and reproachful language; to utter reproaches; to scoff."

People within the church who do this, place themselves in company, according to this text, with fornicators, drunkards, and idolaters. These others would be counted subjects for earnest labor, and unless repentance and reformation followed, would certainly be released from church fellowship.

Should not the person bringing in divisions and factions into the church, when discovered, also be labored with? Should not the evil results of his work be pointed out to him in the spirit of kindness by those of spiritual discernment, with the view of his ceasing this wicked practice? If he repents, the instruction is, Forgive him. But should he persist in his railing, after proper labor is put forth as given in the Word, it will have less evil effect for him to continue his work without the church than within. Christ refrained from bringing railing accusation against even Satan himself, the arch railer, while contending with him on Mt. Nebo about the body of Moses, but simply said, "The Lord rebuke thee." Railers serve not Christ, but His deadly foe. The railer's portion, with the fornicator and drunkard, will be without the city of God, and not within its pearly gates with His redeemed.

T. E. B.

### How to Treat Disfellowshipped Members

THE Bible teaches the church to "put away from among yourselves," "reject," and "deliver unto Satan" certain pernicious members. What, should the church ever put away one of its members? Yes, such a member as a "fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner." 2 Cor. 5: 11-13. But, should we reject any one? "A man that is a heretic after the first and second admonition reject." Titus 3: 10. But does the church condemn such? No, he is "condemned of himself." Titus 3: 11. Did the apostle Paul ever deliver any one unto Satan? Yes, Hymenæus and Alexander made shipwreck of the faith, and were delivered unto Satan, with whom they had deliberately linked up in his evil work. 1 Tim. 1: 19, 20.

Church officers should seek the Bible instruction, however, in disfellowshipping members. First, it should be borne in mind that the member under discipline, by his unsavory attitude, severs himself from church fellowship. The action of the church is only an endorsement of the wayward member's choice already made.

It is a sad thing to let a member be delivered unto Satan. No church would do so by its own choice. Every effort possible should be put forth to save the ensnared one. But there is a limit. In dealing with the antediluvians, God said, "My Spirit shall not always strive with man." There comes a time in dealing with sin when not to expunge it is to condone it. It is sad that the church is compelled to act sometimes upon a case in open sin, but it is sadder for the entire church body to retain such, and become contaminated and reproached. "Purge out there-

fore the old leaven [sin]," says Paul, for "a little leaven leaveneth the whole lump." 1 Cor. 5: 7, 6.

Matthew 18: 15-17 is the Bible rule, and no mistake will be made in following it.

"Speaking alone and in the spirit of Christ to the one who is in fault, will often remove the difficulty. Go to the erring one, with a heart filled with Christ's love and sympathy, and seek to adjust the matter. Reason with him calmly and quietly. Let no angry words escape your lips. Speak in a way that will appeal to his better judgment. Remember the words, 'He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.' James 5: 20. . . . All heaven is interested in the interview between the one who has been injured and the one who is in error. As the erring one accepts the reproof offered in the love of Christ, and acknowledges his wrong, asking forgiveness from God and from his brother, the sunshine of heaven fills his heart. The controversy is ended; friendship and confidence are restored. The oil of love removes the soreness caused by the wrong; the Spirit of God binds heart to heart; and there is music in heaven over the union brought about."—*Gospel Workers*, pp. 499, 500.

But suppose "he will not hear thee," and "shall neglect to hear them," and "if he neglect to hear the church," then what?

"If he will not heed the voice of the church, if he refuses all the efforts made to reclaim him, upon the church rests the responsibility of separating him from fellowship. His name should then be stricken from the books."—*Id.*, p. 500.

"Let him be unto thee as a heathen man and a publican." How do we treat the heathen of Africa? Treat this unfortunate member in the same way. "Note that man. . . . Count him not as an enemy, but admonish him as a brother." 2 Thess. 3: 14, 15. You should hate his sin, God hates that; but you should love him, God does. Seek to reclaim him as you would a Chinese heathen. Treat him as Paul entreated the Corinthian church to treat the unspeakable case mentioned in 2 Corinthians 2: 5-8. The "punishment which was inflicted" was being disfellowshipped, not cruel, heartless treatment afterward. "Sufficient to such a man is this punishment." Verse 6.

A member disfellowshipped should be won back to the fold of Christ, if it is possible, and "if he yields to the striving of the Holy Spirit, and by confessing and forsaking his sin, gives evidence of repentance, he is to be forgiven and welcomed to the fold again."—*Gospel Workers*, p. 501.

B. M. HEALD.

### Is It Right?

"Is it right," asks a young sister, "to sell upon the Sabbath, Seventh-day Adventist books, such as the twenty-five-cent books, leaflets, etc., placed upon a table in the church?"

We believe there is a better way to circulate our good literature than selling it in this manner upon the Sabbath day. While distributing our literature is important, and should be carried forward, we believe that to do so in this manner would tend to create an influence against true Sabbath keeping, the sale of these publications being interpreted as that of doing business upon the Sabbath, and that this of itself would more than offset any good that might be accomplished by the circulation of the literature in this manner. All our bookstands upon camp-grounds are closed from sunset to sunset upon the Sabbath, not even Bibles being sold. The same principle leading those in charge of our camp-meetings to thus guard the sacredness of the Sabbath, certainly would obtain in the local church by closing a literature table during the Sabbath, so far as selling books or tracts is concerned. There could be no objection offered to the free distribution of papers and tracts upon the Sabbath, but openly selling literature at once places the matter into the class of business transactions, and surely there is some better way of approach to our friends and neighbors with the truth than this. Let us seek out and use these better methods.

The sacredness of the Sabbath, the great need of its better observance, are subjects that should engage the earnest, prayerful study of church officers, with the view

of presenting to the churches the claims of God upon His people at this time when everything about us tends to break down its sacred claims upon us. The great danger is that here a little and there a little we digress from true Sabbath keeping, until we find ourselves far below the requirements of God in the manner in which He enjoins for properly keeping His Sabbath day holy. Study "Patriarchs and Prophets," pages 305-314.

T. E. B.

### Be Cordial to the Stranger

THE following paragraphs, clipped from an old copy of the *Review and Herald*, contain some excellent advice that would doubtless prove a great blessing to all who would adopt the plan. We certainly owe a welcome to all strangers who may visit our churches, and should endeavor to make them feel that their presence is appreciated:

"During the last two years it has been my [name not disclosed, nor information given as to whether or not he was a Seventh-day Adventist] privilege to visit a number of different denominational churches, and I have been much impressed by the lack of cordiality among the members. At one particular church I attended service several times. [whether this was one of our churches it is not stated, but the lesson applies to us anyhow], and was placed in the Sabbath school class taught by the elder's wife. She did not speak to me at all, and neither did any member of the class greet me. I can assure you that I felt like a stranger within the gates. In the church service it was the same. No one noticed the stranger, and I left with a sad heart, praying that they might realize their mistake and follow more closely the perfect Pattern, who was always courteous and kind to those with whom He came in contact.

"I should like to suggest that in every church a committee be appointed, whose special duty it shall be to extend the hand of welcome to strangers who attend their services. Thereby visitors could be made to feel at home, as we should in God's house, since we are one great family."

### Questions

Do you know that as soon as this gospel of the kingdom is preached in all the world the end will come?

Do you know that Christ is your personal Saviour?

Do you know that we are living in the time of the latter rain?

Do you realize the need of a spiritual revival and reformation in your life?

Do you attend Sabbath school regularly?

Do you study your Sabbath school lesson every day?

Do you read the Morning Watch text every morning?

Have you read your Bible this morning?

Are you reading the Bible through this year?

Do you study the spirit of prophecy daily?

Do you know it is almost seventy-nine years since Christ entered the most holy place of the heavenly sanctuary?

Do you know that Christ is soon going to leave His mediatorial work in the heavenly sanctuary, and are you prepared for that event?

Do you know that a revival of true godliness among us is the greatest and most urgent of all our needs?

Do you know that a spiritual revival need be expected only in answer to earnest prayer?

Do you know that it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfil the conditions upon which God has promised to grant us His blessings?

Do you know when the way is prepared for the Spirit of God, the blessing will come; that Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth?

Have you received the Holy Ghost since you believed?

M. LUKENS.

As Christ has pitied and helped us in our weakness and sinfulness, so should we pity and help others. Many are perplexed with doubts, burdened with infirmities, weak in faith, and unable to grasp the unseen; but a friend whom they can see, coming to them in Christ's stead, can be as a connecting link to fasten their trembling faith upon God.—*Testimonies*, Vol. V, p. 246.

# Home Missionary Department

## THE HARVEST INGATHERING FOR MISSIONS

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

(To Be Held September 1)

OPENING SONG: "Harvest Home," No. 629, "Christ in Song."  
 Scripture Lesson: Isaiah 62.  
 Prayer.  
 Song of Praise: No. 377, "Christ in Song."  
 Report of Missionary Work: By Church Missionary Secretary.  
 Missionary Offering (including missionary reports).  
 Reading (or remarks based on): "The View from the Watchtower of the General Conference Treasury."  
 Special Music Selection (solo or duet): "We Are Nearing Home."  
 Reading: "Holding the Ropes."  
 Harvest Ingathering Rally Song: "Hold the Ropes." (Repeat until thoroughly familiar.)  
 The Individual and Church Goals (Register on the church goal device).  
 Final announcement of plans and suggestions for the Ingathering work.  
 Closing Song: Last stanza and chorus of Rally Song.  
 Benediction.

#### Note to the Leaders

There came a day in the experience of Samuel of old when he "took a stone, . . . and called the name of it Ebenezer; saying, Hitherto hath the Lord helped us." 1 Sam. 7:12. We have reached the time of another advance move on the part of God's people in behalf of missions, and as we sound the rally call on this first Sabbath in September, it is appropriate that we should erect our Ebenezer to the glory and honor of God in leading us hitherto. In the words of the old hymn we say:

"Here I raise my Ebenezer,  
 Hither by Thy help I've come,  
 And I hope by Thy good pleasure,  
 Safely to arrive at home."

Let us call upon the name of the Lord with thanksgiving for His marvelous care over His church and the progress which has attended the efforts put forth by His consecrated children.

Since the close of the 1922 Harvest Ingathering campaign, miraculous deliverance has been wrought for God's people. The amount of Harvest Ingathering funds raised in North America last year fell short more than \$221,000 of what it was expected would be raised. Other dependable sources failed in even greater degree to replenish the mission treasury as there had been every reason to expect; and at the close of 1922, God's people were truly facing the Red Sea, with no avenue of escape in sight. The story of how deliverance was wrought is familiar to you, as a leader in God's cause, but it is briefly referred to again in the articles which have been provided for your use in this service. We have been permitted to pass through the troublous financial waves on dry land, and to sing the song of victory on the other shore; but, like Israel of old, we must move on, as the pillar of cloud by day and the pillar of fire by night leads the way, encouraging and conquering obstacles which the enemy would place to delay our journey to the Promised Land.

The foreign mission budget calls for more than \$2,000,000 to meet pressing needs in 1924. It is confidently expected that at least \$750,000 of this amount will be raised through the Harvest Ingathering campaign in North America, while an almost equal amount is hoped to be forthcoming through solicitation in the mission fields themselves. For two years it has been estimated that only about 30 per cent of our membership in North America took part in the Ingathering work, and each year something over \$500,000 has been raised by this 30 per cent working force. We come at this time with sincere expression of gratitude to the 30 per cent working force, and an earnest appeal to the remaining 70 per cent to do their part. Surely the lateness of the hour, the terrible need, and the glorious results possible in soul-winning, both at home and in lands afar, will make such an appeal to every church member, young and old, that the church will go forth in this campaign 100 per cent strong. To this end we unite with you in earnest prayer and diligent labor, with strong, unwavering faith for successful accomplishment of the task.

HOME MISSIONARY DEPARTMENT.

### The View from the Watchtower of the General Conference Treasury

"THEN saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:37, 38.

Never has there been a time when these words of the Master had a more forceful application than now. From all lands where our missionaries have been sent, come the appeals for more workers. Doors formerly closed to the entrance of the gospel have been thrown wide open. Nations and tribes which once seemed to have set themselves against hearing the word of truth, and who seemed hopeless from the viewpoint of the missionary, are now inviting missionaries into their communities, and by scores, and even hundreds, are accepting Christ and His truth for this time. For all this we should give thanks and praise to God.

Every open door brings with it added responsibility not only to the workers in the mission field, but to us who at the home base are "holding the ropes." In practically every mission field in which we are operating, our force of workers is already far too small to properly care for the work which we are now carrying on. Our faithful missionaries are working beyond their strength, and some, we regret to say, have broken down healthwise under the heavy load they are carrying. What do "open doors" and "whitened fields" mean to the thin line of faithful workers we have flung round the circle of the earth? In many cases they mean little else than anxiety of spirit and sadness of heart, for these workers find it impossible to add to their already heavy burdens, and the result is that the ripened fields go unharvested year after year because the laborers are so few.

#### When Right Becomes Wrong

Why are the laborers few? Largely because we who are from day to day praying the Lord of the harvest that He would send forth laborers into His harvest, are not doing all that we can to make the answer to our prayers possible. It is right that we should send our sons and daughters to the mission field; it is right that we should pray for their success when they get there, but when God marvelously answers our prayers for their success by giving an abundant harvest, and they need more laborers in order to reap the harvest, it is *not* right that we should fail to supply the needed help.

For the past twenty years, we have been sending scores of missionaries to the field each year, and God has abundantly blessed their work, not only in a harvest of native believers, but also with loyal native workers of various classes. These have added their efforts to those of the foreign missionaries, and today the result of the seed sowing is marvelously manifested. God's word is accomplishing the thing whereunto He sent it forth. The great concern of our missionaries the world round is not for opportunities to labor, but for more workers to help garner the harvest. Have our brethren at home sensed the situation in its seriousness? We are led to believe that not all have.

#### Testing the Missionary Metal in the Mission Field

Most all are more or less familiar with our experience at and following the Fall Council at Kansas City, Mo. (1922), when, because of the serious shortage of mission funds, it became necessary for the General Conference Treasury Department to send out word to the mission fields that we would be unable to appropriate sufficient funds to support the work then in hand, and that in view of this it would be necessary to dismiss some of the laborers. This word brought consternation, almost to the point of despair, to our workers abroad. They were fairly stunned by the news, realizing as they only could the effect upon the work which they had been struggling so long to build up. To them it meant reducing their already small force; it meant no new recruits, no homes for missionaries, no new facilities, such as tents, chapels, school equipment, etc. A most discouraging outlook indeed. But, thank God, they did not give way to discouragement. They were made to realize that man's extremity is God's opportunity; and trusting

in One who never fails or becomes discouraged, they determined to do the very best they could and leave the results with Him. They laid careful plans to carry on their work as far as possible without dropping any workers. To do this meant true sacrifice on the part of all. Some of the missionaries offered to continue on part salary; some agreed to do without any for a time, and others offered to engage in self-supporting colporteur work. They planned and schemed in every way to keep the work going without interruption.

**During 1923 We Have Been "Marking Time"**

Fortunately our brethren and sisters throughout the world came to the rescue of our missionaries, and by their enlarged offerings to missions and the results of the "week of sacrifice" we were enabled to send out word to the mission fields the early part of this year, that we would be able to support the work in hand and make a comparatively small appropriation for new work. This brought joy to our missionaries. While the improved condition of our funds made it possible to do a small amount of advanced work, yet the amount for new work was so small as compared to that to be done, that we can quite truthfully say we have so far spent 1923 largely in *marking time*; or in other words, simply taking care of the ground already gained. Few have been the open doors which we were able to go through, and many stand invitingly open to us, but unentered. In spite of this God has richly blessed the work of our missionaries, and they are anxiously waiting to see whether or not God's people in the homeland will make it possible for them to take advanced steps during 1924.

**The Call Is, Advance! March!**

In a recent letter from Elder W. H. Anderson, one of our pioneer missionaries in Africa, he tells of a marvelous turning to the truth on the part of the people in Bechuana-land. The Bechuana people are among the most intelligent

and best educated of the African tribes. The queen and many members of her household are among those who have accepted the truth. A church building thirty by eighty feet was turned over to Elder Anderson, but this did not begin to hold all the people who eagerly listened to the message. He expects to organize there the largest church we have in Africa. All this has taken place in a locality and among a people where it has heretofore been utterly impossible to preach the truth. With all this harvest of souls and the added responsibility and work which have come to our workers as a result, Brother Anderson asks what is to be our attitude toward his 1924 budget, in which he calls for a number of workers that he feels he must have. The answer will be determined by our brethren and sisters at the base of supplies. This is the situation which we face in other fields the world over. The call is for workers and yet more workers. Shall we let these calls go unanswered?

**Answering the Call**

The Harvest Ingathering campaign opens to our brethren and sisters a splendid opportunity for answering the call for laborers. The results of this year's effort will largely determine what advanced steps can be taken during 1924. If each and every Seventh-day Adventist will do his duty in this campaign, the coming year will result in a harvest of souls the like of which has never been seen. Why should it not be so? May God grant that it may.

H. H. COBBAN, *Asst. Treas.,*  
General Conference Treasury Department.

**THE HARVEST INGATHERING WORLD GOAL**  
**FOR 1923**  
**\$1,250,000**  
**APPORTIONMENT TO NORTH AMERICA**  
**\$750,000**

**We Are Nearing Home!**

"In my Father's house are many mansions." John 14:1-3.

Arranged by C. P. WHITFORD

JNO. R. SWINEY

1. Just o - ver the moun-tain in the prom-ised land,  
 2. In ' the coils of the prnh-ets we have long been told,  
 3. Those who en - ter that Cit - y are the faith - ful few  
 4. My broth - er, my sis - ter, will you meet us there,

Lies the Ho - ly Cit - y built by God's own hand;  
 Of that wun - drous Cit - y with its streets of gold;  
 Who keep God's cum-mand-ments—faith of Je - sus too;  
 In that land of sun - shine where there'll be no care?

As our wear - y foot - steps gain the moun-tain's crest,  
 Now, with rap - tured vi - sion we can see it there,  
 There we'll lift our vni - ces thro' the end - less days,  
 Ac - cept of God's mes - sage, sud to Him be true;

We can view our home-land of e - ter - nal rest.  
 With its walls of jas - per, and its man - sions fair.  
 In sweet songs of glad - ness, and in psalms of praise.  
 Then when Je - sus com - eth, He will call for you.

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**CHORUS.**

We are near - ing home, We are near - ing home!  
 We are near-ing home, near-ing home! We are near - ing home!

See the splen - dor gleam-ing from the domes a - far! See the  
 glo - ry stream-ing thro' the "Gates a - jar!" There we  
 soon will en - ter, nev - er - more to roam—Hear the an - gels  
 sing-ing! We are near-ing home! We are near - - ing home!  
 We are near - ing, near - ing home!

This beautiful song is published by permission of the author, Elder C. P. Whitford, who is known as "the singing evangelist and Bible worker," living at Orlando, Fla. The song is furnished in sheet form, and can be purchased for 20 cents a copy, direct from Elder Whitford.

### Holding the Ropes

You have often heard the story of holding the ropes. Sometimes we have been told about men working in a well while the steady hands of comrades held the ropes by which they were lowered to the depths for the accomplishment of a necessary, but hazardous task. At other times, men have been suspended in a basket by a rope out over the edge of a cliff, in order that they might secure coveted treasure from the rich strata of earth, which was so elusive. In either case the men in the lowered basket could not see the trusted friends at the other end of the rope by which they were suspended; neither could the men who held the rope see the workmen below. But mutual confidence strengthened the rope; the men at work below had confidence in their friends who held the rope, knowing that they would not let go; and the men who held the rope had confidence in the workmen, knowing that they would do faithful work. In like manner we often refer to the support of our missionaries.

Here in the homeland we hold the ropes supporting the men and women who have left all for the accomplishment of the great task which belongs to us as well as to them. And as I write, there comes a keen sense of just how it seems to one out at the other end of the rope. For many years it had been my lot to labor in America and to assist in raising the mission offerings for the support of our workers in mission fields. I have just now returned from Africa, where it has been my privilege to labor for a short time, and thus have become acquainted with our foreign mission work as it really is. In other words, I have been out at the other end of the rope.

At the time of the last Fall Council of the General Conference Committee, when it was revealed that the mission funds were dropping down, and it became necessary to inform the leaders in foreign fields to prepare for a cut in appropriations, I was at Cape Town. When the cable conveying this information reached Africa, Elder W. H. Branson, the president of the African Division of the General Conference, was in Central Africa attending camp-meetings. We wired him as to the cable message received from Washington. Elder Branson simply could not understand how word could ever be sent out from our foreign mission headquarters that our foreign mission work must take a decided backward step; and the brethren cabled back to Washington to ascertain if a mistake had not occurred in the transmission of the cablegram we had received. You can little realize our astonishment when another cable was received indicating that the former message was correct.

Then followed days of perplexity, and for many of us it meant sleepless nights. The work in Africa had been expanding in such a marvelous way that it seemed impossible to restrain its growth. Reduction in mission appropriations practically meant cutting off one half of our laborers. After about six weeks, the leaders in various parts of Africa were called together in council, and most serious and careful study was given to bring about economies in operation of the work throughout the field. But the saving effected was quite insignificant. For days the brethren wrestled with the problem, and seemed to get no light. They were fairly dazed as they tried to solve the difficulty. But the Spirit of the Lord brought relief in this time of crisis. And then the brethren talked courage, and began planning for the progress of the work in spite of difficulty. They determined to go forward with the work, and stay at their posts even though it might mean only one-half salary for every worker in Africa. In the early days of our African missions God had clearly wrought in a miraculous manner for our workers in time of need; and now the leaders felt impelled to move forward, trusting Providence to care for the work which He had begun.

The gloom was dispelled; cheer and courage came to the hearts of the workers. Then men actually set about the task of entering two new large sections of Africa. Field after field volunteered to divide their group of workers in order to open up work in the large Southwest African ter-

ritory and the larger and more populous Angoland. These workers in Africa went forward in their plans with the calm assurance that our believers in the homeland would do their very best to hold the ropes, and these faithful missionaries determined that they could do nothing short of staying by their posts and pushing the triumphs of the third angel's message into new lands.

### Missions Developed by Sacrifice and Devotion

The history of foreign mission work as carried on by Seventh-day Adventists shows that it has been founded and developed by sacrifice and devotion. It has meant much sacrifice on the part of thousands who have given of their means to support and expand this work in far-away fields. Voluntary gifts have in hundreds of instances meant extraordinary sacrifice. And it has meant a larger sacrifice to many in the sending of their sons and daughters. Possibly none but those who have made such a sacrifice can really understand what it means, and the missionaries themselves can come nearer understanding it than others, because they are in a position to sense something of the meaning of separation from parents, and the price that the latter pay.

It was only a few years ago that I was located at a seaport from which scores of our missionaries pass out to their foreign field. One day we went down to the docks to see a friend and his wife start on the journey to the mission field. Among others in the throng at the wharf was the mother of the young man. She had traveled some hundreds of miles by train, to bid her son farewell. She seemed happy, and yet sad. I talked with her, and through her tears she told me that she was glad to have her boy go. By and by the ship pulled away from the docks, and I turned back into the sheds of the wharf to learn what had become of this mother. After some search I found her back in a retired corner, away from the gaze of inquisitive eyes, with her face buried in her hands. She did not regret her gift to missions, but the price of the sacrifice was very great. She was suffering for Christ's sake all that the human heart can realize of the divine sacrifice which withheld "not His own Son, but delivered Him up for us all." Such personal sacrifice as this mother made is being experienced almost daily somewhere in our ranks, in order that the third angel's message may continue in its onward march to the teeming multitudes of earth.

But sacrifice for the sake of missions is not all in the homeland. Out at the other end of the rope, men and women are making large sacrifices in order that the cause we all love may move steadily forward to its culmination. Out there men and women are placing their health in jeopardy. Many of them are subjected to fever. Most of them are subjected to strange and trying conditions which are more detrimental to health than disease itself. But these workers go forward. Seldom do you see them flinching because of these obstacles. What our missionaries suffer because of isolation can little be understood by people who have never known the meaning of the term as our missionaries experience it. Our workers are often cut off from persons of their own race for months and even years. To these workers the sight of a white face would afford a sense of great relief. But, of course, our workers do not draw back from the task on this account. It is simply a part of the price they pay.

Ofttimes a wife must bid good-by to her husband as he takes a long journey into an almost unknown land, to be gone possibly for a period of many months, during which time he must live under conditions that will be very trying to the health. The strain that one must suffer during such a long separation is very trying. It was only about a year ago that one of our oldest and most tried workers in Africa, Elder W. H. Anderson, took a long journey far into the interior. He was on a scouting trip to secure information preparatory to the opening up of the two great countries of the southwest, and expected to be gone six months. For many weeks at a time he was out of touch with telegraph or postal communication, and was detained much longer than he expected, bridging the gap between rail lines. He had told us that as soon as he reached the rail line again,

after leaving for the interior, he would send us a telegram, and indicated about when we should expect such a message if all went well. The weeks that he was overdue in reaching this point afforded a distressing period for his companion down at Cape Town. Again and again Sister Anderson would telephone to the office to ascertain if we had received any word from her husband. No one but a companion who has experienced something of such a strain will be able to understand the great trial through which she passed at that time. But these workers never hesitate. They will make the same sacrifice or greater, if the need demands, whenever the occasion arises.

Many of our workers who have gone into Africa have paid the supreme sacrifice in service. Two years ago when I was at the Solusi Mission, they led me out to the little cemetery, where we found the graves of some of the pioneers who first blazed the way in our mission program for the heathen. Again, at the Inyazura Mission, I went out to see the mounds that have been made sacred by the burial of missionaries who have given their all to Africa. One would find other such sacred spots at Bethel, Kimberley, Nyasaland, and other places. And this is true not only of Africa; the sacrifice of our missionaries hallows the soil of China, India, Japan, Korea, South America, and the islands of the sea.

#### Does It Pay?

When one considers the great sacrifice that is required to carry forward our mission work, the question naturally seems to present itself, Does it pay? Certainly it is a great price that is being paid for missions, but it is the price paid by heaven in the gift of the Son of God and in the sacrifice of His life as an atonement for the sins of mankind. If I could only help you to see some of the results of this sacrifice which it has been my privilege to see, you would never again ask the question; and if the question were put to you, your instant answer would be clear and distinct. I wish it were possible to make you see some visions that are still vivid to my mind. For example, when making my first visit at Inyazura Mission, where the present results have been purchased at great sacrifice of labor, money, and life, I was met early one morning by a large number of native young people who have been snatched from a heathen tribe. They surrounded the cart, and walked along as I was conveyed to the mission station, and began singing the hymns of Zion. I recognized every tune, although I could not recognize the words. And my heart thumped within me as I sensed how much had been accomplished by our workers who had toiled on faithfully through the years. Soon the leader started a song in English, and all joined in singing the hymn that through the years has been dear to me,

"What a friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!"

It would be impossible to tell you the unutterable joy it gave me to hear these natives singing these familiar words.

In the same way that Christ will be satisfied when He sees the results of His sacrifice, so shall we all be satisfied when we see the result of the sacrifice we have made to carry this message to the ends of the earth.

But, brethren and sisters, we cannot afford even *seemingly* to allow the rope to slip through our fingers again. Our missionaries out at the other end have enough nerve strain to endure without having to feel that the rope that is holding them is slipping. In order to supply the amount of money that these growing demands will call for, we need yet greater financial sacrifice. The load may seem heavy, but we will carry it cheerfully. We will hold the rope steadily a little longer, knowing that ere long the work will be accomplished, and then the stress and strain on those who hold the rope, and on those who toil at the other end, will cease, and we shall ever rejoice in the result of the sacrifice of the Son of God, which saved us, and praise Him for the blessed privilege of being permitted to suffer with Him and also to reign with Him.

Now as we go out this year to solicit gifts from those not of our faith, let us do it with hearts filled with courage, and full of confidence in the Harvest Ingathering plan which God has so signally blessed during the last fourteen years.

May the Lord help us to show a faithfulness and devotion during this 1923 campaign that shall exceed all previous records.

B. E. BEDDOE,  
*Field Secretary, General Conference.*

#### "Hold the Ropes"

Harvest Ingathering Rally Song

(For tune see "Christ in Song," No. 530)

HEARTS and hands united in the great campaign,  
Witnessing to all and gathering in the gain,  
While a thousand voices swell the glad refrain,  
Joyfully we'll "hold the ropes."

CHORUS:

Hold on firmly! Hear our brethren plead;  
Hold on firmly! See the world's deep need;  
Hold on firmly! Now the call we heed;  
We will "hold the ropes" till the work is done.

In the task appointed we can each be true,  
Men have gone before us, strong to dare and do;  
Jesus is our Captain, grace He will renew,  
Loyally we'll "hold the ropes."

Looking to our Leader, we are sure to win,  
With His cross before us, and His peace within;  
Pressing ever forward, fearing naught but sin,  
Valiantly we'll "hold the ropes."

*J. Harker,  
Sec. Home Missionary Dept., British Union.*

#### Harvest Ingathering Memory Gems

(From the writings of Mrs. E. G. White)

"THE Lord still moves upon the hearts of kings and rulers in behalf of His people. Those who are laboring for Him are to avail themselves of the help that He prompts men to give for the advancement of His cause."

"As long as we are in this world, as long as the Spirit of God strives with the children of men, so long are we to receive favors as well as to impart them."

"If we, as God's servants, would take a wise and prudent course, His good hand would prosper us in our efforts."

"Nehemiah did not depend upon uncertainties. The means which he lacked he solicited from those who were able to bestow."

"We are to give to the world the light of truth, as revealed in the Scriptures; and we are to receive from the world that which God moves upon them to give in behalf of His cause."

"If all who are engaged in the Lord's work would realize how much depends upon their fidelity and wise forethought, far greater prosperity would attend their efforts."

"The Lord's work might receive far greater favors than it is now receiving, if we would approach men in wisdom, acquainting them with the work, and giving them an opportunity of doing that which it is our privilege to induce them to do for its advancement."

"Let all understand that in presenting the needs of our work, believers can reflect light to others only as they, like Nehemiah of old, draw nigh to God, and live in close connection with the Giver of all light."

#### Success

An acrostic that spells SUCCESS in Harvest Ingathering:

Soul-saving spirit.  
U nited action of church.  
C ourage.  
C ourtesy.  
E nergy that lasts.  
S acrifice.  
S ubmission to God's guidance.

— *Australasian Record.*



## A Day with Elder J. E. Fulton in Harvest Ingathering

It will be remembered by those who keep in touch with the movements of our workers, that early in the fall of 1922, Elder J. E. Fulton resigned from his position as vice-president of the General Conference for North America, in order to respond to the call to serve as vice-president for the Australasian Division. Many and sincere were the expressions of regret made by Elder Fulton's friends in America at having to part with one whose teaching and example afforded such strong inspiration for loyalty to the fundamental principles of the third angel's message and support in all lines of denominational endeavor.

Although Elder Fulton is no longer on this side of the water, a recent report of his personal efforts in Harvest Ingathering has just come to hand, which is a timely message to leaders and all workers in the campaign just opening in America. This report appears in the *Australasian Record* of April 30, 1923. It may be well to state that in the Australasian Union the Harvest Ingathering work is known as the "Appeal for Missions," and the time of the campaign in that field was during the months of March and April; so Elder Fulton and his associates have led the way into the world-wide Harvest Ingathering campaign of 1923.

It is when the leaders take the lead in Israel that the people offer themselves willingly. At this present time of crisis, when a great work is to be accomplished for the advancement of the Lord's work in all the world, may it be truly said, "My heart is toward the governors of Israel, that offered themselves willingly among the people." Judges 5: 9.

We quote from Elder Fulton's report as follows:

"After a very interesting day collecting Harvest Ingathering funds in company with Pastor H. C. White, I have been asked to write up our experiences for the *Record*. This I gladly do.

"May I say in the beginning that I have been very desirous to go out on this Appeal work, but have been busy hitherto with journeys, camp-meetings, and committee meetings; but somehow I feel that I should not allow these important matters to crowd out entirely a part in the work that we are asking all our people to do.

"Last year when I was president of the Pacific Union Conference in America, the Big Week came on, and naturally I was urging all our people to take up that important work. I suggested it in our churches, on our conference committee, and even to our office staff in our union conference office. When telling our office workers that we hoped they would all get out in this work, one of the workers asked if all our leading workers were going out. Somehow I felt that that young worker might be wondering if I myself were going out, but I kept thinking in my mind of important committees and visits from conference to conference, and rather thought I had a good excuse. Then one day at home I began to talk to Mrs. Fulton about going out in the Big Week work. She felt well enough acquainted with me to ask quite direct and pointed questions, and so asked if I were going out. She told me I had better go, and then I could tell others not only how to do it, but would leave an example of what others should do. I told her about being so busy; Brother Daniells was in California and I must be with him, and there were committees to attend. But I could not get it out of my mind that what she said was quite true, that I should go out if I asked others to go, and I did not have an easy conscience until I did go out in the Big Week effort.

"I feel the same way about the Appeal for Missions, so am glad to have had the opportunity of spending a pleasant time with Brother White, and desire to go out again.

"We took territory which we would not consider the easiest, right in the center of Sydney, in the business places, in offices, upstairs and downstairs, through arcades and different places, visiting tailors, hotel keepers, and hair dyers, into small shops and big shops, meeting men and women of all kinds.

"We met opposition, and often were turned away without money, but we had pleasant visits and favorable attention from many; in fact, those who turned us away without giving, were, generally speaking, very pleasant men and women. The cry of hard times was heard from early morning until late at night. We heard it from the proprietors of small shops as well as in large places that occupied several floors. Some seemed sympathetic because we were on what they considered a really hard job. But we pressed on, believing that God was in the work; and we realized as we went from door to door; that the Lord was helping us and giving us favor with the people, and our visits were

not without success. We were able at the close of the day to bring home a few pounds in cash, the promise of two checks, and the request on the part of a number of persons to come back and see them after they had had opportunity to confer with partners. So we feel much encouraged.

"The first man met was a Jew, who immediately said the work we were doing did not appeal to him; he had all he could do to help his own people, and those of other religions must look after their own work; that he did try to help in philanthropic enterprises, but in direct church work we must not ask him to do anything. We then turned to that part of the magazine dealing with medical missions, showing that some of our missionaries were doing medical work, attending to ulcerous sores, and that we had doctors in different countries helping in this line of work; that we had sanitariums that were training nurses to go out to the islands of the sea. He immediately told us to come to his office, and he would give us a guinea (\$5.11). He chatted with us on the way and wished us success.

"One of the proprietors of one of the largest stores in Sydney expressed surprise at the work we were doing. He knew of Seventh-day Adventists, but did not have any idea we were carrying on such an extensive work in the islands of the sea and in foreign lands. He said it was quite a revelation to him. Others expressed similar surprise at the extent of our work.

"A number of those we met spoke favorably of our cause; they had heard of Seventh-day Adventists, and of our sanitarium work. We were happy to know that we were able to drop a few words here and there about the spiritual work we are doing, and were impressed, as we went along our way, that the Appeal for Missions campaign is a means of bringing our work in a definite way before many of the leading men of Australia; and we were glad, too, notwithstanding there are many appeals coming before men for charitable institutions, that they still feel that there is a place for us.

"One man who felt he could not help us, said he was sorry he was not in a position to do so, but he thought we were doing the right thing to make an appeal to everybody, for he said some could help, and ought to help, in this good work. Thus we were encouraged on the way.

"In the morning we were told by some that they could not give us a definite answer until they consulted with other members of the firm. In the afternoon, just before closing up our work, we called at two places where they had 10 shillings (\$2.50) each to hand us.

"We had a very pleasant and helpful visit at one of the last places at which we called. The gentleman had come in contact with our workers before, and spoke very favorably of Seventh-day Adventists. He thought they were the best people he had met, and he was deeply impressed with the great missionary propaganda they are carrying forward, and felt that their large percentage of gifts indicated that they believe sincerely in the work of preaching the gospel to all the world. Moreover, he told us that the more he considered our doctrines the clearer they appeared to him; in fact, he thought there was no doubt but that we had the truth. Brother White is making arrangements to visit this man, and to talk the truth more fully to him. We are praying that he may be led to consecrate his life to this cause.

"Of course pleasant visits like this contrasted with some others we had, especially the one with a very strong-minded infidel who told us that our work was of no use, that no good resulted from it, that there was no God who would hear our prayers, and he did not think we would benefit the native people by teaching them our religion. But we are glad to report, brethren, that we had very few such experiences, that generally we had pleasant visits, and that when men turned us away they did it courteously, and expressed themselves as hoping we would have good success.

"So we report a good time. We were able in different ways to bring our work before the people, and to gather some funds for the cause. More than ever we feel deeply impressed that the Appeal for Missions campaign is intended by God to be a real soul-saving agency. We hope our workers throughout the conferences will carry forward the work strongly. Let us reach our goals without doubt, and turn the needed funds into a channel of blessing for the extension of our work for the natives in the islands of the sea; and at the same time bring before the people everywhere the work that God is doing in the earth. Let us be of good courage, let us still go forward."

### THE INDIVIDUAL HARVEST INGATHERING GOAL

Objective -- At Least -- One Soul Won to Christ  
 Service -- At Least -- Ten Hours' Ingathering Work  
 Financial -- At Least -- \$10 for Foreign Missions

# Missionary Volunteer Department

## Devotional Meetings for September 1

Topic: *Better Sabbath Keeping.*

### Senior

1. Song Service.
2. Repeating of the Fourth Commandment.
3. Prayer.
4. Song: "O Day of Rest and Gladness," No. 386, "Christ in Song."
5. Blackboard Outline.
6. Talk: "Christ and the Sabbath."
7. Exercise: "Stolen—Missing."
8. Recitation: "Does It Matter?"
9. Incident: "Threshing the Grain."
10. Talk: "You Can't Get Rid of the Sabbath."
11. Talk: "Keeping It—How?"
12. Questions and Responses.
13. Closing Song and Prayer.

### Junior

1. Song Service.
2. Repeating of the Fourth Commandment.
3. Prayer.
4. Song: "O Day of Rest and Gladness," No. 386, "Christ in Song."
5. Leader's Remarks.
6. Drill: Sabbath Texts.
7. Talk: "Christ and the Sabbath."
8. Recitation: "Does It Matter?"
9. Reading: "Threshing the Grain."
10. Superintendent's Talk: "Keeping the Sabbath Holy."
11. Roll Call.
12. Closing Song and Prayer.

### Senior Notes

*The Topic.*—Ask your members, in their preparation, to consider the relation between better Sabbath keeping and better home life or better reading. Suggest also that they think of the topic in connection with the needs of such persons as laborers, students, the sick, those that care for the sick, overburdened mothers, servants, and others in need of the best that the Sabbath can give, but who are often shut off from its highest benefits. Or are they? Ask them also to make their talks practical and applicable to the present time and place, and helpful to those who will be there at the meeting.

*To the Leader.*—"The first step is to get a clear view of what the best Sabbath keeping is, not trusting to our personal likings or simply tagging along after the crowd, but getting light from above. When we have found the ideal, the next thing is not to be satisfied with anything lower. The next is to set to work today." Remember to help your young people who are prone to misuse the Sabbath for merely personal pleasure and satisfaction. There are so many ways in which this is done. Do not scold or preach, but give in your outline positive, affirmative suggestions that will and can be used by your young people who tend to be idle on that day, such as visiting the sick, singing in groups, distributing literature, writing missionary letters, visiting jails, etc.

*Vespers.*—In many places it will be possible to begin the Friday evening Missionary Volunteer service at about sundown. You can then have a vesper service, and begin the Sabbath day with prayer and song and devotional expression. Whether or not you can do it as a society, it would be well to take some time in your program to discuss the proper way to begin and close the Sabbath day. (See note on source material and helps for further suggestions.)

*Blackboard Outline.*—The use of the material—the choice of what is given here—will depend on your judgment as to what is needed. The "facts" here given are for societies that need further instruction as to the Bible authority concerning the day. The other suggested talk is on the keeping of the day. Choose carefully with the highest needs of your society in mind. You can put on the blackboard the facts that follow, and then have a short talk about them. Do not attempt to read or have read all the texts, not even all the references. They are for the purpose of refreshing memory. It would be well here to remember the Standard of Attainment. Here are the facts:

The seventh day of creation week is:

1. God's rest day. Gen. 2: 2; Ex. 20: 11; Heb. 4: 4.
2. God's blessed day. Gen. 2: 3; Ex. 20: 11.
3. God's sanctified day. Gen. 2: 3; Deut. 5: 12.
4. God's hallowed day. Gen. 2: 3 (R. V.); Ex. 20: 11; Jer. 17: 22; Eze. 20: 20.

5. God's holy day. Ex. 20: 8; 31: 14; Isa. 58: 13.
6. God's Sabbath day. Ex. 20: 10; 31: 16; Deut. 5: 14; Matt. 12: 8; Mark 2: 28.
7. The Lord's day. Rev. 1: 10; Mark 2: 28; Isa. 58: 13; Ex. 20: 10; Gen. 2: 1-3.
8. In God's perpetual covenant. Ex. 31: 16; 34: 28; Ps. 89: 34; Isa. 66: 23; Heb. 4: 9, R. V.
9. God's sign or seal. Ex. 31: 13, 17; Eze. 20: 12, 20; Rev. 7: 2. "Seal" in Revelation 7: 2 is rendered "sign" in Wycliffe's translation, 1380, and in the Douay Version, 1609. (See also use of sign and seal in Romans 4: 11.)

"The Sabbath was made a seal of God's covenant of mercy to all those who show their love to Him by keeping it holy."—*The Sabbath,* by W. W. Everts, D. D., Baptist, pp. 34, 35, E. B. Treat, N. Y., 1885.

The seventh day of creation week is the time from sunset Friday till sunset Saturday. Luke 23: 54-56; Ex. 20: 8-11; Gen. 2: 1-3; Lev. 23: 32; Luke 13: 14; Mark 1: 32.

Here is the other presentation of the blackboard idea.

"If you have not a blackboard, use a large sheet of paper hung on the wall. At each side of the blackboard or paper draw a pillar. Across the top, between the pillars, write the word 'Civilization.' In the center of the left-hand pillar, reading downward, print the word 'Bible;' on the other side the word 'Sabbath.' The speaker will say just a word about the Bible's being one of the pillars on which the prosperity of the United States is founded. The Sabbath is the other pillar. Take away the Bible (here rub out the pillar and the word 'Bible'), and imagine our darkness. Take away the Sabbath (rub out the other pillar), and what happens? The church goes with it. No Sabbath, no church. Civilization goes with it. Public health goes with it. No Sabbath, no rest and recuperation. Religion goes with it. No Sabbath, no opportunity to meet together for communion, exhortation, and instruction."

*Talk: "Christ and the Sabbath."*—The thought here is to impress the need of the Sabbath, and why it is given to man, and the example that Christ left us in the keeping of the Sabbath day. How He kept it must be of special interest to us if we are followers of Him.

*NOTE.*—The original thought of the Sabbath is that of a day of rest. The person giving the talk may speak of man's need of one rest day in seven. France tried to abolish the Christian Sabbath during the Revolution, and to introduce a rest day every ten days. France failed. The Sabbath is a great humanitarian institution, the workingman's best friend.

The principle of rest is a common one. If we always ate the same food, we should become nauseated. We require a change of diet. In every twenty-four hours God has appointed an intermission for rest. We cannot do without it. So there is summer and winter, labor and rest, in nature. Sabbath rest is not idleness, but change, variety. A day of rest from labor gives us head-room and heart-room, frees us to think of God, of religion, of things of the Spirit, and gives us time for humane service.

Christ was careful to use His day in rest that benefited others—in doing things that would benefit others.

"He walked in the out-of-doors, and His disciples ate the grain which they picked, thus arousing the opposition of the sticklers for law, since they regarded the picking of the wheat as reaping. Matt. 12: 1-8.

"He healed the man with the withered hand. They challenged His right to do it. His answer, 'It is lawful to do well on the Sabbath days.' Matt. 12: 10-13.

"He went to church as His custom was. Luke 4: 16.

"Some one asked Roosevelt whether he could not worship God as well in the outdoors on his place at Oyster Bay Cove, as to go to the shut-in church building. His reply was, 'Yes, but no one would know it.'

"He taught in the synagogue. Mark 6: 2; Luke 13: 10.

"He went out to eat dinner with a leading member of the Jewish church. Luke 14: 1-6. That day He cured a man who had the dropsy.

"Cured the man by the pool of Bethesda, and aroused the opposition because He told him to take up his mat and go home. This carrying of a burden was not permitted by the Jew. John 5: 5."

*Exercise: "Stolen—Missing."*—This could well be given by some of the Juniors, each Junior taking one of the sections. The primary boys and girls might help by having the catchwords placed on cards, and these held by them as they recited the sentiment.

*Recitation: "Does It Matter?"*—Remember it is not supposed that you will use everything suggested. You may desire to leave out the preceding exercise and use the recitation, or vice versa.

*Incident: "Threshing the Grain."*—This little story may be read, if desired. It gives a lesson of an actual occurrence concerning the keeping of the sacred day. It is written by J. L. Beane, who says:



"Shortly after I had accepted the present truth as contained in the third angel's message, I rented my farm to a member of the Evangelical Church. Of course I was very zealous for the Sabbath, as this was the greatest question I had to decide. This seems to be the separating truth for the last times.

"When we came to execute our contract, the question of Sabbath work came up. Of course he did not pretend to keep the Sabbath, though he confessed it was the right day according to the commandment. I had no right to bind him to keep the Sabbath by asking him not to work on my farm on that day; for to keep the Sabbath, one must do it out of a pure love for God and His commandments, not to please some man, or because it may bring him some special favor in his business plans.

"Neither did I wish to place myself in a position that would compel me to break the Sabbath in threshing time, as the conditions of the contract called for my presence on the premises during threshing time, in order to care for my share of the grain. If I were not there, I must have my proxy there. So it would be the same thing, according to the fourth commandment, as if I were there in person.

"The gentleman readily agreed to the insertion of the clause, binding himself not to thresh on the Sabbath (Saturday). The contract was signed accordingly, and the crop raised. At threshing time I received notice according to contract. But it was impossible for me to be there in person, as I was engaged in teaching in the Academy at Lacombe. So I sent my proxy.

"Things went well, and the tenant had tried to rush the work along so as to finish before the Sabbath began. But it became evident that they could not quite finish that night on time, so he proposed to the thresher that he move over into the next field, a distance of perhaps forty rods, to another setting of his own grain, which he had raised on another man's farm.

"The thresher refused to accommodate him in this way, saying, 'If we pull out of this field, we will never pull back,' though it was not a rod out of their way to their next job.

"Well," said my tenant, 'I have a contract with Mr. Beane not to thresh on his place on Saturday.'

"Can't help that; if we pull out of this field and leave this grain, it will stand unthreshed for all of me.'

"I don't want to leave the grain unthreshed, for the contract calls for it in the bin," said the tenant. 'If you thresh it, you do it against my protest, and you force me to break my contract.'

"That's nothing to us. You should not sign such a contract. You be here in the morning to thresh this grain, or get another machine to thresh it.'

"This was a very awkward thing to do, to call another machine and crew to do a few hours' threshing. After doing his best to persuade the thresher to acquiesce in his plans, he finally submitted to allow them to proceed the following morning.

"The crew gathered, the engine steamed up, the men were in their places, forks in hand, and the whistle blew to begin. Three bundles were thrown to the feeder, when suddenly something went to pieces. They stopped the machine, and did not thresh any more on that Sabbath day. They were compelled to go to Calgary for repairs, and they never turned a wheel for more than a week.

"Every one seemed to feel that it was a judgment sent upon those hard-hearted men. When this was told to me by my tenant, I felt that surely God had a hand in it.

"I believe that this occurrence should show us that it makes a difference to God whether men keep the Sabbath or not. It should show us that God has His hand over the true Sabbath, that He honors it, and that His blessing is sure to all such as keep it holy unto the Lord."

Talk: "You Can't Get Rid of the Sabbath."—Here are some thoughts on this topic as given by Prof. A. W. Spalding. (Further helps may be obtained from the notes below.)

"The Sabbath was made for man." That statement of Jesus declares a fact to which all the experience of the race bears witness. Man generically, the human race; not the white man merely, nor the black man, nor the yellow man; not the civilized man only, nor the savage; not the Christian alone, nor the Jew, nor the Mohammedan; but all men, ancient and modern, white and colored, Jew and Gentile, bond and free,—for man was the Sabbath made. No one can dispute that fact without both impugning the word of the Lord Jesus Christ and denying some of the most common ethnic facts.

Take men in our own country. Every man, wants some time for rest and recreation. He may want it once a week, or he may want it only once a year, or he may want it every day; but he wants it. The holiday, however spent, whether in fishing or in praying, is a remnant of the Sabbath idea, as its very name indicates. The man who devotes his holy day to sports, wants to keep it, as well as the man who devotes his to worship.

There has been no nation under the sun which has not kept the Sabbath idea, though often far removed from the original Sabbath instituted by God. The Semitic peoples, answering to the greater devotion and loyalty of their father Shem, more generally retained the seven-day week, and marked it with a holy day, though of them all only the Jews had the high honor of maintaining the Sabbath of Jehovah. The Japhetic races, bold, enterprising, migrant, yet strongly religious and nature loving, roved as far from the true God as from their fatherland; and other races are even more strongly marked by apostasy and degeneracy.

The Sabbath and the week suffered along with other conceptions of worship. On the one hand, commercialism conformed the week and its holy day to the necessities of the market; on the other hand, superstition imposed fear and dread upon the Sabbath idea. Weeks of various lengths were employed. But whether of three or four days, as in Africa and South America; or five, as in Persia, Malaysia, and Mexico; or six or eight or ten, as in Egypt, Rome, and Greece; or fifteen, as in India; or sixty, as in China, the week was marked by a holiday answering to the dominant characteristics of its observers; and in many cases the seven-day week was familiar to the same peoples. Even the most debased and ignorant of earth's peoples, sinking into the lowest types of animism, worshipping totems, fetishes, and amulets, took with them the shreds of the Sabbath idea in days tabooed, often nonperiodic, yet colored with their religion of fear. Even in civilized lands this base coin of the Sabbath idea lurks in the "lucky" and "unlucky" days of the superstitious. The Sabbath was made for man, and with man it remains.

But the Sabbath has many enemies. In Christian lands even, its sacred character is violated, and its claims upon man's moral nature are ignored. Men claim its privilege of time for dissipation and riot, wherein their physical and social natures are more injured than bettered. And on the other hand, bigots have made of it a day of gloom, shut up within prohibitions which make it a close ally of the tabooed days of the Cannibal Islands.

Men may indeed worship God upon another day; they may go further, and worship a false god upon another day; they may keep on and worship themselves, their appetites and their follies, upon another day; they may descend still lower, and lose not only the day of the Sabbath and the purpose of the Sabbath, but all joy of the Sabbath, and wallow in the filth and the terror of savagery; but they cannot change the true Sabbath. "Moreover also I gave them my Sabbaths, to be a sign between Me and them." "The seventh day is the Sabbath of the Lord thy God." The Sabbath of our God cannot be transferred, nor changed, nor abolished, nor in any way gotten rid of. It was embedded in the creation, and it will remain throughout eternity.

Talk: "Keeping It—How?"—This talk, by the leader or some one who has good judgment and experience, is designed to give a practical handling of the topic, and can be used to suggest ways of keeping the Sabbath. A question box might be used, in which you can give practical help on the right observance of the Sabbath day. If this is done, you may need the special help of your pastor or conference Missionary Volunteer secretary. Press home the thought of the right keeping of the day. It is a day of joy, rest, and gladness. It is not designed as a day of gloom. It is to be a help to better living. Sometimes, though, when we think we are careful of the day, we cause others to break it. Here is an incident:

"She had a number of gowns from which to choose something suitable for wear on this particular Sabbath, but the one she selected required—or she thought it did—the making of a piece of neckwear of quite complicated design. Accordingly, the material was purchased and taken to the dressmaker on Friday, the necessities(?) of the case being urgently pleaded by her.

"The work was placed in the hands of a young seamstress, herself a Sabbath keeper, and in order to complete it, she was obliged to neglect her own customary preparation for the coming day of rest, and then deliver the flimsy ornament after the stars had begun to appear in the sky.

"Do you think the prominent part taken in the service of the Missionary Volunteer Society that evening by the first-mentioned sister had an uplifting influence on the seamstress? Was the example she set such as to lead others to greater carefulness in Sabbath keeping? Let us be exceedingly careful that we do not trespass upon the sacred hours of the Sabbath ourselves, nor make it necessary for others to violate the Sabbath commandment either."

Study also "Patriarchs and Prophets," by Mrs. E. G. White, page 296.

Source Material and Helps.—"Testimonies," Vol. VI, pp. 349-368.

"In the 'Testimonies,' Volume VI, page 351, the Sabbath is called 'a golden clasp that unites God and His people.' In the fifty-eighth chapter of Isaiah is outlined the work which God's people are to do. They are to magnify the law,

and make it honorable, to build up the old waste places; and to raise up the foundations of many generations.

Here are some helpful texts:

Sabbath rest. Gen. 2: 2, 3; Ex. 20: 8-10; Luke 23: 56.  
Better worship. Mark 6: 2; Luke 4: 16, 31; 6: 6; 13: 10;  
Acts 13: 15; 16: 13; Col. 2: 16; Acts 15: 21.  
Prepare for the Sabbath. Ex. 16: 22; Mark 15: 42; John 19: 31.

There are also the following tracts:

BIBLE STUDENTS' LIBRARY	
No. 137 The New Testament Sabbath .....	\$ .01
" 154 The Sabbath in Greek .....	.00½
" 193 The Bible or Tradition .....	.02
" 28 Elihu and the Sabbath .....	.01
" 198 Evolution and the Sabbath .....	.01

BIBLE TRUTH SERIES	
No. 26 Breaking One Means Breaking Ten	
" 28 Why a Sabbath Day?	
" 29 What Day Is the Christian's Sabbath?	
" 30 How Should the Sabbath Be Observed?	
" 31 Who Originated Sunday Observance?	
" 32 Is Sunday the Sabbath of the New Testament?	
" 34 Is the Sabbath a Definite Day?	
" 35 Has the Original Sabbath Been Lost?	
" 36 The Seventh-day Sabbath, Jewish or Christian?	
(½ cent each, plus postage.)	

NEW WORDS OF TRUTH SERIES	
No. 19 The Seventh or One Seventh? .....	\$ .01
" 20 Why Should Not Christians Keep the Sabbath? .....	.02
" 21 Which Day Do You Keep, and Why? .....	.01
" 23 The Rest Day .....	.05
" 33 Is Sunday the Sabbath? .....	.01
" 34 The Day of the Sabbath .....	.02

**SPECIAL NOTE.**—We have outlined a long program, but you are *not* expected to include everything here brought in. Choose so as to make your program on this important topic practically helpful for your own young people, remembering their training, education, and environment. U. V. W.

#### Junior Notes

The nature of this program is such that the Seniors and Juniors might well combine their programs. In that case Juniors should be given a share in the regular Senior program. Circumstances differ, however, and where it is wiser to hold the Junior meeting separately, the Juniors will find a wealth of material given in the Senior notes. Read them carefully.

**Leader's Remarks.**—Give a short talk on the importance of Sabbath keeping. Show how the Sabbath makes us different from the world. God has called us to be a peculiar people, and the Sabbath is one of His requirements which make us peculiar. It is a sign to us. Eze. 20: 12, 20. Show how, when we truly observe it, it keeps us from joining in worldly festivities. Friday night and Saturday are often the playtime of young people, because there is no school the next day. Many an Adventist who has had to stand alone in public schools has learned that the Sabbath was a protecting hedge. The purpose of this program is to help each boy and girl to appreciate the Sabbath and to keep it more carefully.

**Drill: Sabbath Texts.**—Place a list of Sabbath texts on the board. Use those on pages 7 and 8 of the Junior Standard of Attainment leaflet. Every Junior should be familiar with these. Then point to each text, calling on those to stand who can give the thought of that text in their own words. If there is no response, ask some one to look it up and tell the thought, then go back to that text later on in the drill. Additional texts may be selected from those given under No. 5 of the Senior program.

**Talk: "Christ and the Sabbath."**—Give a Junior the material suggested under No. 6 of the Senior program. Have him make a list of the various acts Christ performed on the Sabbath. He might close his talk by telling "what this teaches me."

**Superintendent's Talk: "Keeping the Sabbath Holy."**—This should be a practical heart-to-heart talk between you and the Juniors. Deal with local problems. How about visiting, just ordinary, gossiping visiting? When is Sabbath visiting right? What kind of Sabbath walk is right? when should it be avoided? In all, emphasize the point that true Sabbath keeping is a matter of the heart. Lead the boys and girls to ask questions, and then discuss the problems they present. Do it all in a spirit of prayer. The roll call may be a part of this exercise, each one being asked to tell something he thinks God would be pleased to have him do on His holy day.

H. H.

#### Stolen — Missing

##### Stolen

SEVERAL hours of the Sabbath by persons who failed to attend Sabbath school or church service.

##### Missing

Last Sabbath — several families from Sabbath school.

##### Mislaid

A quantity of coins — mostly silver — which did not find their way into the offering for missions.

##### Lost

Several boys and girls who were last seen on their way to Prodigal Town. Supposed to have started on that road for lack of interest in their welfare and a word of encouragement from the older people.

##### Important

Any person who will assist in the recovery of the above shall in no wise lose his reward. — *Selected.*

#### Does It Matter if We Break the First Hour of Sabbath?

'Twas only the clothes that I had to remove,  
And I thought, loving God, how could you reprove  
For an act, such as that,— for 'twas hardly work,—  
And truly 'tis sin, home duties to shirk.

'Twas only my shoes that I blacked up a bit,  
And John, all the while, declared I should quit;  
As if God didn't know how company came in,  
And He'll surely forgive (if the act is a sin).  
Yes, I did bake my pie after Sabbath came,  
But that wouldn't praise or dishonor God's name.  
It's always the pie, or the bread, or the cake;  
But God never sees it, that's all a mistake.

Does God say to work when the Sabbath is new,  
That the thing matters not if we don't or we do?  
And 'tis sin if we work later on in the day?  
Now be frank with yourself, tell me, what does He say?

If it's clothes, or your shoes, or your cake, or bread,  
God's word says obey — not excuses instead;  
God surely will send all the plagues of the Word  
On those who obey not after they've heard.  
'Tis a sin to the God who gave us the law,  
To behold in our lives such a breach and flaw.  
He will smite with a curse all who trample it down,  
And to those who obey, give a robe and a crown.  
— *Carrie M. Nichols.*

#### Devotional Meetings for September 8

##### Senior

Topic: *What Is Our Reasonable Service?*

1. Song Service.
2. Announcements.
3. Scripture Reading: Rom. 12: 1-8.
4. Prayer.
5. Blackboard Talk: "Ways to Serve."
6. Biographical Sketch.
7. Recitation: "Fishers of Men."
8. A Test: Adjective Response.
9. Closing Song and Repeating of Pledge.
10. Closing Prayer.

##### Junior

Topic: *Going on God's Errands.*

1. Song Service.
2. Announcements.
3. Scripture Reading: Matt. 5: 13-16.
4. Prayer.
5. Leader's Talk: "God's Errands."
6. Talk: "Everyday Service."
7. Recitation: "Just to Please Jesus."
8. Exercise: "Serving in God's Way."
9. Reading: "What a Junior Did."
10. Superintendent's Talk: A Biographical Sketch.
11. Repeat Junior Law and Pledge.
12. Close with Prayer.

##### Senior Notes

*To the Leader.*—You know that verse in the Bible, "These that have turned the world upside down are come hither also." A preacher once took as his text these words, and said he was to divide his sermon into three parts: First, the world is turned over the wrong way; second, it has to be turned up the other way; third, we are the chaps that have to do it. Well, the Missionary Volunteers are the ones that are called to help bring the gospel message that will set the world right — that will turn people from darkness to light. This program is to emphasize Christian service, and to settle the question as to what degree of service we as young people ought to give at this time. Shall we spend a few minutes a week, or a month, or each day, or some part of our time in His service; or shall we merely

do something only when we can't very well get out of it; or shall we give our whole time? What is the answer? This is the time to get the answer from your society! It might be well to remember the incident, perhaps bring it into your talk, which is related in Elder G. B. Thompson's book, "The Ministry of the Spirit," pages 190-192. This book would be a good help to any speaker on this subject, and is worthy of a place in your library also. The incident is as follows:

"The seal on the tomb of Adam Clarke is a candle burned down to the socket. Underneath are the words: 'In living for others I am burned away.' Rev. Charles L. Goodell says: 'A good picture for every pastor's study is the scene of Newburyport, with Whitefield on the last night of his life, "weary in his Master's work, but not of it," standing on the stairs of his humble home, holding a light in his hand and talking to the people till the candle burned to its socket and went out. Then the old hero goes up to his chamber. As the light of the morning breaks, the lamp of his life goes out. There you have your burning and shining light.'

"Concerning the result of this complete surrender in the life of Whitefield we are told that 'from the very first sermon of Whitefield, when fifteen were driven to an agony of conviction, to the last, this was the uniform result of his ministry. John Newton records of him that in a single week he received no less than a thousand letters from those distressed in conscience under his preaching.'

Was Whitefield's "reasonable service" the minimum amount that he could put in, and still count himself as a worker for Christ?

**Advertise.**—Spread your publicity and propaganda about this subject far and wide. Make placards, give out announcements, spread it by word of mouth, and by personal invitation. How about an invitation committee or a "glad hand" committee? Here is a suggestion for an announcement:

**ARE YOU IN THE SERVICE?**

When? Where?  
Do You Serve?

What is *Your* Reasonable Service?  
Come to the Young People's Society at  
.....  
AND FIND OUT

**Scripture and Prayer.**—Let these be given earnestly and carefully. Several may join in the prayer service.

**Blackboard Talk.**—Put this acrostic on the blackboard or a large sheet of paper. Explain it, and invite the Missionary Volunteers to give some interpretations of the letters.

- S — ensibly
- E — arnestly
- R — eligiously
- V — igorously
- I — ntelligently
- C — heerfully
- E — nthusiastically

The following thoughts could be used in this connection. These are ways that we can *all* serve Him? You don't see how you can do it that way?

"I think it very frequently happens, when men and women have been redeemed by Christ, that they are filled with a strong and even passionate desire to enter some prominent sphere of service. It is not that they are proud and lifted up, and therefore seek exalted places. They are of quite lowly disposition, but their passionate gratitude drives them to seek some public ministry in the field of the kingdom. And so they turn to the pulpit. Or they look toward the missionary's calling. Or, if it be not so far away, it may be a piece of public work at the *other end* of the town in which they live. And God says, 'No, nearer still! Not even at the other end of the town! Go back home! Go back to your own kindred! Go back to your own little circle of friends, and be My witness! Go back to your own workshop or office, and tell your mates what great thing the Lord hath done for you!'

"I remember that one member of Spurgeon's congregation went into his vestry after service, and asked to be allowed to join in Christian service. 'What are you?' asked Spurgeon. 'I am an engine driver.' 'Is the stoker converted?' 'No.' 'My dear fellow, that is your piece of work!' His main opportunity was on the engine platform where he earned his daily bread.

"It is not that the home work is easier. There are some kinds of home work which are far more difficult than any which can be found in foreign lands. To speak to one's brother about Christ—is that easy? or to one's friend? or to one's work mates? When we set about that sort of service, we have to break through all manner of reticences, and reticences, and conventions; they just bristle

around us; and that kind of warfare is for men of violence who will take the kingdom by storm.

"And so these homely places are the homes of glorious service. Indeed, some of the greatest missionaries have never left home, and their names are high in the honor roll of the warriors of the Lord."

**Biographical Sketch.**—There are many lives whose story could be told here—lives of great service for Christ; lives that never counted the cost, just so they could do another thing for Him. Remembering the test of service, and the determination to serve, and the willingness to be spent for Him, there is the following as given by Rev. John T. Faris:

"When a young man was about to remove to a distant city, one of the most eminent men of the home community asked him to call, promising to tell him something that would prove of the greatest importance to him. Naturally the youth wondered what the business man would tell him. Surely it would be something that would make success sure. And so it proved, though not in the way anticipated; the seeker for success thought he was to learn something that would insure his worldly success, but the wise merchant had in mind something of far greater importance. For this is what he said:

"Just as soon as you can, I hope you will look about you and find the Sunday school that needs you most. Don't think you must go where you can have congenial associates. Go into the poorer section of the city, where Christian workers are not apt to be attracted. You'll find something that needs to be done. Do it, and you'll have the best possible preparation for getting the most out of life during the week."

"Dr. George Frederick Wright in his 'Story of My Life and Work,' tells an incident that shows how it is possible to find an important work without leaving the home fire-side. Celinda Manville was 'so much of an invalid that she never left her house, or indeed her room,' for many years. 'Her room looked out on the road which we usually took in going to market, so that she could see every one who passed. Thus she kept herself informed of what was going on, and noted the growth of the children of the neighborhood. I learned that she made it her business to pray for the children of the neighborhood by name. Who can tell but she occupied the most influential position of all?'

"There were a number of women in that Western community who took part in this service for others, for, as Dr. Wright says, 'The only signature of my grandmother in my possession is as a subscriber to a pledge that she, with other women who formed the original church of a generation before I was born, made that they would spend an hour each week in private prayer for their neighbors and friends and those who should come after them.'

"Later, when the future teacher of religion and student of geology became a pupil at Oberlin, he became indebted to another woman who found her work in the midst of privation and disappointment. This was his landlady, who, widowed and reduced in fortune, was compelled to take boarders. In the boarding of students she found her opportunity; the young men in her house were at the most impressionable period of life, and she determined to do what she could to turn them in the right direction. So successful was she that Dr. Wright paid her loving tribute: 'To Mrs. Delia Shepherd and her family my attachment was next to that which I cherish for the members of my own home, from which school life had sundered me.'

"The story of the beginning of Clara Barton's work is another instance of finding an opening in humble surroundings. In 1832, at a barn raising, her stalwart brother David fell from the peak of the roof to the ground. For two years he lingered between life and death. Clara, then eleven years old, 'felt herself chained to him by an unspeakable and uncontrollable impulse to nurse.' Percy H. Epler, her biographer, writes: 'She became so skilled that her small fingers were chosen by the doctor to apply the leeches and the plasters, and to give the prescribed medicine. He clung to her. For two years she left his bedside for just one-half day. "I almost forgot there was an outside to the house," she wrote many years later. At last the invalid recovered. It was almost, however, at the cost of Clara's life. The serious strain of the long confinement and the continuous care of the patient seriously impaired her health, and it was some time before she regained her normal health.' But the experiment had brought out the gift that was in her; it was almost prophetic of things to come.

"A few years before the Civil War, to a friend who mourned that opportunities for doing good no longer existed, she said: 'My dear, we all tumble over opportunities for being brave and doing good at every step we take. Life is just made of such opportunities.'

"And she found them. 'I met her often during those years,' wrote a friend, quoted by her biographer, 'and rarely saw her without some pet scheme of benevolence which she pursued with an enthusiasm that was quite heroic and sometimes amusing. The roll of those she helped or tried

to help with her purse, her personal influence, or her counsel, would be a long one. Orphan children, deserted wives, destitute women, sick or unsuccessful relatives, men who had failed in business, all who were in want or trouble, came to her for aid; and they were never repulsed. For means for all this she must work and earn a salary.'

"In 1861, when the Massachusetts troops, after being assaulted in Baltimore, reached Washington, she offered her services as a dresser of wounds. 'When the supply of handkerchiefs was exhausted, Miss Barton rushed home and tore up her sheets for the bandages. But the next day, with five husky Negroes carrying as many hampers and boxes, she led a procession through Washington's streets among amazed churchgoers, and distributed necessities to the sick and wounded.'

"And that was the real beginning of the service that grew into the American Red Cross. Clara Barton had found her life-work without hunting for it."

*Adjective Response.*—Print plainly on a blackboard or a large sheet of paper this:

A SERVANT WILL BE .....

Fill out the sentence with your adjective, and apply it to the Christian life in general, and to our Missionary Volunteer work in particular.

Placing this before the society, pass around a box marked "Adjectives" in big letters, asking each one to take one. These adjectives will be written on separate pieces of cardboard, and the following may be used, repeating them as many times as is necessary in order to give one to each member.

- |              |              |
|--------------|--------------|
| faithful     | thoughtful   |
| industrious  | kindly       |
| willing      | unselfish    |
| cheerful     | generous     |
| prompt       | just         |
| courteous    | vigorous     |
| persevering  | enthusiastic |
| zealous      | prayerful    |
| sunny        | smiling      |
| obedient     | quick        |
| punctual     | constant     |
| Christlike   | humble       |
| dutiful      | truthful     |
| enterprising | original     |
| resourceful  | honorable    |

There are thirty adjectives, and others may be added as you think of them. One or two of the older members may start off this part of the program with a brief response to the thought of service, reading in their adjective, and so answering the question of what a servant will be. The leader will especially request that each one give something of his or her conviction in the matter. The leader may lead out with the following thoughts:

1. The question of what is his reasonable service is not one for the servant of Jesus Christ to settle, but for Christ to settle. It is our sole business to learn His will and then do it without question.

2. The substance of our Missionary Volunteer Pledge is the promise to do our reasonable service. A few of these obviously reasonable things are set forth, but only as samples of all the other things that Christ would have us do.

3. It is the spirit of service that counts with Christ, and if we have that, being desirous with all our hearts to do His will, the kind of service and the method of service will take care of themselves.

Remember there is no higher title than that of servant. The chief officer of England is the Prime Minister, which means Head Servant. The motto of the Prince of Wales is, "I Serve." One of the titles of Christ is, "The Servant."

*Closing Exercise.*—Make it a prayer that you may learn more perfectly to do His will and give greater and fuller service.

U. V. W.

### Junior Notes

*Scripture Reading.*—A Junior should lead out in the Scripture reading so that all may keep together, but have these verses read in unison. They are a call to service, to let our light shine. Any command is a promise. God does not ask Juniors to be lights in the world unless there are ways of becoming such. To study how the boys and girls can best fulfil all that God expects, is the purpose of this program. The Junior conducting the Scripture reading should also link up the Bible verses with the purpose of the program in some such way as suggested by the preceding sentences.

*Leader's Talk:* "God's Errands."—Have the Junior Pledge and Law printed in some conspicuous place. Following is the Pledge and Law in full:

### Junior Missionary Volunteer Pledge

By the grace of God,—

- I will be pure and kind and true,
  - I will keep the Junior Law,
  - I will be a servant of God and a friend to man.
- The Junior Missionary Volunteer Law is for me to,—
1. Keep the Morning Watch.
  2. Hold up my end. (Trustworthiness, courage, thrift.)
  3. Care for my body.
  4. Keep a level eye. (Purity, honesty, truth.)
  5. Be courteous and obedient.
  6. Walk softly in the sanctuary. (Reverence.)
  7. Keep a song in my heart. (Cheerfulness.)
  8. Go on God's errands. (Service.)

Point to the last slogan of the Law. God's errands are all about us. Some of us stumble over them without recognizing them. Give in your own words the thought suggested in the Senior notes under "Blackboard Talk," especially emphasizing the thought of the last paragraphs, that God calls us to do the tasks right around us. Close your talk by reading the following interpretation of the slogan, "Go on God's Errands."

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

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

*Talk:* "Everyday Service."—The leader of the Christian Help Band should take this opportunity to encourage the members of the society to greater service. A report of the work already done during the past months in the community would be in place. Then, in consultation with the superintendent, make out a number of suggestions for further work during the winter. In societies connected with schools, this program affords an excellent opportunity for instituting strong work along this line. See the Junior Manual, pages 31-34, for practical suggestions on Christian help plans.

*Exercise:* "Serving in God's Way."—Have one of the older members lead out in this exercise by speaking of the Jewish rabbis in Christ's time. They were learned men, some knowing great sections of the Bible by heart. They preached fine sermons, and yet they did not save people. Jesus came to the world to teach people to know God, but he did it in a different way than the Jewish leaders did.

Print on squares of cardboard the letters which make up the words, "Helping Others." Have these letters spread out in confusion on a table. Tell the Juniors that in these letters lies the secret of Christ's successful ministry. Ask some Junior to come forward and find it. The first one might find the word "go." This word is important, and Jesus certainly did leave His heavenly home, but the Jewish rabbis often compassed land and sea (Matt. 23: 15) to make a convert. That is not the secret. Another may find the word "son," etc. However, see that the letters are arranged in proper order before the exercise becomes tedious. Then call on various Juniors to tell some of the definite incidents in which Jesus "helped others." Show how He went about helping widows while the Pharisees devoured their houses. Matt. 23: 14. That, then, was the secret of Jesus' power.—His kindly acts, which told of a heart full of love for others.

*Superintendent's Talk.*—History is full of the stories of sacrificing men and women who have been true to the call of service. Space forbids writing a biographical sketch, but a story of the life of any one of these heroes will be an inspiration to the Juniors. Clara Barton, Florence Nightingale, Livingstone, Carey, Elder and Mrs. White, are a few which come to mind. Tell the story you know best, or give the information to which you have best access, to make the hero or heroine live for your Juniors, so that they may be inspired by the same principles which actuated these giants of service.

U. M.

### Fishers of Men

Down by the sea  
Of blue Galilee,  
The Saviour passed time and again;  
From the shore of that sea,  
He called, "Follow Me,  
And I'll make of you fishers of men."

He is calling today  
 In the same earnest way,  
 He is calling for fishers again;  
 And the brightest names known  
 Up around God's throne  
 Will be those who were fishers of men.  
 — Selected.

### What a Junior Did

"In the last days, children will go forth with the power of the Holy Spirit and give the third angel's message." It was my privilege to witness such a scene here in Portland, Oreg., at the home of the leader of the Young People's Missionary Volunteer Society. They had taken into their home a little girl who had been educated a Catholic. She had no one to look after her, so she was going to be turned over to some home for children; but the child did not want to go, and begged this family to take her. They are rejoicing now that they did, for she is an inspiration to all who have the privilege of meeting her.

It was my privilege to meet this little girl, twelve years of age, this last week, and learn of the wonderful work she is doing in reforming the street urchins. She is so filled with the love of God that she goes out in the byways and alleys, and picks up all the dirty street children she can find, and tells them of Jesus.

As I talked with her, she looked up into my face with eyes beaming with joy, and said that her class had a new member today, making eleven; and she herself has known this truth only a little more than a month.

It was time for the class to meet, and she had them all march in in single file. Their heads were erect, their faces and hands were clean, and their hats were in their hands. It was as orderly a little crowd as one would wish to meet. It made one's heart rejoice to see the change that had been wrought in their lives in such a short time.

These children are attracting the attention of the fathers and mothers by their good behavior, for they are being taught the Sabbath school lessons as the little teacher learns them from week to week, and they are also being taught to sing and pray, to keep clean, to be polite, and to stop swearing. As each one makes some improvement, he is given a star opposite his name. They are all eager for the stars. To them it is like finding the "pearl of great price," for the gospel is all so new to these dear little souls.

When we awake to the great privilege that is ours in association with angels and in co-operating with them in giving this last wonderful message of a soon-coming Saviour, our faces, too, will shine, as I saw this little teacher's face shine. We shall also be out searching for the lost sheep, gathering them in as this little girl does.

We are now living in the time of the latter rain, and soon the message will close with children taking our places, if we do not awaken out of this sleep that the Laodicean church seems to be in.—*J. B. Anderson.*

### Just to Please Jesus

PAYING a visit to sorrow's abode,  
 Helping a burdened one o'er the rough road,  
 This the sweet thought making duty delight,  
 Turning the shadows of gloom into light—  
 Just to please Jesus.

Staying at home with the children perchance,  
 Watching the sick one's oft-wandering glance,  
 Sweeping and dusting and tidying home,  
 Deeds not recorded 'neath fame's painted dome—  
 Just to please Jesus.

Swinging the hammer, if duty demands,  
 Plying the needle with quick, willing hands,  
 Using the pencil, the pick, or the pen,  
 Serving my Lord and my own fellow men—  
 Just to please Jesus.

Giving a smile, or taking a hand,  
 Leading lost feet to the fair better land,  
 Doing, and thinking, and hearing, and seeing,  
 Eating and drinking, and working, and being—  
 Just to please Jesus.

— Selected.

## Devotional Meeting for September 15

Topic: *Missions Survey.*

*Senior Note.*—Is there any special need of telling about this topic and how it should be handled? Mission surveys are regular things with most Missionary Volunteer societies. They are, and should be, the most interesting programs of all. They can easily be so. You will, of course, have your special committee that has been gathering material for your use. Announce that all members are to bring in something concerning missions. Perhaps it will be just a fact related to missions. So much the better. These can be written out and read or given by the members bringing them in; or they can be gathered up in a box and then read by some one appointed; or they can be handed out afresh, and in this way others will read the fact you brought in, thus giving variety. Or you may have different ones personify various countries,—some one to take Asia, another to take South America, and so forth; or subdivide into the nation occupying the continents, and then bring in facts or information or incidents telling of the missionary endeavor as carried on in that country. If you have a specially good program, let us know here at Washington.

*Junior Note.*—A general mission program is one which the Juniors will enjoy arranging for themselves. Of course the survey committee for the quarter has made a business of clipping for several months. They should have collected plenty of material. The following poem is very appropriate for such a program. It is presented as a help in case the committee has not already found one.

### Children of All Lands

THERE are little black children on Africa's sand,  
 And yellow-skinned babes in the Flowery Land,  
 And brown in the isles of the sea,  
 And white ones and red in this land we call ours;  
 But they all love the birds, and the trees, and the flowers,  
 And play the same games as do we.

When Jesus the Saviour was here upon earth,  
 He blessed little children and taught their true worth,—  
 How precious these little souls be!  
 "Suffer the children," the dear Saviour said,—  
 And He didn't say yellow, white, black, brown, or red,—  
 But the children, "to come unto Me."

In the streets of the City of cities so fair,  
 Where sorrow and sin never taint the pure air,  
 The children will play, large and small,  
 They'll come from the yellow, red, brown, black, and white,  
 For they are all alike in His heart-searching sight,  
 And He equally loveth them all.

## Devotional Meetings for September 22

Topic: "*As Much as in You Lieth.*"

### Senior

1. Opening Exercises, Song Service, etc.
2. Scripture Lesson: Gen. 45: 1-15; Rom. 12: 17-21.
3. Lord's Prayer Repeated in Unison.
4. Talk: "As We Forgive."
5. Recitation: "Wouldn't It Be Good?"
6. Reading or Story Related: "John Wesley's Quarrel."
7. Recitation: "Forget It."
8. Talk: "Why I Should Love My Enemies."
9. Talk or Reading: "Concerning Apologies."
10. Responses.
11. Closing Song and Prayer for Forgiveness.

### Junior

1. Opening Exercises.
2. Repeating the Lord's Prayer in Unison.
3. Scripture Reading: Matt. 6: 14, 15; 18: 21, 22.
4. Superintendent's Talk: "As Much as in You Lieth."
5. Recitation: "Wouldn't It Be Good?"
6. Talk: "Forgiving as He Forgives."
7. Talk: "A Man Who Forgave."
8. Talk: "Why I Should Love My Enemies."
9. Reading: "John Wesley's Quarrel."
10. Leader's Remarks and Roll Call.
11. Closing Prayer.

### Senior Notes

*Advise.*—This is a very practical topic for your young people—for any young people, for all of us. Besides your announcements, follow up the placard idea. Here is a suggestion:

**HAVE YOU AN ENEMY?**  
 Come to the Missionary Volunteer Service  
 and Find Out How to Treat Him!



*Concerning the Topic.*—At this service we are most concerned about our relation to our neighbors and personal enemies.

"Some one has misinterpreted a word, a look, an action of ours, and has been turned against us. Ever after, it seems to us, he does everything in his power to hurt us, to injure our standing in our community. What about our relation to him?"

"We know that some one, for no reason at all, as far as we are able to discern, has 'a grudge against us.' What about that?"

"We have won over a rival in some election, our manuscript, our plans, have won, where his have been rejected, for some reason we are more popular in the crowd than he, and jealousy fanned into flames leads to real personal enmity. What about that?"

"We happen to be the son of a father who long ago had 'differences' with a certain man. Ever after, that man's children and his children's children have been sworn enemies of our whole family. What about that?"

"Here we are with a lot of enemies on our hands—and every man of decided convictions on any subject under the sun does make enemies—here we are with them. What are we going to do about it?"

*Scripture Lesson and Story.*—Tell the story of Joseph, then read carefully the passages of Paul in Romans, for they are especially helpful. You might make some comment like this:

"There is one exceedingly human touch in this passage from Paul to the Romans. 'If it be possible, as much as in you lieth, be at peace with all men.' (R. V.) The implication is that it is not always possible.

"I found that out to my sorrow just the other day. A friend had misconstrued a certain action. The word came to me, to my own intense surprise, that she was 'very angry' with me.

"After I had had the matter explained to me fully, so that I was perfectly clear in my own mind as to just what was the matter, I hastened to her to say that I was mighty sorry if I had caused her the inconvenience which seemed to be grieving her, that it was not intentional, and that I hoped she would forgive me. She wouldn't. She hasn't yet. Her mind was firmly made up to be grieved, and she was determined to stay grieved!

"I think every one of us has had experiences like that. Hence Paul's words, 'If it be possible.'

"However, it is very plain from the rest of the Scripture lesson, that we are not to gauge our conduct by the conduct of these others. If our enemies still insist upon being enemies, heap coals of fire upon their heads by persisting in efforts at reconciliation, by persisting in acts of kindness.

"Therefore, I shall not give up my aggrieved friend as lost. I shall go out of my way to be nice to her; I shall ask forgiveness by act. I may not succeed, but I shall try and try on.

"Henry Ward Beecher, after preaching in this fashion, stops to say to his audience something like this: 'Well, about now I suppose you are saying to yourself, "It is a good deal easier to talk about this forgiveness than to live it." I admit it. I even admit that I'm not as good as my preaching. If I were, what would there be to live for? But I'm striving after something. Not that I have attained, but that I am pressing on toward the goal.'"

*Talk: "As We Forgive."*—The material for this talk is given elsewhere. It will bear much study and careful preparation.

*Recitations.*—There are two given, one, "Forget It," and the other, "Wouldn't It Be Good?" You may not have a place for both of them, or perhaps your Juniors may help you out.

*Reading: "John Wesley's Quarrel."*—John Wesley once had a disagreement with Joseph Bradford, his traveling companion of many years, and they agreed to part. They retired for the night, each firm in his determination, and each doubtless deploring in his heart the separation soon to follow between two friends who had been so devoted and mutually helpful. In the morning Wesley asked Bradford if he had considered during the night their agreement to part.

"Yes, sir," said Bradford.

"And must we part?" inquired Wesley.

"Please yourself, sir," said Bradford, grimly.

"But will you not ask my pardon?" demanded Wesley.

"No, sir."

"You won't?"

"No, sir."

"In that case," said Wesley gently, "I must ask yours."

"It was not the ending Bradford had expected. A moment he hesitated, and then, breaking into tears, he followed Wesley's example, and forgave and was forgiven.

"Life is too short, and friends are too precious, to justify one in cherishing anger or resentment. Even if the wrong appears to us to be wholly on the other side, something may be conceded for love's sake.

"Worship of God is so joined to love toward men that the forgiving man is sure to be the forgiven man."—*Selected.*

*Talk: "Why I Should Love My Enemies."*—This material is from Henry Ward Beecher. It will bear study and enlarging on, in connection with the Scripture lesson.

"Those who are running around and circulating evil reports against you, they are your enemies; and where is the ground of your forgiveness then?"

"You say that they must repent before you are called upon to forgive them, but Christ says, 'Love your enemies.' The man whose life is organized hate; whose thoughts are like poisoned arrows; whose words are gall; whose track you meet at every turn; whose very being is an affront to you, and who would grind you to powder, how are you to treat him?"

"What says Christ? 'Love him.' But how can I love anything so hateful? 'Do not love his deeds, but love him.'"

"But what kind of refined distinction is this which teaches that you must not love a man's deeds, but love him? As if a man should say, 'Do not love the bullet, but love the rifle which shoots it!' As if you could separate between a man and his deeds!"

"You can. The figure may go where it pleases, but the thing it illustrates is a reality. A man's self is something separable from his actions. They are not indications of the whole of him; they are not indications of what he is to a benevolent age.

"If I go out on a bright Sabbath morning to find children to bring into the mission school, and I meet a child skirted with the whitest of dimity and trimmed until you would think the ribbon shop had been made bankrupt, do I say to her, 'You little dear, come into my school'? Not at all. She is not the kind I am looking for. But if I meet a red-handed urchin, ragged, redolent of the gutter, smelling of all the food of all the hotels for the last month, sharp and impudent, and a most unlovely wretch, I say to myself, 'There is the boy that needs me! Oh, how poor! Oh, how ignorant! Oh, how besotted! Oh, how full of all evil! But he has an eternity before him. He has a kingdom of heaven to gain or lose; and by as much as he needs me, by as much I choose him, and would fain coax him into my school, by kindness, by goodness, and by winning his confidence; I choose him because he is so bad.'"

*Talk or Reading: "Concerning Apologies."*—An apology is one thing that has not gone down in value nor up in price. An apology is a sign of big-heartedness, an evidence of mental and moral honesty. It takes a bigger man to make an apology than to carry a grudge. The honest man admits his faults, seeks forgiveness for his mistakes, and determines to do better. For him there is sureness of progress.

"An apology will heal the biggest hurt if applied in time, it is a panacea for heartaches, feuds, quarrels, malice, hatred, backbiting, scandal, and gossip.

"An apology is made up of honest ingredients. Take a small bit of provocation, mix it with a liberal conviction of honesty, add sincerity, regret, and frankness. Apply it as soon as the hurt is inflicted.

"An apology should always be taken with good humor as a solvent.

"One dose should usually suffice. Do not refer to the matter again. Exercise your patience regularly and diligently, and you will be surprised to see how happiness returns.

"We would suggest that an apology be offered where an unkind remark has been circulated, where a bit of gossip has been scattered, where a bit of faultfinding has been given a harbor. It will also work wonders where an affront has been suffered.

"Between enemies an apology is like a truce; out of it peace may come. Between friends it is a necessity. In a family jar it should be first aid. In a church it should be always ready."—*Roy L. Smith.*

*Responses.*—Here are a few that can be passed around for the purpose of stimulating thought or testimony, or used in connection with some of the talks:

1. If we understood how badly a person that harms us hurts himself, we would be more ready to forgive him. He is like a person who comes to set fire to our haystack, and while he is doing it he is bitten by a snake and dies. The person who does wrong, always suffers more than the one against whom the wrong is done.

2. If we refuse to forgive, we show there is something wrong with our own hearts; we are harsh, we are like Satan, not like Christ. We must learn not to take offense easily, and not to think of wrongs done to us. The more we think of them, the greater they seem to grow. If we think kind thoughts, it will be easy to forgive, should any one harm us.

3. When we feel it hard to forgive any one, let us tell it to God in prayer, and ask Him to give us a new and kind heart. Then let us try to forget the wrong. When we meet the person, let us be friendly and speak kindly. This will



bring joy to us, for we shall have gained a great victory over our own evil hearts.

*Closing Exercises.*—It would be well to repeat again the Lord's Prayer, bearing in mind that portion on forgiveness. You might pause a moment or two at that place, and suggest that all lift their hearts in silent prayer for forgiveness and to be forgiving.

U. V. W.

### Junior Notes

This program is one of importance for boys and girls. The habit of harboring bitterness toward another is soul destroying. To learn to forgive is a lesson on which earthly happiness as well as eternal life hinges.

*Repeating the Lord's Prayer.*—Ask each Junior to do so thoughtfully, keeping in mind the subject of the program.

*Scripture Reading.*—Let this be done in concert.

*Superintendent's Talk:* "As Much as in You Lieth."—There are excellent suggestions in the Senior notes for such a talk given under the paragraph headings, "Concerning the Topic" and "Scripture Lesson Story." Make the point clear that forgiveness does not depend on the attitude of the transgressor, but on our own hearts. A person may not wish forgiveness, and a public confession of forgiveness may not be called for, and yet no Christian can afford to harbor an unforgiving spirit. Make clear the instruction given in Proverbs 25: 21, 22. Further thoughts suggested in the Senior talk, "Why I Should Love My Enemies," are profitable for the Juniors.

*Recitations Nos. 5 and 8.*—Material for both these numbers are given. One may be omitted, however, at the discretion of the superintendent.

*Talk:* "Forgiving as He Forgives."—Base your talk on the parable related in Matthew 18: 23-35. Use as a help pages 243-251 of "Christ's Object Lessons." The Hebrew talent was worth about \$2,000. Think of owing ten thousand talents—over twenty million dollars! The debt for which the servant cast his fellow servant into prison was only a hundred pence, about \$17. The Lord forgave the big debt, but the servant refused forgiveness for the small amount owed him. When we refuse forgiveness to any one of our fellow beings, we are acting the part of the wicked servant. Dwell on what we owe the Lord, and how freely we are forgiven.

*Talk:* "A Man Who Forgave."—Tell the story of Joseph. If ever a man had much to forgive, it was Joseph, sold into slavery, put into prison by the lies of a wicked woman, suffering for years because of the wicked acts of his brothers. We would hardly have blamed him for taking revenge on them when they were in his power. Emphasize especially his free forgiveness as told in Genesis 45: 1-15.

*Leader's Remarks and Roll Call.*—A few words about making things right with others is important in this kind of program. It takes a big man to shoulder blame and to say, "I'm sorry," when he knows he is wrong. It takes a still bigger man to shoulder the blame when he thinks it does not belong to him. Base your remarks on Matthew 5: 23, 24. It doesn't make any difference what we have against our brother, if he has anything against us, we must make it right before our gifts are acceptable to God. Further practical suggestions for this talk may be found in the Senior article, "Concerning Apologies."

At the beginning of the meeting tell all the Juniors who have not a part on the program that they will be expected to answer to their names as the roll is called, with the most helpful thought they have received from the program.

H. H.

### Forget It

"If you see a tall fellow ahead of the crowd,  
A leader of men marching fearless and proud,  
And you know of a tale whose telling aloud  
Would cause his proud head to in anguish be bowed,  
It's a pretty good plan to forget it.

"If you know of a skeleton hidden away  
In a closet, and guarded, and kept from the day  
In the dark, and whose showing, whose sudden display,  
Would cause grief and sorrow and lifelong dismay,  
It's a pretty good plan to forget it.

"If you know of a thing that will darken the joy  
Of a man or a woman, a girl or a boy,  
That will wipe out a smile, or the least way annoy  
A fellow, or cause any gladness to cloy,  
It's a pretty good plan to forget it."

WERE half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,  
There were no need of arsenals and forts.

—Longfellow.

### Wouldn't It Be Good?

WOULDN'T it be good, my brother,  
If the sun could always shine?  
If we lived for one another  
Wouldn't every day be fine?  
Life were sweeter still, believe me,  
Freer far from walls of woe,  
If those simple words, "Forgive me,"  
Didn't choke a fellow so.

Were our lips not schooled to smother  
All that's finest in the heart,  
Wouldn't it be easy, brother,  
Aye to choose the better part?  
Oh, the world were sweet, believe me,  
Free from bitterness and woe,  
If those blessed words, "Forgive me,"  
Didn't choke a fellow so.

—Strickland Gillilan.

### As We Forgive

"THE Lord's Prayer," says Richard of Saint Victor, "is a water so shallow that a lamb may wade in it, and yet so deep that an elephant may swim in it." The child who learns it at his mother's knee, finds it no puzzle of strange and mysterious words. The greatest theologian sees depth in it beyond his sounding. Luther wrote exposition upon exposition of it, and died without learning its full sense.

One of the petitions which does, or ought to, arouse thought in us, is that which seems to equalize our forgiveness of those who have wronged us with that which God shows to us. The offenses we endure are so trifling in comparison with those we inflict upon God with our sins, that there seems an incongruity here. And this is the more impressive because it seems to promise us that, if we forgive these small matters, God will forgive us the sinfulness of our sins.

The seeming incongruity is in part due to our superficial view of what man's forgiveness of man must be when real and genuine. Our brother offends us in some way that ruffles our temper and excites our indignation. We regard his offense as purely toward ourselves, and for the time we are angry. Then with the lapse of time a different mood comes over us, our "good nature" gets the upper hand, and we say we have forgiven him. And the next time we utter this great petition it is with a degree of complacency. We may actually feel that we have complied with God's condition for forgiving us.

The wrongness of all this is first of all in our cheap appraisal of the wrong-doing, as if it were an offense against ourselves only, and not against the moral order of God's universe. We make the offense—even if it be a real one—altogether too small a thing to need deep feeling. We are not stirred, as Jesus was, to our depths by the wrongness of wrong. Consequently we feel neither the indignation nor the pity which the situation calls for. We do not hate the sin as God hates every sin, even the smallest. And we do not pity the sinner as God pities him, even the worst of sinners. After such a replacement of egotistic anger by mere careless good nature, we have no right to plead our act as being such a forgiveness as is to be named in the same breath with the forgiveness of God.

To God the evil of evil is infinite, whether it be small or great in the sight of man. To make us feel the "exceeding sinfulness of sin" was one of His purposes in sending His Son. The cross is the exposition of that sinfulness; those who receive the spiritual vision of their Saviour, then, are impressed with the power of the great darkness that reigns within them, until the forgiveness of sin is sealed by the Spirit.

As a consequence of God's horror of sin, He pities the sinner with an infinite pity. He knows, as no creature can know, the severance of the sinner from eternal life, from the light and joy of a God-lived life. And He is moved by that pity to bestow upon him the most precious of gifts that will serve to bring him back to divine love. As Dr. P. T. Forsyth says, it costs God something to forgive sin; and while that saying does not cover the whole field of God's sacrifice, it has far-reaching suggestion toward our

understanding of it. So when we pray, "Forgive us our trespasses," we are asking for Jesus Christ and all He is and can do for our restoration to sinless fellowship with His Father.

Now while human forgiveness can never parallel God's forgiveness, nor does the Lord's Prayer teach that, nevertheless in a true human forgiveness there is involved the purpose and the effort of restoration of the offender, not merely to a pleasurable sense of our good nature toward him, but to a better life, in which he will live on a far higher level, and get nearer to God. "Brethren, if a man be overtaken in a fault, ye which are spiritual [or faultless], restore such an one in the spirit of meekness." His fault, even if known only to you and offending you only, is a summons to Christlike love and activity.

What we often call forgiveness is cheap enough and fruitless enough, and therefore quite unlike that of God. His cannot be named beside that, as our Lord names real forgiveness when He teaches us to pray, "Forgive us our trespasses, as we forgive those who trespass against us," for that, let us be thankful, is not how God forgives.

Our God is not "the God of infinite good nature," whom Coleridge said was worshiped by the Unitarians. He is the God of infinite hate for things hateful, of infinite love for things lovely, and of forgiving love toward those who have turned from sin through His Son.—*The Sunday School Times.*

### Devotional Meeting for September 29

THERE are five Sabbaths this month, and it has not been customary to provide outlines for all of them. It is presumed that you will wish to work out one yourself. Then, too, the physical capacity of the GAZETTE is limited. There have been suggested in the "Suggestion Corner" various programs and outlines. You probably have something special in mind now. In case you haven't, here are some topics that suggest very good services:

What Is Real Religion?

Am I Doing Anything I Would Condemn in Another?

The Voice of God in the Life of Today.

Making the Most of Ourselves.

Utilizing Opportunities.

The Source of Happiness.

If you have an extra good program or an outline that promises well, the General Department will be very glad indeed to receive it, with your suggestions and notes.

U. V. W.

## 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 Missionary Volunteer Funeral

It is unfortunate that it is necessary to have a funeral service at any time. It is still more unfortunate that it seems appropriate that there should even be suggested a funeral service for a Missionary Volunteer Society. But it is true that some societies, at some times, are all ready to be buried, judging by expressed missionary life and purpose. It is to be hoped that this is not the case with your society.

Here is an account of a funeral that was held, and unlike real funerals, it acted as a revivifying agency, and resurrected the society. It should be remembered, however, that unless something more than talk or a program is taken into consideration in the reviving of the society, it will again die, and the last state of the organization will be worse than the first, by far. The shock will call to a stimulated life,—the shock of the funeral,—but it must take high purpose and resolve to carry out the aims and pledge of the movement, to carry on to a healthy strength and forward achievement.

Here is a letter telling of the funeral as written by D. C. Newbold, Missionary Volunteer secretary of the Indiana Conference:

"This will give you an idea of the funeral service of Miss Missionary Society, which was conducted in one of our Missionary Volunteer Societies in Indianapolis. Our society in that place had been going down and down until there were

scarcely any young people attending. Especially during the Christmas holiday season did our attendance fall off.

"At the first of the year, when the new leader came into office, she found it very hard to conduct the meetings because the young people had lost interest. So she had it announced in the church that Miss Missionary Volunteer Society had died, and that her funeral would be conducted in the church parlors the following Tuesday night. The elders of the church were invited to be the pallbearers. This brought a goodly crowd of people.

"The service was conducted something like a funeral. There was a song and a Scripture reading, and as I remember, it had to do with the good deeds of Dorcas, and how the people bemoaned her death. After the Scripture reading, I read the inclosed obituary. Then, at the close of the obituary, a number of people got up to speak kindly concerning the life of Miss Society. One told how she had encouraged him in the Christian life. Others spoke of those she visited in time of sickness. Still others told of her kindly ministry to the Orphans' Home. It was also planned that some one should show some garments that she had made.

"Then a short talk was given respecting Dorcas and her work and her resurrection, also the resurrection of Lazarus.

"By the close of the meeting the young people were quite determined that Miss Society should be raised to life, and they all promised that they would be more faithful to her.

"On the whole, I feel that our program was a success, because it put us in touch with a number of young people who had not been attending our meetings, and it impressed upon them the fact that we cannot have the young people's society unless every one attends and does something to help."

Here follows the obituary:

"Miss Missionary Society, daughter of the Seventh-day Adventist Denomination, died last Tuesday night, Jan. 30, 1923, at 8:15 p. m., at the youthful age of fifteen years, 11 months, and 9 days.

"Miss Society was born at Mount Vernon, Ohio, Jan. 8, 1907. From the first she was a healthy, active child, and by her kind, thoughtful attention to the needs of others, she won many friends. Her greatest pleasure from her earliest years was in making others happy. At times she went to the Orphans' Home, where she sang to the little lonely children who do not have parents to love and care for them. Sometimes, on visits such as this, she would bring the children candy. How the neglected ones would rejoice!

"Several times she went to the Sunnyside Sanitarium, and made the patients of that institution happier by her songs and recitations. While she was there, these dear afflicted ones would forget their pains and their isolation from loved ones. The time she spent there seemed just like lifting down a little bit of heaven into the barren waste of their lives.

"Miss Society was also active in distributing tracts and books. Many homes were given the light of truth by her kindly ministry.

"When the cry of the poor, ill-clad women and children of Europe reached her ears a year ago, Miss Society went to her friends and neighbors to solicit clothing for them, and hundreds of pounds of clothing were sent across the sea to those in distress.

"But now she is dead. How the sick will miss her helpful ministrations! Who will now give the tract containing the light of truth to the one who is stumbling in the darkness of worldliness? Who will now befriend the little orphans?

"Miss Society was in good health until the time of the Christmas holidays. She then appeared to be losing strength. One would think that so useful an individual as Missionary would have been surrounded during her sickness with many helpers, but in the time she needed them most, her friends deserted her. And, my friends, it can be said to our shame, the doctor dropped the remark, 'Miss Society died of neglect.' If her friends had rallied to her, she could have been spared to many useful years.

"She leaves to mourn her loss, her parents and sisters and a large circle of friends."

### The Society's Topics for October

Now is a good time to plan for the next month. The executive committee that looks ahead and gathers material and information for coming meetings is better able to serve and benefit the society. For the four Sabbaths of October:

October 6.—Harvest Ingathering. (Home Missionary Department topic, "Ministering Through the Mails.")

October 13.—The Far East Mission Field.

October 20.—The Coming of the Lord. (According to the understanding of the early pioneers, October 22 was "Judgment Day.")

October 27.—The Reformation. (October 31 is the anniversary of Luther's nailing his theses on the church door. Consider this "Reformation" in its broadest sense.)