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Church Officers' General Instruction Department

Special Sabbaths for September

Home Missionary (Harvest Ingathering) September 6
Golden Jubilee Commemoration September 27

Rebuking Sin

THE Bible makes it clear that occasions arise when it becomes the positive duty of the faithful servant of God to administer rebuke. It may be very painful to do so, but to remain silent in these crises when the truth of God is at stake and souls are liable to make shipwreck of faith, not only involves the church in serious difficulty, but also implicates the servant placed in charge of the flock, in actual guilt before God.

In sending forth Timothy to labor among the churches, after he had had experience with the apostle in his labors, Paul gave him, by direction of the Spirit, this instruction: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:2. And to Titus, another worker sent out, this word was commanded him to communicate to the local elders appointed overseers of the churches: "A bishop must be blameless, as the steward of God, . . . holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, *teaching things which they ought not*. . . . Wherefore rebuke them sharply, that they may be sound in the faith." Titus 1: 9-13.

When Peter resisted the words of Jesus as He foretold events to take place at Jerusalem, when His life was to be given as a ransom for a lost world, the Lord turned to Peter and said: "Get thee behind Me, Satan: thou art an offense unto Me: for thou savorest not the things that be of God, but those that be of men." Matt. 16: 22, 23.

Peter sinned in allowing himself to be used by the enemy in manifesting false sympathy as he sought to divert Jesus from following the revealed will of His Father, even though these providences were leading Him to the cross. Peter did not realize what he was doing, but His Master quickly detected who had inspired his utterance, and in love for Peter's soul rebuked His disciple. In this instance He clearly illustrated this general truth stated in these words: "As many as I love, I rebuke and chasten: be zealous therefore, and *repent*." Rev. 3: 19.

On another occasion, years afterward, it became necessary, in meeting false teachers entering in among the churches with

the false doctrine of the circumcision, for Paul to rebuke Peter openly for dissembling. "When Peter was come to Antioch," Paul wrote, "I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision." Gal. 2: 11, 12. This action on Peter's part brought division into the church, so much so that even Barnabas, Paul's companion in labor, was being drawn away by their dissembling.

It sometimes becomes necessary, therefore, to follow the instruction Paul sent Timothy, "Them that sin rebuke before all, that others also may fear." 1 Tim. 5: 20. The wisdom of God is needed here. Discernment is necessary to detect whether the cause of God is in peril because of spurious theories creeping into the church, whereby many shall be defiled, or whether it is a question that should be dealt with by laboring in a more private way for one or more who are involved.

Correction by rebuke, although justly deserved, is not pleasant. The one involved in sin naturally rises up against administered reproof—rebuke. This is the satanic part of it. Instead of *sincerely repenting of the sin* and putting it away, he counts as his enemy the servant whom God may have used in the effort to open his eyes to sense his dangers and *save him*. And here comes in another serious element.

False Sympathy for the One Rebuked

"There are ever to be found those who will sympathize with those who are wrong. Satan had sympathizers in heaven, and took large numbers of the angels with him. God and Christ and heavenly angels were on one side, and Satan on the other. Notwithstanding the infinite power and majesty of God and Christ, angels became disaffected. The insinuations of Satan took effect, and they really came to believe that the Father and the Son were their enemies, and that Satan was their benefactor. . . .

"Reproofs always hurt human nature. Many are the souls that have been destroyed by the unwise sympathy of their brethren; for, because the brethren sympathized with them, they thought they must indeed have been abused, and that the reprover was all wrong and had a bad spirit. The only hope for sinners in Zion is to fully see and confess their wrongs, and put them away. Those who step in to destroy the edges of sharp reproof [rebuke] that God sends, saying that the reprover was partly wrong and the reproved was not just right, please the enemy. Any way that Satan can devise to make the reproofs of none effect will accomplish his design. Some will lay blame upon the one whom God has sent with a message of warning, saying, He is too severe; and in so doing they become responsible for the soul of the sinner whom God desired to save, and to whom, because He loved him, He sent correction, that he might humble his soul before God, and put his sins from him. These false sympathizers will have an account to settle with the Master by and by for their work of death."—"Testimonies," Vol. III, pp. 328, 329.

"No chastening for the present seemeth to be joyous, but grievous: nevertheless *afterward* it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12: 11.

And this exercise here spoken of is taking any rebuke God sends us—by whomsoever sent—in the spirit of searching our own hearts to repent of and put away any wrong we may have cherished; and that, too, without seeking or allowing any false sympathy to enter in to spoil the good work of setting our hearts right before God.

T. E. B.

"It's a mighty good thing, while you're running life's race, Just to pause, as you go, and come face to face With your conscience, and ask it a question or two; For it's right you should know what your life means to you."

Suggestions for Making Sabbath Meetings More Interesting

We read in "Early Writings," page 114, "The Lord has shown me that great interest should be taken by Sabbath keepers to keep up their meetings and make them interesting. There is great necessity of more interest and energy being manifested in this direction."

The importance of this subject can scarcely be overestimated. With life's busy cares laid aside, we meet together on the Sabbath for a spiritual refreshing, to drink anew from heaven's fountain. Most of our churches are without ministerial help, and if the Sabbath meeting is to be interesting, local talent, often inexperienced, must make it so. We deeply sympathize with our brethren upon whom the church has laid the burden of leadership. Called to a position of such grave responsibility, to a work for which he may have no special training, the church elder is entitled to our sympathy, our prayers, our loyal co-operation, and to any helpful suggestions we can give him.

But the burden does not rest upon the elder alone. Each member of the church is responsible in many ways for the success or failure of the Sabbath meeting. The best-laid plans and most earnest efforts on the part of the elder will fail to maintain an interest without a spirit of co-operation on the part of the members.

We all know that the prime requisite for an interesting Sabbath service is punctuality. The elder must be on time, his people must be on time. We recently visited a church where every member, except the elder and his wife, was from ten to twenty minutes late. This elder lived twenty miles away, while many of the members lived within walking distance. There is seldom any excuse for being late. We can be in our place on time, or even a few minutes early if we really desire to be. The next Monday morning I noticed that those members who worked in a factory reached there on time. In starting from home they made allowance for being delayed at a railroad crossing or for missing a street car. But even though the members are late, the service should begin at the appointed hour. Do not delay for the tardy members. In a brotherly, Christian way win them to honor the hour set apart for the Sabbath service, and to be there at the beginning. Nothing educates in the grace of punctuality like Christian promptness on the part of the leader.

If we attend a meeting which we expect to be very interesting, we always try to get good seats. We show our interest by sitting as near the front as possible. If we want to hear all that is said, we pay strict attention. We create an interest in others by manifesting an interest ourselves. Our close attention to the service inspires those who are bearing the burden of leadership, to make the service more interesting than they possibly could if they were not receiving our attention.

The atmospheric conditions of the room in which the service is held have much to do with the interest or noninterest of the audience. It is said that no man with cold feet was ever converted. And the man is a hero who succeeds in keeping awake when he is obliged to sit through a service in an overheated, unventilated room. I recently attended a Sabbath meeting in a hall which was so arranged that the elder stood with his back to two large, uncurtained windows. It was a physical impossibility for many in the audience to keep their eyes to the front. Their apparent lack of interest embarrassed the leader, until a member of the congregation suggested that the curtains be lowered.

An elder cannot hope to conduct an interesting Sabbath meeting without making careful, prayerful preparation for it. This preparation is in two parts,—spiritual and intellectual. Sabbath afternoon is none too early to begin preparation for the next Sabbath meeting. The true elder never lays down his burden. He will often be perplexed to know just what turn to give the next meeting; but if any man (and this includes church elders) lacks wisdom, let him ask of God, who gives to all men liberally, and it shall be given him. He will get his inspiration on his knees, and the Holy Spirit, who directs his mind, will enable him to carry out the plans.

MRS. NETTIE WHITE.

"God would have His workmen wholly dependent upon Him."
—*"Gospel Workers,"* p. 165.

The Conference Church

In the minds of some there seem to be mistaken impressions concerning the scope of the conference church. Some have asked that their letters be transferred to the conference church, who for various personal reasons wish to withdraw from the local church, but who are not changing their location. And it has even been suggested by some that certain ones in the local church who were not in full harmony with the church, be transferred to the conference church. Conference laborers sometimes have the impression that because they travel about through the conference, they should be members of the conference church.

The conference church is not instituted, nor does it primarily exist, to accommodate these cases. There may be some specially isolated instances in which it would seem advisable that a conference laborer, or some in the other above-mentioned classes, should be members of the conference church; but such instances are rare indeed.

Not only is the conference church restricted in its supervision of its members, but its members are also restricted as long as they are members of the conference church. They have no part in the councils, no part in the ordinances of the Lord's house, no church association. The conference church is organized for the benefit of the isolated persons who prize and desire its membership solely to keep closer to the organized work, and are ready to unite with a local organization when the opportunity presents itself.

Who Should Be Members of the Conference Church

The conference church is a halfway house for church members who desire to keep in touch with the heart of the work. It gathers up the scattered Seventh-day Adventists, and keeps in touch with them until they can unite with some local church and share its burdens and blessings. A person moving from one conference to an isolated portion of another conference where he cannot have membership in a local church, is a proper person to join the conference church. Persons newly coming into the faith in isolated portions of the conference are also suitable candidates for conference church membership. Members of an isolated company not large enough to be organized into a church, probably would do well to be members of the conference church. A worker new in the conference, living in an entirely new territory where there are no churches, no doubt also should belong to the conference church until such time as a constituency is raised up, or until he moves to a vicinity where there is a church.

Where Tithes and Offerings Should Be Paid

Tithes and offerings should be sent by all members to their home church, even though they may be isolated. Conference church members should send their tithes and offerings to the treasurer of the conference.

Change of Address

The conference maintains an isolated mailing list, and isolated persons, whether members of a local church or of the conference church, are sent copies of practically all matter that goes to the churches. In this way we endeavor to keep the isolated members of all churches in close touch with their home church activities. Isolated members should always keep their home church, also the conference treasurer, informed of any change of address. The clerk of the local church should, at least once each quarter, write to the absent members of the church. We should keep in close touch with the flock of God.

How Individuals May Lose Their Church Membership

Members sometimes lose their membership in the following way: The church grants a letter to the conference church (or to some other church), and the clerk of the church which grants the letter, drops the person's name without waiting for the return letter which certifies that the member has been received into another church. If this person should for any reason fail to be accepted by the other church, his membership is lost. No clerk should record a person transferred and drop him from church membership, until the return certificate has been received; and it must be remembered the member voted his letter is still a member of his home church until that time.

Oakland, Calif.

G. A. ROBERTS.

Home Missionary Department

HARVEST INGATHERING FOR MISSIONS

Suggestive Program for Rally Service

(To Be Held September 6)

OPENING SONG: "Nor Silver Nor Gold," No. 223 in "Christ in Song."

Prayer.

Bible Study: The Wealth of the Gentiles.

Ingathering Victory Song (Repeat until thoroughly familiar).

Reading (or remarks based on): "The Mission of the Church at This Hour."

Leader's Talk: Launching the Campaign.

Closing Song: Last stanza of Victory Song.

Prayer of Consecration for the Task.

Note to the Leaders

It is presumed that the Harvest Ingathering campaign is in full swing before this suggestive rally program is in order, according to the date assigned, as the campaign is scheduled to begin September 1 and run to October 11. Where it is possible to do so, we would suggest that the Harvest Ingathering Rally Service be held in all our churches on the last Sabbath in August—the 30th—in order to begin the campaign in proper form and at the proper time. Where the campaign is not started until the first Sabbath in September, the time of the campaign may be extended to October 17, if necessary, thus allowing a full six weeks' period for doing the work assigned. In most instances, however, where due attention is given to planning for the campaign and the necessary organization is perfected, the entire church goal can be reached in less time than six weeks. It is earnestly requested that the work be brought to a successful finish in the shortest possible space of time.

Home Missionary secretaries of union and local conferences are working hard to help every church and company and isolated Sabbath keeper make a successful effort in Harvest Ingathering, and you are doubtless in close touch with these workers, and will receive the necessary help in solving your problem of securing a full 100 per cent membership in the campaign. Great expectations center in the results of the campaign for 1924. There must be no failure in raising \$750,000 or more. To do this, it is only necessary that the faithful workers of last year repeat their effort, and the large per cent who took no part in the campaign last year rally to the work with double enthusiasm at this time. The cause of God needs the best effort of every Seventh-day Adventist in this great missionary campaign, and we know that you will do your full part in securing it.

J. A. S.

Bible Study

The Wealth of the Gentiles

1. WHAT series of questions is asked by the apostle Paul regarding gospel work? Rom. 10: 13-15.

2. What is necessary in order that the "preacher" may "be sent" to those who know not the gospel?—Means must be provided for his support. 1 Cor. 9: 13, 14; 1 Tim. 5: 18; Gal. 6: 6.

3. To whom does the silver and the gold belong? Haggaï 2: 8.

4. Do the people of the world recognize this fact? Joel 3: 5, first clause.

5. What are they inclined to say? Deut. 8: 17.

6. What do they forget? Deut. 8: 18, second clause.

7. What exhortation is given to God's children in these days of gross moral and spiritual darkness? Isa. 60: 1.

8. What promise of financial support has the Lord given His children who engage in His service? Isa. 60: 5 (last part, margin), 11.

9. Since the Lord has shown us how we may obtain means for use in His cause, what is our obvious duty?—"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."—Mrs. E. G. White.

10. Do we do men and women an injustice when we invite them to lend to the Lord a portion of that which belongs to Him? Prov. 11: 24, 25.

"THE Holy Spirit will come to all who are begging for the bread of life to give to their neighbors."—"Testimonies," Vol. VI, p. 90.

The Mission of the Church at This Hour

God is at work in the world. On every hand the visible indications of His movements in the affairs of nations and in the realm of spiritual and intellectual thought, are multitudinous. The harvest of six thousand years of sin is being reaped, and the earth and its inhabitants are entering into the awful reality of the results of disobedience and disloyalty to the Creator. But the door of mercy is still open, and a loving Father's welcome awaits "whosoever" will hear His call to repentance, and will forsake and renounce sin. And this same loving Father, who has provided full and free redemption for the whole world, and who is "not willing that any should perish," makes this requirement: "Let him that heareth say, Come,"—say, "Come," to every fellow creature in perplexity or despair, bewildered and lost on the desert of sin, without hope and without God in the world; "come" into the fold of safety and rejoice in the redemption which draweth nigh.

What a blessed, joyful privilege is ours to bid the "prisoners of hope" turn to the Stronghold, the "mighty fortress" of our God. This is the mission of the church at this hour. Listen to the summons: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." Isa. 49: 8, 9.

There are millions of these "prisoners of hope," to whom the invitation has not yet been given. It is God's purpose that His church shall "establish the earth," and "cause to inherit the desolate heritages" of the earth. These "desolate heritages" fitly represent the sections of the earth where the gospel is not known. The teeming millions in so-called heathen lands have no knowledge of their heritage in the kingdom of God. They are desolate. But the divine purpose is that those who have heard the glad news in an acceptable time, in this day when salvation is freely offered, shall be for Him a covenant of all the people of the earth, and cause the desolate to enter into their rightful heritage.

A Glimmer of Light amid the Darkness

The manner in which these desolate people are groping in the dark, having a faint glimmer of the true light, is indicated by the conditions revealed to our missionaries. The story is told of a Buddhist monk who was honestly seeking for salvation and peace of heart through the only channel known to him,—that of atonement for sin by outward acts of piety involving physical pain and severe hardship. At the bidding of the abbot to whom he looked for guidance in obtaining salvation, he made a pilgrimage to a city in northern Siam, covering a distance of seventeen miles, equipped only with a staff in his hand and a priest's begging bowl. In making this journey he took five steps in advance and two backward—three advance steps, saying three times with every step, "Satsuk, satsuk, satsuk," meaning, "Peace to the animals." This was asking pardon if he had inadvertently trodden on any form of animal life. At the end of each prescribed day's journey, he drew a circle with his staff and lay down inside this circle, wherever it happened to be.

Those who heard of his journey hastened to secure merit by bringing food to so pious a pilgrim. In this slow and painful way it took him a month to reach his destination. On his arrival he was met by the abbot, who had preceded him, and weary and worn with his voluntary hardships, he said to the abbot, "Surely now I shall be saved!" But the abbot said, "No, Nan Tah, not yet. There is no salvation in Buddhism. You must wait for the coming of the true religion." The abbot then repeated a prophecy found in the teachings of Buddha, to the effect that the true religion would come from the South, and would be brought by a man with light eyes and a long beard, who would bring in his hand the true ten commandments. It is also stated that these ten commandments would be like smoke in the nostrils of priests and people alike, but whosoever believed them would be saved.

We are told that other predictions in the Buddhist teachings are very significant, as they refer to the "coming one," and

the "all-merciful one," and in some respects are similar to the Scriptures pertaining to Christ. For instance, the coming of this "all-merciful one" is to be preceded by a falling away from the practice of religion, morality, and righteousness; his forerunner is to level every mountain, exalt every valley, make crooked places straight, and rough places smooth. Only the pure in heart and life shall be able to see this "coming one," but those who see him are thereby delivered from the thralldom of rebirth.

Thus we see that these heathen people have a faint conception of the true way, but are indeed "prisoners of hope," waiting for the church of Christ to break the bands which hold them in darkness and cause them to enter upon their rightful heritage.

We are happy to be able to say that this Buddhist priest, who made the pilgrimage and was told to wait for the coming of the true religion, has been reached with the gospel, and is now a Christian. Many are the transformations which the gospel is producing in these days when God's Spirit is so marvellously at work.

A similar tradition as to the coming of the gospel messenger has long been cherished by the natives of South Africa. The following incident is related by Elder B. E. Beddoe:

"About a century ago there was a native African in Kafirland named Ntsikana. From the character of his work the Lord evidently used him as a prophet. He turned from heathen customs before the missionary had ever been in his country. He told his people about a messenger who one day would come from over the sea, coming from the West, bringing with him a book. He told his people that they were to receive the book, but were not to adopt the customs of the white man from over the sea. He cautioned against the smooth bottle that the white man would bring (the whisky bottle), and advised his people to accept none of the white man's evil customs. Then he added: 'Other men will come from the West, bringing God's Book, and will teach you God's law, and of a coming King. When these men come, you must do what they say. If you do not hear them, then you will be destroyed.' He also wrote a hymn which told of the God that created the heavens and the earth, and that this same God gave His blood for man.

"Soon after Ntsikana's message was given to his people, missionaries began to establish churches in Africa. They heard of the prediction of old Ntsikana, and that he was still living, and they sent word for him to come down to see them. But he would not come down. The missionaries then went to visit him, but he would not talk to them. He sent them word, 'No, you are not the messengers that I saw.'

"Two years ago, when I was in South Africa, not knowing of this story, I went with one of our workers to visit our white church in Grahamstown. To my surprise I met in the hotel there, Brother Howard, the superintendent of our native work in that field. I had never met Brother Howard, but we soon became acquainted. He said, 'I want you to come on Sabbath afternoon and speak to our native church members.' I agreed to do so. I had never talked to natives before, and so had to speak through an interpreter. The small church was quite well filled with natives, and I did not know just what to say to them, so I just talked to them about the salvation which Jesus brought to men, of His coming again, and of God's law.

"Sitting in the meeting was a native who was pastor of a Wesleyan native congregation. When I finished speaking, this native minister arose and began talking in the native tongue. Brother Howard told me what he said, and it was as follows: "My people, remember the prophecy of Ntsikana. Now the people are here from the West; they have the Book, and they tell us the story of Jesus. They say that Jesus died for us. We have heard that story before. But now these men come telling us of God's law, and that Jesus is coming again.' He gave the people an earnest exhortation, which made a profound impression.

"The meeting was dismissed, and Brother Howard announced that he would preach the next afternoon in the open air. Just at three o'clock, when Brother Howard and his helpers had opened the meeting, they heard singing in the distance, and as they turned to look in the direction from which it came, they saw a company of three hundred people coming down the hill,

led by this Wesleyan native minister, and they were all singing the Ntsikana hymn as they marched down the hill, coming in a body to hear Brother Howard preach on the second coming of Christ, and on the Sabbath.

"The Lord is opening many providences in Africa. He is preparing these African people for this last message; and if we could only go to them, it would not take us very long to tell the story to all of Africa."

The Manifestation of Gratitude for the Light

As an illustration of the joy which fills the heart of the converts to Christianity in heathen darkness, it is stated that an Indian chief who had been converted from heathenism, was exceedingly fervent in his prayers and praises during worship, and extremely generous in his kindness and gifts to the missionary and his work. The missionary at length asked the Indian why he was so jubilant in his devotions and so lavish in his gifts. The convert made this pathetic reply: "Ah! you have never been in the darkness!" How precious in the sight of the Saviour is the loving devotion of His children who serve and give from a heart overflowing with gratitude and appreciation of the gift of eternal life.

The Promise to the Church

Note particularly the precious promise of the Lord to those who "say to the prisoners, Go forth; to them that are in darkness, Show yourselves." It is this: "I will preserve thee." Under the preserving care of our heavenly Father, we need have no fear in doing any portion of the great world task which may be placed in our hands. It matters not whether we deliver the message in person to the prisoners in heathen darkness, or whether we make it possible for some one else to deliver the message through our personal sacrifice and the solicitation of mission funds from the public. Let us ever remember the promise, "I will preserve thee;"—preserve from the fear of man, from harm, from sickness, from discouragement, from failure.

It is a privilege too lightly esteemed by many, to be a part of the church of God upon which He is depending for the accomplishment of His purpose in behalf of mankind, and upon which He bestows such tender regard. It is stated that, "enfeebled and defective as it may appear, this church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts."—"The Acts of the Apostles," p. 12. In this theater of divine grace, each member of the church has his part to act; and "all heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness."—Mrs. E. G. White, in the *Review and Herald*, Feb. 27, 1894.

Our Task to Finish the Work

In this great Advent Movement which extends throughout the world, every man, woman, and child must be a worker. There is no provision for idlers in such a movement. We have a tremendous task on our hands, the like of which has not been seen in any other generation of men in the history of the world. We have been called to the work of giving the gospel to all the world, and of finishing that work. It is not to be left to men and women of another generation. The church of the present day is to finish the work, and if we as individuals are faithful to our trust, we shall be permitted to see the finish of it and to share in the victory. For there must be a finish,—the last day, the last hour, the last minute in which we can work,—and then there must come the end. And when the work is finished, there will be great joy in the hearts of God's people who have stayed by when things have gone hard, who have sacrificed most when others have sacrificed least, and who have done all that it was in their power to do to finish the work of God.

But we must remember that in any conflict, if the battle is to be victorious, there must be constant recruits of fighting men. An army cannot stand still without losing its position and achievements; it cannot go forward without more fighting men. Even so, we can never advance and make headway in the finishing of the work of God without sending to the front more and more men and women to take their places on the firing line. There will never come a time until the work is finished that the call for men and means will not be heard, and the call must be

more and more urgent as the years bring us toward the crisis of the conflict.

Keeping Step with Divine Providences

"It has always seemed to me," said Elder I. H. Evans, vice-president of the General Conference for the Far Eastern Division, "that the church ought to keep step with God and the Holy Spirit in the prosecution of the gospel work. I cannot understand how God will throw wide open the doors of the heathen nations of the world, when the church, His representative on earth, is not stepping to the front and filling these calls. If we believe that we are facing eternity, and that the message with which we have been intrusted is the closing message of the gospel, it is certainly the duty of this denomination to supply the men and the means for gathering in the ripened harvest.

"Wherever we have workers we get results. Everywhere on earth we go we can raise up churches. Our work is growing, but not in proportion to the opportunities available, because we are so undermanned that we cannot lead out into the opening providences of God. In the Far East we are so undermanned that there has been serious complaint to the consuls that we are making more converts than we can take care of, and the consuls of other nations have taken up the matter with the consuls of America, and they have called our mission to account for making so many converts when we do not have the foreign workers to train and educate them."

The Call for 100,000 Willing Helpers

Surely the church at this very hour will respond as never before in keeping step with the opening providences of God. In the Harvest Ingathering effort just before us there are great possibilities for bringing relief to the mission treasury, by asking and receiving, in the name of the Master, the funds which He will move upon the hearts of men and women in all walks of life to give to this worthy cause.

We appeal to the entire church membership in North America at this time, a constituency of more than a hundred thousand, to pledge full support to God's cause in the Ingathering effort. There is no limit to the amount of money which each is asked to raise or give to the work, but it is earnestly requested that a minimum service goal of ten hours be dedicated to the Harvest Ingathering work by each church member, this ten hours' time to be prayerfully spent in contact with the general public, telling them of what God is doing in the salvation of men and women, both at home and in mission lands, scattering seeds of truth through literature and Bible studies, and in every way seeking to win them to further investigation and to invest liberally in mission funds.

Every one who will dedicate ten hours to Harvest Ingathering service during the six weeks of the campaign, will receive a rich blessing. It has been demonstrated that, almost without exception, this amount of labor brings financial returns amounting to at least \$10, which is the amount suggested to be solicited by each church member, in order to meet the \$750,000 goal.

A Special Request

But, dear brethren and sisters, we have a special request to make this year, and that is that there be a Harvest Ingathering overflow. Why not? If every one who took part in the successful campaign of 1923 will do an equal amount of work in this campaign, and if the other 55 per cent of the church members, who had no part in the campaign last year, will this year join the working force and do their full share, we shall be able to exceed the goal of \$750,000 which has been set as the ultimatum of the campaign in North America.

The raising of the full \$750,000 will help to enable the treasury to provide for the actual demands which must be met, but it will mean that many urgent requests for new workers to make even a slight advance, must be denied. For instance, here is a typical situation:

Dr. J. N. Andrews and his family are just now returning to their station in Tatsienlu, on the borders of Tibet, after a year's furlough in the United States. Dr. Andrews landed in America during the time of the Fall Council of 1923, and attended the latter part of the meeting. At that time Elder I. H. Evans referred to his work in that far-away section of the earth as follows:

"We have with us today Dr. J. N. Andrews and his wife, who have been located in the western part of Szechwan, working with the Tibetans. They have been there more than four years. From the station where they leave the boat, it takes them practically twenty-seven days, including Sabbaths, to make the journey. They are isolated and alone. There are no foreigners who believe this truth within about fourteen days' journey from them. We have felt for a long time that it was not right to leave them there alone, without another English-speaking family, but we have been unable to supply the funds for sending and maintaining this family, and so they have been left alone. But we must not continue to let them stay there alone. We must find some means of sending another family up there to work with Dr. Andrews. If you could understand and appreciate what they go through to establish this truth in that section of the world, you would know that there are some people who do make a great sacrifice for this work."

Now that the time has come for Dr. Andrews to return (he is sailing the middle of August, expecting to reach Tatsienlu in November), he states that word has just been received from Elder Evans that there are still no funds in sight whereby to furnish the needed family; so Dr. Andrews and his wife are returning alone, although greatly disappointed, as they had fully expected to be accompanied by additional workers.

"What would it cost to get a family to Tatsienlu?" we asked Dr. Andrews. He replied, "For a man and his wife and two small children, the transportation from America to Shanghai, China, is about a thousand dollars; and from Shanghai to Tatsienlu it is about another thousand dollars, making two thousand dollars transportation. And then there is the salary of the worker to be met while he is there."

Here is a specific need which appeals to our hearts in a very special manner; but while it is urgent, it is doubtless no more so than the needs that might be cited in many other parts of the world, which are waiting, patiently waiting, until the funds in the mission treasury shall overflow beyond the actual necessities for work already in hand.

"How many missionaries do you plan to send out during 1925?" we asked Elder J. L. Shaw, the General Conference treasurer, and his ready answer was, "We have urgent calls for, and could supply, three hundred missionaries during 1925, if our mission funds make it possible."

"Are there really three hundred missionaries ready and awaiting appointment?" we asked in surprise, and he assured us that this is actually the case.

So, dear friends, the situation is clear; the opening providences of God on every hand are urging the church to encompass the earth and bring the prisoners of hope into their rightful heritage; the messengers are prepared to go, but, with Paul, we ask, "How shall they preach, except they be sent?" The gulf between the need and the source of supply must be bridged by the united personal efforts of those who have heard the gospel message in this accepted time, and will say, "Come," to every man and woman within reach, and help the missionaries to say, "Come," to those in regions beyond, by providing for their temporal needs as the situation demands.

There is nothing impossible with God, nor does He ask anything impossible of His children. Just now comes the call to decided advance in providing recruits. If every Seventh-day Adventist will do his part, the 1924 campaign will be an overflowing success, and there will be rejoicing on earth and in heaven because of another victorious battle and march.

We are nearing the end of the conflict, and to us is granted the glorious experience of remaining in action to the close of the battle, when we shall have the satisfaction of seeing the task completed, the victory won, and shall receive our just reward.

"O brother, be faithful! soon Jesus will come,
For whom we have waited so long;
O, soon we shall enter our glorious home,
And join in the conqueror's song."

"O brother, be faithful! eternity's years
Shall tell for thy faithfulness now,
When bright smiles of gladness shall scatter thy tears,
And a coronet gleam on thy brow."

HOME MISSIONARY DEPARTMENT.

Campaigning Successfully

IN order better to comprehend how to conduct a successful campaign, it is well to consider the meaning of the term "campaign." This word was formerly used to designate the time an army remained in the field. Webster defines it as "a connected series of military operations forming a distinct stage in a war. . . . A connected series of operations to bring about some desired result; . . . a canvass." In our work the term "campaign" is used to designate some special effort to be consummated within a specified period. It may be a special effort by a church or conference to distribute literature, or raise funds for some needy section of the work, or it may be an evangelistic campaign conducted in a large city. A "campaign" is an effort exceeding usual endeavor for some particular purpose.

As the Home Missionary Department of the General Conference, we promote two general missionary campaigns each year, — the Harvest Ingathering for Missions, and the Big Week effort in behalf of the Missions Press Extension Fund. To these two general campaigns there are given much thought and careful planning, that they may reach every Seventh-day Adventist in the world and enlist his co-operation in making the effort accomplish all that the needs of the Lord's work require.

Each campaign is assigned a definite period of time for promotion. In the case of the effort for the Missions Publishing Fund, one week is required, and in the Harvest Ingathering work a period of six weeks is allotted. The wisdom of this arrangement is readily understood, as other interests of the Lord's work must be given necessary attention, and must not be neglected by spending more time than is absolutely necessary in the campaigns. It also has been repeatedly demonstrated that a short, well-planned campaign is more successful than one that drags over a considerable length of time.

Inasmuch as September 1 is the time for the beginning of the Harvest Ingathering campaign this year, it is appropriate to call attention to some of the fundamental principles which insure success in the conduct of this great campaign, and which also apply to other similar efforts. Local conditions may demand various adaptations, and conference leaders will have additional details to present; but loyalty to the plans laid, and faithful, prayerful effort, will be crowned with success.

Plans

1. Decide on the amount of the church goal to be reached during the campaign, and place and keep this goal prominently in sight. A special goal chart has been prepared, and will be furnished to each church. Every church member should have a part in setting the Harvest Ingathering church goal, as well as a part in reaching it. The Individual Goal Cards are furnished for the purpose of enlisting adequate co-operation on the part of each church member.

2. Enlist every member in the campaign. "Every follower of Christ is to do something in the work, and not to do what you can is to manifest indifference to the claims of Christ."—*"An Appeal to Our Churches,"* p. 29.

3. Thorough organization is essential. The territory of the church should be carefully districted, and assignment made to working bands. The church missionary committee should arrange for this. In case there is no such committee, a special campaign committee should be appointed.

4. Working bands should be organized and placed under the direction of capable leaders who have had successful experience.

5. Careful study should be given to plans for assigning to every church member some specific part in the campaign. Meetings should be held for this purpose, at which time experienced workers should instruct the members as to methods which have proved successful in meeting the public with the Harvest Ingathering appeal. A careful study of the Harvest Ingathering magazine and the items of special interest to be referred to in talking to the people should have attention.

6. Provide ample quantities of the campaign supplies which are furnished free, such as—

- a. The Harvest Ingathering magazine.
- b. Solicitors' Cards (large and small).
- c. Credential Card.
- d. Memoranda Book for recording names and addresses of interested persons.
- e. Letter-packet envelope.
- f. Special containers for Harvest Ingathering donations (to be used by the young people and church school children).
- g. Special booklets of information:
 - Suggestions to Workers.
 - Missionary Volunteer Booklet.
 - Business Men's Booklet.
- h. Harvest Ingathering magazines in foreign languages.

7. A bulletin board, or some convenient device, should be provided for keeping the progress of the campaign from week to week prominently before the whole church.

8. Five minutes at each Sabbath service during the six weeks' campaign should be devoted to reports of campaign progress and items of interest in connection with it.

9. Each working band should assume a definite portion of the church goal, and this "band goal" should be divided into six parts, one for each of the six weeks of the campaign. Special effort should be made to see that this portion of the goal is raised each week.

10. Leaders of bands should meet for prayer, counsel, and planning at least once each week during the time of the campaign.

11. Plan definitely for the work of the children. The principal of the church school should be a member of the missionary or campaign committee.

12. No campaign is a success which does not include plans for following up the interested persons with literature, personal visits, and Bible studies. In some instances it will be necessary to follow up interest by correspondence. Keep ever in mind that the campaign is a soul-winning effort of twofold nature,—by personal contact with the thousands of men and women solicited for funds, and through the financial relief afforded for the promotion of our foreign mission work in winning souls in heathen darkness. J. A. STEVENS.

The Service Goal

SERVICE is measured, first by sincerity of purpose, and second by the time employed. How fitting, then, that we should set a number of hours as our service goal in the great Harvest Ingathering campaign this year! As for a money goal, the Lord has already set that for us. We find it in Isaiah 60:5. I am persuaded that the "wealth [margin] of the Gentiles" spoken of here, means far more than we have ever realized. If we this year realize our world goal of a million and a quarter dollars, we shall hardly have gathered even the spending money of one or two wealthy Gentiles. I am persuaded that every money goal we set should be a minimum goal. We should not attempt to compass in our minds the maximum goal. That part is wholly in God's hands.

In our asking for funds we shall probably receive according to our faith, as did the children of Israel, of whom it is recorded: "The children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favor in the sight of the Egyptians, so that they let them have what they asked." Ex. 12:35, 36, A. R. V. Our estimation of what people are able to give should not altogether indicate to us the amount we should ask, but rather the needs of the cause of God should inspire our asking of those who are to give.

A service goal of time, made and carried out in all sincerity of heart, if preceded by whole-hearted consecration and prayer, will bring to this people the wealth of the Gentiles, according to the promise of God. G. A. ROBERTS.

Will You Do Your Part?

A BIG work is easily done when many unite in doing it, if each does his full part. What one or more fail to do, either has to be left undone or others have to do more than their portion of the work.

Here is a big timber to carry half a mile. It is all that ten strong men can do to carry this timber. If one man fails to carry his portion of the load, either the other nine men must carry their own part and must take the other man's load, or the timber cannot be carried.

Thus it is in all kinds of service in the Lord's work. If one church member fails to do his full part, others must do more than their share, or the part is not done. Some men are always overloaded, while others never do their share. If each would do his portion of work in God's cause, none need be overburdened, and the work would prosper more than it can when some refuse to carry their just proportion.

In the Harvest Ingathering, some have left the soliciting to others, feeling a delicacy about asking help for the Lord's work, or finding some excuse for letting others do more than their share. If a few do very well, but many do nothing, the results cannot be large. If each will do his full share, tremendous results will follow the Harvest Ingathering campaign of 1924 the world over.

I. H. EVANS.

Ingathering Victory Song

J. HARKER, Secretary Home Missionary
Department, British Union

German Air

1. One more task be - fore us, One more goal to win, One more call to
2. Hasten the fi - nal mes - sage, On - ward let it speed; Darkened lands are
3. God's great work is clos - ing, Days of grace are few, To the call of

ac - tion, In the fight with sin. Let us stand u - nit - ed,
call - ing, Ur - gent is their need. We will nev - er fal - ter
du - ty We must each be true; An - gel hosts are with us,

Strong in heart and will; God is ev - er lead - ing,
While the fight is on, Ev - er press - ing for - ward
Beat - en are our foes, Our all conqu'ring God and

We will fol - low still. One more task! We ral - ly. Mas - ter, let it
Till the goal is won. Cour - age, broth - er, cour - age! Ours will sure - ly
King no fail - ure knows. Soon we'll stand tri - um - phant On yon glass - y

be In Thy name ac - com - plished, One more vic - to - ry.
be One more task ac - com - plished, One more vic - to - ry.
sea, With all tasks ac - com - plished, Shout - ing vic - to - ry.

Weekly Missionary Meetings

E. F. PETERSON

September 3

TOPIC: "All Called to Service."

TEXT: Mark 13: 34.

SEED THOUGHTS: (1) In His absence our Lord has intrusted the interests of His kingdom to His servants. (2) Each has an individual responsibility, for to every man is assigned "his work."

ADDITIONAL THOUGHTS: Read second paragraph, "Testimonies to the Church," Vol. VII, p. 14. Note: (a) the call to the church is for universal action; (b) assurance to those who place themselves under God's control; (c) the change which will take place.

MISSIONARY PLANS: Let special prayer be offered by several that the whole church may be inspired by the true spirit of service, and that all may respond, each to do his part in the Harvest Ingathering endeavor which is now being carried on, and for success in the work. See that all workers are furnished with the necessary supplies, and are assigned territory where they are to work, if this has not already been done. If any need special instructions as to how to make a beginning, make provision for giving this help.

September 10

TOPIC: "The Macedonian Call."

TEXT: Acts 16: 9, 10.

SEED THOUGHTS: (1) The call from Macedonia represents the many urgent calls coming to us today from unentered regions. (2) Paul immediately endeavored to answer the call, and left on record this good example for us to follow. We must be

prompt to respond to the Macedonian call, in so far as lies within our power and ability.

ADDITIONAL THOUGHTS: (a) "God's servants are to make use of every resource for enlarging His kingdom." (b) "Every believer is pledged to unite with his brethren in giving the invitation, 'Come; for all things are now ready.'" (c) "Each is to encourage the others in doing whole-hearted work." (d) "Earnest invitations will be given by a living church. Thirsty souls will be led to the water of life." (e) "The apostles carried a weight of responsibility to enlarge their sphere of labor, to proclaim the gospel in the regions beyond. From their example we learn that there are to be no idlers in the Lord's vineyard. His servants are constantly to enlarge the circle of their efforts. . . . The Lord's work is to widen and broaden until it encircles the world."—"Testimonies," Vol. VII, pp. 14, 15.

The Harvest Ingathering is one of the resources we should make use of to enlarge the kingdom of God until it embraces all the world.

MISSIONARY PLANS: Let special prayer be offered, not only for success in securing means for the work in the needy mission fields, but also that the honest in heart within our reach may be led to complete acceptance of God's message for this time, and to know Christ as their personal Saviour from sin. See that the members understand how to secure the names and addresses of all interested persons met in the Ingathering solicitation, for follow-up work. Each worker should carry an extra supply of literature, such as *Present Truth* and tracts, for free distribution among people who manifest special interest or to give to those who do not receive the Ingathering magazine.

September 17

TOPIC: "Grace for Service."

TEXT: 2 Cor. 9: 8.

SEED THOUGHTS: (1) The grace of God provides an "all sufficiency in all things." (2) The grace of God causes an abounding "to every good work."

ADDITIONAL THOUGHTS: "There is altogether too little said concerning the sufficiency that God has provided for every soul that accepts the Lord Jesus Christ."—Mrs. E. G. White, in the *Review and Herald*, July 9, 1895.

Some falter and delay in taking part in the work for God because they feel themselves weak and inefficient. Note the following encouraging assurance: "The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on."—"Testimonies," Vol. VI, p. 333.

MISSIONARY PLANS: If there are those who on account of timidity or inexperience have not yet gone out in the Ingathering work, arrange for some one of experience to accompany them until they gain confidence and courage to finish the task. Example is often more effective than precept.

September 24

TOPIC: "Finishing the Work."

TEXT: Matt. 21: 28-31.

SEED THOUGHTS: (1) Two classes of persons represented. (2) Both heard the call, "Go work today in My vineyard." (3) One said, "I will not: but afterward he repented, and went." The other said, "I go, sir. And went not." (4) The class to be commended.

ADDITIONAL THOUGHTS: Read Matthew 20: 1-7. The hours referred to in these verses represent different periods in the history of the Christian church. Even at the eleventh hour, which corresponds to the time in which we are living, the call is sent to all who are standing idle, to enter the harvest field. "If the hearts of God's people were filled with love for Christ; if every church member were thoroughly imbued with the spirit of self-sacrifice; if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—"Testimonies," Vol. VI, p. 450.

MISSIONARY PLANS: Check up the Ingathering work to date, and through the band leaders or otherwise endeavor to get every member engaged in the effort. Encourage each to reach the individual service and financial goals. Make a special effort to finish the church goal in the six weeks' period allotted to this Ingathering endeavor.

Missionary Volunteer Department

Devotional Meeting for September 6

Senior

Topic: *Our Plan of Organization (Standard of Attainment)*

1. Song Service.
2. Devotional.
3. Reports and Announcements.
4. Collection.
5. Special Music or Recitation.
6. Talk: "God's Call for Organized Service."
7. Reading: "Discovering the Tithing System."
8. Talk: "Period of Organization."
9. Talk: "A Forward-Moving Organization."
10. Closing Song and Prayer.

Junior

Topic: *"The Beginning of Our Church"*

1. Song Service: Suggestive Songs, "Christ in Song," Nos. 865, 510, 489, 55, 67.
2. Opening Song.
3. Scripture Reading: John 17: 13-21.
4. Prayer.
5. Secretary's Report, Announcements.
6. Superintendent's Five Minutes: "Why Was a New Church Organized?"
7. Talk: "Choosing a Name."
8. Symposium: "What the 'Testimonies' Say."
9. Talk: "Why We Pay Tithe."
10. "Bring Ye All the Tithe into the Storehouse," No. 239.
11. Talk: "Finding Out the Pattern."
12. Recitation: "Helping Together."
13. Closing Song.

Senior Notes

This Program.—This is a part of the series on the history of the denomination, and fits in well in subject matter after the program of last month. It also precedes well the topic for next week. To obtain the fullest inspiration and help from this material you will wish to follow up the talks carefully, and see that your members understand and appreciate something of the importance of the subject matter. This topic, dealing as it does with the work of the denomination in its first formative period, is most important. There are those, unfortunately, who do not see the benefits of organization. There are those who feel that we should not have any strong central division of the work. It is well to understand fully that the plan that this denomination is operating under is a plan that has the sanction and inspiration of experienced men of God, and the benefit of direct statements from the servant of God. Study this topic carefully and thoroughly. Make this one of your best programs.

6. Talk: "God's Call for Organized Service."—This is taken from one of the chapters of the new book, "The Story of the Advent Movement for Young People."

Shortly after the disappointment, some of the leaders in the Advent Movement, or the third angel's message, as it is more frequently called, realized the need of organizing for more efficient service. Others, however, thought that no formal association was needed where a common belief and Christian love bound hearts together. Such opposed any form of organization, feeling it "inconsistent with the perfect liberty of the gospel." Those who favored organization felt that one reason so many slipped back into the world because of the disappointment, was the lack of any organization for holding things together. There had been excellent preaching, and a publishing bureau that accomplished much good, but there had not been the united action that is possible only when all elements are co-operatively organized.

The great burden on the hearts of all the pioneer leaders was to build up believers and to re-establish hope in hearts that had become hopeless because of the disappointment. In this purpose they were all united. It was in the matter of procedure that they did not see eye to eye. However, God had a pattern by which He would have His remnant people build; and He waited patiently for them to receive it. Early in this pioneer work, God's messenger announced "that some form of organization was necessary to prevent and correct confusion." And again, "The church must flee to God's Word and become established upon gospel order, which has been overlooked and neglected. This is indispensably necessary to bring the church into the unity of the faith."

But sometimes even God's most earnest people move slowly; and Satan is always ready to send counselors to confuse. So, "in the advancement of the third angel's message," says Elder J. N. Loughborough, "twelve years, from 1846 to 1858, had passed before our people seemed to realize a necessity of any more formal association than simply the belief of the truth and Christian love. Although the Lord had spoken to His

people upon this subject through the gift of prophecy, it seemed to require some adverse experiences to arouse them fully to a sense of the necessity of the organization of conferences and churches and associations for the management of the temporalities of the cause."

But although the formal organization was slow in coming to the surface, we must not conclude that the pioneers were not busy formulating plans for spreading the message. The publishing work had already been in operation a few years. The Sabbath school, with the *Youth's Instructor* to foster its interests, had been born, and now in January of 1853 came what might be regarded as a promise of the much-needed organization. At that time cards were issued to ministers recommending them to believers everywhere. These cards were signed by leading ministers, usually Elders James White and Joseph Bates. The results fully justified the plan. It helped the leaders to keep in touch with laborers throughout the field.

Each year it became more apparent that for efficient service there should be some way of directing workers in the field and supporting them in the work. This called for additional organization. So little by little God led His people to accept the message He had sent them. Have you ever watched a little stream freeze over? Just a little ice forms around the edges; then as the mercury drops, the little ice fringe grows wider and wider, and deeper and deeper, till it will bear great loads, and one can travel anywhere on it in safety. Well, that is the picture that comes to me as I think of the development of our organization. Just a little fringe at first, when the need along a certain line became apparent to many—but it gradually grew wider and stronger, until it had gone around the world and provided for every phase of denominational endeavor.

7. Reading: "Discovering the Tithing System."—This material is from Mrs. Andross' new book, "The Story of the Advent Movement for Young People."

"Is it not now too late," said Elder White, "to talk about working on the farm part of the time, and going as a preacher with a tent the rest of the time? Should not every tent company be free from worldly care and embarrassment? Brethren, think of these things, and may the Lord direct His people." That very probably was a new thought to many; for in the past there had been no method of directing or supporting the workers. Many of them met expenses by laboring on farms and in shops, preaching wherever and whenever they could. As one pioneer put it: "They went where they thought they could do good, and the Lord put it into the hearts of His children to sustain them." The leaders felt, however, that more could be accomplished if the ministers, like the Levites of old, would give their entire time to the winning of souls. Finally the workers searched the Bible diligently for guidance in these matters, and in harmony with the plain instruction given in the great Guidebook, the tithing system was adopted January 26, 1859, for the support of the gospel ministry; and soon this principle, which has proved so great a blessing to our work, was well established.

8. Talk: "Period of Organization."—This is also taken from Mrs. Andross' new book.

That was one great problem solved; and with that plan established, workers could continue, uninterrupted, their ministry. But very soon other problems came before the pioneer leaders. As the message grew, church property accumulated. How should it be held? Here again was seen the need of some form of organization. In February, 1860, Elder White presented this problem in the *Review*. "We hope, however," he wrote, "that the time is not far distant when this people will be in that position necessary to be able to get church property insured, hold their meeting houses in a proper manner, that those making wills, and wishing to do so, can appropriate a portion to the publishing department. We call upon our preachers and leading brethren to give the matter their attention. If any object to our suggestions, will they please write out a plan on which we as a people can act?"

Friendly discussion followed, and at the autumn general meeting that year the leaders decided that out of necessity they must have a legal organization that could own property and transact business. But what about a name for such an organization? That was still another problem. Finally the name "Seventh-day Adventists" was chosen, and have you ever stopped to think how really fitting it is? How could a name carry more fully to the front the distinctive features of our denomination?

The publishing work seemed to clamor most loudly for attention, so at the meeting just referred to, it was voted to organize the publishing work into a legal association. This organization was effected May 3, 1861; and in the fall of the same year the organization of churches and conferences began. The committee drafting the plans for churches and conferences recommended the following church covenant:

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

The *Review* of Oct. 15, 1861, contained an article telling in detail just how companies should be organized into churches. Then, before the year closed, the first conference was organized in Michigan; and a chairman, a secretary, and an advisory

committee of three were appointed to have charge of the work in that field. Soon other conferences were formed.

The next step in organization, a General Conference, was inevitable. This step was taken in 1863. In the spring of that year delegates from New York, Ohio, Michigan, Wisconsin, Iowa, and Minnesota met in Battle Creek in what was really the first General Conference. A constitution of nine articles was drafted, and with this as its guide, the General Conference began its work. Another constitution, prepared by these delegates, was recommended to the various State conferences for their use.

9. *Talk: "A Forward-Moving Organization."*—The following is from Mrs. Andross' book, "The Story of the Advent Movement for Young People."

Before the sixties closed, the newly organized denomination had, in response to a call from the spirit of prophecy, laid the foundations for our medical work; and as the arbutus peeping shyly out from under the brown autumn leaves whispers that spring has come, so the little school opened in Battle Creek was unmistakable evidence that an educational system was beginning to form in the Seventh-day Adventist Church. During the seventies, the Sabbath School Association was formed to organize our scattered Sabbath schools for more thorough and systematic work. An educational society was also formed, which resulted in the opening of our first college in the fall of 1874.

From Europe came a call for help, and the new church organization rose to the emergency and stretched the thin line of advance guards clear across the Atlantic. As the work in other lands grew, the Foreign Mission Board was organized to look after it. Over in the eighties came the organization of the International Tract Society, later known as the Home Missionary Department, to promote missionary endeavor in the local church. The National Religious Liberty Association was also formed about this time to deal with cases of persecution for conscience' sake and to educate the public in the principles of religious liberty. In the nineties special young people's work began to crystallize into organized form.

Finally the pioneers had found the pattern. They discovered it through prayer, together with a careful study of God's Word and of the counsel He sent directly to them through His chosen messenger. It is interesting to look back and see how each new phase of the great network of organization always came to meet a need. God would call the attention of the leaders to a need, which is always a door of opportunity to minister; then afterward He would direct them in the path of service either through His messenger or His Word. In this way the various societies and associations mentioned in a previous paragraph were brought into existence. They worked independently for the promotion of their specific lines of work, and operated from different places. For a time, for instance, the Sabbath School Association had its headquarters in Oakland, Calif., and later in Minneapolis, Minn.; and the Foreign Mission Board was located in New York City.

Although this plan of these associations working separately may not have been the best, it served the purpose of drawing into organized form the various phases of church activity; and nothing shows better the wisdom of the general plans adopted by the pioneers than the fact that through many years of marvelous expansion and growth they continue to be the fundamental rules of procedure. There were some changes and some additions, but the foundation lay undisturbed, for they builded well, those workmen of God. Shortly before his death, Elder James White wrote thus of the plan which had been blessed of God in the promotion of the work:

"Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but rather for the protection of the people of God. Christ does not drive His people; He calls them. . . .

"Human creed cannot produce unity. Church force cannot press the church into one body. Christ never designed that human minds should be molded for heaven by the influence of other human minds. . . . However important organization may be for the protection of the church, and to secure harmony of action, it must not come in to take the discipline from the hands of the Master.

"Between the two extremes of church force and unsanctified independence, we find the grand secret of unity of efficiency in the ministry and in the church of God. Our attention is called to this in a most solemn appeal from the venerable apostle Peter to the elders of his time.

"Those who drafted the form of organization adopted by Seventh-day Adventists, labored to incorporate into it, as far as possible, the simplicity of expression and form found in the New Testament. The more of the spirit of the gospel manifested, and the more simple, the more efficient the system.

"The General Conference takes the general supervision of the work in all its branches, including the State conferences. The State conference takes the supervision of all the branches of the work in the State, including the churches in the State. And the church is a body of Christians associated together with the simple covenant to keep the commandments of God and the faith of Jesus."

Not until 1897, more than thirty years after the constitution for the General Conference was drafted, did it seem

necessary to change it materially. Although the denomination had grown rapidly, its organization had been elastic enough to provide for each new phase. But at the General Conference held in 1897, certain changes in policy seemed necessary. It was decided to have three grand divisions instead of administering the entire work from Battle Creek. These divisions were the United States of America, Europe, and Australia. All fields outside of these were under the direction of the Foreign Mission Board.

U. V. W.

Junior Notes

The Program.—The building of our denomination has been an intensely interesting process, and if rightly presented, this can be one of the most interesting programs of the year. And it is a very important program! Our Juniors cannot too early have their faith firmly established in the beginning of the church to which they should some day belong. If we inspire confidence in the organization itself, and in the "Testimonies," our Juniors will not often be led astray, and they will, to a certain extent, study out for themselves many of the other great essentials in the Christian life.

6. *The Superintendent's Five Minutes.*—To refresh your mind on this subject of how the Seventh-day Adventist Church came to be organized, it will be well for you to read "The Great Second Advent Movement," pp. 341-348; also the material herein given for the Senior talk, "God's Call for Organized Service." Make the talk brief, but so simple that the Juniors will understand that God definitely led out in the formation of the Seventh-day Adventist Church.

7. *Talk: "Choosing a Name."*—This will be only a very short talk. It would be impressive for one of the "tiny tots" to tell the two reasons why the name "Seventh-day Adventist" was chosen. See "The Great Second Advent Movement," p. 351, par. 2.

8. *Symposium: "What the 'Testimonies' Say."*—In "Testimonies for the Church," Vol. I, p. 210, par. 2; and pp. 649-653, Sister White has a good deal to say about the need of organization and order. It is well for the children to early become acquainted with the "Testimonies." Quotations may be copied on slips of paper (or they could read from Volume I, sentences or paragraphs), showing what Sister White thought about system, order, and organization.

9 and 10. *Talk: "Why We Pay Tithes."*—For this talk see the Senior reading, "Discovering the Tithing System;" also "The Great Second Advent Movement," p. 349, par. 1. The song, of course, is only suggestive, but it is very fitting.

11. *Talk: "Finding Out the Pattern."*—Material for this will be found in the Senior talk, "A Forward-Moving Organization." An older Junior or a Senior could give this talk, but it would be interesting to have the different departments of our organization written on a blackboard and Juniors come forward, each giving a brief history of one department, the last one summing them up and explaining how the General Conference came to be.

12. *Recitation: "Helping Together."*—This should be memorized and given by one of the younger Juniors. E. E. H.

Helping Together

Not one little sunbeam,
Peeping through the trees,
Comes to say, "Good morning,
Time to wake up, please;"
But a host of sunbeams
Chase away the night,
Filling earth with beauty,
Joy, and bloom, and light.

Not one little raindrop
Comes to earth alone,
Watering the grain seed
In the furrows sown;
But a crowd of raindrops
Makes the summer shower,
Hastening the harvest,
Cheering every flower.

All the mountain brooklets
Will together glide,
Till they make the river
Broad, and deep, and wide.
Not one tiny grass blade
Makes the meadow green,
But a host, unnumbered
Gladden every scene.

Bird, and star, and blossom,
Each will do its part;
So will God's dear children
Work with willing heart.
None to self are living
If we "walk in love;"
Each will help the other
Toward the home above.

—Eliza E. Hewitt.

Devotional Meeting for September 13

Topic: "Fifty Years Ago."

Senior

1. Song Service.
2. Secretary's Report.
3. Announcements.
4. Several Short Prayers.
5. Reading: "First Missionary Sent."
6. Talk: "The World Call."
7. Talk: "Fifty Years Ago."
8. Recitation: "Whom Shall I Send?"
9. Closing Song and Prayer.

Junior

1. Song Service.
2. Announcements and Secretary's Report.
3. Opening Song.
4. Scripture Reading: Psalms 98.
5. Praise Prayers.
6. Blackboard Talk: "If You Had Lived Fifty Years Ago."
7. Talk: "Fifty Years Ago—and Now."
8. Superintendent's Talk: "Come Over and Help Us."
9. Responses: "Our First Missionary."
10. Recitation: "Whom Shall I Send?"
11. Closing Song: "Christ in Song," No. 641.
12. Close with Prayer.

Senior Notes

This Program.—The purpose of this meeting is to contrast, and in this way better understand, the progress of our denominational work in the last fifty-year period. We are a forward-looking people, yet we may well glance in retrospect to see how far we have come, and to better understand how we should progress. The material here given is only suggestive. There is so much more that might be added. It is expected that you will add more. It may be that you have some pioneers in your church who might make a few remarks as to ways and methods of doing things in the "olden times."

It would help one to understand if a brief review were given of world conditions during the last fifty years. Show what progress has been made in mechanical things, in chemistry, in transportation, and other similar lines. This can well be done by sketching quickly something of how the average family lived in reference to these things fifty years ago. If your society has access to old files of our church papers, some most interesting items may be found. For instance, the *Review and Herald*, in 1874, gave space to the use of illuminating gas and the burning of this gas to form lampblack, which was at that time being used as a base for printer's ink. Lampblack is a most common by-product these days, and illuminating gas is considered quite old. Young people may note for themselves what changes have been brought about during the last fifty years.

Campaigns.—The *Review and Herald* and the *Signs of the Times* both have special campaigns as a part of the jubilee campaign. Remember that the Missionary Volunteer Department has a special section in the *Review* for young men and women, hence it would be appropriate to join in this campaign.

Souvenir Edition of the Review and Herald.—In connection with the above note, remember the special souvenir edition of the *Review*. The issue will prove to have splendid source material for a program of this kind. The publishers say:

The year 1924 is a notable one to Seventh-day Adventists. Fifty years ago next September, Elder J. N. Andrews, our first foreign missionary, sailed from Boston to his field. Seventy-five years ago next July Elder James White began the publication of our first periodical, now known as the *Advent Review and Sabbath Herald*. It is well in these days to review the experiences of the pioneers, and to note how this message has grown until it is strongly rooted in nearly every country on the globe. To commemorate these two anniversaries, the *Review and Herald* is to issue a souvenir edition, containing sixty-four pages. Not only will this recount early experiences in this message, but it will tell of the beginnings of our work in every field and of the progress which has, through God's blessing, been made up to the present time. The illustrations in this issue will be of intense interest. There will be a contrasting of the old with the present. There will be photographs of four generations of the Andrews family. The graves of some of our early pioneers, such as Brother LaRue, Elder Bates, Elder White, Elder Andrews, and others will be shown. Every Seventh-day Adventist will desire to keep a copy of this issue, and send to any one who is at all interested in knowing something of the growth and scope of the work being carried on by Seventh-day Adventists. This sixty-four-page edition will be printed on supercalendered stock made especially for this issue. It will be dated Sept. 18, 1924.

5. Reading: "First Missionary Sent."—These are short extracts from the *Review and Herald* of 1874, relating to the departure of Elder Andrews for Europe fifty years ago. As you know, he was our first foreign missionary. His going to Europe to make prominent the work there showed that the denomination was first embarking on a large foreign policy in the carrying of the gospel message. It had come to mean something more than an American campaign, it had become an in-

ternational campaign. After reading these brief notes, use the large cloth missionary map to show the central stations of the denomination in all parts of the world. (Large cloth map of the world, \$4, showing Seventh-day Adventist mission headquarters, sold by your tract society or the publishers, the Review and Herald, Takoma Park, D. C.) Each church should have such a missionary map.

6. Talk: "The World Call."—This is part of a chapter from the new book, "The Story of the Advent Movement for Young People."

7. Talk: "Fifty Years Ago."—The short items here given may be passed around and used for responses, if desired. It is expected that if used as a talk other facts will be added as suggested in the first note.

8. Recitation: "Whom Shall I Send?"—This poem is given elsewhere. U. V. W.

Junior Notes

1. Song Service.—Sing songs of praise! We have much to be thankful for, for the way the Lord has led this truth onward during these fifty years. Let the Juniors select some of the songs, but make it a real praise service.

2 and 3.—It is well to vary the programs from week to week. This program can be so closely connected that it will be well to have everything else out of the way so as not to interrupt the chain of thought between the different parts. Select an appropriate opening song.

4 and 5.—After the Scripture reading have several Juniors (spoken to before time) give brief prayers of praise to God.

6 and 7.—If you have one in your society who is skilful with a bit of chalk and a blackboard, the Juniors will be delighted with a few sketches of old-time farm implements, household articles, etc., sketched on the board, such as were used fifty years ago. Perhaps your artist will be able to tell briefly some interesting things about the sketches.

Then for No. 7, if there is in your church an older member who has watched the work grow for many years, he will doubtless be glad to give this talk, dealing with our denominational work fifty years ago, bringing it down in a comparative way with what is being accomplished. The comparative figures could be placed on the board before meeting. For material for this talk see the article, "Fifty Years Ago," in the Senior program; and for a comparison, use the items given below:

In 1922 there were 4,927 churches organized, with 208,771 members.

In 1922 there were 3,178 church members in the Minnesota Conference.

In 1923, there were 19,716 bushels of mail matter sent out from the Review office.

In 1923 the *Review and Herald* had a weekly circulation of 24,000.

In 1923 the *Youth's Instructor* had a weekly circulation of 20,500.

In 1923 the *Life and Health* (formerly called *Health Reformer*) had a circulation of 25,754.

Or perhaps you will want to unite Nos. 6 and 7, the blackboard sketched illustrating the talk of the older church member.

8. Superintendent's Talk: "Come Over and Help Us."—You will find ample material for this talk in the Senior article, "The World Call."

9. Response: "Our First Missionary."—See Senior Note No. 5.

10. Recitation: "Whom Shall I Send?"—If this recitation is too long for one Junior to memorize, give one stanza each to four Juniors.

11 and 12.—Close with song and prayer.

E. E. H.

Fifty Years Ago

TREMENDOUS progress has been made in the last fifty years in this gospel message. A glance through some of the old files of the *Review and Herald* is wonderfully enlightening. Looking through the *Review and Herald* of the last half of the year 1874, we found the following:

291 churches organized with 7,500 members.

100 Sabbath keepers in Oakland and San Francisco, Calif.

40 church members in Prussia.

21 church members in Minnesota.

65 bushels of mail matter sent out from the Review office November 2, which was noted as the highest amount.

Review and Herald had a weekly circulation of 5,700.

Youth's Instruction had a monthly circulation of 5,200.

Health Reformer had a monthly circulation of 7,800.

True Missionary had a monthly circulation of 4,800.

There was also published at this time the Hygienic Family Almanac to take the place of the "flood of cheap almanacs." The new almanac had a circulation of more than 50,000.

George I. Butler was president of the General Conference.

The summer of 1874 there were held thirteen camp-meetings in the States of California, Missouri, Iowa, Illinois, Wisconsin, Minnesota, Michigan, Indiana, Ohio, New York, Massachusetts,

Vermont, and Maine. The note says: "The churches having no settled or stationed pastors, it is regarded very important that there should be a general attendance of the membership at these annual assemblies, to enjoy practical sermons from those eminently qualified to feed the flock of God, and to participate in social worship."

September 14, 1874, Elder J. N. Andrews sailed for Europe to organize and take charge of the work there.

Whom Shall I Send?

"WHOM shall I send? He saith; what servant shall it be?
'Tis Faith's strong voice that prayeth, My Master, O send me,
Send me to tell Thy story abroad, or here at home.
Send me, O Lord, before Thee, where Thou Thyself wilt come.

"Send me, for I have known Thee, I would Thy witness be;
To speak Thy message only, my Master, O send me!
Send me to speak of Jesus, of what my Lord hath done—
His finished work most precious,—of this, and this alone.

"To bring the lost and sinning, to Thee, the sinless One,
To speak sweet words and winning, of Christ, the Father's Son.

Send me to darkest places, to many a shadowed home,
Where with Thy shining graces, Lord Jesus, Thou wilt come.

"Send me to work appointed; but, Master, let me be
By Thine own power anointed, then, Master, O send me!
Not unto us the glory, when lost ones find their home;
We only go before Thee, where Thou Thyself wilt come."

The First Missionary Sent

THE fields are all white. Calls for help multiply. In many cases the outside world raises the Macedonian cry. "Come over and help," is heard from all quarters. We have not one man to spare where twenty are needed. This want is more than painful to those who have felt the power of the great commission, "Go ye into all the world, and preach the gospel." It is agonizing.

Elder J. N. Andrews, who has nobly defended the truth from his very youth, leaves for Europe, probably before these lines shall meet the eyes of the patrons of the *Review*. God bless him.

Our brother leaves behind him the results of a quarter of a century of toil in this cause of present truth. And while he takes with him his son Charlis and his daughter Mary, he leaves nearly half his family behind in the silent grave.

God bless him and his dear children, and give them the hearts of the people, and great success in their mission. The reward of the faithful will soon be given. The gathering time is not far off, when Christ will send His angels with a great sound of a trumpet, and they shall gather the elect from one end of heaven to the other. Reunions of families and friends will then take place, and reward will be given according to each man's work.—*James White, in Review and Herald, Sept. 15, 1874.*

Elder J. N. Andrews will probably sail for Europe the 15th of this month. He leaves us to go abroad to look after the general interests of the cause in Europe. This sending of one of our leading men as a missionary to the Old World, is an event in the progress of the cause, of great interest. We can but expect it will open the way for the progress of the work in all directions in Europe. We can but feel sad to say farewell to one who has so long been identified with the work in our midst. We shall greatly miss him, especially at our large gatherings. But we are consoled with the hope that his labors may be greatly blessed in Europe. May God go with him. Brethren, let our prayers follow him.—*Georgs I. Butler, in Review and Herald, Sept. 15, 1874.*

Within a few hours, if Providence permit, myself and children and Brother Vuilleumier will embark from this port on the Cunard steamship "Atlas" for Liverpool. It has not been without difficulty that I have been able to close up my matters in this country so that I could without embarrassment give myself to the work of God in Europe. I am grateful to God that I have succeeded in this undertaking. And now, as we set forth, we commit ourselves to the merciful protection of God, and we especially ask the prayers of the people of God that His blessing may attend us in this sacred work.

I hope to meet Elder W. M. Jones in London, and perhaps to meet a few other Sabbath keepers in some other parts of England. We shall then make our way directly to Switzerland. My address till further notice will be Neuchâtel, Switzerland.—*J. N. Andrews, in Review and Herald, Sept. 22, 1874.*

The World Call

SEPTEMBER 14, 1874, marked the dawn of a new era in our denominational work. The foreign mission epoch had now opened, for on that date Elder J. N. Andrews set sail for Europe. A quarter of a century before, Sister White was shown in vision that the truth, like streams of light, would in time encircle the globe. But it was a long time before the pioneers dreamed just what this meant. At the General Conference held in May, 1869, a society was formed to promote home and foreign missions, and \$1,003.85 was subscribed by those in attendance, for this work.

But the apostles of the Advent Movement did not yet realize that God was calling the denomination to do a world-wide work. "Even as late as 1872," says a compiler's footnote in "Life Sketches," p. 203, "the scripture, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come,' was regarded simply as a 'prominent sign of the last day,' meeting fulfilment in the extension of Protestant missions. Its complete fulfilment was in no way associated with the spread of the advent movement throughout the world."

But how quickly God opened the eyes of His servants when He had prepared the way for them to go forth and when they were ready to begin to answer the Macedonian call from the regions beyond. Explorers had pointed the way. The great ocean highway had been opened. Ships were going to all parts of the world. Over the land the railroads were beginning to spin their huge webs of steel. The postal service had been greatly improved. The telegraph and the cable were drawing different parts of the world within speaking distance.

Not only that, but nations, in unconscious obedience to the divine command found in Isaiah 26:2, were opening their doors to missionary endeavor. Take China, for instance, she granted her people the liberty to become Christians in 1844, and that same year the sultan of Turkey extended the same privilege to Moslems. In 1853 Japan opened her doors to foreigners, and a few years before, Korea had done the same. Truly, God, who had been making ready a people to give His message, had also been preparing the world for its reception. The day had dawned to which Isaiah pointed when he said: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him." Isa. 62:10, 11.

The Macedonian call from Europe, came from a small group of Sabbath keepers in Switzerland. These people had accepted the Sabbath through M. B. Czechowski, a Polish evangelist, who believed in keeping the seventh day holy, although he was serving in the First-day Adventist ranks. In this group was Brother Adémar Vuilleumier, and others who later gave many years of service to the cause in Europe. Some of these believers found a copy of the *Review* which the evangelist had dropped. In this way they got in touch with our workers in America, and were invited to send a delegate to the 1869 General Conference. Their representative, a young man by the name of James Erzenherger, reached Battle Creek, Mich., a few days after the conference closed. He studied in America for about a year, and then returned to Europe, where he served the cause faithfully until his death in 1920.

The plea from "Macedonia" had come. The bearer of the message had returned to his native land. But the call still rang in the ears of believers in America; and it was magnified by another appeal from the spirit of prophecy for the regions beyond. Finally, the response came when in 1874, as already stated, Elder J. N. Andrews, our first foreign missionary, set sail for Europe. With him were his family, and Adémar Vuilleumier, who had spent two years in this country studying the message.

Elder Andrews left behind him the results of noble and faithful labor; but he took with him to his new field a deep Christian experience that had been enriched and strengthened through the quarter of a century filled with close communion with Christ in service, in sacrifice, and in suffering. And he was supported by the prayers of the Seventh-day Adventist denomination. That church now had a membership of over seven thousand, with sixty ordained ministers and sixty-seven workers to pray for God's blessing on this new mission. The first Sabbath after his arrival in Switzerland, Elder Andrews told believers there the story of the Advent Movement. How it must have thrilled their hearts! Soon he sent a message back to friends in America. It pictures the true standard for every missionary at home and abroad. He wrote:

"I have sought the blessing of God continually in coming hither, that I might be prepared to work for God. And since our arrival, I have cried to Him to fit me to labor here with acceptance and success. . . . But I did not come to please myself, and I trust, with God's help, that I shall be able to be faithful to the work, even though it shall be, as in America, attended with pain. I firmly believe that God has much people in Europe who are ready to obey His holy law, and to reverence His Sabbath, and to wait for His Son from heaven. I came here to give my life to the proclamation of these sacred truths concerning the near advent of Christ, and the observance of God's commandments. I hope to walk circumspectly, and not count my life dear to myself."—*Review and Herald*, Nov. 17, 1874.

The message had already begun to gather believers when Elder Andrews reached Switzerland. Good work had been done. Soon a meeting was held to lay plans for the future. While studying French that he might oversee the publishing of this paper planned, Elder Andrews, who was eager to begin active soul-winning work, advertised in leading European papers for information concerning Sabbath keepers and persons who wished to study the Sabbath question. By 1876 the Basle office began to issue a French paper, *Les Signes des Temps*. Far and wide went its earnest appeals to accept the only Saviour of men and His last message to the world. Tracts and pamphlets were also translated and circulated. In this way the message gained a foothold in Europe.

Devotional Meeting for September 20

Senior and Junior

Topic: "Go Work Today in My Vineyard." Matt. 21:28.

1. Missions Song Service.
2. Opening Song.
3. Special Prayer for Missions.
4. Talk: "The Story Retold."
5. Talk: "The Prophecy of Ntsikana of South Africa."
6. Talk: "The Call for 100,000 Willing Helpers."
7. Response: "All for Him."
8. Quiz:—"Did You Know?"
9. Dialogue: "Not to Get, but to Give."
10. Recitation: "Come, Ye Reapers."
11. Response: "Encouragers."
12. Closing Song and Prayer.

Notes to the Leaders

The purpose of this meeting is to stimulate interest among those who have not yet been courageous enough to begin in the campaign, and to inspire all to a deeper consecration in service. This program, in concord with the Home Missionary plan, should come after the Harvest Ingathering campaign is in full swing, but before its completion. Since the Seniors are big brothers and sisters of the Juniors (to protect them, and to start them aright in the Master's service) and the work is one, doubtless they will wish to join in giving their rally program. All of the material here suggested would make your program too long. Choose and use whatever seems most suitable for your young people.

Nos. 1, 2, and 3.—These should all be enthusiastic, but intensely earnest. A good prayer season on the part of the leaders preceding the program will to a large extent insure this.

4. Talk: "The Story Retold."—The young people will enjoy again the story of the beginning and progress of the Harvest Ingathering movement. Ample material for this talk will be found in the Senior Harvest Ingathering Leaflet. The talk should flavor of service rather than money. Perhaps you will find some suggestions in the article, "The Service Goal," in the foregoing Senior Harvest Ingathering program.

5. Talk: "The Prophecy of Ntsikana of South Africa."—One of the wonderful ways in which God is preparing the South Africans to receive the missionaries is found in the story of Ntsikana, told by Elder B. E. Beddos, in the article entitled, "The Mission of the Church at This Hour," under the subhead, "A Glimmer of Light Amid the Darkness." This also is given in the above-mentioned Senior program.

6. Talk: "The Call for 100,000 Willing Helpers."—Material for this talk will be found under the subhead of that name in the article, "The Mission of the Church at This Hour," continuing on to the end of the article. Make this a real appeal. Perhaps God is even now calling some of the young people in your society to the mission field. The fields are ripe for harvest, and we must not delay.

7. Response: "All for Him."—(Given elsewhere.) This exercise for nine children will be very impressive following immediately after No. 6 as a response to that call. If you do not have enough Juniors, part of it could easily be omitted, and thus carried out with only a few children.

8. Quiz: "Did You Know?"—This is a very important part of the program. To the extent that the young people understand their papers, largely will depend their enjoyment in talking about missions as they visit from home to home. Very often the one who does not know what to say when the door is opened, is the one who really does not have anything to say. In order to present a subject well, it is necessary for us to know more about it than we really expect to tell. So urge the young people to study their magazine, and then to study it again, and again. Perhaps then they will be so full of it that they will be able to speak of it to others. "Out of the abundance of the heart the mouth speaketh." This number of the program may be carried out in various ways. One of the senior young people could make a list of questions to be answered promiscuously throughout the audience as they are asked. Or a number of the most interesting stories could be assigned and accordingly related. Work it out as seems best in your society, but be sure that the young people know the magazine before starting out in the campaign.

9 and 10.—These are given elsewhere also. No explanation is necessary. Encourage the young people to do their very best in whatever part they may have.

11. Response: "Encouragers."—Have some of the young people give experiences they have had already this year or in previous years, or they may give experiences they know others have had. Some who may not have had experiences which they wish to relate could give in an interesting way the incidents under "Special Selections" in the foregoing Senior program. The response is easily adapted to any length of time which you may wish to devote to it. Some societies may want to make it a large part of the program, carrying it on into a praise service.

12. Previous to the closing song and prayer, the secretary, or those appointed, should see that all are supplied with materials with which to start out intelligently in the campaign. See Senior Instruction leaflet.

E. E. H.

"All for Him"

(Exercise for nine children)

FIRST VOICE:

When I think of the millions for whom Christ died,
The millions across the sea,
Who have never heard of a Saviour divine,
Who suffered on Calvary,

I feel that I want to do something to help
Spread the news of a Saviour true;
But I'm only a little girl, you know,
And what could a little girl do?

SECOND VOICE:

One little girl could do her part,
And another could help her, too;
I'm ready and willing to do what I can,
And work till the task is through.

THIRD VOICE:

I'm anxious to do whatever I can
To help you two in the work,
I'll be faithful in every duty given,
And promise I never will shirk.

FOURTH VOICE:

I'm only one, but every one counts;
So I'll offer my service today;
I'm willing and ready to do any task,
And work without any pay.

FIFTH VOICE:

Here is one more to swell the ranks
Of harvest workers, you see.
I gladly will do whatever I can,
And always faithful will be.

SIXTH VOICE (A boy):

I have two nickels that I will give,
And I offer myself beside;
They say it takes money and men for the work,
And I bring both with pride.
(Lays the money upon a low altar in the front of platform.)

FIRST VOICE:

That makes six; it is better than three,
But are there not more to come?
For Jesus has left us this work to do
Before we go to His home.

SEVENTH VOICE:

Yes, I will come, and I bring one more
Who is asking for something to do;
For all are called, and the willing ones
May even come by two.

FIRST VOICE:

Yes, Jesus is calling for all to come;
The harvest is ready today.
And all who will help in this closing work
Will soon with glad hearts say,

"The harvest is gathered, the work is done,
We are joyfully going home.
In this generation the gospel was given,
And we shall nevermore roam."

EIGHTH VOICE:

Yes, I should like some work to do,
But what can I do for others?
Does He want me in fields so far away,
Or to work for my sisters and brothers?

FIRST VOICE:

Take up the work that lies at your door,
But do not stop there, I pray!
For many millions far over the sea
Need our prayers and help today.

NINTH VOICE:

I bring my pennies (shakes a box of pennies), a
whole boxful;
They are needed, I know, in the field,
And I ask each of you to give all you can (turns to
audience),
'Twill a bountiful harvest yield (lays a box of
money on the altar).

ALL (In concert with extended hands):

Give much, we pray, at the altar tonight;
O cast thy bread away;
'Twill return to you a hundredfold
In the glorious gathering day.

— Alice E. R. Starr.

(The different speakers should come upon the platform as they say their parts, except the seventh and eighth, who come together. The seventh child leads the eighth child by the hand. Each, when through reciting, moves into line. At the close all turn at a chord signal given by the organist, and march in perfect order to their seats to the music of some familiar hymn.)

Come, Ye Reapers

THE time is come — the harvest time —
To gather in the grain
From every hedge and highway,
From every hill and plain.

The bugle call is sounding,
Ho, reapers, speed away!
The night is fast approaching,
And soon will come the day.

Gird on the Christian armor,—
A soldier for the right,
A reaper in His vineyard,
Where, lo, the fields are white!

O come, young men and maidens,
The Spirit calls today!
The harvest fields are waiting,
Why linger, why delay?

Like stars, forever shining,
A crown will grace each brow;
The Spirit's invitation is,
Come, ye reapers, now!

The harvest time is now; for soon
The Master calls no more,
And sheaves will all be gathered in,
And harvest time be o'er.

— Mrs. M. Sollars.

Not to Get, but to Give

(Enter Helen Light, dressed for the street, and with a neat bundle of Harvest Ingathering papers on her arm and a solicitor's box in her hand. She meets Marian Blue on her way to the grocery store.)

Marian: "Why, good morning, Helen, where are you going so early this morning, and what have you in that big package?"

Helen: "I'm going Harvest Ingathering with Miss Brown and the Clark girls, and these are my papers to give out. I wish you were going with us."

Marian: "Not I! Harvest Ingathering doesn't appeal to me. I don't like to have the door shut in my face, or the dog set on me, as I've heard some folks tell about."

Helen: "But that really doesn't happen very often, and most of the people are very nice to us. I've been out other years, you know."

Marian: "Oh, yes, I went once, too; but I only got a few cents, and had to beg for them, and couldn't get rid of nearly all my papers."

Helen: "Well, I've never gotten any large sums, either, but you know every little bit helps, and the mission funds are low and the fields do so much need more workers. And mother says that there are many young people ready to go to the mission fields, but that they can't be sent because there isn't money enough in the mission treasury. I think that's too bad."

Marian: "Yes, it is too bad. But somehow I don't like to beg, even for missions. And I've heard some of our real good church members say they didn't approve of the Harvest Ingathering plan, because it was too much like begging, and they always felt humiliated."

Helen: "Why, I don't feel that way about it, at all! I think of the Harvest Ingathering work as really doing missionary work. We talk to the people about missions, and about the millions who have never heard of Jesus and His life and death here on earth so many years ago, and of His soon coming back to take all those to heaven who love Him and are true to Him."

Marian: "That's all very well if you can get them to listen long enough. But I never could. Anyway, I never could think of anything to say except that I wanted some money for missions, and so many folks say they aren't interested in missions — or else that they give all they can to their own church work, or something like that, and I get discouraged."

Helen: "I don't believe you study your paper very much before you go out, or you'd be so interested that you wouldn't know what to say first. And some of the people seem so glad to know about our work, and are so anxious to help, especially those who don't have a chance to go to church very often. And they are glad to have the papers to read, too."

Marian: "Well, I hope you have a good time, though that isn't the kind of good time that appeals to me. But I must hurry on to the store and back or mother will think I'm never coming. Good-by."

Helen: "Good-by. I still wish you were going with us."

* * * * *

Evening (this may be given near the close of the program): The girls, Miss Brown, Helen, and two other girls meet Marian as they are returning from their day's work.

Marian: "Oh, hello, girls! Are you just getting home from your Harvest Ingathering work? My, you must be a tired bunch!"

Miss Brown and the three girls, in chorus: "Tired? Well, a little; but we've had such a good time!"

Marian: "How much money did you get?"

Miss Brown: "Well, we didn't quite reach our goal, any of us, but we had such good experiences they were worth more than reaching our goal. But we didn't quite finish our territory, either, so we're going out again day after tomorrow, and we hope to reach our goal then. Wouldn't you like to go with us then, Marian?"

Lulu Clark: "Oh, yes, do, Marian! You'll enjoy it, I know. I just wish you could have seen one dear little old lady whom I canvassed. She was so glad to see such a young girl interested in working for Jesus, she said, and we had a good little visit. She said she hadn't been able to go to church for a long time, and the folks with whom she lived weren't even Christians, and it just made her happy to talk with some one

who loved Jesus. She said she never had heard about His soon return, and she wants me to send her some leaflets or books about it. She was so interested, and gave me her address. She had only a few cents to her name, but she gave me ten cents."

Helen: "Yes, and you should have seen one little mother I canvassed. She had just buried her baby, and she was so sad. I was glad that I could tell her that Jesus was soon coming, and that then He would bring her baby to life again, and that if she loved Him and served him truly He would give her baby back to her. Her eyes got so big, and she said, 'It that really true? Can I see my baby again?' I told her indeed she could, if she would get ready to meet Jesus when He comes. She wants me to come to see her again and tell her more about it. I shall take her some leaflets about Jesus' coming and about the resurrection. O Marian, I wish you would come with us next time. I'm so happy tonight just to have helped that one lady."

Marian: "Well, I never knew Harvest Ingathering was like that. I believe I will go with you and try it again. I believe you did have a good time!"

Miss Brown: "Indeed, we did, and we'll be very glad to have you go with us next time. But we must hurry on to our homes and to supper. We are all hungry, aren't we girls?"

Girls, together: "Almost starved! But it was worth it! Good night, Marian. We'll call for you about nine o'clock Wednesday morning."

Marian: "All right, I'll be ready. And I'll study my paper tomorrow so I'll know how to begin. Good night."

T. ROSE CURTIS.

Devotional Meeting for September 27

Senior and Junior

Topic: The Far Eastern Mission Field—"Our Work in Peking."

1. Song Service.
2. Devotional.
3. Announcements.
4. Song or Special Music.
5. Map Study.
6. Talk: "Learning Their Customs."
7. Talk: "Locating the Chapel."
8. Talk: "The Work Progressing."
9. Special Music.
10. Responses—Questions.
11. Closing Song and Prayer.

Senior Notes

Advertise.—It has been some little time since a mission program has been outlined, so advertise this one well. Think out some new ways of approaching the topic, use your ingenuity in making your advertising attractive and interesting. Put your posters in Chinese style, and the conventional quaint character figures of the Orient will help. Go over the topic carefully, and then choose some of the subject matter that will most appeal and use it as your "point of approach," as the advertising men would say. A cut-out picture of a Chinese scene, or a bit of the old Chinese wall, would be appropriate. Have the program announced in the church service and other meeting preceding. This program, coming at the close of the summer, may well be used as a rallying point for increased society activity.

Source Matter.—While the program is well outlined and material given, there are books that some more advanced societies may wish to refer to for additional material. Clip this list and preserve it for the selection of material for the final Far Eastern program that comes December 20. You might wish to appoint a committee now to gather material for that meeting, using this list of material as a basis. See what your society can do in working out and planning its own program.

BOOKS OF VALUE

"China the Mysterious and Marvelous" Murdock
 "The Chinese as They Are" Saunders
 "Chinese Characteristics" Smith
 "China from Within" Scott
 "Chinese Heart Throbs" Hughes
 "The Education of Women in China" Burton
 "First Fruits in Korea" Clark
 "A Modern Pioneer in Korea" Chung
 "The Education of Women in Japan" Burton
 "China's Real Revolution" Hutchinson
 "Creative Forces in Japan" Fisher
 "Wonders of Missions" Mason

OUR OWN DENOMINATIONAL BOOKS

"A'Chu and Other Stories" Anderson
 "Advance Guard of Missions" Howell
 "At Home with the Hakkas" Nagel
 "Our Story of Missions" Spicer
 "Strange People and Customs" Evans
 "With Our Missionaries in China" Anderson

Helpful Bible References.—These texts may be used in the devotional part of the program, and they may also be used for additional talks.

Human Need.—Job 15: 15, 16; Ps. 14: 3; Isa. 1: 6; 59: 3; Jer. 16: 12; Rom. 5: 8.

Ready for the Light.—Matt. 13: 23; 1 Thess. 1: 9; 2: 13; Luke 10: 39; Acts 2: 41.

Progress of the Kingdom.—Ps. 72: 16; Isa. 9: 7; 42: 4; 54: 3; 55: 5; 60: 5, 22; Mark 4: 32.

Winning Men One by One.—John 1: 41, 43, 45; 3: 1; 4: 7, 39, 42.

1. *Song Service.*—Choose mission songs. See the index and table of contents in your "Christ in Song."

2. *Devotional.*—This, as has been stated many times, is to include your Scripture reading, remarks, and prayer. Have several short prayers, especially remembering the work of the missionaries in the Far East. The devotional part of the program may be varied occasionally by bringing in something from the progress of the Morning Watch and the Bible Year.

3. *Announcements.*—This is the place for telling what next week's program will be, the meeting of committees, and so forth.

5. *Map Study.*—If you have one of the large cloth wall maps of Seventh-day Adventist mission work, a three-minute pointing-out of the location of mission stations in the Far East will help to refresh minds and give a good background for the program that follows. The one who is to conduct this should be thoroughly familiar with the various points of interest noted in the talks of the members.

6, 7, and 8: *Talks.*—These are given elsewhere. The material is from a prospective forthcoming book written by Elders Frederick Lee and Roy F. Cottrell, who have put in long years of service in China, and while this chapter (from which this material is taken) deals with Peking, it gives a knowledge of Chinese characteristics. Then, too, Peking is the capital city of China, and the work there is most important.

9. *Special Music.*—Do not neglect this. Your chorister or organist, one or both, should be responsible for the bringing in of new musical talent frequently. And remember that this society is a training camp for singers as well as for speakers and general workers. Don't be too critical of first efforts.

10. *Responses and Questions.*—These are given elsewhere, and may be used among the members to give a general conception of gospel work in parts of the Far East. Do not include this part if your program is too long. It is the custom to give in the GAZETTE more than is needed, so that you may choose for the benefit of your members and their interest. U. V. W.

Special Junior Note

Adapt the Senior program to suit the needs of the Juniors. The material given for the three talks is very interesting. It can well be abbreviated, and given in the society by three Juniors, dressed in Chinese costumes. In the eye of the Junior this will add much. E. E. H.

Questions and Responses

A. Questions: Can the Asiatic be thoroughly converted? Does he not pretend conversion merely for gain?

Answer: The Boxer massacres in China prove that there is no false streak in the Asiatic, but that he can be faithful unto death. And this is true of more lands than China. In 1853, when the British and French fleets were in Turkish waters for the protection of Turkey, a young man was condemned to death, and was executed at Adrianople for the crime of having apostatized from Islam to Christianity. He was cruelly tortured to make him recant, but in vain. On being beheaded, he cried with his last breath, "I profess Jesus Christ, and for Him I die!" The European and American have not a monopoly of love and devotion.

B. Question: What is being done in Korea?

Answer: The Christians of Korea have decided to pray and work for the winning of one million souls during the present year. This means that each one is to win more than one. The faith, the enthusiasm, and the devotion of those Korean Christians give a unique demonstration of the power of the gospel. The means they will employ are: (1) United prayer for the outpouring of the Holy Spirit; (2) a house-to-house visitation, during which an invitation will be given to all to accept Christ as their Saviour; (3) the wide circulation of the Word of God, an endeavor to put the Bible into every Korean home; (4) the daily prayer; Korea for Christ.

C. Questions: How is Christ winning the respect of the Japanese?

Answer: Leaders in Japan know the value of Christianity, and respect the Master. The attitude of many is revealed in a government school at Sendai, where one of Hofmann's pictures of Christ was unveiled. This is one of the pictures

of great men that have been given to the school at different times. While the picture was unveiled, more than five hundred students remained standing, and at a given signal all bowed reverently, as is their custom, says Miss Florence E. Homer. The action is almost prophetic.

D. Questions: What progress was made in China last year?

Answer: In the church, gratifying progress has been made, but one of the events of the year that is likely to advance the kingdom in the future is the fact that on October 14, 1909, provincial assemblies of parliaments met in the twenty-two provinces and in Manchuria. This is the germ of real constitutional government. At present the assembly has only the right to advise the government as to what abuses should be abolished and what reforms the people desire; in other words, the assembly is the people's voice, but it has no legislative power as yet. Every step, however, that leads toward the light is favorable to the kingdom of Christ.—*Christian Endeavor World*.

Learning Their Customs

It is now just three years since we arrived in this wonderful city of Peking. I well remember how I was impressed with its towering gates and broad streets, all inclosed by huge walls. But above all I was impressed by the royal courtesy and extreme etiquette of the people who received us. Everything was done with grace, and a carefulness to break no law of ceremony.

I was to find that all Pekinese have been trained in diplomacy and courtly manners from their youth. In fact, one never knows when he is talking with some former official or descendant thereof, or even with a member of the royal family. Among the very coolies on the street there are those who have served once within the royal court. When inquiring into the past history of one's converts, one often finds that they have descended from great families and once powerful lords.

Just to enumerate a few of those who have already accepted the truth: We can name a gatekeeper who was once a cup-bearer for the empress-dowager, then considered a minister in the royal court; an evangelist who is a member of the royal Manchu family, a man whose father owns three thousand five hundred *mou* (Chinese acre) of land, from which they now receive as an income the petty sum of fifteen cents per *mou* per year; another man, who is a licensed minister, is the son of a once powerful man under the old régime, the keeper of one of the emperor's large granaries.

So we might go on and mention men who have been royal guards, high servants in princely families, stewards in the homes of governors. Just the other day I learned that a man who is attending my Bible classes is the direct descendant of Hung Hsin Chuen, the originator of the Tai Ping rebellion. We also discovered that our amah is the sister-in-law of a former ambassador to the Russian court.

One must ever treat the Pekinese people with deference, whether he be coolie, house boy, or official, otherwise one's manners will be resented. Every man feels that he is just as good as any other, though his present position may be lowly, for have not all Pekinese a great ancestry behind them?

When we first landed in this great city to work for this people, the ignorance of these facts caused us to make many a blunder. Just a word or two, spoken out of season, gave offense, or perhaps it was because some word was not spoken. Oh, no, there was no open show of feeling on the part of the one concerned. The Pekinese knows too well how to cover up his feelings, and his manner will ever be that of extreme politeness, no matter how you may treat him. It is very difficult to pierce the depths of his thoughts. Yet after he leaves you, he will have nothing more to do with you, and will start a little propaganda against you behind your back. If perchance you run across him again, he is still the same smiling person that he was formerly, so it is impossible to find out his honest opinion of you.

The first months were indeed difficult ones. Many a time I wished that I might move to a more favorable place. I somehow could not find the way into the hearts of the people. But as the days have gone on, and the months of intercourse with the people have passed by, we have come to like them more and more, even as we have their city.

FREDERIC LEE.

Locating the Chapel

We continued working in the little chapel, situated in the shadow of Coal Hill, for over a year. Here our sphere of influence was necessarily limited, as the chapel was located in a very quiet center, and was very small. We had felt for some time that we should widen our field of work in this great city. In Peking we have in reality four cities in one. Each is distinct from the others in being set apart by walls and also by administration. I have been told by old residents that the people of the West City speak differently than those of the East City. Those who are familiar with the Pekinese dialect can notice the difference.

In our small chapel we were limited to one little sphere, and we had a wonderful message to give to the people of Peking. It seemed as if we were hiding our light under the romantic Prospect Hill. So we began immediately to look about for another location. Our aim was to have a chapel in each of the four cities, which are called North, South, East, and West, to distinguish them one from another.

Those months of chapel hunting were full of discouragements. We learned more and more the difficulty of renting shops in this conservative city. The only way we can provide a chapel is to rent a shop on the main street, and fix it over for chapel use. We found many snags in our way. We discovered that the Pekinese do not care to have dealings with a foreigner. They have "eaten the bitter" too many times from foreigners, especially from those of one certain class. However, they make no difference in the class, for all foreigners are alike to them, no matter of what nationality they may be.

We would often inquire concerning the rental of a shop without letting it be known who was to rent. But when we came up to the time of paying some money down, and it was revealed that we wanted to rent the property for a "foreign" chapel, the bargain would invariably be called off. During many months our hopes alternately soared and lowered as we bargained for one place and another.

The second reason why it is so difficult to secure a place is that there are very few shops that are for rent. Dwelling places are rented, but not shops. It is rare that one can find a shop on the main streets that can be rented. The Pekinese have a method all their own, and it is one that causes much difficulty and litigation. A shopkeeper desires to open a store on the main street. He first rents a place from a landlord, and then the shopman begins to make improvements on the property. He may invest much more than the original property is worth. Later, if the shoplord desires to quit business, he sells his fixtures and improvements to the man who is willing to pay the price that is asked. Often the price is very exorbitant, and many shops lie idle for years waiting for some one to take up the offer. But in all transactions the original landlord has to be reckoned with. Though his investment is small, yet he has a voice in all that goes on. He is the one who holds the deeds to the whole property, and the one to whom the police look as the owner.

When the shoplord and the landlord are friends, this method is quite all right; but when they become enemies, as is often the case, the difficulties arise. Nothing can be done with the property unless they two are in harmony. We have found this out, much to our distress, in a recent transaction.

For three years we had been looking for a chapel in a certain section of the city. At last we found a place where the shoplord was willing to rent to us. He was a man who had attended one of my large hall meetings and had become interested several years ago. He was a business man with a large shop. Recently he shut up his shop, and desired to sell his improvements on the place. He wanted \$10,000. Besides that there would be the rent on the land to the landlord, amounting to about \$4 a month. After some weeks the shoplord agreed to rent to us for \$80 a month.

We thought that if the shoplord had the power to sell, he surely would have the power to rent, and there would be no difficulty. But it finally turned out that the landlord and shoplord were on unfriendly terms, and the landlord determined not to agree to renting to us. We did all we could to get in touch with the landlord, but he would have nothing to do with us. We even took the matter up with the police, who told us that if the landlord was not agreeable to renting to

us, the shoplord could do nothing. They had to agree together on the matter. Though this man's property was worth only about \$400, and the shoplord had invested \$12,000 in it, the shoplord could do nothing without the consent of the landlord. Having been so sure of getting such an excellent place for our chapel, and having waited three years, it was an utter disappointment to meet with such difficulties.

But such were the difficulties that faced us for one long year, during which time we looked for a location in other sections of the city. At the end of that time we were rewarded by being able to secure a fairly suitable place in the South City and one in the West City. It was a happy day when we were able to open these new places in this large city. After six months more we were able to move the little chapel which we had originally, to a more suitable location. So during the last two years we have had three chapels, in three sections of the city, besides the chapel at our headquarters in the east section.

FREDERICK LEE.

The Work Progressing

STRONG work was begun in our new chapels by a special effort that was well advertised, and the chapels were filled to overflowing for weeks. Later, when I was occupied with other work, the native evangelists continued to hold meetings every night in the week except Saturday night. It seemed good to think that five or six nights in the week, meetings were being conducted in three sections of this ancient city, which aggregated a total attendance of at least 200 persons each night. Bible classes were conducted twice a week in each of the chapels, when the truth was systematically studied with those who had become interested.

This meant a great deal of traveling on my part every day, as the chapels are a long distance apart. Night or day, rain or shine, we rode about the city in the rickshas, it taking sometimes almost an hour to reach my chapel. I often wished that I might have better facilities for getting about the city, so that I might save the time thus spent in slow-moving rickshas. There are no tram cars in the city. Only recently we were able to purchase a Ford car to help us in this work. During the first month, with the car we traveled five hundred miles in the work about this city, this representing the miles that I had ridden in rickshas or peddled a bicycle during many a month in the past two or three years.

During these years we have met many fine people, those of every class, many of whom were officials. Of these many attended our Bible classes for months and received a real knowledge of the truth. Some of these have been sent to various provinces of China, where they later received appointment. While the results of the past few years' work here in Peking have not been striking, because the people are very transient, yet we believe that not all this work has been in vain, and will show in the kingdom.

In all our work we have put the Bible first. We have tried to establish confidence in that. Then we have taken up the various points of faith and presented them in the simplest manner possible, explaining many things which we would otherwise take for granted. We have to remember that the Chinese have not thought along the same lines as we of Christian lands have, but nevertheless in the teachings of Confucius, Laozius, and Buddha there is a ground of connection. By teaching in a simple way, using many illustrations, we have been able to hold the interest for months, when much of the truth is imbibed.

The greatest need is for the Spirit of God to work on the heart. After all these years in China we realize this more than ever. A knowledge of the truth, a thorough understanding of the Bible, or even a conviction of the truth, is not enough to turn these men from their own ways to the ways of God. More even than among Christian peoples is this spirit needed to stir to action. The Chinese lack spiritual stamina. It is hard to bring them to the personal application of the truth. They nod their heads in assent, they love to study the Word, they like to be friends of the missionary, and as they study the Bible, they learn to believe that the end is approaching; but the personal application is wholly lost, especially if it conflicts with their own work, relatives, or affairs of any kind.

On many occasions I have felt that certain men would fully

accept the truth. I had studied with them for months, and they apparently had no doubts on any point. They would attend our meetings whenever it was convenient for them to do so. There was no spirit of rejection; neither was there a spirit of walking in the way of acceptance. They enjoyed being friends with the truth, and that seemed to be sufficient with them. This seems to be a great hindrance to our work here. We acknowledge that we need much of the grace of God, and the workings of His Spirit in our efforts to bring this people to the light.

Thank God, the work has been progressing, though not as we would have enjoyed to see it. Though we have nothing of which to boast, yet we have no need to be discouraged. Our Sabbath school attendance in the four Sabbath schools of Peking is over 150. Our church membership is 75. There are those who are now awaiting baptism. We have eight students in our school at Shanghai, preparing for the work. We have also about forty pupils in the two church schools which we are conducting in Peking.

FREDERICK LEE.

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.

Getting Outside Help in Your Society

A MISTAKEN notion still prevails in some societies that outside help is necessary to have a good meeting. Happily this is being disproved increasingly every year. Leaders may be developed in the societies, and in the end it will mean far more for a society to secure leaders from its own members than even to listen to better speakers and speeches from outsiders and not get any training themselves.

This will not be understood to discourage the use of missionaries, ministers, and other visitors; in fact, it would be well to have them speak if possible, at several meetings each year. The aim is to emphasize the fact that effective meetings may be conducted without outside help. This also leads to the thought that dependence should not be placed on a few older persons in the church or on the pastor to lead all the meetings, as if they were the only ones who could do it. Of course, the members of the society will come to think so, unless they are actually put to work and begin to feel the responsibility for these meetings.

Not a Meeting Just to Have a Meeting

THIS matter must be looked at practically. Here is a society in which at present only three or four members can be expected to lead out in a meeting. What shall be done? Several answers suggest themselves. Do not hold a meeting merely for the sake of holding another meeting. It will surely end in failure. Would it not be better, instead, to drop out a number of society services, and have just the number which can be made successful?

We are intent not only on having good meetings, but on developing young people, especially leaders. To do this it may be possible to appoint various ones on important committees and ask them to lead out in the developing of the topics. Arrange the programs so that they will have the opportunity of helping to conduct the programs — the bands. They may have charges of a section, be secretary of a division, such as educational or devotional, where under the steady and constant pressure of the work they will develop their latent talents to help out. It is surprising to note how rapidly "raw" material will become polished and function with evident ability, under such a plan.

Expecting help from some young people encourages them greatly. Let them know that you are counting on them. Let them feel that you have a quiet confidence in their work and ability, and then do not forget to say the word of cheer when they help out at the time of some special emergency.