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Church Officers' General Instruction Department

Special Sabbath for October

Offering for Colored Work October 25

The Sacredness of Vows

A vow, whatever it may be, is very sacred. A pledge, a promise, binds one under solemn responsibilities before God to keep it, to perform it.

The psalmist wrote, "Offer unto God thanksgiving; and pay thy vows unto the Most High." Ps. 50:14. Job leaves his testimony: "Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows." Job 22:27.

Vows may be made over many different things. But when made, either to God or to man, the one making the vow or pledge, should allow nothing to divert him from performing that which before God he has given his word to perform. He is under test with his God in making good his word, his pledge, his vow.

There was Hannah. Before God in the temple at Jerusalem at a feast she attended there, she solemnly vowed that if God would hear her prayer and give her a son, she would dedicate that son to Him. God answered her prayer, when only He and she knew what the vow was. And did she perform her part? Do you suppose that the fulfillment of her vow was without severe heartaches and a keen inward struggle as she gave over that treasure of her life to God? She paid her vow, and God blessed her with other children; while Samuel, thus lent to the Lord, accomplished a mighty work for God in his labors for Israel during a long, useful life.

The Lord has laid down rules in His Word concerning vows. He says:

"If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." Num. 30:2.

Instruction is then given concerning the vow of a wife or a daughter made in any assembly. If the husband or the father hears the vow and holds his peace, the vow becomes binding, and "every bond wherewith she has bound her soul shall stand." If he disallows her when she makes her vow, then she is freed of it. He bears the responsibility.

The word of every Seventh-day Adventist should be as good as his note. And his note should be as safe as are bank notes for the payment of any obligation. That this shall be so, every one professing to be a Sabbath keeper should be very guarded as to the promises he makes and the notes he issues, never being reasonably sure, with God's blessing upon his

efforts, he will be able to make good when his promises come due. The time to exercise care and discretion is in *making* the vow, the pledge, the promise. "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." Prov. 20:25. "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Eccl. 5:4, 5.

When Jacob fled from his home, starting out as he did with only his staff, at Bethel he vowed to God that if He would preserve his life and bring him back to his father's house, giving him food and raiment, of all that God should give him, he would "surely give the tenth" unto Him. Did Jacob keep his vow?

"Jacob made his vow while refreshed by the dews of grace, and invigorated by the presence and assurance of God. After the divine glory had passed away, he had temptations, like men in our time; but he was faithful to his vow, and would not harbor thoughts as to the possibility of being released from the pledge which he had made. He might have reasoned much as men do now, that this revelation was only a dream, that he was unduly excited when he made his vow, and that therefore it need not be kept; but he did not.

"Long years intervened before Jacob dared to return to his own country; but when he did, he faithfully discharged his debt [his vow] to his Master. He had become a wealthy man, and a very large amount of property passed from his possessions to the treasury of the Lord."—*Testimonies*, Vol. IV, page 466.

The lesson is obvious. Under the influence of the Spirit of God at some camp-meeting or other gathering where the needs of the cause of God have by the Holy Spirit been pressed home upon the heart, have you vowed, with God's blessing, that you would pay a certain amount into the treasury? Defer not to pay it. Remember Jacob. Be true to the promise, the pledge that you have made, even if tempted to withdraw from it, as was he, although the amount seems large. You are dealing with God. Vital principles are at stake, involving eternal interests.

"Many in our day fail where Jacob made a success. Those to whom God has given the greatest amount have the strongest inclination to retain what they have, because they must give a sum proportionate to their property. Jacob gave a tenth of all that he had, and then reckoned the use of the tenth, and gave the Lord the benefit of that which he had used for his own interest during the time he was in a heathen land, and *could not* pay his vow. This was a large amount, but he did not hesitate; that which he had vowed to God he did not regard as his, but as the Lord's."—*Id.*, pp. 466, 467.

The blessing of God upon a man is of infinitely more value than money. The fidelity of Jacob, and the multiplied blessings of God vouchsafed him because of his faithfulness and loyalty, furnish an example that all of us do well to emulate. The Lord will make it possible for this people today to fulfill every vow, meet every sacred pledge and promise, although it may mean self-denial and sacrifice, if our hearts are perfect toward Him, and we count, as did Jacob, nothing too dear to give back unto Him. Let us not forget the rule by which God works in His dealings with us. "My God," writes the apostle to his Philippian brethren, "shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. "According to the riches of His glory" (Eph. 3:16) is a rule of measurement infinitely beyond all our reckonings. With God, all things are possible. Through Him, therefore, vows may be paid.

T. E. B.

"If we ever know the truth, it will be because we practise it. We must have a living experience in the things of God before we are able to understand His word. This experimental knowledge is what strengthens the intellect, and builds us up into Christ, our living Head."

Auditing the Church Treasurer's Books

As workers we all recognize the need of proper supervision of all the work of this denomination. The one phase of supervision which we are to consider at this time is the work of our church treasurers. In the past there has been quite a widespread feeling that for any one to attempt to look over a treasurer's books was an act almost, if not quite, bordering on an insult. I do not speak altogether without experience in this matter. But it is gratifying to know that we seldom, and almost never, see any one who holds to such an opinion now.

In the denomination we have a small army of workers, church treasurers, who are giving much time and thought to assisting in the advancement of our work. Perhaps we do not often stop to consider what their services mean to us. They are the first financial agents of the denomination, handling, as they do, the tithes and offerings directly from the constituency. Without their services the great work which we are carrying forward could never have been begun, to say nothing of carrying it on. This makes it imperative that persons of consecration and ability should be chosen to care rightly for our funds on this first lap of their journey to the fields at home and abroad. Ability is important, but consecration should come first. We know that there are those who join the church who have never really been born into it; in other words, not all church members are converted. To put persons of ability into the office of church treasurers, without giving attention to consecration, is a dangerous and fatal procedure.

A certain church treasurer who served in past years had ability, and undoubtedly was honest in a sense, but had the wrong conception of his duties, to the extent that he was reported to have used the church funds for capital for his own business, and thus was always a month late in getting his remittances to the conference. I say he was honest, and so far as the church's ever losing any money committed to him, he doubtless was, but he had completely lost sight of a principle which we should ever keep uppermost before the people, namely, that the tithe is holy, and we have no right to use it for ourselves, even though we eventually repay it.

In speaking directly of auditing the books of the church treasurer, it would seem that the conference treasurer, by direction of the conference committee, should give each church treasurer's books a careful audit at least once each year. If the conference treasurer is unable to do so, then the conference may appoint some other competent person to do so. Every receipt should be carefully scrutinized and checked when it is ascertained that it has been properly entered in the treasurer's books. By making a check mark in the record book we shall be able to detect if anything has been incorrectly entered or left out. At the close of the month's work we should determine if the proper amount has been sent to the conference offices, and by receipts which every church treasurer receives and should keep, we shall know for a certainty just how all money has been paid out and for what purpose. We should see that the treasurer keeps all church money in the bank and in an account designated as the church account, and not in a personal account. The easiest and most consistent manner of disbursing funds is by check, and all our treasurers should be encouraged to make their disbursements in that way.

It often is the case in our churches that a treasurer possessing all the desirable qualifications is unobtainable. After we have made the best possible selection, then we should see to it that he begins his work right. The church treasurer's records are simple, but the simplest forms of bookkeeping are nothing short of a puzzle to many people. Therefore, we owe it to our treasurers to get them started right. Furthermore, we owe it to our church members to see that our treasurers are properly instructed. There is nothing which will shake confidence more quickly than for the idea to become prevalent that the church treasurer is careless or incompetent.

Another thing which we must carefully guard is information contained in the treasurer's books. The Lord is the judge of who is paying a full tithe, and He will bless or curse accordingly. That is not the prerogative of the church members. It is, however, the positive duty of proper officials to know the facts, and labor for the unfaithful as earnestly as possible, inasmuch as this is a life-and-death question.

If we have the proper kind of church treasurer, he will welcome an audit of his books, for he knows this will not only assist him in his work, but it will place him in the right light before the church. The church members will be glad to know that the work of the treasurer is carefully supervised; and their confidence in the treasurer, in the conference, and in the entire work of the message, will be increased.

We owe it to the work of our conference and to the mission fields carefully to supervise the work of the treasurers. The funds which they handle must be properly segregated. The tithe is holy. Sometimes a mistake is made, and money intended for a certain purpose gets into the wrong column. Perhaps it is tithe which gets into the church expense column. A careful audit would reveal this error.

I think I have mentioned the most important reasons for the audit. Another reason, which very seldom has to be taken into consideration, is misappropriation of funds. More careful supervision will reduce this to practically nothing, and will remove to a large extent, the temptation which an occasional treasurer might have in this direction. It is as much our duty to remove temptation as far as possible, as it is our duty to detect when one has fallen into temptation, and it is food for serious contemplation as to the measure of our responsibility in cases of real or apparent misappropriation where we have failed to give supervision. The first step in the wrong direction in many instances is not so much wilful disregard of right as it is discouragement, which may be brought about by many differing causes; and a wrong course taken with the erring one adds to the discouragement, and makes a return to rectitude a more difficult problem.

By carefully handling the situation, there will seldom be a case where we shall find it difficult to secure the co-operation of the treasurer in an attempt to audit his books. However, within a year an outstanding case of lack of co-operation has been disclosed. An attempt was made by properly delegated authority to make this survey. When it came time to have the cash produced, the treasurer said it was in a large trunk or box there in the house. This receptacle had a combination padlock on it. The treasurer went to the box with the apparent purpose of opening it. After considerable manipulation he gave up the task, saying he had forgotten the combination. Then he said he must leave, but that the official might try his hand at opening the lock. There being other members of the family present to witness the attempt, this party, not wishing to be defeated in the work he was supposed to do, accepted the opportunity, and after considerable difficulty opened the lock, and was rewarded by facing an empty treasury. Upon pressure being brought, the funds were finally made up by the treasurer, but here was a clear case of attempt at fraud.

I am thankful, that with very rare exceptions, our treasurers are faithful and conscientious workers. Next to the directly spiritual workers, their work is the most important in all the list. But above all the workers in our local churches their work is perhaps the most exacting, and necessarily the most painstaking; for their work, if it is properly done, must be done according to schedule. I personally know that with many of them this requires hours of effort, and often the necessity of working when some of us are asleep, that they may do their part in hastening to the mission fields the funds necessary for carrying forward this ever-increasing work of giving the last message.

BURTON CASTLE.

Can It Be True?

GIFTS for missions was the topic in an informal round-table talk in a General Conference Committee meeting one day. These statements were made by members of wide experience, which, while they seem almost incredible, certainly furnish food for serious thought:

"Five million dollars could be produced by the Seventh-day Adventist denomination for missions in one year from luxuries alone, without touching living necessities."

"In the West is a large church with members in it worth from fifty thousand to one hundred fifty thousand dollars, and yet last year it did not reach its goal of sixty cents a member each week for missions."

Home Missionary Department

WITH PEN AND VOICE

Missionary Theme for the Month of October

Note to Elders and Leaders

WE do not outline a Sabbath service for October, as that is one of the months of this year in which no official first Sabbath service is provided for. Where such a service is held, we would suggest that you use Daniel 12: 3, 4; Revelation 14: 6, 7; 10: 7 as a Scripture lesson. Your missionary committee should give careful study to this Home Bible Study League, and plan to strengthen your missionary work that you are doing through correspondence.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

With Pen and Voice

E. F. HACKMAN

Home Missionary Secretary of Southeastern Union Conference

WITHIN a few days after this first Sabbath in October it will have been exactly fourscore years since the time announced for the beginning of God's last message to the world. Think of it! Nearly eighty years since Seventh-day Adventists began to preach the threefold message of the fourteenth chapter of Revelation. Then we were a small people numerically, just a handful only, and now we have multiplied believers until our work is being carried forward around the world, not only from east to west, but from north to south also. Instead of a mere handful of people as we were eighty years ago, today more than two hundred thousand believers are keeping the Sabbath and looking forward to the soon coming of the Saviour.

Truly our work has broken forth on the right hand and on the left. Where once we had but one publishing house, today we have more than fifty. One time we had but one sanitarium, now we have fifty. Where we had but one college, we now have more than one hundred twenty colleges and academies, and more than twelve hundred fifty elementary schools, where forty thousand of our children and young people are receiving a training for some part in God's closing work. The number of workers were few in the days when our work started, but now we have over fifteen thousand, and they are proclaiming the truth in nearly every part of the world. Once the message was heralded in only one language, but now it is being preached in nearly two hundred languages and dialects. In the beginning of our work we printed the message-filled literature in one language, while today we print in 114 languages.

My dear brethren and sisters, what does all this mean to you? To those who have watched the rise and progress of this message, it has all come about in accordance with God's prophetic word. Ever since the judgment hour struck on God's great clock of prophetic time, His work has kept pace with the fast-fulfilling signs that the end draws on apace. These tokens of God's blessing upon the work are not the result of a mere effort to scatter our denominational views. They are striking evidence that God has a work to be done in the earth, and that He also has a people consecrated to the task of doing the work within the span of a single generation. And yet when we thoughtfully consider what has been done and the great task that still lies before us, this great unfinished task, it may seem to some that it will never be finished. But, thanks be to God, our ways are not His ways. What seems an impossibility to human minds is a glorious possibility with God. This message will be given to all the world, and it will be finished on schedule time. "Yet a little while, and He that shall come will come, and will not tarry." Heb. 10: 37.

To accomplish this gigantic task, God has not chosen a few men, nor has He set aside certain individuals for this wonderful work, but He has commissioned the entire church to "go," even to the ends of the earth, with the third angel's message. "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world."—"The Acts of the Apostles," p. 9.

All who are numbered among the people of God are to have a part in His work. The theory that the gospel commission was given only to the clergy is one of the relics of that paganism that resulted in the coming of the Dark Ages. God calls

upon every member to be a missionary. "Every addition to the church should be one more agency for the carrying out of the plan of redemption."—"Testimonies," Vol. VII, p. 222.

Our greatest need today, is a genuine revival of old-fashioned missionary work, a revival of our first love. Many of our churches are lukewarm and inactive. They have allowed the missionary spirit to die out, consequently they are without power and lifeless. "More than this, when the churches are left to inactivity, Satan sees to it that they are employed. He occupies the field, and engages the members in lines of work that absorb their energies, destroy spirituality, and cause them to fall as dead weights upon the church."—*Id.*, Vol. VI, p. 425.

God's Standard

God's standard is not like ours. He says, "My thoughts are not your thoughts, neither are your ways My ways." Isa. 55: 8. He does not measure our churches by their piety or their outward expression of the truth. "The real character of the church is measured, not by the high profession she makes, not by the names enrolled on her books, but by what she is actually doing [emphasis mine] for the Master, by the number of her persevering, faithful workers."—"Gospel Workers," p. 200.

The Church's Need

To carry this message to all the world, God has provided every necessary facility. We have the best literature, we have the health message, we have the greatest message given to any generation; and besides all this we have in the world the latest inventions to produce and speed on the message, together with a denominational organization that cannot be equaled, because it is heaven-born. The one great question to be solved in all our churches is, "How shall we mobilize latent talent, so that every member shall have a part in God's work?" Many of our churches are in danger of becoming one-sided in their missionary program. One church, perhaps, devotes its whole attention to the promotion of Bible band work, emphasizing that missionary feature to the exclusion of other lines of work, while others do nothing at all until a campaign is started. Some give their whole attention to the promotion of literature work, while still others spend all their time stressing medical missionary work. Now all these lines of work are good in their place, but what is needed in every church is a well-planned missionary program that will bring into service every line of missionary activity, and enlist every member in some phase of missionary endeavor. Furthermore, these plans should be simple if they are to be put into successful operation. Many church missionary projects have been conceived in enthusiasm, and started off with all the possible force that could be mustered, and then have failed at last simply because they have been so complicated that they could not be successfully carried out. The servant of the Lord in speaking to this very point says, "The very simplest modes of work should be devised and set in operation among the churches. If the members will unitedly accept such plans and perseveringly carry them out, they will reap a rich reward."—"Testimonies," Vol. VI, p. 433.

A Simple Plan

One of the most simple plans that has ever been devised and one that can successfully include every church member in its operation, is the plan of systematic missionary work through correspondence. This plan is as old as any missionary work we are doing. In fact, it is the pioneer of all missionary activity among Seventh-day Adventists. "As early as 1868 the plan originated, when a few consecrated and zealous women in the church at South Lancaster, Mass., began to collect addresses of people in different parts of the world for the purpose of mailing the pioneer missionary paper, the *Signs of the Times*, and following up the papers by personal letters, calling attention to articles, and opening up the way for inquiry. Through this means the seeds of truth first took root in many parts of the world, and in fact it formed an intricate network as a lasting basis for the denominational structure which has assumed world-wide proportions." Since the birth of this plan many of our churches have conducted successful correspondence bands, and hundreds of souls have been brought to a saving knowledge of the truth.

Advantages of Correspondence

Missionary correspondence has many advantages in spreading the message:

1. Practically every church member can have some part in the plan. Some can write letters and address envelopes, while others can wrap papers.

2. The plan enables our churches to give the message to thousands of people who are living in sparsely settled districts where personal ministry will probably never reach, unless it may be the godly colporteur.

3. A great field of opportunity is open to every church through correspondence with the many thousands of people who have purchased books from our colporteurs. Not only so, but correspondence will direct the attention of these people to the books they have on their shelves, and thus result in winning many souls to the truth.

4. Distance makes no difference in correspondence. The one addressed may live fifty miles away or a thousand miles, but the mail reaches him just the same, whether it is clear or cloudy, cold or hot. Any family can be reached through the agency of the mail.

5. The correspondence band work provides missionary opportunity for the busy housewife who is compelled to stay at home, for those who may be bedridden, for aged and infirm, or other shut-ins.

6. The correspondence way offers opportunity to the person addressed to ask any question, and gives the missionary worker ample time in which to make the proper reply.

7. This method does not often arouse controversy.

8. Each letter forms a personal appeal in a permanent form. Oftentimes it is these pointed appeals that result in conversion, as in the case of Dr. J. Wilbur Chapman, who was led to give his heart to God one night while in his room, during his college days, as a result of an earnest appeal written to him by one of his friends, who earnestly asked him to surrender his life to Jesus.

A Successful Society

It has been the privilege of the writer to organize many correspondence societies, and he has known of many successful ones. However, the most successful one he has ever known is the Berean Bible Institute, organized in one of our large churches. This society has proved successful for several years. It is hoped that a recital of its working plan will be helpful to other churches in organizing a similar correspondence society, or perfecting any that may now be in operation. This church has a membership exceeding two hundred believers, but it is so situated that it has a very limited territory in which to do missionary work. This condition is made even more complicated by the fact that there are several other churches in the same section of the State. This caused the missionary leaders to study seriously the question of missionary activity, and as a result the correspondence society was organized and named The Berean Bible Institute, the pastor of the church to serve as its director. The society was organized for correspondence band work, but is more systematically developed than any such society previously conducted.

The Plan

First of all, a list of names was secured from various sources. These names were usually obtained from the church members, who had been asked to give the names of relatives, friends, and acquaintances to whom they wished literature sent. The names of patients from our sanitariums were also utilized. Another fruitful source for gathering names was our colporteurs. It was also found that Harvest Ingathering field days offered a fruitful opportunity for securing names. The plan was to print a little slip like the following, inclosing it in tracts and papers given away at every house visited:

"DEAR FRIEND:

"This literature is distributed under the auspices of the Berean Bible Institute, Box 461, ———, Fla. To any who cares to send in his name and address, we will send, absolutely free, a three months' course of our interesting literature on live Bible topics. If desired, sign your name on blank below, and mail to the above address.

"Name.....
"Address....."

The society has recently tried another plan which brings in many names, and promises to still further increase the success of the plan. A thousand names were selected, and once each week for four weeks these homes were visited, a sample package of gospel literature being left where it was received favorably. The first package contains two copies of *Present Truth* and one tract, on some interesting, yet simple subject, together with an introductory letter explaining the work of the Berean Bible Institute. The letter asks for the name and tells of the three months' course of literature which is to follow. When the delivery is made on the fourth week, the following printed card is inclosed with the package, giving opportunity to sign it, and thus enlist in the special course:

"DEAR FRIEND:

"It is a pleasure on our part to present you, through the kindness of one of our representatives, an envelope containing some very interesting reading matter that we are sure you will enjoy. It is given with this prayer that you will derive personal benefit therefrom, and begin to crave more of a similar nature.

"In the event you would like to have your name placed on our mailing list, to receive from time to time an assortment of splendid tracts and papers, dealing with practical Bible truths, and explaining in detail the wonderful prophecies of God's Word, just sign your name, with address written plainly, on the opposite side of this card, and mail to the Berean Bible Institute, Box 461, ———, Fla. It will cost you nothing, and place you under no obligation whatsoever. Shall we not look for it by return mail?

"Sincerely yours, in His Name,

"THE BEREAN BIBLE INSTITUTE.

".....
"Representative."

In outlining this plan, the director said that if they could secure the names and addresses of 25 per cent of those visited, it would be a good average. At the end of four weeks they actually received more than three hundred names. By this plan they are enabled to find the ones who really desire to receive further reading matter, thus eliminating the possibility of wasting literature, as is often done in a house-to-house campaign.

At the close of a three months' course a questionnaire is sent out to those receiving literature. This questionnaire comes right to the point and asks whether or not they are keeping the Sabbath, if they believe the truths they have been reading, etc. A recent letter from the director of this society says:

"We are keeping up our regular mailing series, and, to date, have more than thirty Sabbath keepers as a result of our correspondence work. . . . We get many interesting letters, which are read in our prayer meetings, thus keeping the interest alive. If I had the time and means, I believe I could get more into the truth this way than in any other, considering the cost per capita. Every church ought to be doing a work of this kind, and there is no limit to the possibilities."

The computed cost for the three months' course for each individual is 37 cents. Everything, of course, must be done in the proper way. The packages that are distributed from door to door are neatly printed on the outside with the Berean Bible Institute's name and address, while there are added the words, "Sample Gospel Package. Please read carefully. More to follow." They also have provided neatly printed stationery and envelopes for this work. This plan can easily be followed in all our churches. We are glad for the revival that is being manifested in some of our churches in missionary correspondence work since the Berean Bible Institute plan has been introduced. There ought to be such a correspondence band in every one of our larger churches. The results from the work of the society mentioned give some idea of what a wonderful work could be accomplished if all our churches would engage in a similar effort.

The Home Bible Study League

This plan was formally presented to the General Conference Committee at the Spring Council meeting held in Washington, D. C., in April of this year. Hearty approval was given to the plan. At the meeting of the home missionary secretaries in council, immediately preceding the council of the General Conference Committee it was voted unanimously to recommend to all our churches that they conduct correspondence work in

accordance with this plan under the general name of The Home Bible Study League. The General Conference Home Missionary Department is to publish a leaflet, fully outlining the plan, in order that detailed information may be in the hands of all who are interested in this fruitful line of missionary effort.

Who can estimate the power of the pen in this message? What has already been accomplished in a few places under this improved missionary correspondence plan, can be accomplished in many hundreds of other churches. We should take hold of this wonderful opportunity with all the courage and strength we can muster. The mail service in both the United States and Canada is open to us to spread the message, and the power of the postage stamp will yet carry it to thousands who know it not. Today, the message is being carried through the air, and aeroplanes actually make the journey across the country in practically the same time that it takes the sun to rise and set. We read that "the final movements will be rapid ones." The speed with which mail is carried today, offers us the wonderful opportunity of reaching many millions of people quickly. God grant that such a spirit of earnestness and love for souls may pervade all our churches, that we may see a revival of missionary activity along all lines, and particularly in connection with this improved method of missionary correspondence; and that every church shall be as a light shedding its beams afar, for "where there is no active labor for others, love wanes, and faith grows dim."—*The Desire of Ages*, p. 325.

NOTE.—The missionary topic for October considers the important work that may be done to hasten the triumph of the message by missionary correspondence. Brother Haekman, the home missionary secretary of the Southeastern Union Conference, has provided an article outlining the improved plan of missionary work as conducted by one of the large churches in that union conference. The plan has had ample time to demonstrate its simplicity and effectiveness, and also the economy of its operation. No doubt there are many hundreds of our churches that will be glad for the opportunity to use this instructive material in the missionary service that will be held at that time or later in the month. We invite questions as to the best plans to follow in getting this correspondence society organized, and will be glad to furnish any information that may be called for.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

Seed Thoughts for Harvest Ingathering Leaders

"REARRANGE your life's activities in the light of the great commission."—*Selected*.

"The measure of our liberality is not what we give, but what we retain."—*Selected*.

"God will work for us when we are ready to do what we can and should do on our part."—*Mrs. E. G. White*.

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

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

"To all who are about to take up special missionary work with the paper prepared for use in the Harvest Ingathering campaign, I would say, Be diligent in your efforts; live under the guidance of the Holy Spirit. Add daily to your Christian experience."—*Idem*.

"CHRIST's church on earth is to be an agent for Him. Its members are to be devoted to the work to which God has appointed them, taking their places according to God's order, and doing the work He has assigned them."—*An Appeal*, page 26.

Soul-Winning Correspondence

DR. JOHN TIMOTHY STONE, in "Reeruiting for Christ," lays heavy emphasis upon the missionary letter as a successful soul-winning agency. He says:

"How many of us have written letters to men individually as to their souls' salvation? How many of us tonight can think of men who are unsaved with whom we have influence? Some men whom we know and whose confidence we have, are without Christ, and we have never written to them personally upon this subject.

"I am hot pleading for a correspondence that carelessly throws in a religious word anywhere for the sake of doing religious work, or appeasing a fanatical zeal to do something. Some men always put tracts in business letters. Personally I question their wisdom, but admire their zeal. It is a far different thing to insert them in a personal letter.

"But now referring to correspondence." In this there is a great means of winning men to Christ. A personal testimony in this matter from my own experience may help, even if it surprise. As far as I can judge (and we all realize how poorly we can judge results), this kind of service has directly won more men and women to the Lord Jesus Christ than any other, aside from personal, direct appeal. More have given the direct testimony of their personal salvation resulting from personal letters than through sermons or special services. I can sit down tonight and from the record of sixteen years in the Christian ministry, give more definite results of men reached through personal correspondence than by means of any other single method.

"The very success of business life today is largely due to correspondence. Work which is not so much of a personal as of a constructive nature. The postage stamp has become a mighty means of power.

"I went into one of our great bond houses recently. The president took me into a private room, and showed me how great quantities of circulars were being stamped and addressed. Thousands could be turned out in an hour. What is this? It is the use of the postage stamp practically applied to modern business methods.

"If you cannot use long hand, dictate a letter. Talking with a traveling man of New York City, he said: 'I never let a day end without dictating a letter to some personal friend about his soul's salvation.' And then he added quietly: 'I want to tell you this: All unconsciously to me, three stenographers in the last few years have been won to the Lord Jesus Christ, won through the letters I have dictated, and in each case I did not know a single word I said was being taken to heart by them.'

"Another illustration: Young Mercer is called by a lot of the college fellows, 'Postal Card Mercer.' I had a postal from him this winter, when he was speaking to the Johns Hopkins boys on my old stamping ground in Baltimore. Another came yesterday from an old Northfield Cornell boy, who is traveling in Spain, who had learned the value from him. He wrote on the card: 'You see, I am "Mercerized"!'. He was keeping up that which had so helped him. This correspondence method can even be thus carried on with postals. It is the human touch through 'Uncle Sam.'

"Now, when a man sits down and writes you a letter or a postal, you know he means business. You open the letter hurriedly and read: 'Dear William, I am alone in my room tonight, and I have felt a definite impulse to write you a letter about the thing that is nearest my heart. I have been praying for you, that you might know my friend, the Lord Jesus, personally. You know what my life was before I found Him. There is plenty of inconsistency in my life now, but my heart is hungry to help you. If there is anything I can do to open this matter up, I want to do it. Don't answer this letter if it troubles you, but just know, in my heart of hearts, I am praying for you, and if there is anything in God's world that I can do to make you thoughtful, I want to do it.'

"What will the receiver say? 'Ned is certainly daft on religion. What has he got up his sleeve?' He may say that, but he will never get away from that letter, even if he does. There is lifeblood in that letter, and human nature cannot get away from lifeblood! You cannot kill lifeblood with a flip-pant remark. Later he will say in his heart: 'Now do you

know it was a mighty fine thing of Ned to write me that letter. Look at the time he spends in driving in the evening. Look at the entertainments that are going on, and he thought enough of me to put in his time that way. He is in earnest,—I wonder if I am! He knows that he values him, and he also knows that it was a tremendous effort for him to write that letter. The fact comes over him that this man really values him and loves him.

"And then we can use all kinds of openings. Think of the opportunities that come to us every day of our lives.

"A young woman wrote me: 'I want you to pray for such and such a friend. She has recently met you, and she made a single remark the other afternoon that showed me she believes you are sincere and earnest. That is a good deal for her to admit. With the natural opportunity of approach that you as a minister in her community have, I ask that you will use your influence in calling, and I believe that at just this time, if you can only get her to church, you could say the word that would make her life count for Christ.'

"A few years ago in Baltimore one of our pastors told me his heart was so saddened that no one was coming into the church at a coming communion that he wept as he kneeled and prayed. Suddenly the thought came into his mind: 'Why don't you use your pen?' He said he rose and immediately wrote eight letters. In some of those letters he used long passages of Scripture. He wrote them to eight young men in his church who had not previously confessed Christ. He told me, without another single influence, except following up those letters, six of these eight united with the church three weeks from that Sunday morning, and the other two came in afterward. A consecrated pen will win men to Christ, not as a substitute for the personal word, but as an assistant.

"If we are to start on this method, it will become practical and natural to us through use, and in no other way. This is a direct way of preaching the gospel for laymen as well as ministers. It may be more to us as ministers also.

"We are not using this means as we should, and that is why we are not having results.

"What are we here in this world for? For anything else than the definite actual help we can give one another for this very thing? How much real good have we done others? How much real help will it mean to our city? to our churches?

"Will you not form the habit and gain the power by starting in now to do some of this very work?

"I want to call attention to a wonderful fact in correspondence—*distance is eliminated!* Correspondence absolutely eliminates distance.

"This acts like a Marconi wireless. I used to think if any important problem came up, the only thing to do was to take the train at once and go to the individual.

"I have learned that we can do a great deal with a postage stamp or a telegram, and sometimes with a better result. We annihilate distance, and we can reach any one by this method.

"Today a letter came from India from a dear friend. It was so clear, so explicit, so far ahead of the letter I sent him a few months ago, that he has largely convinced me he is right and I am wrong. Now I might have talked with that man three or four hours without so satisfactory a result.

"The other day word came to one of the ministers in this city that a classmate was staggering under a tremendous burden in the East. He sat down and promptly wrote him a letter, which said: 'I am with you heart to heart.' The answer came back: 'You will never know how just in the moment of need that letter of yours gave to me a new strength and a new bound of courage, and I am going on in my work here and win out. Your letter is just what has done it.'

"Men, we are *too busy* to converse with men, and *too busy* to correspond with men, and it is the old thought over again—the man we were told to watch is *gone!*

"The first eleven chapters of Romans taught that 'justification by faith' is God's method. But the twelfth chapter made the application and appeal: 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable [common sense] service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.'

"I challenge you to whom these words come, to *begin*.

"What are we, who are we, and who is *He*? And to whom are we pledged? I challenge you to get busy for Christ with brain, heart, and pen, and if this is not your purpose, stay out of the arena! For the blessing we do not use, passes from us. The power and strength which we do not use, cease to be ours. We *must*."

Missionary Meetings

THE church is the great center of God's work for humanity, and it is here that the believers are to receive spiritual help and wise instruction, not only for the development of their own Christian experience, but also that they may be fruitful in their service for the Master.

"The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his intrusted ability, to the saving of souls."—"An Appeal to Our Churches," p. 28. Another statement from Sister White declares that "every church should be a training school for Christian workers."—"The Ministry of Healing," p. 149.

Evidently, it will be necessary for the church to give particular attention to the education and training of its members if this ideal is to be fulfilled, and definite times should be appointed when the members can meet together for instruction. This was the plan followed by the Saviour in the preparation of His followers to continue His work after His ascension. "For the carrying on of His work, Christ did not choose the learning or eloquence of the Jewish Sanhedrin or the power of Rome. Passing by the self-righteous Jewish teachers, the Master worker chose humble, unlearned men to proclaim the truths that were to move the world. These men He purposed to train and educate as the leaders of His church. They in turn were to educate others, and send them out with the gospel message."—"The Acts of the Apostles," p. 17.

As leaders in God's work, we should give careful study to the methods that will prepare the church for the speedy finishing of the work. Together with earnest and prayerful effort to deepen the spirituality of the believers, there should be careful instruction that will enable every member to put his capabilities at work for other souls. "The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those newly come to the faith be educated to become laborers together with God."—"Testimonies," Vol. IX, p. 82. "Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received."—*Id.*, Vol. VII, p. 20.

The same counsel teaches that the Sabbath service should often be devoted to missionary experiences. "Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor."—*Id.*, p. 19. In harmony with this inspired counsel, the first Sabbath of each month was set apart as Home Missionary Day, and its observance has been a great stimulus to the missionary work of the denomination. In addition to this Sabbath service each month, there should also be a weekly missionary meeting. Many hundreds of our churches hold such a meeting in connection with the weekly prayer service, taking the first half of the evening for the missionary work, and the last half for prayer and praise. Other churches find it more convenient to hold the missionary meeting at another time. Every church should plan for a weekly meeting, at which time definite study may be devoted to the missionary work of the church, and instruction given in the various lines of missionary endeavor.

In our larger churches, meetings should be appointed for the Bible readers' band, the medical missionary workers' band, and perhaps the Dorcas Society will also have a definite appointment each week. Such weekly meetings are absolutely essential if the members of the church are to be educated and trained for the task before us as a people. The officers of the church should give earnest study to this important feature of their sacred duties. The home missionary secretary of the conference will gladly give help and counsel in working out such problems as may need to be solved for the proper conduct of the first Sabbath and weekly missionary meetings, and any others that may be planned in any of our churches.

Let us mobilize our working forces, and prepare them for efficient service. "In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work. That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the churches,—talent that can be educated for the Master's use. . . . It is training, education, that is needed."—*Id.*, Vol. IX, p. 117. Let your missionary meetings be your opportunity for fulfilling this counsel of the Lord's servant.

J. A. S.

Suggestions for Missionary Meetings

E. F. PETERSON

October 1

TOPIC: "No Fruit."

TEXT: John 15: 2, 6.

SEED THOUGHTS: (1) The Husbandman expects fruit of the vine. The unfruitful branch is taken away, if it is demonstrated that it will not bear fruit. (2) When every possible effort has been put forth to make the branch fruitful and it still bears no fruit, it is gathered with other unfruitful branches and burned.

ADDITIONAL THOUGHTS: It is not enough, to be a branch of the vine. The value of the branch is determined by its fruitfulness, or whether it bears fruit at all or not. The lesson taught by this beautiful figure is that it is not enough to profess to be a follower of Christ. The Christian, the true follower of the Saviour, will be fruitful in service for others, as well as fruitful in personal experience. "We can never be saved in inactivity. To be an idler in the Lord's vineyard is to relinquish all title to the reward of the righteous."—*"Testimonies," Vol. IV, p. 537.* Read Luke 13: 6-9. This Scripture clearly shows that God desires fruit from trees of His planting. It also reveals His patience and care for the unfruitful Christian.

MISSIONARY PLANS: In many sections of the country the Harvest Ingathering campaign will be nearing its close. Plans should be laid to raise the funds necessary to reach the goal for the church. All unworked territory should be assigned to the workers, and an earnest effort made to end the campaign successfully. Organize a correspondence band to carry on missionary correspondence in accordance with the plans outlined in Home Missionary Leaflet, No. 11. Helpful suggestions may also be had from the home missionary secretary of the conference. If your church already has a correspondence band, plan a strong missionary campaign through the mail for the winter's work.

October 8

TOPIC: "Bringing Forth Fruit."

TEXT: John 15: 4.

SEED THOUGHTS: (1) Only by having the experience of abiding in Christ can we know the experience of fruitfulness in His service. (2) We cannot bear fruit of ourselves, no more than can the branch bear fruit of itself.

ADDITIONAL THOUGHTS: Fruitfulness in Christian service is the outgrowth of a personal experience, a living connection with God. "From Me is thy fruit found," Hosea 14: 8. "Abiding in Christ means a constant receiving of His Spirit, a life of unreserved surrender to His service. The channel of communication must be open continually between man and his God. As the vine branch constantly draws the sap from the living vine, so are we to cling to Jesus, and receive from Him by faith the strength and perfection of His own character."—*"The Desire of Ages," p. 676.*

SUGGESTIVE MISSIONARY PLANS: Pray fervently for the missionary work of the church. If the Ingathering work is not finished, put forth every possible effort to enlist backward members in this missionary endeavor. Let experienced workers go out with those who have had no experience. Strengthen the correspondence work of the church. *Present Truth, Signs of the Times, Watchman Magazine*, and tracts make good missionary literature for work through the mails. If your correspondence band leader has difficulty in securing names for your mailing list, your conference home missionary secretary will be able to provide you a good list of names.

October 15

TOPIC: "Much Fruit."

TEXT: John 15: 5, 8.

SEED THOUGHTS: (1) Without Christ we can do nothing. (2) Those who abide in Christ bring forth much fruit. (3) God is glorified in a life of fruitfulness. (4) So shall we be His disciples.

ADDITIONAL THOUGHTS: Not only are our lives as Christians to be fruitful, but we are to bear "much fruit." Some one has said: "Fruitful branches bend low," indicating that the earnest Christian worker will labor in humility of spirit. "God desires to manifest through you the holiness, the benevolence, the compassion of His own character. Yet the Saviour does not bid the disciples labor to bear fruit. He tells them to abide in Him. . . . Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, you bear fruit after the similitude of Christ."—*"The Desire of Ages," page 677.*

SUGGESTIVE MISSIONARY PLANS: If the Harvest Ingathering is still occupying your attention, speak of the progress that has been made, and have the members relate interesting experiences they have had in their work among the people. Extracts from letters received from those to whom the correspondence band members are sending literature will add to the interest of this meeting. Some churches meet an hour before the regular appointment for the weekly meeting to wrap and address papers and write letters for mailing to the correspondence band list. As colder weather comes on, give attention to needy poor. The Dorcas Society should see that clothing is furnished to such as may have need.

October 22

TOPIC: "More Fruit."

TEXT: John 15: 2.

SEED THOUGHTS: (1) The fruitful branches are purged that they may bring forth more fruit. (2) Through God's blessing, our efficiency is to increase, so we may bring forth more fruit.

ADDITIONAL THOUGHTS: "Jesus with solemn tenderness explained the purpose of the husbandman. The pruning will cause pain, but it is the Father who applies the knife. . . . There are branches trailing upon the ground; these must be cut loose from the earthly supports to which their tendrils are fastening. They are to reach heavenward, and find their support in God. The excessive foliage that draws away the life current from the fruit, must be pruned off. The overgrowth must be cut out, to give room for the healing beams of the Sun of Righteousness. The husbandman prunes away the harmful growth, that the fruit may be richer, and more abundant."—*"The Desire of Ages," p. 677.*

SUGGESTIVE MISSIONARY PLANS: In the conduct of the correspondence band missionary work there will be some who cannot attend the regular meetings. Arrangements should be made for these workers to take papers and letter outlines to their homes, where these faithful members may do their part as opportunity offers. The Christian help band should give attention to the needs of any poor who may be in need of food or fuel. Some members should be encouraged to sell small books during the winter.

October 29

TOPIC: "Fruit Remaining."

TEXT: John 15: 16.

SEED THOUGHTS: (1) We are chosen to bring forth fruit. (2) Our fruit should remain.

ADDITIONAL THOUGHTS: "There is power and permanency in what the Lord does, whether He works by human instrumentality or otherwise. . . . What we learn of the Great Teacher of truth, will be enduring; it will not savor of self-sufficiency, but will lead to humility and meekness; and the work that we do will be wholesome, pure, and ennobling, because wrought in God. Those who thus work will show in their home life, and in their association with men, that they have the mind of Christ."—*"Testimonies," Vol. V, pp. 647, 648.*

SUGGESTIVE MISSIONARY PLANS: Encourage fervent prayer by the church for the missionary work that is being done. Plan a strong missionary campaign for the winter months. In addition to the work that may be done near by, write to the conference for a list of names of people in unworked territory. Every conference has such places, and very acceptable work can be done by the correspondence band in placing the truth in the homes of the people in such localities. Now is a good time to organize a Bible workers' band, for study and work.

"CHRIST is sitting for His portrait in every disciple. Every one God has predestinated to be 'conformed to the image of His Son.'"—*"The Desire of Ages," p. 827.*

"LET the missionary meeting be turned to account in teaching the people how to do missionary work. Put the work into their hands."—*"An Appeal," p. 11.*

Missionary Volunteer Department

Devotional Meeting for October 4

Senior and Junior

Topic: Lessons from Current Events.

1. Song Service.
2. Special Music.
3. Season of Prayer.
4. Notices and Announcements.
5. Scripture Reading.
6. Talk: "What Current Events Do Not Teach."
7. Talk: "Some Things Recent Events Do Teach Us."
8. Dialogue: "Which Way Do You Read?"
9. Responses: "Current Events That Interested Me."
10. Closing Song and Prayer.

Senior Notes

The Topic.—This topic will depend on the officers who must work with the members in the outlining of material that can be used. It is impossible in a periodical such as this (sent to press three months before its date) to list events of prime and current interest. The leader or the members of the program committee should suggest items of interest to at least eight or ten members. This may be done by clippings from magazines and newspapers, or in a sentence or two, depending upon the skill of the member in either condensing or enlarging upon the event. While some of your members may not need this special help, you will not desire to neglect those whom you wish to take part and who may need some encouragement. Let the events chosen be significant ones that show tendencies. They may be along the line of new inventions for the making of war, or for the carrying of the gospel, or for speedy transportation; or of science, crime, or political world tendencies. Choose wisely and well. For special help see our various periodicals, such as the *Signs of the Times*, the *Watchman*, the *Review and Herald*. Then the *Literary Digest*, *World's Work*, *Current Opinion*, *Review of Reviews*, *Time*, *Outlook*, *Current History*, and similar publications will be found of valuable assistance indeed.

Advertise.—Is it too late in your part of the country to secure some autumn leaves? Take a piece of cardboard as large as your bulletin board will permit. Mount these leaves in some artistic manner on the cardboard. This will be different and attractive. Letter in your subject, time, and place of meeting, using the leaves for decorative purposes.

S. Season of Prayer.—Endeavor to make this most devotional. Knowing your own society, you will understand whether to call upon members or permit them to volunteer. Always call for short prayers, and give unmasked members a chance to join in. Close by repeating the Lord's Prayer in unison.

5. Scripture Reading.—See Proverbs 25: 25; Luks 13: 1-5; and Matthew 24: 15-31. It may be unnecessary to read all of the latter passage if your members are familiar with it. Sketch the thought, however, with the specific admonitions. Note: Jesus often used nature and current events as texts for discourses on spiritual and eternal truths. On the occasion portrayed in the passage from Luke, the disciples called Jesus' attention to a recent slaughter of some Galileans in the temple. It was evidently for the purpose of securing His opinion of the tragedy. The disciples thought, no doubt, that it was because the Galileans slaughtered were especially guilty that God had permitted this calamity to befall them. Jesus disabused them of this wrong interpretation, and said: "Do you suppose that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay." Then He cites another event, the falling of a tower at which some Jews were killed, saying, "Do you suppose that these Jews were the greatest sinners in Jerusalem?" Read the Gospels, or go over the story of the life of Jesus in your imagination, and notice how constantly Jesus uses the commonplace events to illustrate great truths. He was ever on the alert to note from the events around Him tendencies and lessons that would be helpful in the life of His day.

6. Talk: "What Current Events Do Not Teach."—Current events do not teach who are wicked and who are righteous. When the great flood swept over Galveston; when the destructive earthquakes destroyed so many lives in California and in Japan; when a great ship was lost at sea, immediately some began to tell that these were judgments on the wicked, and yet those who were destroyed were not wicked above other men. Some killed in these catastrophes were better than many who were left unharmed. Recent events do give us some appreciation of the trend of the times, but we must be careful not to draw hasty conclusions, and we should be very careful to keep our perspective and not jump to conclusions in these important

matters. This talk should be very brief and may be developed along this general line.

7. Talk: "Some Things Recent Events Do Teach Us."—Although history is no basis for fortune telling, it is a good basis for prophecy. There is a great difference in these two things: (a) The great natural forces: the earthquakes and floods that destroy human life, while they do not draw a distinction between the righteous and the wicked, yet they do teach us that we should always so live that we may be prepared when death comes. They teach us very graphically the uncertainty of life, and the futility of laying up much treasure here unless we have treasure in heaven. A great preacher of the South tells of conducting a series of evangelistic meetings in Galveston, and on the last night of the meetings he was strangely moved to press the invitation to accept Christ with more than usual urgency. There were five men in the audience for whom he knew special and fervent prayer had been made. He pleaded with them, "Come, surrender to Jesus on this last night of the meeting." At last they came—the five for whom he had been waiting. The meetings closed, and the preacher returned to his home city. A few weeks later the country was horrified by the news of the destroying flood. The minister talked over the long-distance telephone with one of the members of the church. "Is there any way I can serve you?" he asked. "No," said the man; "but do you remember how you pleaded for five men, especially, that last night of the meeting? Every one of the five—houses, lives, homes—gone! I am so glad you pleaded and they accepted that night." The catastrophes of nature teach us, "Be ye also ready," "for ye know not." These calamities teach us also the uselessness of building up things, unless we make character first. A little waif of the street sat amid the ruins of a city desolated by earthquake. Looking about on those heaps of stone that had been an office building crowded with busy people a few days before, the little boy exclaimed: "Tain't no use to fight agin God! Took a long time to build them buildin's, and God knocked 'em down in no time." Foolish the youth who lives all of life for the things that today are and tomorrow disappear. Foolish the girl whose sphere lies within the little confines of money, things, mere physical pleasure. Are you building a building that earthquakes cannot destroy, which is eternal? (b) The Great War: the last Great War taught us many lessons. It taught the value of co-operation; how we can all get together from all occupations, and win. Everybody was needed, from the soldiers on the battlefield to the farmers. Can we not learn a lesson here as to our own importance in God's work and plan? Oh, if the church would learn the importance of this great gospel message to the world and co-operate to win for Christ! If the Missionary Volunteers would throw themselves earnestly into the carrying of the gospel message—"with such an army of workers as our youth, rightly trained, might furnish, how soon"—yes, how quickly, it would all be over. (c) Sowing the seeds of sin brings trouble and death in each life as in the world. For years German philosophy and world greed and hatred prepared for the conflict that came. Then too, orators have drawn their examples of heroism from the fields of battle, and youth have grown up thinking that they must shed blood to prove their bravery. We ought to know that war settles nothing. (d) The advent message to all the world: the onward sweep of the gospel in the uttermost ends of the earth should have taught us to see things in a bigger way and in the spirit of sacrifice for the cause that we all love. This great movement means giving—giving of money and giving of ourselves to be used in His service. What are you doing? What is your society doing?

8. Dialogue: "Which Way Do You Read?"—This is given elsewhere, and while especially appropriate for the Juniors, if your meeting is a union service with both societies represented, be sure to use the material given. If the Juniors have given this dialogue in their week-day meeting at school, why not have them repeat it for the benefit of the Seniors? That would encourage them.

9. Responses.—See the first note, The Topic. Use along with these responses some of the quotations given under Seed Thoughts.

10. Closing.—Make your closing impressive that we may understand and appreciate and do for Him and His cause.

U. v. W.

Junior Note

Upon you, Junior superintendent, to a great extent will depend the interest and helpfulness of this meeting. The Senior Notes will materially aid you in your plans. As stated there, it is impossible to give up-to-date incidents at this previous time, but the Juniors will enjoy selecting current events from accessible papers and magazines. Appoint a committee of wide-awake Juniors a week or two in advance to choose items to be submitted to you, or your assistants, the day before this meeting. The advertisement idea is especially good, one which the Juniors will be interested in working out.

E. E. H.

Seed Thoughts

1. Dr. Lyman Abbott:

"Every great disaster is a warning, not of special judgment, but of impending doom on all who do not escape it by repentance."

2. Samuel Butler, in "Hudibras;":

"Look before you ere you leap;
For as you sow y're like to reap."

James Russell Lowell, in "The Present Crisis;":

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of truth;
Lo, before us gleam her camp fires!
We ourselves must pilgrims be,
Launch our 'Mayflower,' and steer boldly
Through the desperate winter sea,
Nor attempt the future's portal
With the past's blood-rusted key."

3. Mrs. E. G. White:

"We must live a twofold life,—a life of thought and action, of silent prayer and earnest work. The strength received through communion with God, united with earnest effort in training the mind to thoughtfulness and caretaking, prepares one for daily duties, and keeps the spirit in peace under all circumstances, however trying."—*The Ministry of Healing*, p. 512.

4. "Nothing can take so strong a hold on the heart as the abiding sense of our responsibility to God."—*The Desire of Ages*, p. 493.5. "What the church needs in these days of peril, is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. Sanctified, self-sacrificing men are needed; men who will not shun trial and responsibility; men who are brave and true; men in whose hearts Christ is formed 'the hope of glory,' and who with lips touched with holy fire will 'preach the word.' For want of such workers the cause of God languishes, and fatal errors, like a deadly poison, taint the morals and blight the hopes of a large part of the human race."—*The Acts of the Apostles*, p. 507.

Which Way Do You Read?

(ENTER Clarence and Levant each carrying a newspaper. They carelessly throw themselves into chairs, and spread out their papers to read.)

CLARENCE: Father says it's educational to read the papers and keep up to date with events in the world. He says some of the most learned men he knows never got to attend school very long, but they improved their opportunities reading history and, then keeping up with current happenings.

LEVANT: Yes, my dad's told me things like that too, so I'm trying to get the newspaper habit. And really I like it pretty well. Of course I always turn to the "funnies" the first thing.

CLARENCE: Well, father says some of the cartoons are very good, and once in a while there's a "funny" sketch that is true to life and one can get a lesson from it; but as a rule, he says, it doesn't pay to spend time on them. Sometimes they look real tempting, and I'll not say that I always pass them by, but I know father knows best, so I'm trying hard to really learn how to read the paper and get the most out of it. While I'm a boy I have lots of time, but when I'm a grown man perhaps there'll not be time for everything, and of course I want the best.

LEVANT: Oh, I have time now; when I'm older I won't care about the "funnies," I guess. Say, but there've been a lot of murder cases lately. The paper's full of 'em. I've been following one through. This fellow surely was "slick." He about got away with it too. Sometimes I feel like I'd like to make some easy money like that. But then, of course, I'd want to be sure I wouldn't get caught. (Reads aloud a snatch or two from some crime column.)

(Clarence breaks in between snatches, reading some up-to-date happening in world events.)

(Both boys read intermittently for a few minutes—Levant always choosing the gruesome, Clarence that which is clean and educational.)

LEVANT: (After Clarence has read an item) Doesn't that stuff seem dry to you? It surely does to me. Now, for instance, I like much better to read this continued story. I'm glad dad takes this paper; it always has a good story.

CLARENCE: That's why these real things seem dry and uninteresting to you, Levant. Those stories are only imaginary, many of them not at all true to life, and they're surely not worth remembering.

LEVANT: Huh, I don't try to!

CLARENCE: But when you read so much of that kind—don't you remember how Miss Jones explained to us our minds soon become like sieves?

LEVANT: Say, Clarence, is that the reason it's so much easier for you to remember your history lessons? And your arithmetic too—but I don't see how it helps you in that. Don't get mathematics from the paper, do you?

(Both boys laugh good-naturedly.)

CLARENCE: No, I don't suppose so, but you know what Miss Jones said about remembering what we read, how it strengthens the mind. Father says she's right too, and some evenings he takes time to help me choose the most worth-while things to read in the paper. Then other evenings I tell him about what I've read that day. He wants me to learn to make the most and best possible use of my time, so when I'm a grown man—

LEVANT: (Interrupts) Oh, yes, I know you're always talking about when you've grown to be a man. Guess I'll grow up as soon as you do—(a little thoughtful pause), but that doesn't say what *kind* of man I'll be, does it? Really, I've never thought much about it, Clarence, but I know my father and mother want me to be a good man. Guess they just never thought about helping me to read. I'm going to ask dad to help me, but since these stories and "funnies" have got the start of me, I expect I'll need your help sometimes too, Clarence.

CLARENCE: Sure, that will be great fun; we'll read together lots of times like this, only we'll choose just the best—both of us.

LEVANT: (Joyfully) Agreed, old pal! (Puts hand on Clarence's shoulder as they walk out.)

EMMA HOWELL.

Devotional Meeting for October 11

Topic: "Laying the Foundation"

Senior

1. Song Service.
2. Morning Watch and Prayer.
3. Announcements, Secretary's Report.
4. Song: "How Firm a Foundation."
5. Leader's Outline: "Beginning the Work."
6. Talk: "Crossing the Mississippi."
7. Talk: "On the Pacific Coast."
8. Talk: "Advancement Through Consecration."
9. Talk: "Beginning the Camp-Meeting Work."
10. Closing Song and Prayer.

Junior

1. Song Service.
2. Secretary's Report.
3. Morning Watch and Prayer.
4. Song: "How Firm a Foundation."
5. Superintendent's Talk: "Beginning the Work."
6. Reading: "Advancement Through Consecration."
7. Quiz: "Crossing the Continent."
8. Story: "The First Camp-Meeting."
9. Closing Song and Prayer.

Senior Notes

The Topic.—This is another of the series on denominational history. You will find this topic of special interest and help. There are four talks, but these are not long, and 6 and 7 may be combined, or one of them may be given as a short reading. It would be well to work in some of your more timid members on these short talks when the material is all supplied, as that will make it easier for them. Do not permit your society to depend upon a few members; be continually trying, even though you may find it difficult going, to work in new members.

2. *Morning Watch and Prayer.*—The subject, "Power in the Word," upon which the texts are given for the week closing October 11 will be especially appropriate for this meeting. Have a brief résumé of the texts, even though you may find it necessary to speak to certain ones in advance. Don't let the Morning Watch idea drop at this time of the year.

4. *Song.*—The one given may be sung, or there may be special music.

5. *Leader's Outline: "Beginning the Work."*—Note the following in the outline of the topic for this meeting. It is written by Mrs. Matilda Erickson Andross:

The work of laying the foundation for the great Seventh-day Adventist Movement that today is operating in nearly every country in the world began in the eastern part of the United States, shortly after the disappointment of 1844. At Middletown, Conn., our first paper was published in 1849, and about three years later the Sabbath school plan was born in the United States. Like the apostles, these early builders had no real conception of the magnitude of the structure that was to be reared upon the solid foundation which their hands were laying. It was a small beginning indeed; but the work grew and soon traveled westward. By 1850 there were quite a few believers as far west as Michigan.

About that time while Elder and Mrs. James White and Elder J. N. Loughborough were holding meetings in Battle Creek, Elder White said: "Brethren, if you are faithful to the work, God will raise up quite a company to observe the truth in Battle Creek." In 1855 that city was made the headquarters of our work, but it is not probable that any one who heard the words of Elder White suspected that in a few more years the Seventh-day Adventists in Battle Creek would number 2,500, and would be operating the largest printing office in the State, as well as a splendid sanitarium and a strong college. But even so marvelously God prospered His work.

In 1853 the first laborers were sent forth at the expense of a Seventh-day Adventist church. At that time Elders J. N. Loughborough and M. E. Cornell went to do pioneer work in Illinois, Wisconsin, and Indiana, a local church in Michigan defraying their meager expenses. In 1854 Elder J. N. Loughborough entered Ohio where he closed his effort with a general meeting of the believers, at which Elder and Mrs. White were present. This was the first of the kind held in that State.

After this meeting, while these three workers were traveling in Michigan, the Lord showed Sister White something of His plans for the work farther west. As the workers journeyed on through Michigan, visiting believers, their meetings grew so large that they knew not how to accommodate the crowds. They wished the people to hear, but how could they care for them. Elder White suggested that a tent was needed. But where could \$200 be obtained for that purpose? "There's what I think of the plan," said one brother, laying down \$35. The balance was raised very quickly. Then came an earnest season of prayer to make sure that God was leading. "When we arose from our knees," confessed one of the workers present, "we all felt fully satisfied that purchasing a tent would be a move in the right direction."

So Michigan purchased the first tent in the early summer of 1854. A few months later the workers in Vermont adopted the same plan, and by the following summer New York and Wisconsin were also holding tent-meetings. When it grew too cold for tents, the message would be given in schoolhouses. And so out of their perplexing situation grew the splendid tent effort plan so popular and so successful in soul-winning work today.

6 and 7. Talks.—These will be found elsewhere. They may be combined into one talk if it seems best.

8 and 9. Talks.—These will be found elsewhere. It is not the purpose in giving this material to expect that it will be used other than for course material.

Closing.—Let it be appropriate.

U. V. W.

Junior Notes

The Program.—Always read the Senior Notes before planning the Junior program. This is another meeting devoted to some of the beginnings of this great truth. Nothing will so tend to strengthen the faith of our Juniors as a thorough understanding that God's hand led out from the very conception of this movement. These denominational history programs should be most carefully prepared. Pray earnestly that the lessons will sink so deep into the hearts of the Juniors that they can never be uprooted by the storms of life.

1 and 2.—Never let the programs become dull and stereotyped. Of course, at some time during the program you almost always have a secretary's report. This time it would be well to have it follow immediately after a stirring song service.

3 and 4. *Morning Watch and Prayer.*—No better devotional lesson could be given than the Morning Watch texts for this week. Encourage the Juniors to store their memories with these gems. You may wish to use this suggested song to close the meeting. Special music is always desirable.

5. *Superintendent's Talk: "Beginning the Work."*—Material for this talk is given under No. 5, of the Senior Notes.

6. *Reading: "Advancement Through Consecration."*—Let an older Junior read this, after thorough preparation.

7. *Quiz: "Crossing the Continent."*—Material is given elsewhere. If you have a Standard of Attainment class it would be very interesting to have the articles, "Crossing the Mississippi" and "On the Pacific Coast," referred to in the Senior program, studied. Then a good quiz could be worked up. Perhaps it could be conducted after the order of a spelling bee. This would appeal to the Juniors. Or if you have no Standard of Attainment class, encourage all who can to study from the GAZETTE.

8. *Story: "The First Camp-Meeting."*—How many of your Juniors went to camp-meeting this year? Or if they have never attended, they will be interested in this story of the first camp-meeting. The story is told under the title, "Beginning the Camp-Meeting Work," in the Senior program.

9. Make the closing appropriate.

E. E. H.

Crossing the Mississippi

THE denominational work in Iowa was started by believers who moved into that State from the East. Among the first Sabbath keepers to arrive was the father of Elder J. N. Andrews and his family. They came in 1855. Elder J. N. Loughborough and others followed. These, together with Calvin

Washburn, G. I. Butler, and his father, were members of the first Seventh-day Adventist church in Iowa, which was formed at Waukon.

In the winter of 1856 Elder and Mrs. White visited Iowa. Storms made their going well-nigh impossible, but God called, and they would obey, cost what it might. For a time they were snowbound, but "at length," writes Mrs. White, "we ventured to pursue our journey, and, weary, cold, and hungry, we stopped at a hotel a few miles from the Mississippi River. The next morning, about four o'clock, it began to rain. We felt urged to go on, and rode through the rain, while the horses broke the crusted snow at almost every step. We made many inquiries about crossing the river, but no one gave us encouragement that we could cross it. The ice was composed mostly of snow, and there lay upon the top of it about a foot of water. When we came to the river, Brother H. arose in the sleigh and said, 'Is it Iowa, or back to Illinois? We have come to the Red Sea; shall we cross?' We answered, 'Go forward, trusting in Israel's God.' We ventured upon the ice, praying as we went, and were carried safely across. As we ascended the bank on the Iowa side of the river, we united in praising the Lord."

There had been enough to discourage a worker in the journey. But before the meeting in Waukon closed, all could see that God's hand had guided through all the enemy's hindrances. The following report comes to us of that meeting: "The result was glorious victory for the cause of truth. Elder Loughborough, who had left the field in order to resume work as a carpenter, resolved to give himself once more unreservedly to the preaching of the Word. Elder J. N. Andrews received a great blessing, and returned with great courage to his work. The other believers were all helped to gain a clearer vision of the cause of God, and dedicated themselves anew to the unfinished work. Altogether this meeting at Waukon was one of the decisive points in the development of the work in the Middle West. It marked the beginning of a higher tide of spirituality, which was to sweep over the country, giving new life and vitality to the preaching of the truth in new places, and encouraging the hearts of the believers."

MATILDA E. ANDROSS.

On the Pacific Coast

THE year 1868 marked a new era in our work. At the General Conference held in Battle Creek, a plea was made for workers to be sent to California. After making the call a daily subject of prayer, it was decided to send Elders J. N. Loughborough and D. T. Bourdeau, whom the Spirit of God led to volunteer to go. Soon these men started on their western journey, with \$1,000 which had been raised for equipment. The transcontinental railroad was not yet completed, so they went by way of the Isthmus of Panama, arriving in San Francisco July 18. Shortly after their arrival, an entire stranger approached them and invited them to pitch their tent in Petaluma. The stranger was an earnest seeker for truth. He had read in an Eastern paper that two evangelists with a tent had sailed for California. He had prayed that if these men were true servants of God, they might have a safe journey. Upon inquiring at the docks, he finally learned that the tent had come and had been delivered to a certain street and number, so he hastened to find the men. His invitation was accepted, and thus began the first meetings ever held in California.

The effort at Petaluma was very successful. The people were eager to learn, and so the workers not only preached, but also sold several hundred dollars' worth of books. Soon the message was preached in other parts of California, and the number of believers grew steadily. In the fall of 1872 the first camp-meeting was held in that State. Elder and Mrs. White showed their deep interest in the work in California by selling their home in Battle Creek in order to put the money into the new cause west of the Rockies. In 1875 the Pacific Press Publishing Company was formed in Oakland. This was one of the many tokens of prosperity in California.

Soon the truth swept over the boundary lines into other States. Sabbath-keeping families awakened interest in Nevada, in Oregon, and in still other States. Then they called for

workers to come to labor for others around them. Elder J. N. Loughborough went to Nevada; Elder I. D. Van Horn to Oregon and Washington; Elder M. E. Cornell to Texas. So the workers went on cultivating the seed already sown, and scattering still more seed for others to water. And truly, God gave the increase.

MATILDA E. ANDROSS.

Advancement Through Consecration

WITH peace came great prosperity to God's cause. The work became better organized, and evangelistic efforts were multiplied. New believers were added. More and more clearly could the leaders see God's hand in bringing them into a new country for laying the foundations for the work, where people were not so firmly ensconced in old customs, but generally speaking, were ready to consider new truths. The progress cannot all be attributed to the faithfulness of the leaders. They did their part nobly—but in the churches a strong evangelistic spirit also prevailed. Many tracts, papers, and pamphlets were passed out by the hands of faithful, prayerful soul-winners. The following resolutions, passed by the church at Allegan, Mich., 1867, help one to understand the spirit of whole-hearted consecration that was found in those early churches.

"WHEREAS, We hold the advancement of the cause of present truth to be paramount in importance to everything else; and, "WHEREAS, This is rapid or slow, accordingly as those who are engaged in presenting it to the people are consistent or inconsistent in their lives; therefore,

"Resolved, 1. That we will make an earnest, persistent, and prayerful effort to the end that our daily walk shall at all times, and under all circumstances be characterized by that meekness in deportment, that patience and forbearance under difficulties and annoyances, that integrity in matters of dealing, that sobriety, sincerity, and chastity in conversation, which are always essential qualities of the Christian character, but which are peculiarly so at the present time. . . .

"5. That in our opinion, prayer and conference meetings, both on the Sabbath and on week-day evenings, are essential helps to growth in grace. And that it is a duty which we owe to the Lord, to ourselves, and to the cause, to see to it that we are not prevented from attending them by obstacles which we have in our power to remove.

"6. That as the perils of the last days thicken around us, and the attacks of the enemy upon the remnant become more fierce, frequent, and protracted than ever before, we can find security only in a corresponding increase of efforts on our part for higher attainments in godliness. And that, as a means for the accomplishment of this end, we, the church in Allegan, deem it advisable to hold two evening prayer meetings a week instead of one, as heretofore."

MATILDA E. ANDROSS.

Beginning the Camp-Meeting Work

THE year 1868 marks another innovation that has been greatly blessed of God in saving souls and in deepening the spirituality of believers. In September of that year there could be seen in a quiet maple grove in Wright, Mich., an encampment of twenty-two family tents and two large tents for services. The first camp-meeting ever held by Seventh-day Adventists was in session. The plan grew out of the feeling that there was a need of a general spiritual uplift. So the leaders decided to try the camp-meeting plan. Not feeling sure that their experiment would prove successful, they did not invest in family tents, but asked each family to bring eighteen yards of heavy factory cotton to use as a temporary tent, and then after the camp-meeting the cotton could be utilized for other purposes.

Only in case of rain were the meetings held in large tents. In pleasant weather the trees served as temples of worship. The seats consisted of logs placed end to end. Sometimes a rough board was laid on the log. There were no electric lights, but at night a few wood fires around sufficed for illuminating purposes. The grocery, so common today on the camp-ground, was missing. Food was prepared in the near-by homes, and bread was secured from the nearest village. The book store, however, was there. It consisted of three planks nailed upon posts so as to make a triangle. From this enclosure were sold \$600 worth of books. The workers in attendance, however, had not forgotten the value of other literature. Elder White

is reported to have said at this gathering, while scattering a package of tracts in the audience: "The time is coming when these tracts will be scattered like the leaves of autumn."

This first camp-meeting must have been a remarkable gathering. The neighborhood, as well as the campers, were deeply interested. In spite of a severe rainstorm, there were fully two thousand people present on Sunday. Elder and Mrs. White, J. N. Andrews, Joseph Bates, J. H. Waggoner, I. D. Van Horn, R. J. Lawrence, and other leaders whose souls were afire with the message, attended this meeting, and helped to make it pre-eminently successful. Of this camp-meeting it is said:

"The preaching met with a prompt response on the part of the congregation as was seen in the social meetings, of which two or three were held that day. There was a willingness to repent of backsliding, and an earnest longing to come up on higher ground spiritually. Some had encroached upon the Sabbath, others had neglected family worship, and all had to some extent partaken of the spirit of the world. Parents made humble confession to their children, children to parents, and the spirit of grace and of supplication was poured out upon all.

"When the invitation was given on Friday for those who had no hope to make a start, over sixty responded. And when the call was made for backsliders who wished to start anew, about three hundred pressed forward. There were other similar occasions. Fathers brought their children, friend labored with friend, brothers who had been alienated for years came forward hand in hand, mingling their tears of forgiveness and brotherly love.

"Not only were the general meetings seasons of great solemnity and power, but a spirit of consecration and of praise pervaded the grounds. Little meetings were held betimes in the various dwelling tents. At all hours the sound of praise and song and testimony could be heard over the camp, while out in the woods, there were groups of twos and threes engaged in earnest prayer and intercession."

When that meeting closed, the camp-meeting methods had been proved successful beyond the shadow of a doubt; and before the year passed, similar meetings were held in Illinois and Iowa. The next year the *Review and Herald* announced camp-meetings to be held in Ohio, Michigan, New Hampshire, New York, Wisconsin, Minnesota, and Iowa. So began the camp-meeting plan which has grown to be such an important feature of our denominational work. Of a camp-meeting held in Massachusetts in 1876, a city reporter is quoted as saying:

"Sunday was the great day at the meeting in the woods at Bradford, by Seventh-day Adventists, bringing together the largest assembly of people ever convened in this region for a similar purpose. . . .

"The railroads were taxed beyond the utmost capacity of all their preparations for the occasion, and large numbers were prevented from attendance by not finding means of conveyance at the time the trains started, or by not finding the trains moving when their effervescent inclinations were just active enough to stimulate them to visit the scene. We understand there were thousands at the station in Lawrence who could not be accommodated with conveyance, all the cars at command being literally packed to overflowing. It was the same at this station, and in the afternoon we noticed a train of sixteen heavy-laden cars slowly pulling out for the camp. . . .

"The speaking through the day was almost continuous, it being in part an exposition of the doctrines of the sect, and was, therefore, seed sowing; in addition there were two addresses on temperance by Mrs. White of California."

MATILDA E. ANDROSS.

Devotional Meeting for October 18

Senior and Junior

Topic: "The Great Day of Atonement" (Oct. 22, 1844)

1. Song Service.
2. Devotional.
3. Notices and Announcements.
4. Secretary's Report.
5. Music.
6. Leader's Résumé.
7. Talk: "The Approaching Crisis."
8. Recitation: "We Long for Thy Return."
9. Reading: "October 22, 1844."
10. Talk: "The Hour of Trial."
11. Closing Song and Prayer.

Notes to the Leaders

1. *Song Service*.—There is every reason why the local society should have a lively and profitable song service before and at the beginning of each meeting. You may say that you have no leader who is expert at conducting. But it is not necessary, though desirable, to have such talent at your disposal. If you lack such a leader, then rally a group of three or four or five of your members who can sing, who can carry a tune well, and get their help in making the song service a success. Work with them in the selection of suitable songs, and then depend upon them to help in the starting of the songs and the carrying of the tunes through in a lively way. This nucleus of song-help may sometimes be together, and again they may be scattered among the other members to help. Even though you have a chorister, these helpers may co-operate to excellent advantage. Try out the plan.

M. V. *Rally Song*.—Don't forget the use of the Rally Song. This comes on a single sheet of paper with words and music: "The Captain Calls for You" (martial time) on one side, and the "Missionary Volunteer Rally Song" (hymn) on the other side. Learn the songs, both of them, and sing them at the opening or the close of your meetings. They are sold from your tract society, and cost but 75 cents a hundred copies, postpaid. In lots of less than one hundred they are one cent apiece.

2. *Devotional*.—This period includes Scripture reading, Morning Watch review, and exercises of such nature, and prayer, or a season of prayer when several members will join. Encourage your members to pray and join in the devotional period. You will find that it will benefit the society and specially help in the meeting which follows. Call for short prayers and sentence prayers. Be ever on the alert to work for this feature of your society, and atune yourself so that you may sense the leading of the Holy Spirit in your meeting.

3. *Notices and Announcements*.—These should not be long or tedious, but you should not neglect to tell of next week's meeting, topic and special features, also the work of your group leaders, and give words of encouragement whenever possible. Let your members know that you have the various activities in mind and that you are not neglecting them.

4. *Secretary's Report*.—It may be well at times to omit the report, but do not neglect it. An efficient secretary, one who brings in variety and appreciation of the activities of the society by means of the report, will be a mighty factor in the success of organization. Such a report need not alone note the last week's meeting, but might tell something of the work of the society, its goals and its progress outside of that which is more or less visible to all.

5. *Music*.—A solo or duet, if well chosen, is always appreciated.

6. *Leader's Résumé*.—The leader should briefly relate something of the events leading up to the 1844 period. The following by Mrs. Matilda E. Andross will be found useful:

"Near the close of the second angel's message," says Mrs. E. G. White, in "Early Writings," "I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet Him.'"

"This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints, and prepare them for the great work before them."

It was about the middle of July, 1844, however, when the midnight cry was clearly heard, echoing and re-echoing through the land. After the spring disappointment, men began searching the Scriptures for more light. It had come; and this is the way it came. A camp-meeting was in session. A cloud of depression settled upon the camp. The services seemed dull and disappointing. But one day a change came. A middle-aged woman arose during the service, saying: "It is too late, Brother ——. It is too late to spend our time upon these truths with which we are all familiar, and which have been blessed to us in the past, and have served their purpose and their time. The Lord has servants here who have meat in due season for His household. Let them speak and let the people hear them. 'Behold, the Bridegroom cometh; go ye out to meet Him.'"

With these remarks the interrupter took her seat as the preacher had already done. Then one of the less prominent workers arose and presented the argument that the 2300 days would end on the Levitical day of atonement, the tenth of the seventh month, or Oct. 22, 1844. It was like touching the electric button that changes darkness to light. The clouds of depression lifted, the shout of victory went through the camp, and a great spiritual feast followed.

When the camp-meeting closed, "earnest, zealous men and women went out in all directions, preaching the message of the Lord's return on the 22d of October, and enjoying in their work a power which was clearly from above. In a few short weeks the Adventists had risen as one man, and were giving the midnight cry with united voice. . . . Means with which to carry on the publishing work flowed in freely from many quarters, and the spirit of personal labor for souls was marked."

Everywhere earnest workers were making the country ring with the midnight cry. This preaching tended directly to sup-

press fanaticism and unite hearts. A revival swept over the land. Many who had fallen asleep during the tarrying time awoke from their slumbers. Their former zeal returned in double measure. Their joy was unspeakable.

In the spring several New England farmers had left their fields uncultivated; now other farmers, catching the same vision, left their crops unharvested as an evidence of their faith in the immediate return of the Lord. What stern messages of warning those uncultivated fields must have preached! What striking appeals the unharvested crops must have made to the almost persuaded neighbors! One Advent believer had a very solicitous neighbor who came and offered to dig his potatoes for him, saying, "You may want them." "No!" said the man of unwavering faith, "I am going to let that field of potatoes preach my faith in the Lord's soon appearing."

7. *Talk: "The Approaching Crisis."*—This is given elsewhere.

8. *Recitation: "We Long for Thy Return."*—This is one of the early advent hymns, and was undoubtedly sung during the period of time that is referred to in this program. It is given elsewhere in this paper.

9. *Reading: "October 22, 1844."*—The following is by Mrs. Andross, and may be used as a reading or as a talk:

When October 22 dawned, it found all ready for the Master's return. The sun rose. The clock ticked away the waiting hours. Noon came. Still God's children waited. The shadows began to lengthen. Lower and lower sank the sun. Finally it kissed the western horizon. Then it sank beyond the western hills, and no Saviour had come. Alas! what could it mean? Surely the Father above must have looked down in tender pity and love upon His heartbroken children. How His heart must have yearned for them in their bitter disappointment. But His infinite, His unfathomable love permitted that experience to come to those who had learned to love the Saviour's appearing. And He who comforted the early disciples in their hour of deepest distress, when their Lord lay in the tomb, sustained these sorrowing ones in this hour of their greatest disappointment, when the cruel hand of time thrust them rudely out of a world of sweet expectation into one of sneers, ridicule, and misunderstanding. One who himself shared this disappointment, leaves us this testimony.

"The tenth day of the seventh month, Jewish time (Oct. 22, 1844), at last came. It found thousands upon thousands who were looking to that point for the consummation of their hopes. They had made provisions for nothing earthly beyond that date. They had not even cherished the thought, 'If it doesn't come,' but had planned their worldly affairs as they would if they had expected that day to end the period of their natural lives. They had warned and exhorted the wicked to flee from the wrath to come, and many of these feared that the message might prove true. They had counseled and prayed with their relatives, and had bidden good-by to such of them as had not given their hearts to God. In short, they had bidden adieu to all earthly things with all the solemnity of one who regards himself as about to appear face to face with the Judge of all the earth. Thus, in almost breathless anxiety, they assembled at their places of worship, expecting momentarily to hear 'the voice of the archangel, and with the trump of God,' and to see the heavens ablaze with the glory of their coming King."

"The hours passed slowly by, and when at last the sun sank below the western horizon, the Jewish tenth day of the seventh month was ended. The shades of night once more spread their gloomy pall over the world; but with that darkness came a pang of sadness to the hearts of the advent believers, such in kind as can only find a parallel in the sorrow of the disciples of our Lord, as they solemnly wended their way to their homes on the night following the crucifixion and burial of Him whom but a little while before they had triumphantly escorted into Jerusalem as their King."

William Miller and other faithful leaders stood nobly in their places, comforting and encouraging the disappointed people while their own hearts ached. That hour of apparent defeat unveiled a little more fully the true greatness of these noble men; but eternity alone can reveal fully what strong pillars such men were in the Advent Movement.

What was the real cause of the disappointment? In "The Great Controversy" we read: "Errors that had been long established in the church prevented them [William Miller and his associates] from arriving at the correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning, they suffered disappointment." The "error resulted from accepting the popular view as to what constitutes the sanctuary."

10. *Talk: "The Hour of Trial."*—This is a most important part of the whole program, and should be given to your best speaker. The material is found elsewhere in this number of the GAZETTE.

11. *Closing*.—Let the prayer at this time be that members of your society may be ready, always ready, to meet their Lord so that no matter what shall come—accident, sickness, or His appearing in the clouds of heaven—they will be able to say: "Lo, this is our God; we have waited for Him, and He will save us."

U. V. W.

We Long for Thy Return!

"DEAR Saviour, here we fainting lie,
And long to see Thy face;
Descend, O Jesus, from on high,
In mercy to our race.

"How long shall that bright hour delay?
When will our Lord appear?
We long to see the glorious day
When Jesus will draw near.

"We long to hear the trumpet sound,
And see the just arise;
We long to see our Saviour crowned,
And meet Him in the skies.

"We wish to see our Lord descend,
Arrayed in robes of light;
To Satan's kingdom put an end,
And claim His proper right.

"We long Thy coming to behold,
That day of joy to see;
Our ardent longings can't be told,
Lord, let it quickly be."

The Approaching Crisis

So the work went on while days lengthened into weeks, and weeks into months. The day of their greatest hope was near. Some one gives us a farewell scene at a camp-meeting held at this time: "The parting was most solemn. That was the last camp-meeting the brethren expected to attend on these mortal shores. And as brother shook the hand of brother, each pointed the other to the final gathering on the immortal shores at the grand encampment of the saints in the New Jerusalem. Tears flowed profusely, and strong men wept aloud."

In the *Midnight Cry* of Oct. 10, 1844, one of the workers by name of George Storrs made a very earnest appeal to the readers to get ready for the great day which now was less than two weeks in the future. Part of his appeal read thus:

"How shall we be ready for that day?—Believe God's truth, and venture out upon it, by strong faith that gives glory to God. We must have the same state of mind that we would have if we knew we were to die upon that day, the same entire consecration to God and deadness to the world.

"I cannot better illustrate what I mean than to suppose a large flat rock in the midst of the ocean. A promise is made by a glorious and mighty prince that at a given time he will send a splendid steamer to carry all persons whom he shall find there with the evidence that they fully credited his word, to a glorious country. Many venture out to the rock. Some, when they are safe on the rock, cut the rope, and their craft with which they came there drifts away from them, and they look after it no more, but are watching for the arrival of the steamship. They have no doubt of the truth of the promise, and risk all upon it. Others who come there think it is enough that they are on the rock. But they would be wise and not run too great a risk. . . .

"Cut your ropes now, brethren; let your boats float out of sight; yes, make haste before the 'sign of the Son of man appear.' Then it will be too late. Venture now, and venture all. O, my heart is pained for you; don't dally; push off that boat, or you are lost; for 'whosoever will save his life shall lose it,' so saith Jesus Christ, our Lord and Judge. Make haste, then, once more I entreat you, O make haste! Let go every boat by which you are now calculating to escape to land 'if it don't come.' That 'if' will ruin you. It is now the last trial and temptation. Do as our Lord did with the last temptation of the devil—'Get thee hence, Satan,' said He. 'Then the devil leaveth Him, and, behold, angels came and ministered unto Him.' So will it be with you when you have gained this triumph."—*The Great Second Advent Movement*, pp. 163-165.

The great event came still nearer. Only a few more days remained. Means had flowed in freely, and thousands of copies of papers and tracts were scattered abroad. Now some who had held on to their means pleaded with the leaders to accept their money. "You are too late. We don't want your money now! We can't use it!" Such was the refusal they received. These faithful leaders thought the last paper had been published and the last bit of literature sent forth.

William Miller's pen leaves us a very clear picture of God's waiting people. It will do us good to gaze at it and profit by the example of those earnest believers. He wrote:

"I think I have never seen among our brethren such faith as is manifested in the seventh month. 'He will come,' is the common expression. 'He will not tarry the second time,' is their general reply. There is a forsaking of the world, an unconcern for the wants of life, a general searching of heart, confession of sin, and a deep feeling in prayer for Christ to come. A preparation of the heart to meet Him seems to be the labor of their agonizing spirits.

"There is something in this present waking up different from anything I have ever before seen. There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from heaven. The singers are silent; they are waiting to join the angelic hosts, the choir from heaven. No arguments are used or needed; all seem convinced that they have the truth. There are no clashing sentiments; all are of one heart and one mind. Our meetings are all occupied with prayer, and exhortation to love and obedience. The general expression is, 'Behold, the Bridegroom cometh; go ye out to meet Him.' 'Amen. Even so, come, Lord Jesus.'"

MATILDA E. ANDROSS.

The Hour of Trial

WHY did God permit His beloved children to make such a mistake and to suffer such bitter disappointment? Perhaps we cannot fully answer that question. But let us reason quietly for a moment. Do you think Jonah could have preached effectively to Nineveh had he understood the outcome? Do you think the disciples could have participated so joyfully and enthusiastically in the triumphal entry, had they sensed that in a few more days their beloved Master would die upon the cruel cross? There is only one answer for the human heart.

"In like manner," we are told, "Miller and his associates fulfilled prophecy, and gave a message which Inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angels' message were given at the right time, and accomplished the work which God designed to accomplish by them."—*The Great Controversy*, p. 405.

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfections and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God."—*Id.*, p. 401.

We, who look back upon the disappointment of 1844 as a stirring event in our history, can see at least dimly how that experience was used of God to enrich the lives of those who held fast to their confidence. It tore them loose from the things of this world, and it brought them into close communion with God where He could heal their aching hearts and send them forth more than conquerors in His service.

MATILDA E. ANDROSS.

Devotional Meeting for October 25

Topic: "Where Are You Placing Your Influence?"

Senior

1. Song Service.
2. Devotional.
3. Song or Special Music.
4. Talk: "The Power of Influence."
5. Talk: "Our Shadow Selves."
6. Recitation: "As I Go on My Way."
7. Responses.
8. Closing Song and Prayer.

Junior

1. Song Service.
2. Prayer.
3. Blackboard Motto: Psalms 19:14.

4. Superintendent's Talk: "Influence."
5. Symposium: "Let Your Light So Shine."
6. Reading: "Our Shadow Selves."
7. Recitation: "As I Go on My Way."
8. Consecration Service: "What Has Influenced Me for Good."
9. Close by Repeating in Unison the Blackboard Motto.

Senior Notes

The Topic.—The subject of influence is ever new and ever of first importance. It is scarcely possible to overestimate its importance. To say that we should be careful of our influence is a truism. We should be careful of our influence, but in a positive and not in a merely negative way. We should not seek to live negative lives for fear of having a wrong influence, for the best way to avoid the casting of a wrong influence is to be ardent and anxious in the doing of good, trusting the Father above in the matter of minor things. It is always well to understand something of the responsibility of life. G. B. Thompson says:

"It is a terrible thought that every act and word of our lives is leaving its indelible impress somewhere. What we have written is written, never to be effaced. There is no trace of a ship through the ocean, nor of a bird through the air, but the trail of every man who lives, or ever has lived, is marked by the eye of the all-seeing God from the cradle to the grave. Every act is like the prehistoric footprint in the stone. It is written, said, done, forever. When we retire at night, our day's work is not done; it is only really begun. It is never done. When we close our eyes in the embrace of death, our life-work is not yet finished. Our works do follow us, to bless or to curse. Our influence goes on. 'It knows no nights, and keeps no Sabbaths.' That hasty word spoken is still poisoning some life; that unkind act, though forgotten, is still at work depressing some soul. On the other hand, that act of kindness or word of encouragement is exerting its helpful influence still. The power of influence is a terrible power. It clings to us; it is born with us, and it grows and strengthens as the years pass by. Our sphere may be limited, yet we have influence. It speaks, moves, lives, in every look of the eye, in every word of the lips, in every act of life. So long as we live we exert an influence. 'None of us liveth to himself.' If we die, even this has its influence—'no man dieth to himself.' We may be like Abel whose righteousness still speaks though he is dead; or like Achan, who though dead perished not alone in his iniquity. The influence of the past is beyond recall, and cannot be changed. But the future is still ours, to make impressions upon the lives of others; to create aspirations for holiness, greed for gain, or love for selfish, empty honor; in short, to wield an influence for God or the powers of darkness. In order that the influence of the life may be right, the heart must be right, for out of the heart 'are the issues of life.' What is in the heart will be revealed in outward acts. The brook does not need to plan all its lovely curves, its dancing ripples, its pleasant songs, as it flows over its stony bed; the drinks it gives to thirsty passers-by, the contributions it makes to the mill wheel and the great river and the ocean. The brook merely flows on, and the rest takes care of itself."

2. **Devotional.**—Let there be a short season of prayer with several members taking part. The central thought of influence—that which we have and that which we should have, should be the central thought.

4. **Talk:** "The Power of Influence."—Material for a talk is given elsewhere. In preparing this talk the member should draw on his own experience and his own knowledge and understanding.

5. **Talk:** "Our Shadow Selves."—This will be found elsewhere. We never know, as the poet says, where our influence may fall.

6. **Recitation:** "As I Go on My Way."—Given elsewhere.

7. **Responses.**—It is hoped that these will be the most important part of the meeting. Work these in even though you have to leave out a talk. In eliminating any part, drop out No. 5, "Our Shadow Selves." Let the responses be from the hearts of the members, the quotations given elsewhere merely as key-thoughts and suggestions. The leader could well introduce the response period by the following thoughts:

"This question frequently arises in mind and on lips, 'How can I know whether what I am doing will help or hurt another? Do I always have to think of other folks?' To answer the last question first: We do always have to think of other folks if we walk in the footsteps of Him who 'pleased not Himself.' Along later in the tenth chapter of Paul's first letter to that church at Corinth the writer gives a sure test which answers the first question. 'How can I know whether what I am doing will help or hurt another?' He says that if we do it to the glory of God it will help, not hurt. And how many folks must you consider? Paul was a Jew of the old-fashioned variety. Corinth was made up of Jews, Greeks, and Romans, and probably all varieties and others were in the make-up of the Corinthian church. He suggested that he had to watch his eating and his drinking and all the other activities so that neither Jew nor Greek should find an occasion for scandal in him. 'For,' said he, 'I am seeking the well-being of other folks rather than that of myself.' A rather high ideal. Yet it follows that old

phrasing which we hear too seldom, 'Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me.'"

Responses on Influence

(Note: Clip these and hand them out before the meeting begins.)

1. "None of us liveth to himself, and no man dieth to himself." Rom. 14: 7.

2. "Young persons who are thrown into one another's society may make their association a blessing or a curse. They may edify, bless, and strengthen one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert only a demoralizing influence."—*Testimonies*, Vol. IV, p. 655.

3. "Words of kindness, looks of sympathy, expressions of appreciation, would to many a struggling, lonely one be as a cup of cold water to a thirsty soul."—*Youth's Instructor*, April 9, 1908.

4. "Personal influence is a power. The minds of those with whom we are closely associated, are impressed through unseen influences."—*Gospel Workers*, p. 340, old edition.

5. The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him. This atmosphere is frequently charged with poisonous influences, and when these are inhaled, moral degeneracy is the sure result.—*Testimonies*, Vol. V, p. 111.

6. "Human influence, deriving its efficiency from heaven, is God's instrumentality through which the gospel is to be diffused, and its transforming effects revealed. . . . Character is influence."—*Review and Herald*, Sept. 29, 1891.

7. "The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessing that will widen and deepen, and the blessed results they may never know until the day of final reward."—*Steps to Christ*, p. 88.

8. "The world will be convinced not so much by what the pulpit teaches as by what the church lives. The preacher announces the theory of the gospel, but the practical piety of the church demonstrates its power."—*Testimonies*, Vol. VI, p. 260.

9. "It is the privilege of every true Christian to exert an influence for good over every one with whom he associates."—*Id.*, Vol. II, p. 231.

10. "Every uttered word exerts an influence, every action involves a train of responsibility. No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity, and through our individual threads of influence, we are linked to the universe. Christ used His influence to draw men to God, and He has left us an example of the way in which we should speak and act. A person who is molded by the Spirit of God will know how to speak a word in season to him that is weary, and will realize the highest human blessedness,—the joy of imparting to others the precious treasures of the wisdom and grace of Christ. But those who permit themselves to be controlled by the enemy of all good will speak words which should never be uttered."—*Review and Herald*, Feb. 16, 1897.

11. "When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. The spirit of Christ in the heart is like a spring in the desert, flowing to refresh all, and making those who are ready to perish, eager to drink of the water of life."—*Steps to Christ*, p. 82.

12. "You all have an influence for good or for evil on the minds and characters of others. And just the influence which you exert is written in the book of records in heaven. An angel is attending you, and taking record of your words and actions."—*Testimonies*, Vol. III, p. 363.

13. "The influence of a thoughtless word may affect a soul's eternal destiny. Every person is exerting an influence upon the lives of others. We must be either as a light to brighten and cheer their path, or as a desolating tempest to destroy. We are either leading our associates upward to happiness and immortal life, or downward to sorrow and eternal ruin. No man will perish alone in his iniquity. However contracted may be one's sphere of influence, it is exerted either for good or for evil."—*Id.*, Vol. IV, p. 654.

U. V. W.

Junior Notes

The Program.—"I'd give the world to have such an influence over my class as Miss A has over her boys." Miss A, over-hearing the remark, replied, "That is just what I give." And that is what it costs every Junior worker who would exert the best influence over his boys and girls. Miss A went on to explain that she had to take time to associate with them, she had to spend and be spent for them. The work of the Junior superintendent and his associates is a reflection of what Christ did for mankind. Impressive as His words were, His life counted for most of all. The Junior worker whose life has the right influence over his boys and girls will be able to make this meeting a mighty factor in their lives. The program, of course, is only suggestive. You will doubtless have personal experiences from which to draw impressive lessons.

4. *Superintendent's Talk: "Influence."*—You can make this talk very impressive by some simple illustration. An effective one would be to have at hand two glasses, one of water, the other of wine. Pour some of the wine into the clear water and hold it up for the Juniors to see the difference. Influence is one of the greatest factors in human life. A very small thing oft repeated unconsciously influences both ourselves and our friends.

"In a gun factory a great bar of steel, weighing five hundred pounds, and eight feet in length, was suspended vertically by a very delicate chain. Near by, a common bottle cork was suspended by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar, and the steel bar remained motionless, but it was done again and again for ten minutes, and lo, at the end of that time the bar gave evidence of feeling uncomfortable; a sort of nervous chill ran over it. Ten minutes later, and the chill was followed by a vibration. At the end of half an hour the great bar was swinging like the pendulum of a clock."

Whether we mean to or not, we are bound to have an influence over our friends, our playmates. We may stand back and do almost nothing, for fear of influencing in the wrong way, but even in this there is a negative influence. Whether our influence reaches to many or only to a few, it is the place where God would have us exercise it to the very best advantage. A poor Indian once said to the missionary, "I cannot read, but I can follow you. You know what God's Word says, and I will have to follow you and do as you tell me. What you do, I will do." The world is watching Seventh-day Adventist boys and girls, and we must guard well that we always represent Jesus aright.

5. *Symposium: "Let Your Light So Shine."*—Give the following paragraphs to four Juniors a week in advance, asking them to tell the stories in their own words. The one giving the poem should memorize it.

"A traveler visiting the lighthouse at Calais, said to the keeper, 'But what if one of your lights should go out at night?' 'Never! Impossible!' he cried. 'Sir, yonder are ships sailing to all parts of the world. If tonight one of my burners were out, in six months I should hear from America or India, saying that on such a night the lights at Calais lighthouse gave no warning, and some vessel had been wrecked. Ah, sir! sometimes I feel, when I look upon my lights, as if the eyes of the whole world were fixed upon me. Go out? burn dim? Never! Impossible!'"

"A dear old lady called on my mother one afternoon, her face beaming brightly, and said, 'Ah, you can never know what a comfort you have been to me.' As we had never been in her home, we did not understand the meaning of her words. Then she explained by saying, 'Last winter when I was so lonely sitting by myself in the evening, I could always see your light burning brightly there by the side window; not once did it fail to shine and cheer me.' After that we always turned the light just a little higher, and were more careful to see that the shade was not drawn over the window."

"A layman had gone one evening to speak in a mission church attended by many young persons employed in the Lancashire mills. His wife accompanied him, and was shown a seat near the choir, which was composed entirely of young people. After the service, a fresh-faced girl of sixteen rushed up impetuously to the speaker's wife and began, 'I want to tell you how much I have been helped—' The visitor smiled appreciatively, and began to frame an appropriate reply, thinking that it was her husband's address that had been so profitable, when the words were frozen on her lips by the rest of the surprising sentence—'by your simple clothes. As I watched you during the sermon,' she continued, 'I thought that if you could dress so plainly and attractively, surely we girls who have to work for our living can do so, too. In any case, you have shown me that simple dressing is the prettiest, after all,' and her glance swept meaningfully over the company of rather overdressed young women."

"Has some one seen Christ in you today?
Christian, look to your heart, I pray;
The little things you have done or said—
Did they accord with the way you prayed?
Have your thoughts been pure and your words been kind?
Have you sought to have the Saviour's mind?
The world with a criticizing view
Has watched; but did it see Christ in you?"

"Has some one seen Christ in you today?
Christian, look to your life, I pray;
There are aching hearts and blighted souls
Being lost on sin's destructive shoals,
And perhaps of Christ their only view
May be what of Him they see in you.
Will they see enough to bring hope and cheer?
Look to your light! does it shine out clear?"

6. *Reading: "Our Shadow Selves."*—This article should be well read by an older Junior. It is given elsewhere.

7. *Recitation: "As I Go on My Way."*—This also is given elsewhere. It is hardly necessary to state that it should be well memorized.

8. *Consecration Service: "What Has Influenced Me for Good."*—*"They that feared the Lord spake often one to another."* Encourage the Juniors not to be timid in relating the things, small or great, which have helped them. It might be well to tell them a week in advance that this privilege will be given them. Make this a real consecration service.

9. *Close with the verse used as your blackboard motto.* Encourage each one to make David's prayer the prayer of his own heart.
E. E. H.

As I Go on My Way

My life shall touch a dozen lives before this day is done—
Leave countless marks for good or ill ere sets this evening's sun;
Shall fair or foul its imprint prove, on those my life shall hail?
Shall benison my impress be, or shall a blight prevail?

When to the last great reckoning, the lives I meet must go,
Shall this wee fleeting touch of mine have added joy or woe?
Shall He who looks their records o'er—of name, and time, and place—

Say: "Here a blessed influence came," or, "Here is evil's trace"?

From out each point of contact of my life with other lives
Flows ever that which helps the one who for the summit strives?
The troubles souls encountered—does it sweeten with its touch,
Or does it more embitter those embittered overmuch?

Does love through every handclasp flow in sympathy's caress?
Do those that I have greeted know a newborn hopefulness?
Are charity and tolerance the keynote of my song?
As I go plodding onward, with earth's eager, anxious throng?

My life must touch a million lives in some way ere I go
From this dear world of struggle to the land I do not know.
So this the wish I always wish, the prayer I always pray;
Let my life help the other lives it touches by the way.

—Strickland Gillilan.

The Power of Influence

IN reading an introduction to a "Life of Wesley" recently, I noticed these sentences: "The influence of a good man circulates long after he is dead. Indeed, some men never die, they are perpetuated as active forces in human life by the influence they have created." How true! Even finite man exercises a power; it may be a repelling power or a drawing power, an evil or a good control, but "none of us liveth to himself, and no man dieth to himself." Is it not man's privilege to draw others the right way, even as the stars hold each other to their paths? The difference in the power with which God has endowed man is that it is to be controlled by his will.

From an impure source comes only impure water. So let us turn to the source,—the thoughts and intents of the heart. What but these influence our every word and action? "Keep thy heart with all diligence; for out of it are the issues of life." We put it figuratively when we speak of a heart black with guilt. Must not Cain have harbored evil thoughts of jealousy until his heart was stained, and his hand raised for the murderous blow? Eve, too, the first on earth to cast her influence on the wrong side, doubtless thought much ere she seized the fateful fruit. And down the stream of time, every action has sprung from the secret thought. Does the stream which bubbles suddenly from the sand of the desert have no beginning? Surely, away back in the hills it gathered and has trickled along out of sight, until the opportunity presents itself which permits it to come to light again. The course of thoughts may be submerged, but the apparently thoughtless word or act is but the springing up of the hidden stream. "Who would appear clean, must be clean all through." "He who would write heroic poems should make his whole life a heroic poem." We never can rise above the level of our thoughts, as water never rises above the level of its source. How careful, then, we should be to guard against the first temptation along some new path of evil! A twig may change the course of a brooklet, but a mighty damsearce holds the river's torrent.

Our thoughts primarily affect ourselves, making us what we are and what we ever shall be; but the crystallizing of them into words and actions affects others. There came a time in Alexander Graham Bell's scientific research when poverty and apparent failure almost discouraged him. He met Prof. Joseph Henry, who gave him a kindly hearing and advised him to keep

on. One thing stood in the way,—Bell's lack of electrical knowledge. Two words gave him all the impetus he needed, "Get it." They helped him beyond measure. He "got" his knowledge, and also that for which he sought, and presented to the world the telephone. Many times has a word in season cast the balance on the right side.

The boys have been numerous who in later life have acknowledged the potency of the life of some teacher, employer; or maybe the mother, to direct in the right way. Perhaps the mother has the greatest power. Alice Cary says, "The still, sweet influence of a life of prayer quickens their hearts who never bow the knee." Many a wandering son has been recalled to the paths of rectitude by that influence, while others have been kept from straying. Edison gave a noble testimony to the work of his mother when at the height of his career he attributed all his success to her. Standing around the grave of Dwight L. Moody's mother, Mr. Moody, Dr. Pierson, and Mr. F. B. Meyer all made the same confession. Probably Mackay, of Uganda, would never have seen his field of labor had it not been for his parents' training. And the same may be said of a large number of others.

Would John Ruskin ever have developed the literary ability which he did had not the best of books and pictures and scenery been provided for him in childhood by his wise parents? John Coleridge Patteson, of the South Seas, is described as "one of the purest, saintliest, and most heroic of characters, conspicuous for truth and love." Did such traits spring up spontaneously? We are told they "may be traced to his parents." It was their influence which drew him to the right. On the other hand, may not the reason of a spoiled life, such as Byron's, be found in the unwise, capricious training of childhood?

In a congregation of two thousand, only sixteen testified to a change of life after being molded forty years by sin. Here are two lessons for us: We realize the need of great carefulness in our contact with children. They are great imitators, and we never know when and how closely we are watched. One was asked what turned her thoughts to the necessity of a Christian life, and she replied that it was the devout attention shown by her Sabbath school teacher in the church service. The other lesson is the awful power wrong thoughts and deeds must have, as evidenced by the difficulty of breaking away from them. Satan's long experience has taught him how to secure the shackles on the sinning soul, and often the new leaves turned are soon spoiled and disfigured.

Who has not been stirred to a desire for nobler, better things by the recital of the deeds of some of the world's heroes? Hero worship is common to humanity, though all might not acknowledge it, and all heroes are not the same. The deeds of Nelson, Drake, and other sea kings, and of military heroes, as Napoleon and his enemy Wellington, Alexander of ancient times, and Kitchener of modern,—all these stir the minds of our boys to emulation. Patriots, such as Washington and Lincoln in the States; politicians, as Gladstone; men who struggled for an almost hopeless cause, as William of Orange and Bruce of Scotland, all inspire us, breathe into us, the hope of greater deeds. For what do the names of Florence Nightingale, Mary Lyon, and Fidelia Fiske stand in the hearts of our girls? Before the mind, passes a long procession of men and women who have made their mark in the world's history. Above them all, rises the majestic figure of the Divine Man, without whose silent, permeating influence this world would be a chaos of evil. Every manifestation of virtue comes from that source.

While the great men of the past help or hinder, it is from our daily companions that we receive our constant impressions. Truly terrible is the power each wields; but rightly used, how great a blessing! Mrs. E. G. White has given a good summary of the question, so I quote:

"Every act, every word, is a seed that will bear fruit."
"By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. Our words, our acts, our dress, our deportment, even the expression of our countenance, has an influence. . . . By our unconscious influence thousands may be blessed. Character is power."
RHAË ALLEN.

"It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit."—*An Appeal*, p. 24.

Our Shadow Selves

FIRST there came a letter, from a subscriber who had never before written to me. A letter that told me of a certain young woman who lived near to this subscriber—a young woman of splendid ideals and ideas, who did much for others, who strove earnestly for the furtherance of the Master's kingdom. The letter told me details of the young woman's life, until I felt that I knew her, that we had been personally introduced. And finally the letter came to its close with a shy, small request.

"This girl," said the letter, "has been working so very hard. She has been doing such a great deal to help her friends. And sometimes I fear that the work and the worry will cause her to be discouraged. And so I'm going to ask you to do me a favor. I'm going to ask you, sometime, to write her a little note, just to let her know that she is thought of lovingly, that her unselfishness has really meant something to her intimates."

And so I wrote the letter, a letter that I am afraid was stilted and very commonplace. I wrote just a few lines, asking the young woman to answer me, if she cared to, so that we might become friends. And then I posted the letter. And in ever so short a time the letter was answered. And the answer was as charming as I had known it would be.

I need not quote from the answer. Indeed, I do not want to, for the answer was very personal, very sweet. But I must tell you just one thing that the young woman said to me.

"I didn't think," she said, "that my life really meant very much to anybody. But after reading your letter, and after wondering who might have written to you" (for I gave no name, in fear of violating a confidence, when I communicated with the young woman: I said only that a friend of hers had told me something about her), "I could not help feeling that perhaps I did count for something, after all. Really, as the poet said, 'our shadow selves, our influence may fall where we can never be!'"

The poem from which the young woman quoted is a well-known bit of verse. Almost every school child, I fancy, has written it, at one time or another, in a laboriously lettered copy book. But for all its familiarity, it still has a universal appeal. One that makes me reprint a single, poignant stanza:

"This learned I from the shadow of a tree,
That to and fro did sway upon a wall,
Our shadow selves, our influence, may fall
Where we can never be!"

If every one could only have a book to hold, completely, their shadowings! wouldn't it be wonderful? A book that could be long, not only to them, but to the folk who have been brought close because of an influence that has fallen where they, perhaps, can never be! If every one could have some splendid portfolio of deeds and words and pleasant moments!

The young woman who was brought to my attention, in such a sweet way, might never have known how much her influence was meaning to the people who were her neighbors. It just happened that she was permitted, by a curious circumstance, to find out. I have no doubt that, when discouraging days come to her, she will remember that her example, her influence, her shadow self, is falling pleasantly across the lives of others. Falling across lives that she would never dream of influencing, in her modest heart. And there are other people, like this woman, who send their shadow selves far away—who help many, and never know that they are helping!—*Margaret E. Sangster, in the Christian Herald.*

What Are You Here For?

If you've never made another have a happier time in life,
If you've never helped a brother through his struggle and his
strife;

If you've never been a comfort to the weary and the worn,
Will you tell us what you're here for in this lovely land of morn?

If you've never made the pathway of some neighbor glow with
sun,

If you've never brought a hubble to some fellow heart with fun;
If you've never cheered a toiler that you tried to help along,
Will you tell us what you're here for in this lovely land of song?

If you've never made a comrade feel the world a sweeter place
Because you lived within it and had served it with your grace;
If you've never heard a woman or a little child proclaim
A blessing on your bounty—you're a poor hand at the game!

—*Baltimore Sun.*