

# The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Special Appointments for the Month of October

Foreign Missions Rally Day . . . . . October 17  
Offering for Negro Department . . . . . October 31

### "Try the Spirits"

SINCE the rise of the third angel's message, since 1844, as in the experiences of ancient Israel, Satan has sought down through the years to bring in false movements to lead away the people charged with this solemn message from the important work committed to their trust. Through the gift of prophecy placed in the Seventh-day Adventist church from its very beginning, danger signals have been set up along the advent pathway warning those turning into every such bypath, of the fanaticism they would encounter, and the results sure to follow.

### Fanaticism Checked in 1901

As a sample of others that might be cited, we give one instance where a man having visions arose among us, and who was very sure that God had raised him up to correct certain elements coming into the work of God. He had been instructed to "give the message," and give it he must, he thought, at the time of a General Conference session in Battle Creek in 1901. Sister White was present at this conference. So earnest was this brother to present the message given him in the visions he had received, a representative committee, with Sister White present, was appointed to hear his message. From a verbatim report of this meeting, extracts were later printed in the *Review* of his statements, and also Sister White's message regarding his visions and his message.

### The Pith of the False Message

When given opportunity to come before this select committee, he said, "My message, in brief, is, 'Receive ye the Holy Ghost.' . . . I have never for a single moment thought that Sister White was not a true prophet. I accepted her work nine years ago, when I was baptized. . . . A good many false prophets have arisen among our people, and at the first glance at their writings I knew that they were false [notice what an adept he was in picking out false prophets]. . . . From time to time the Lord has opened up cases to me, which I shall not have time to state this morning. But I am under obligation to state this: When I came to Battle Creek last year, I met the president of the General Conference. The Lord revealed his case to me. He showed me that that man had committed the un-

pardonable sin, and that he is lost. [At that time Elder G. A. Irwin was president of the General Conference.] . . . There are a great many of our leaders in the same condition [he named two others], but none except those I have mentioned have been specially pointed out."

### Sister White's Reply

The reply given by the servant of the Lord to this claim of visions from the Lord this man thought so necessary to present to our people, is full of valuable lessons for today, for many others have had like burdens and like messages from a like source. Sister White's reply, in part, follows:

"God has not given Brother — this work to do. It is the means whereby the enemy is trying to divert the minds of the people from the work which God has said must be done."

"I know that God never gave mortal man such a message as that which Brother — has borne concerning his brethren. It is not like our God. After the disappointment of 1844 there were those who would say to others, 'You are lost; you have gone too far to be saved.' Then I was brought to my feet to bid them in the name of the Lord to cease their condemnation. God has never empowered one mortal to say to another mortal, 'You are lost.' We are all human beings. We are on this earth to form characters which will fit us to inherit eternal life. If we heed the word of the Lord, He will correct us and guide us.

"Since I have been here [at the General Conference], I have had messages to bear to different persons, but words like those uttered by Mr. — have never escaped my lips. Brethren, we are to *hold together*. The satanic agencies are working to destroy, and God calls upon His servants to *stand together*, and to be meek and lowly in heart. We are to be kind and gentle in our treatment of one another.

"We are living in perilous times. From the light I have, I know that Satan is trying to bring in that which will make people think *they have a wonderful work to do*. But when God gives a man a message, that man, by his meekness and lowliness, will give evidence that God is working through him."

"When the Lord gives a man a message, *He gives with it something whereby His people may know that the message is from Him*. God does not ask His people to believe every one who comes to them with a message."—*Review and Herald*, July 30, 1901.

Would that this last paragraph might be engraved upon the heart of every Seventh-day Adventist in the land. And, let it be observed, these words of warning were given us regarding one who claimed to have visions direct from God, the burden of which was scathing words of condemnation to the leaders in the work of God. Such messages bear a signet and seal all right enough, but *not* the seal and signet of God. They have not that "something" whereby "His [God's] people may know that the message is from Him." They do not have the "hold together" ring of genuineness. They savor of that other agency ever "working to destroy," to separate, to bring in confusion, diverting "the minds of the people from the work which God has said must be done."

And what are we to do when such voices arise among us? This instruction says, "God does not ask His people to believe every one who comes to them with a message [solemnly affirming that it is from the Lord]." No. "Believe *not* every spirit, but try the spirits whether they are of God." Time soon tests the claim of every one who professes to have the prophetic gift.

"Imposture shrinks from light,  
And dreads the curious eye;  
But sacred truths the test invite,  
They bid us search and try."

T. E. B.

WHEN Satan presses his suggestions upon our minds, we may, if we cherish a "Thus saith the Lord" be drawn into the secret pavilion of the Most High.—"Testimonies," Vol. VI, page 393.

### Cause for Lack in Mission Funds

We are engaged in the most solemn work ever committed to men or angels. Upon us, under God, rests the responsibility of finishing His work in the earth. He has placed in our hands sufficient means to meet all the needs of His ever-growing cause, and He has also given us enough to meet all of our own needs. He did not intend that we should hoard the surplus, and few are doing so; yet many are not giving according to the needs of God's cause.

What, then, becomes of the surplus above our real needs? Not being hoarded or given to advance the cause, it is consumed in some other way. Gasoline, oil, tires—used solely for our own pleasure; needless automobile accessories for show; unnecessary or extravagant house furnishings or dress, unnecessary enlargement of houses, or needless additional land holdings; miscellaneous high-priced cosmetics; jewelry; tea, coffee, and other hurtful indulgence of appetite; the purchase of common books and magazines not of an uplifting nature; costly photographs of ourselves; unnecessary use of the kodak; amusements, etc. Money spent for these, and many other things improperly, extravagantly, or unnecessarily used, account for hundreds of thousands of dollars of the surplus means which God gave us for the advancement of His kingdom in the earth.

This is no fanciful picture; for the mission funds in this very time of unprecedented prosperity are languishing, and the needs of the field are not greater than God's provision in the present prosperity of His people.

### The Handwriting on the Wall

Our God looks upon our common possessions, and as verily as He has written upon all things in earth and sea and sky His message of love, so He has written upon our very household possessions and our wardrobes His message to us. Note the following:

"Upon the walls of our homes, the pictures, the furnishings, we are to read, 'Bring the poor that are cast out to thy house.' On our wardrobes we are to see written, as with the finger of God, 'Clothe the naked.'"—*The Ministry of Healing*, p. 206.

"By all that has blessed our life above others, we are placed under obligation to every human being whom we might benefit."—*Education*, p. 139.

"We shall individually be held responsible for doing one jot less than we have ability to do."—*Christ's Object Lessons*, page 363.

May the Lord help us to read the handwriting of our God upon the walls of our houses, for the Writer on our walls is the same that wrote Belshazzar's doom upon the wall of his house.

When the Spirit of God brings home to our hearts the fact that we are unfaithful, as He surely at times must, if we are doing "one jot less than we have ability to do," do we save our conscience with the thought that because we are not hoarding money we are excused from giving more? Let us hasten to undeceive ourselves, for our petty extravagances which prevent us from both hoarding and giving, are as displeasing to God as the hoarding of our niggardly neighbor. O, how much better that we bring our habits and holdings to the bar where we "reason together" with God (Isa. 1: 18), and place our surplus in His cause and receive from Him the "Well done!"

G. A. ROBERTS.

Oakland, Calif.

### The Glory of the Church

IN every assembly of saints, a heavenly angel is present to witness and record. Enfeebled though it may be, the church is, nevertheless, the object of Christ's supreme regard.

As an institution, it is equipped for the proclamation of divine truth. Millions would starve for the bread of life were it not for the loving ministry of the church. The church is the sower of gospel seed. Its missionaries carry its fruit to the ignorant and lost.

The church is the guidepost by which the traveler shapes his journey. It is the center around which radiates things worth while. It is the common altar at which men meet their Creator.

No man's personal concerns can measure in importance with those of the church. And the genuinely converted will lay all upon its altar. There is safety in its counsel.

The church has a great work to do among men. We should not hinder nor embarrass it in its work. We should not handicap nor clog its machinery. The church is as an angel of light bound for every nation and kindred; don't clip its wings nor halt it in its flight.

Weak and erring men may drift into it; and God knows, you are one of them; be thankful the church received you. For that reason, love and cherish it as you would your own flesh.

Though defective, Christ loves the church. Though disgraced and corrupted by sin, He will purge it. Though it travels a narrow, rough road, some day it will reach the eternal city of God, where as the bride of the Lamb all heaven will honor it.

M. C. STRAUGHN.

### The Blessing of an Unspoken Word

"BLESSED are the peacemakers: for they shall be called the children of God." Matt. 5: 9. A story has been told of a little girl who said to her mother one evening, "I was a peacemaker today." "How was that?" asked her mother. "I knew something that I didn't tell," was the unexpected reply.—*The Sunday School Times*.

### Jesus Sees Our Gifts

"JESUS sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing." Mark 12: 41, 42.

Jesus on this occasion watched the rich and poor bestow their gifts. He is still interested in the offerings of His people. A loving gift is always acceptable, a grudging gift gives no blessing and returns none to the giver. Some give to be seen of men. This is all the reward such ever receive. The rich sometimes give large offerings, but when they cast in of their abundance to get a name, there can be no blessing. The poor widow who gave so small a sum as "two mites," which was all she had, gave more than all the rich. They gave much, but there was much left. What is left fixes the value of what is given. A well-to-do man told Mr. Moody that he would give the widow's mite to a certain enterprise. Mr. Moody said he would not ask so much, for that would be all his wealth. He would be satisfied if the man gave half his wealth.

We should never despise a penny gift, for it may be the sacrifice of a dear child or a poor widow, counted by the Saviour more than the thousands easily given. However, when a well-dressed and well-fed congregation donates many pennies, and a liberal number of three-penny bits, it would leave one to question whether the Master who sits over against the treasury can speak very approvingly of such gifts, especially when the needs of His cause are so great. Some give all they can, and economize to give. Others waste money on self, on luxuries, on follies, on ice-cream, and other things we can better do without.

The following is from the "Testimonies," Volume VI, page 448:

"There are only two places in the world where we can deposit our treasures,—in God's storehouse or in Satan's; and all that is not devoted to Christ's service is counted on Satan's side, and goes to strengthen his cause.—J. E. Fulton, in the *Australasian Record*.

### Thirsting and Drinking

"BLESSED are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5: 6. A little, puny child was brought to a London hospital for treatment, and on his arrival the nurse gave him a glass of milk. Before lifting the glass to his lips, the little fellow asked anxiously, "How deep may I drink, Miss?" How much that question told of the poverty of the home where a glass had to be shared among many? He could hardly believe the nurse when she told him to drink it all. How deep may we drink in our thirst after righteousness? God made us for righteousness: we shall be filled, wherefore we are blessed.—*The Sunday School Times*.

# Home Missionary Department

## HEAVEN'S REPORTING SYSTEM

### Missionary Theme for the Month of October

(Sabbath, October 3)

OPENING SONG: "Blessed Assurance," No. 205, "Christ in Song."

Scripture Lesson: Matt. 20: 1-16.

Prayer. (Close with Lord's prayer.)

Song: "The Wondrous Cross," No. 172, "Christ in Song."

Bible Study: "Do Twenty-five Per Cent of Our People Do All the Missionary Work?"

Reading: "Shall We Report?"

Report of missionary work done during the past month. (After this, all individual reports should be received.)

Talk: "The John Wesley of Norway."

Reading: "The Need and Power of Enthusiasm."

Offering for church missionary work.

Song: "Let the Lower Lights Be Burning," No. 480, "Christ in Song."

#### Note to the Leaders

In this service we need the co-operation of all our leaders to make it a pronounced success. We are anxious that all our people become faithful reporting members, and if this service is entered into with real earnestness and enthusiasm, we believe that all will receive a new inspiration to faithfulness. For help and further study on this important subject, "Reporting," we suggest that you secure leaflet No. 4 of the Home Missionary Series. The article, "3,765 Souls Won to Christ," should be presented by the leader as a final argument that all should report faithfully their work. Our new reporting system which went into effect the first of the year, has proved a success, and already our reporting percentage has materially increased. We appreciate the co-operation our church officers are giving us, and we trust that 1925 will prove, with the blessing of God, to be a banner year for our missionary workers. E. F. H.

### Do Twenty-five Per Cent of Our People Do All the Missionary Work?

WHY do we ask this question? you inquire. Do we have good reasons for thinking so? Yes, we have; in fact, we have to accept what comes to us, as the only source of knowledge regarding this particular question. Our present system of reporting our missionary work reveals the astounding fact that only 27,000 people out of 109,000 in this division actually report doing any missionary work at all. Some say, But, brother, what about the large number who do missionary work and never report it? That is just what we are after. Have we any reason to believe that, when they do not report? Can we do otherwise than to place them in that class of people who do nothing, and hence do not report because they have nothing to report? You say, But this must be changed. We heartily agree with you, and we can change it if every one will be faithful in the little things that they are called upon to do, which in turn will bring much encouragement to the cause of God in the earth.

An organization would cease to exist that did not have some system of keeping in touch with its various departments and activities. And the whole health of that organization is dependent on an intelligent knowledge of its operation, which is dependent in turn on its system of reporting. How long would our work last were it not for the reports that come in? Who is not encouraged with the citation of the good reports that appear in all our papers and magazines? We know what is going on, and at the same time we are able to go in and build up the weak places. Let the man who does not believe in reporting, ask himself the questions, "Where did we get our Bible? Would we have the Bible today if some one had not reported?" Perhaps a little Bible study right here would not be out of place.

1. Jesus reports His work. John 17: 4-8.
2. Disciples report their work. Mark 6: 30.
3. Paul reports his first tour. Acts 14: 27.
4. Paul reports his last tour. Acts 21: 19, 20.
5. Angels report their work. Eze. 9: 11.
6. What the Bible says for us to do. Prov. 15: 30.
7. Let your light shine. Matt. 5: 16.
8. The man with one talent had no report. Matt. 25: 25.
9. A curse is pronounced on all those who do not do what they know to be right. Jer. 48: 10.

10. Further study. "Testimonies," Vol. VI, pp. 436, 336; Vol. I, p. 193; "Thoughts From the Mount of Blessing," pp. 120, 121.

We trust that all may gain an inspiration from this service, and resolve that they will do their best to report faithfully all that they do for the advancement of the third angel's message.

E. F. H.

### Shall We Report?

THE writer of this article has been asked to "discuss the reporting plan, pro and con." This is rather a difficult task, for pro means for a thing, and con against it, both in favor and not in favor. So if you follow this article through and arrive at *nihil*, remember what has been requested in this contribution. Maybe we can minimize the latter and magnify the former.

#### Pro

"The apostles gathered themselves together unto Jesus, and told Him *all things*, both what they *had done*, and what they *had taught*." We may gather from this text that the apostles gave a detailed report (each of them) to the Saviour of what they had accomplished in missionary work. Also the Saviour was not wearied with such reports, for when the seventy (laymen) disciples returned after going out, Luke states that Jesus rejoiced in spirit, and gave thanks to the Father in the same hour. The seventy returned with joy. So there was a great feast of good things to hear that brought joy in rendering the accounts as well as in doing the deed.

And really isn't there great joy in telling how God has worked through us and for us? Why do we tell others what we have done? Is it not that they may share the joy with us as Jesus did, and also know that God's kingdom is speeding onward? The Master received all of these *individual* testimonies with joy.

Their reports were not different from ours, as volunteer missionary workers. "Told Him all things they had done," healed the sick, raised the dead, cleansed the lepers, cast out devils, different phases of medical missionary work. They also told Him all things "they had taught." They preached the gospel whenever, wherever, and to whomsoever they could. The rejected poor had rejoiced in their message. They held Bible studies, (taught) cottage meetings, missionary visits, and so forth. Each one told his story of what he had done, and then they all rejoiced together.

I quote here from a little manual, "Hints to Church Librarians," published in 1895 at Battle Creek. The editor is Eliza H. Morton. On page 48 this short paragraph is given under the heading "Missionary Reports:"

"Perhaps one of the greatest tasks that the librarian has is to induce the members to report what they do. This 'ought not so to be.' It has been shown that this is a business matter and requires faithfulness, but aside from this there are other reasons why reports should be returned. They stimulate others to work, and show what is being done in various parts of the field."

So back in 1895, thirty years ago, all were exhorted to faithfulness in rendering the individual missionary report. And you will note this gives three reasons for reporting.

Now let us look at a few facts concerning this subject:

1. Christ gives a careful record of His life-work.
2. Angels "reported the matter." Ezekiel.
3. Acts is a record of what the apostles did.
4. All our deeds are recorded in heaven. Said Jesus, "Inasmuch as ye have done it [What?] unto one of the least of these."
5. Sister White under inspiration has left us a record of many detailed experiences of her life's work, and exhorts us to tell our experiences.
6. The statistics give us an opportunity both to know what is being done by the laity, and to show where help can be rendered to promote more efficiently Christian service.
7. A combined or general report, properly rendered to the church, does encourage the membership to know what is being accomplished.
8. Each member reporting faithfully gives more nearly the true spiritual condition of the church.

### Con

This little word as we noticed above means in opposition to, or against. In looking at the negative side of reporting, if we notice the weak points, and meet some of the objections will not that suffice? Suppose we enumerate some of the chief objections:

1. It is too much bother with the results realized to make out the reports.
2. "Let not thy left hand know what thy right hand doeth."
3. After the individual hands in his report, he seldom ever hears from it in any way again.
4. Of the membership in North America only seventeen and three-fourths per cent (17¾) reported during 1924.
5. The report cannot be accurate, that is, complete.
6. The Bible does not command reporting.
7. Missionary secretary: "Can't got the people to report."
8. Again, "There is no time when I can gather the reports."
9. Why should an isolated member report?
10. I do too little to report.

There are of course other reasons against reporting, but these are among the chief ones generally advanced.

### Meeting the Objections

We will consider these objections in order as numbered here, and see if there isn't a fair answer for each, or at least something we can do to be more efficient in attending to this phase of the King's business.

1. Yes, it is a bother to report, proportionate, however, to our interest in it. This question leads us to the next step. The missionary report is sacred, the service rendered flowed from the heart, therefore the report should not be used lightly in any way. Good results will be realized when the report is properly rendered during the church or missionary service, or at camp-meetings, at conferences, and through the press.

2. "Take heed that ye do not your alms before men, to be seen of them." Here Christ condemns the sounding of the trumpet, the motive, when it is for attention. This text does not condemn the individual for handing in his individual report, unless it is done merely for notice. Associate with this Matthew 5: 16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If done in Christ's spirit, men will glorify God.

3. The missionary secretary should at least once a month, the first Sabbath, or at the missionary meeting, give a well-prepared combined report of what the church has been doing in Christian missionary lines. To make it interesting, state from time to time what the church has given to the cause in labor, by comparing some of the items with conference laborers. For instance, a Bible worker on an average is expected to hold at least three Bible readings a day. She will probably make one or two calls besides, and attend a meeting in the evening, taking her part. In order that she may keep fresh in the Word, from three to four hours a day is required in personal study of the Word and in research. She of course would have some home duties, etc. But let us focus on the Bible readings, which take about an hour each. Three a day for six days equal eighteen a week. Eighteen times fifty-two weeks equal nine hundred thirty-six readings a year. Then for every nine hundred thirty-six readings given by the church, service is rendered to the equivalent of a Bible worker for one year.

Also missionary visits could be considered in the same way, only there would be twice as many of these, or 1,872 missionary visits by each Bible worker a year considering that most of the time would be given to this phase of work.

I should not mention all the detailed items each time, but vary the report from time to time to make it both interesting and instructive.

4. While it is true that only about 17 per cent of all the Sabbath keepers in North America reported missionary work done in 1924, this does not signify that these are the only persons who were active Christian workers. We may never reach the 100-per-cent mark, though this is our aim.

This fact always remains true,—when the number of persons doing missionary work is given along with their activities,—the report is correct so far as it goes, whether or not 100 per cent had part. Of ten lepers that were healed, only one was grateful enough to return and render an account by expressing his gratitude. As a church, conference, or denomination, we

are better guided with a certain per cent reporting than no report at all. Since the remarks above have touched upon number five, we shall pass on to six.

6. The Bible may not command reporting in so many words, but Jesus does recommend it both in receiving the testimonies of the apostles and the seventy, and in exhorting the same in the text, "Let your light so shine before men."

7 and 8. The best time to secure the missionary report is to have the church elder give place for it in the beginning of the main service by requesting that the people *now* make out their report on the blanks (with which they have just been served, or which will be found in the back of each pew), and put it on the collection plate. Another equally good method is to have each band missionary leader be responsible for his band reports, and hand them to the secretary. This is done in some of our largest churches during the missionary meetings. If some are isolated, or sick, or absent, secure their report through the mail, over the telephone, or by visit.

9. An isolated member should send in his report for the same reason that any other church member should. It will be an encouragement to him to know he is doing his part, and it is in line with the rest of the ranks.

10. No one should feel that his little is not accepted, if that is his limit under the circumstances. The Master recorded the smallest contribution a poor widow could give. She gave freely from the heart, and may this actuate all that we do for the Master.

The church desires your personal record of missionary service.  
WILLIAM A. BUTLER.

### We Look

BACKWARD we look, O God of all our days,  
Guard of our youth, and Guide o'er all our ways;  
For life, for love, for health, for work, for food,  
Lord of our lives, we sing our gratitude.

Inward we look and marvel at Thy power,  
Christ of our souls who savest hour by hour;  
For joyful hearts, for every righteous mood,  
Lord of our lives, we sing our gratitude.

Forward we look, nor fear what waiteth there;  
Onward we move, relying on Thy care;  
Knowing Thy grace o'er us and ours shall brood,  
Lord of our lives, we sing our gratitude.

Upward we look, where march the stars and sun,  
Upward we reach, whose lives are but begun;  
Upward and wait, Thy mercies, O how good!  
Upward and sing, O Lord, our gratitude.

G. W. WARREN.

### Questions Often Asked About Home Nursing

#### 1. What is this Home Nursing Course?

It is a brief series of twenty lessons including two review drills in home hygiene and care of the sick prepared by the General Conference Medical Department.

#### 2. Who should take this series of lessons?

a. All those who desire organized instruction in how to care for the body the Creator has given them.

b. Those who wish to give more intelligent care to the family to prevent illness.

c. Those who wish to be prepared to meet emergencies in the home, or give intelligent Christian assistance to neighbors and friends in time of need.

3. How may those who take the course be assured they are receiving standard instruction which qualifies them to receive a certificate?

By securing a teacher who has been authorized by the General Conference Medical Department.

4. What qualifications are necessary to receive this teaching authorization?

The teacher should be a graduate nurse from a nursing school approved by the denomination. In addition each instructor must give evidence of sound Christian principles harmonizing with the truths we represent.

5. *How can a nurse secure this authorization card?*

By sending the information as to church relationship, and professional qualifications to the union medical secretary, or the General Conference Medical Department where there is not an active secretary, requesting an authorization card.

6. *What does this authorization card signify?*

This signifies that those taught by her are eligible for the certificate issued by the Medical Department of the General Conference.

7. *What other helps does this authorization bring the individual home nurse instructor?*

Suggestive helps on how to teach home nursing in a practical and effective way adapted to the needs of varied classes will be sent each instructor from time to time.

8. *Who gives the examinations?*

The authorized teacher gives the examinations.

9. *Are graduation exercises given at the close of this course?*

"Graduation" is not in keeping with this short course. It is well, however, to give a church program at the completion of the series of lessons at which time the certificates can be given each member.

10. *What should such a program include?*

Demonstration and drills, emphasizing the value of health and disease prevention, should be the major part of the program. The opportunity for true missionary service in time of need may be visualized.

An instructive program adapted to home needs should be indicative of the practical nature of classroom teaching.

11. *Does this course qualify a Seventh-day Adventist to earn a livelihood through nursing?*

It does not. Without much more extensive theoretical and supervised education than can be given in these classes, no one is warranted to care for acute illness for remuneration. To care intelligently for the intricate human mechanism when seriously out of repair requires years of study. It is false representation to offer this limited preparation for remuneration to the public when skilled help is available.

12. *In what lines of remunerative nursing work can this limited training be used honorably?*

As nursemaids in the care of well children, as attendants for chronic invalids or the aged. The remuneration would be that paid any intelligent person rendering similar acceptable service.

For further information write for free descriptive home nursing pamphlet, outlining in detail this course of study suggested for our church membership.

KATHRYN L. JENSEN, R. N.,  
Director Home Nursing,  
Medical Dept. Gen. Conf.,  
Takoma Park, D. C.

## The John Wesley of Norway

BETWEEN 1798 and 1804 Hauge traveled on foot about seven thousand miles. The resonance of his preaching filled the whole land. In old Norway, the roads resembled in nothing those of today, as is evident enough to one who hunts out the old highways in the Gudbrandsdal or the Hallingdal. Often did Hauge cross the mountains on skis in blinding snow. Often he was refused entrance to inns or overcharged for what he ate. On one occasion in the winter he was lost in the mountains and found his way out only by the help of a compass. Traveling 112 miles on skis, with nothing to eat but a little bark bread and some meat, he finally reached a house in Saltdalen where he slept for two hours, and then preached to the assembled people. Such was his endurance! As he walked the country roads in good weather he ordinarily knitted, often talking at the same time to groups of people. When he came to the farm, he would turn in and help with the work. The authorities, at the instigation of the pastors, put him and his followers in prison,—repeatedly at hard labor and on bread and water.

One is astonished that any who bore the name of Christ could persecute as these rationalists persecuted. All his life Hauge was on war-footing with them. Yet he remained in the church and taught his people to remain, getting what good they could from an occasional evangelical pastor, otherwise feeding themselves spiritually as best they might. Yet after a little they established among themselves a close spiritual brotherhood from the tip of Jædren to Tromsø. Often they settled to farm in places where spiritual darkness was deepest. Many went

out as day laborers in order to hold services at certain points, and by personal contact to win those families in which they worked.

Meetings were broken up. People were arrested merely for reading in their own homes Hauge's writing. These writings had an enormous vogue, and awakened the fiercest scorn of the modernist of the day. "Thinking people would never read such mystical nonsense!" Finally, in the full spirit of Diocletian, the modernists prevailed on the government to demand that all copies of his books should be delivered up. "I have talked with old people," relates Bishop Bang, "who told me what an impression the command of the government to surrender Hauge's books made upon them; how many, as the old martyrs, preferred punishment to letting go these precious books which had been such a blessing to them; how they secreted them in garrets and cellars and read them unobserved."

This literature was in the nature of "the prison epistles." As the writings of Paul, they were chiefly composed in the nine imprisonments of the Norwegian apostle which preceded his last long imprisonment. Indeed there is much of his career which recalls the great apostle. The care of all the churches weighed him down. "It is almost indescribable what sadness and joy, work and watching, I had at that time. Many nights I slept not more than two or three hours; and either was I traveling, so followed many to talk with me, or was I at home when crowds streamed thither. So I taught or wrote constantly."

His list of adventurous experiences, too, was as long as Paul's. At Gaarden Garberg the daughter was converted, and the father set his dogs on him. Once when hunted by the authorities he lay with another concealed in the hay and could hear the thumping of the other's heart. "You poor fellow," he observed under his breath, "put your hand here and see how evenly it beats." His was the secret of trust! Thrown into jail, he would preach to the prisoners. Some wept. Others cursed and threatened to gag him. Finally he was put into a cage by himself, where he sang psalms like his great predecessor at Philippi.

Eventually, the Danish government (for Norway was then ruled from Copenhagen) decided to suppress Hauge and his movement, and turn back the overflowing spiritual flood into the seemly and ordered channels of the rationalistic state church. An investigation was begun, and the priests all over Norway were consulted as to the best procedure to take. Their answers were full of hatred. Hauge was described as a modern Simon Magus who had studied peasant psychology in order to mislead simple country folk; he had started a psychical epidemic. They urged that rationalist reading societies should be promoted and revival meetings prohibited. The old books of edification still extant should be suppressed. Old hymn books should be superseded by the so-called "Evangeliske Psalmebog," a rationalistic hymn book in spite of its name. They urged that Hauge be imprisoned for life in Munksholmen, the grim old monastery in the harbor of Trondhjem, and that his lieutenants in evangelism be exiled from the country.

It is to be remembered that all this happened at the beginning of the nineteenth century in the full blaze of "the Enlightenment," after a generation of liberal theology had shaped and controlled the churches of Scandinavia. The investigation, as Bishop Bang says, "concentrated in one burning point all the bitterness, hate, lying, and misrepresentation of the time." The prosecution demanded that Hauge be put at hard labor for life. Though an unsentenced man, he was kept in prison during the three years in which the investigation was proceeding. He was actually condemned on Nov. 22, 1804, though all the charges had fallen through, save that of violating an old ordinance of 1741 against preaching. Two rix-dollars and a few shillings—all Hauge's property—were found upon his person, though he had been accused of amassing 200,000 rix-dollars at the expense of his incredulous followers.

The Raadhus prison, Christiania, into which he was put under many locks, still stands close to the harbor front. His confinement at first was so severe that many of his teeth fell out from scurvy. Bleeding at the lungs, rheumatism, fever, and nervous weakness resulted from the years of imprisonment that followed. The formerly powerful man was broken down. The rationalists, who seemed less concerned about his physical fate

than to bring him to their enlightened opinions, provided him with modernist literature, including a translation of Voltaire's works.

After some years, the nation in the stress of the Napoleonic blockades was unable to obtain sufficient salt, and it was determined to erect works on the west coast of Norway for extracting salt from sea water. This saint, as we shall see, was a man of brilliant practical gifts, and the government, from lack of other help, was obliged to request its persecuted subject to undertake the erection and management of the proposed works. This was done by Hauge in model form. But when he had finished, back to prison he went. He was finally released in 1814, though fined 1,000 rix-dollars on his departure and forbidden to preach. His supporters paid the fine. On his release the patient, good man immediately established at Bakke Molle a gristmill and kitchen. The first supported him and his charities; the second fed hungry people. All day long, month after month, his servant girl cooked porridge for coveys of poor folk who came to him.

He lived but a few years more, dying prematurely, at the age of fifty-three, the victim of hardships and sufferings for Christ. With a shine on his face and an outburst of "O Thou Eternal Loving God!" he passed away.

In the life of Norway, however, his soul marched on. The Norwegian church entered into a new phase, and during all the nineteenth century it has been predominantly evangelical. Hauge was, in a sense, the father of modern Norway. The constant movement of the Haugean evangelists through the country broke down the isolation of the Norwegian communities which lived apart in the various valleys and gave them common national feeling. This found expression in the Eidsvold Convention, which cut the tie between Norway and Denmark. Many of the leaders in this movement for national independence received their training in public speaking as Haugean preachers. The persistent, though respectful resistance of Hauge's people to bureaucratic and government oppression, disciplined them for political action. The great dissemination of Hauge's writings developed the reading habit among a people as backward as the Boers of South Africa, or the Appalachian whites.

More unique still was the influence of Hauge's movement upon the nation's economic life. Never was there a better commentary upon the words, "Seek ye first the kingdom of God, . . . and all these things shall be added." Hauge's followers were, or became, capable and successful practical men, and the land received a great upward impetus in its material life through the revival. Converted peasant boys established sawmills and gristmills and various city businesses which still exist. Those who remained on the farms cultivated the soil with a skill never exhibited before. Possessors of poor land were encouraged to establish colonies of believers and subdue waste land for this purpose. The inner bands of faith and the outer bands which persecution had welded, bound them into a mutually helpful community throughout the whole country. At Eker, Hauge himself established a complex of mills for crushing rock, reducing bones, bolting flour, tanning, and the like. Owners and helpers worked together as one family. In Bergen he carried on a prosperous trading business, buying fish from the north, and selling again from Denmark, with his four little vessels. All the profits went to Christian work. "I have given away fifty times as much as I ever received gifts," he quietly replied to those who accused him of duping the peasants for personal gain. Haugean passing through the land on preaching tours, had an open eye to its material resources, and many a sawmill and gristmill under a mountain waterfall owes to them its origin. The copper mines of the Gudbrandsdal were opened as the result of the same impulses. Hauge deliberately planned for his country's material welfare, urging his people to plant trees and make it a garden of the Lord. As the modernist clergy accused him of drawing the people away from work, he emphasized "abiding in one's calling with all industry." He would not hold a meeting immediately on arriving at a place, but would take horse and plow and labor until evening. The meeting would follow when it was too late to work. So he proved to all that he was neither idler nor fanatic.

But the promulgation of the good news was nearest his heart's heart. As soon as he had finished the Eker paper mill, he took his staff and departed. "I have the Lord's blessed

restlessness in my body," he said. And again when Bishop Schoenhedder declared it an impossible task to convert people from their vices, and that it were better for him to teach school, he replied that "that would take time for training, but what I am working at would brook no delay. It is already high time. It is as if the earth burned under my feet. Drunkenness, swearing, and all kinds of sin are everywhere; unless they are combated, the whole people will perish." At one time he was offered a large legacy if he would settle and preach in Bergen. But he refused, saying he must be at his Father's disposal to journey whither he should be ordered to go. "It were a death sin to neglect others of the land."

There is a moving story which illustrates Hauge's Christian patience. On one of his journeys he came to an inn and arranged to stop there. The school-teacher of the hamlet, a bitter opponent, entered and denounced him, finally losing his self-control so far as to strike him a stinging blow under the ear, drawing blood. "Out with you," he cried. Then he knotted his fists for a second blow.

"I too have fists," said Hauge quietly, "but I do not use them to strike my brother." "Out!" shouted the schoolmaster, pointing to the door. Hauge turned and replied, "That I will, but wait until I have paid."

He took out his purse and handed to the woman innkeeper the amount agreed upon for the night's lodging. Then he quietly buttoned his overcoat, saying in a kindly voice, "It is good to be well clad when it is cold; likewise to be armed with Christ love, so that one can pray for one's persecutors. God's peace and good night."

He went out, but a strange thing followed. The school-teacher, who had stared as if thunderstruck at the still, peaceful man, broke out suddenly into weeping and sobbing. "God help me," he cried, running and calling after Hauge. "Have you forgiveness for me?" he asked sobbing.

"Yes, and may God forgive us all."

"Don't go," he cried again.

"Yes, it must be," came the far-off answer.

The school-teacher with clasped hands stared into the darkness. "But whither?" he shouted. "Where God will," and the stranger disappeared.

### 3,765 Souls Won to Christ

ALTHOUGH we are a bit late with this report, we feel sure that our people will rejoice everywhere that through the efforts of the laity in North America this has been possible. It means that last year, through our missionary efforts, a conference the size of Upper Columbia was added to our numbers. And all this by unpaid workers—men and women who had the love of the truth at heart, and who worked not from a sense of duty, but from a great *compelling* love.

But let's go on. Fully 200,000 letters were written. Just think what that involved! Think of the appeals made! More than half a million missionary visits! 160,532 Bible readings! 4,204,438 papers given away! Nearly two million tracts distributed, and almost a half million books lent or given. 700,000 hours of Christian help work. More than 389,000 meals given away, and 75,999 treatments administered to the sick. Besides this, our dear people responded with \$67,821.80 in offerings for local home missionary work. Surely our people are willing in the day of God's power, and "a good report maketh the bones fat." May we not all do even better during the days and months to come, to the glory of God and the finishing of the work?

E. F. HACKMAN.

### The Need and Power of Enthusiasm

THE world makes way for the man who believes in his mission. A man came to three stonemasons cutting in a great inclosure. "What are you doing?" he asked the first. "Working for five dollars a day," the stonemason answered. "What are you doing?" the man asked the second. "Trimming this stone—can't you see?" the stonemason replied. The man approached the third stonemason. "What are you doing?" "I am building a cathedral," said the third stonemason. And there, you see, is the whole secret and power of enthusiasm. You cannot buy it at five dollars a day or at any other price. There can be no enthusiasm in merely chipping stone. But



the man who builds a cathedral—his part of it—is a fellow laborer with God, for he is a creator too. If you don't believe it, have a look at the cathedral at Milan, or that at Cologne.

The man who feels no thrill of joy in his daily labor, who is only driven to it by the spur of necessity, who goes through it, conscientiously it may be, but merely as the performance of a disagreeable duty, is almost sure to fail in life. When young men or young women work in such a spirit, there is something fatally wrong. Either they have mistaken their calling, and are wearing their lives away in a fruitless attempt to do that well which they should never have undertaken, or they need inward illumination.

Our English word "enthusiasm" is derived from a Greek term which, literally rendered, means "God-indwelling," and has reference to the fire that is kindled in the human heart by the Holy Spirit. Without this fervent spirit it is impossible to achieve anything worth while in the Christian ministry or in any other department of endeavor.

The men who prosper in this world are the men who are enthusiastic, who mind their own business and keep on minding it. An incident noted in a Southern paper furnishes an example: "Tatoes!" cried a colored peddler in Richmond. "Hush dat racket! You distracts de whole neighborhood!" responded a colored woman from a doorway. "You kin hear me, kin you?" "Hear you? I can hear you a mile." "T'anks! I'se hollerin' to be heard! Tatoes!"

Make yourself heard. Believe in your job. No, there is no substitute for enthusiasm. It makes all the difference between a half heart and a whole heart, between defeat and victory. The young man who hopes to succeed today must be dominated by his purpose, must be aflame with enthusiasm. The one-talent man who is in love with his work, enthusiastic over it, will accomplish more in life than the ten-talent man who is indifferent or half-hearted. Coldness, lukewarmness, and indifference are fatal to progress.

In reply to the question, "To what do you attribute your success?" John Wanamaker replied, "To thinking, toiling, trying, and trusting in God." This is what it means to be enthusiastic in one's work—to think about it, to toil for its successful accomplishment, to try and try again, in spite of obstacles, discouragements, and mistakes, to push it forward, and, above all, to have an abiding faith in God.

The same is true in Christian work, and especially in that of the ministry. A Chinese convert said, "We want men with red-hot hearts to tell us of the love of Christ." And just such men are needed in the ministry everywhere. Dr. Mason said the secret of Dr. Chalmers' success in the ministry was "his blood earnestness." That was the secret of the success of Charles G. Finney, and it was the secret of the success of Mr. Moody. "A bank never becomes successful," said a noted financier, "until it gets a president that takes it to bed with him." It was enthusiasm that enabled Napoleon to make a campaign in two weeks that would have taken another a year to accomplish. "These Frenchmen are not men, they fly," said the Austrians in consternation. Said Phillips Brooks: "Let us beware of losing our enthusiasm. Let us glory in something, and strive to retain our admiration for all that would ennoble, and an interest in all that would enrich and beautify our life."

"He is crazy!" That's what they say when a man gets desperately in earnest in the work of soul-saving. I have read of a Western man who visiting in New York. "I was on Nassau Street, one day," said he, "just below Beckman, when a man came running around the corner, hatless, trumpet in hand, shouting, screaming, 'Out of the way! Get out of the way!' Men and women pushed in doorways, carts and horses crowded up on the sidewalk. Soon another man followed with a louder voice and a wilder yell to the stray ones yet left, telling them to clear the street. What did it all mean? It was new to me. Soon I saw, as the fire engine came tearing around the corner and down Nassau toward Cedar Street, where there was a fire. I looked in the faces of hundreds, heard scores talk, but no one seemed to intimate they were crazy or had gone too fast. Let that push and drive be put into religious work and they would brand us as lunatics at once."

Whitefield had the courage not only to go into the streets, but actually to stand up for hours preaching amid the capers of Merry Andrews, the jests of clowns, the noise of drums and

bassoons, and the roar of twenty to thirty thousand people at Bartholomew Fair. And stranger still, his efforts were successful, for the next day he received a thousand notes from persons who spoke of convictions through which they passed when he was thus preaching.

If we look into the New Testament, we shall find that the great Founder of Christianity was an enthusiast, and that His immediate disciples and the prince of apostles were also enthusiasts. Association with the Lord Jesus Christ made them such. Every Christian reformer, every missionary of the cross, every successful winner of souls, has been an enthusiast. Enthusiasm of the right sort is always justifiable.—*From the Expositor.*

### The Critical Hour for Seventh-day Adventists

I THINK it was in a recent number of the *Youth's Instructor* that I read a statement that the most critical hour of the day for the youth was seven o'clock in the evening. It struck me with a great deal of force, because of the pointed truth it contains. I want to make a statement that will appear nearly as striking, and that is, that at least one of the most critical hours for Seventh-day Adventists is seven-thirty on Wednesday evening. I wonder, dear reader, where you are in the habit of spending your Wednesday evenings. Of course I am writing to those who have church privileges, to whom the privilege of the midweek prayer meeting is open, and held on Wednesday evening.

"There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God, will be seen in the prayer meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven."—*"Steps to Christ," p. 102.*

"You must improve your opportunities of attending the meetings, and gaining all the spiritual strength you can; for you will need it in the days to come."—*"Testimonies," Vol. IV, p. 113.*

"The faith of most Christians will waver if they constantly neglect to meet together for conference and prayer. If it were impossible for them to enjoy such religious privileges, then God would send light direct from heaven by his angels, to animate, cheer, and bless his scattered people. But He does not propose to work a miracle to sustain the faith of His saints. They are required to love the truth enough to take some little pains to secure the privileges and blessings vouchsafed them of God."—*Id., pp. 106, 107.*

Brethren and sisters, there are wonderful possibilities wrapped up in the weekly convocation for prayer. "Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. . . . We must live for Christ minute by minute, hour by hour, day by day; then Christ will dwell in us, and when we meet together, His love will be in our hearts, welling up like a spring in the desert, refreshing all, and making those who are ready to perish, eager to drink of the waters of life."—*Id., Vol. V, page 609.*

"Think on these things."—*B. H. Shaw, in Central Union Outlook.*

### Good Sermon to Small Audience

BE willing and do not hesitate to preach a good sermon to a small audience. Dr. Lyman Beecher one stormy night preached to but one hearer, who went away after the sermon before the doctor could speak to him. Twenty years afterward, in a pleasant village in central Ohio, a stranger accosted Dr. Beecher, saying, "Do you remember preaching twenty years ago, in such a place to a single person?" "Yes, sir," said the doctor, grasping his hand, "I do indeed; and if you are the man, I have been wishing to see you ever since." "I am the man, sir, and that sermon saved my soul, made a minister of me, and yonder is my church. The converts of that sermon are all over Ohio."—*From the Expositor.*

## Missionary Volunteer Department

### Devotional Meeting for October 3

Senior and Junior

Topic: *The Christian Life in Song.*

ADVERTISE an evening of old-time songs. "Those that we all love and that have come to mean something in our lives are those that will be sung. Come and join in an old-fashioned evening of song." This is the idea that you wish to convey to the young people. The response will be hearty.

Unless we stop and think of it, we often little appreciate the place of song in the life of the Christian. Decisions for eternity have swung to the right side, because a song would not cease singing in the heart. The Missionary Volunteer Department has often been asked to have a program made up from the songs we have learned to love so well because they have meant something in our lives. For this reason we present the following outline, which, of course, must be adapted to fit the talents of the members of your society. The story is supposed to be that of a Christian finding his way through difficulty to the "home" Jesus is preparing. The story part should be very inconspicuous. The leader may announce the subject, explaining that all are asked to join in the songs played as the story calls for them. Of course this may be varied by having some of the songs sung as solos, duets, and quartets. The story may be told in an impersonal way, attention being called to the different steps in the Christian life, or some one may represent Mr. Christian and tell the story as if it were his. In this case, have the platform arranged informally, and Mr. Christian simply tell the story as if they were memories of his experience.

Have a list of the songs in the hands of the organist, and place another list in a conspicuous place so that all may read and no announcement of hymns be necessary. (All numbers given refer to "Christ in Song." A soft meditative voluntary should be played by the organist as the members are taking their seats.

Those who are to sing special numbers, should be instructed as to their time on the program, and should do their parts quietly without any introduction.

The leaders and program committees should study the story, and make changes to include special music as it is available. Especially is this true in college societies, where not only music but talent may be had in abundance. Adapt the idea to your own society. Pray that the songs may touch hearts as they bring up the experiences of the Christian life.

[Mr. Christian thinks back over his life and reminisces.]

Song No. 218, "None of Self and All of Thee" (first stanza).

"I can hardly realize that that wayward condition was once mine. As I look back now and compare my confidence with the doubts and fears of those days I wonder that I clung so tenaciously to my sins, and refused to give them to the Saviour who paid the price to redeem me. How distinctly I remember the day when the invitation to repentance touched my heart. How I longed to accept, and yet I clung to the baubles of the world."

Song No. 89, "Almost Persuaded."

"Somehow that song seemed to grip me. How terrible it seemed to me to be so near the kingdom of God, and yet be lost. Now I know that it was the goodness of the Lord who would not let me go. And then it all came to me clearly and simply. I was simply to 'let go' and 'let God.' I could only choose to follow Him, and He would do the rest. I was to come to Him with my sins and my shortcomings, and let Him live out His life in me."

Song No. 145, "Just as I Am" (first three stanzas and the sixth).

"A great peace filled my soul. The attractions which had been so alluring suddenly became poor and cheap. They were not worth considering when seen in the light of God's love and of eternity. I had nothing to give that was worth keeping. A great desire filled me to surrender my life, my all."

Duet, No. 51, "I Surrender All" (all join in the chorus).

"Such joy and peace filled my soul! I realized then that I had never known what true happiness was until Jesus took possession. The world was a different place, even the sunshine had more joy in it and the flowers seemed brighter. As I look back, I still call that turning-point the happiest day of my life."

Song No. 399, "Happy Day."

"It was a revelation to me, that such a transformation could take place in my life. I had always thought that the Bible was a dry and uninteresting book, and I had read it as a duty. Now it became a source of true delight. Every page gleamed with a new message just for me, and the story of Jesus' love and His sacrifice for me opened new realms of wonder each time I read it."

Song No. 311, "Tell Me the Old, Old Story."

"Another revelation to me was the goodness of God in speaking to my own heart. Somehow, I had had such a paltry conception of prayer. I thought it consisted of merely putting my needs before my heavenly Father and awaiting His good pleasure. How much I was to learn! I still tell Him all my needs, but that is the smallest part of a blessed communion. He is my Friend to whom I confide my joys and my sorrows. It has come to be a daily companionship."

Song No. 599, "My Lord and I" (especially the third stanza). Solo, "In the Garden" or "In the Secret of His Presence."

"And yet, as I look back, I realize that the way had but just begun. I made the mistake of relying on the experience of conversion at first. There were times when every minute of the day seemed to be laden with duties, I felt so hurried that the hour of prayer was shortened and I fed little on the Word of God. It was then that I found myself bowed down with a sense of failure. One day I woke up to the fact that I had lost the joy of the friendship of my Lord. Cares of this world had choked out the things of greatest value. I learned the lesson that it takes the daily looking at the cross."

Song No. 172, "The Wondrous Cross."

"Sometimes I think that young people are apt to become a little confused. I know that I was, right at the first. I had the idea that a complete surrender was all that was necessary, and that the Christian life would be easy after that one consecration. A paragraph in 'Steps to Christ' helped me on this point, I read:

"'Consecrate yourself to God in the morning; make this your very first work. . . . This is a daily matter.'—Page 74. And then, 'Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus.'—Page 76. As I followed out these instructions, my old delight in the Word of God returned. Heaven seemed very near, and the affairs of this world but incidental to the great work of preparing for eternity. Someway the duties which so oppressed me before were only secondary, but the Lord was my partner even in these, and so they were more successfully dealt with than before. My mind turned to Him each hour of the day, and I knew that He was ever present. His words were my delight."

Song No. 74, "Wonderful Words of Life."

"I grew into a different attitude. Heaven seemed increasingly dearer, and with that attitude I began to understand a little better the love of God which made Him give Jesus to save lost men. He knew what unspeakable riches He had in store for man, and He knew, as no other could, the sordid depths to which man had fallen. I began to realize in my weak human way what sin had cost the Creator of the universe, and the value of a human soul grew. The most important thing in the world came to be the saving of others from a complete and final separation from God which must come to every unrepentant sinner. I must show others the way, for the love of God was impelling."

Songs Nos. 477 and 547, "Working, O Christ, With Thee" and "The Call for Reapers."

"I think there can be no greater happiness than realizing that one has helped some one else to find the way. The first time I knew that I had influenced another to make a right decision, there was ecstasy of joy, because I sensed in a small way that I was in partnership with Jesus. I do not believe that any one who has not tasted can understand, but it seemed to me that I understood a little better that verse, 'Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.'"



Song No. 583, "Bringing in the Sheaves."

"It wasn't always easy sailing either. While I was growing into a deeper and deeper sense of His companionship in my spiritual life, there were times when I was greatly perplexed to know where to turn and what decisions to make. Always, though, I felt sure of His guidance."

Song No. 677, "He Leadeth Me."

"Once when financial reverses came, I had to move out by faith day after day. Once or twice I could not see where we were to get the necessities of life. But the Lord never failed. And now I see that He was but training me to depend more fully upon Him. The time is coming when we shall have to trust Him for our bread and water, and it is well to learn the lesson of trusting long before."

Song No. 519, "'Tis So Sweet to Trust in Jesus."

"Through sickness, through adversity, and through sorrow, I have found that our heavenly Father tempers the winds. And when human effort fails, He takes the helm. God will take care. Now, as I look into the future, I do not fear temptation, nor anything that this life may hold for me; for I know that He cares for me, and that nothing can come to me, that He will not see and temper to fit my strength in Him. [Read Rom. 8: 38, 39.]"

Solo, "God Will Take Care of You."

"Truly I am longing for the time when sin will end, and there will be no more sickness and wickedness in the world. As each day passes, it is but another day of service for Him who first loved me."

Song No. 549, "One More Day's Work for Jesus."

"And, that time is fast approaching. No one familiar with the Scriptures can live in this day of strife, crime, and hatred, and not realize that that great day is fast approaching, yes, even hastening. The wars and rumors of wars are increasing, natural affection seems to be vanishing from the earth, even children are guilty of the grossest of crimes. The earth is waxing old. [Here speak of some recent items of news which you have noticed and which show the fast fulfilment of prophecy.] How I long for His appearing, it is growing dearer to me as each day goes by. I know I shall enjoy the fellowship of Christian loved ones and friends. I have often thought of the pleasure I shall have in talking with the soldiers of the cross, how I shall enjoy visiting with Abraham about his great test of faith, hearing of the leading of the children of Israel from the lips of Moses will open up to me new realms in the science of salvation, but above all these, I long to see my Saviour, the One who died for me."

Song No. 61, "The Ninety and Nine."

"After Him, I long to see those whom I have led to the foot of the cross. What a joy it will be to me to hear each say, 'I am here because you showed me the way.' Where everything is peaceful, where there is no night, nor disappointments,—that will be my home for eternity. What a homeland it will be!"

Song No. 855, "The Homeland."

"My heart praises my Maker and my Redeemer for His manifold blessings to me."

Close by all singing the Doxology.

## Devotional Meeting for October 10

### Senior and Junior

Topic: "Into All the World."

1. Song: No. 722, "Christ in Song," "Carry the Joyful Tidings."
2. Leader's Two Minutes.
3. Scripture Lesson: Matt. 28: 19, 20; Acts 1: 8; Isa. 49: 6, 7, 12, 22; Isa. 52: 7-10.
4. Talk: "From Small Beginnings."
5. Talk: "God's Hand in Discovery and Invention."
6. Recitation: "The Last Hour."
7. Symposium: "Progress and Needs."
8. Song: "Tidings From the Battle," No. 684, "Christ in Song."

### Notes to Leaders

This program comes near Columbus Day, and it is fitting that we should direct our thoughts toward what the discovery of

the New World, and other discoveries and inventions of more recent years, have meant to the work of heralding the gospel message in every land. Let it be a strong mission program, breathing the spirit of conquest, aggressive missionary advance and victory. Begin early to plan for the meeting. Appoint a missions committee to select material and arrange for its presentation as called for in item No. 8. Bring originality into your meeting. Pray that it may indeed strengthen the missionary spirit in the hearts of your members.

Sources for gathering material: "Our Story of Missions," by W. A. Spicer; "Outline of Mission Fields," current numbers of the *Review and Herald*, and papers from our foreign mission fields (if they are available); 1925 Harvest Ingathering paper.

### To College Leaders

Select from the material given that which is best adapted to the needs of your society, and supplement it with other material from the college library. Doubtless you will have access to our papers from foreign fields, from which up-to-date material can be selected for the Symposium. Probably there are students from some mission field who can contribute something from personal experience, or at least there will be those who have friends in mission fields, letters from whom will be of special interest. A talk on the qualifications of a modern missionary would prove of special interest to college students, some of whom are doubtless looking forward to foreign service. The little booklet, "The Measure of a Modern Missionary," by William N. Wyshan, gives excellent material for such a talk. It can be obtained from the "Student Volunteer Movement for Foreign Missions," 25 Madison Avenue, New York City. The price is ten cents, postage extra.

### Senior Notes

2. *Leader's Two Minutes*.—Make any necessary announcements and sound the keynote of the meeting, as given in paragraph one of the notes. Remember our Missionary Volunteer aim—"The Advent message to all the world in this generation"—and our motto—"The love of Christ constraineth us."

4. *Talk: "From Small Beginnings."*—Base this talk on the article by the same title. Long columns of figures are likely to be dry and uninteresting, but here are some that are of vital interest to Seventh-day Adventist young people, when we realize that they stand for the progress our message has made since its beginning eighty-one years ago. (If these can be displayed on a chart or on the blackboard, it will add interest.)

| DIVISION               | MEMBERSHIP OF CHURCHES |
|------------------------|------------------------|
| North American .....   | 108,515                |
| European .....         | 75,421                 |
| Far Eastern .....      | 14,844                 |
| South American .....   | 12,683                 |
| African .....          | 5,905                  |
| Southern Asian .....   | 1,933                  |
| Australasian .....     | 9,330                  |
| Inter-American .....   | 8,889                  |
| Hawaiian Mission ..... | 192                    |
| Total .....            | 237,712                |

5. *Talk: "God's Hand in Discovery and Invention."*—The purpose of this talk is to show how modern discoveries and inventions have made possible the rapid heralding of the third angel's message. Study the chapter, "The Time of the End," in "Our Day in the Light of Prophecy;" chapter 8, "Preparation of the Way for the Advent Movement and Message," in "Our Story of Missions;" and the comments on Daniel 12: 4, in "Thoughts on Daniel and the Revelation," as a basis for this talk. Show the fulfilment of Daniel 12: 4 in its relation to the progress of the gospel, and emphasize especially the part the printing press, railways, steamships, telephones, radio, etc., are playing in making possible the giving of the message.

7. *Symposium: "Progress and Needs."*—Your missions committee will function in preparing for this number. If possible, have a large map of the world (or maps of the different continents) conveniently placed for the use of those taking part in the symposium. From recent issues of the *Review and Herald* and other papers, select mission incidents and experiences that show present progress, conditions, and needs in the fields beyond. One person may be chosen to give a brief survey of the work in each country, using the map as he does so, and calling special attention to any recent advances, new territory entered, etc., as well as the greatest needs.

The following are merely suggestions of such material as may be used. Study later issues of the *Review*.

"Witnesses in Manchuria," *Review and Herald*, June 11, page 11.

"Among the Indians in Ecuador," June 18, page 8.

"A Hallelujah Message" (last part), June 18, page 2.

"Ramassami, Now Called Abraham," June 18, page 9.

"Kamamaung, Kaw Sein, and Kaw Ma Raung," June 25, page 2.

From the Province of Cambodia, Indo-China (extract from letter from L. V. Finster), June 25, page 24.

### The Last Hour

THE sunset burns across the sky;  
Upon the air its warning cry  
The curfew tolls, from tower to tower;  
O children, 'tis the last, last hour!

The work that centuries might have done  
Must crowd the hour of setting sun,  
And through all lands the saving Name  
Ye must in fervent haste proclaim.

Ere yet the vintage shout begin,  
O laborers, press in, press in!  
And fill unto its utmost coasts  
The vineyard of the Lord of hosts.

The fields are white to harvest. Weep,  
O tardy workers! as ye reap,  
For wasted hours that might have won  
Rich harvests ere the set of sun.

We hear His footsteps on the way!  
O work while it is called Today.  
Constrained by love, endued with power,  
O children, in this last, last hour!

—Selected.

### From Small Beginnings

EIGHTY-ONE years ago there began what was destined to become one of the most important movements known to history. It began in obscurity. Its inception was in weakness and poverty, but it was the beginning of a message that was to embrace the whole world,—the message of a soon-coming Saviour. To every land it was to go; to every country. It was to be told in the language of every people. Every tribe and kindred was to hear it, till the story would be repeated in every city, village, and hamlet in all the world. The frozen regions of the north were to hear it. Far-away places were to hear it and yield their treasure in the final harvest. It was to be told in the thousands of islands in seas far and near.

Thus a gigantic task stood between the little group of believers and the coming of their Saviour. But they set themselves to the work. The movement began in weakness. Just a few persons, without money or influence, driven on by a great message, began the work. They toiled in sacrifice and hardship. During its short history this movement has had to meet many obstacles and much opposition. But nothing has been able to stay its steady march "into all the world." It has moved forward until its advancement constitutes the greatest miracle of any age.

For thirty years following 1844 the activities of this little band were confined to a portion of the United States of America. In 1868 two ministers sailed around South America to California, and churches were raised up there. The "few" had grown in thirty years to seven thousand. Then the time had come for the message to go to other lands than the United States. The movement had its inception and was cradled in a country where environment was favorable to its infancy and early development. But it was a world message, and was not to shine on one continent only. Lights were to be kindled in all lands. Other countries in turn were to become centers from which the light would radiate.

The Seventh-day Adventist Mission Board was organized in 1863. In 1874 this Board sent its first missionaries out to another continent. That family went to Europe. Others followed. Within twenty years men were carrying the work forward in England, Sweden, Norway, France, Italy, Germany, Holland, Denmark, Rumania, and the Crimea.

Now another thirty-one years has passed by since that first advent missionary went to Switzerland. Companies of believers have sprung up. From that center the movement has spread to the north, south, east, and west. Today there is no country in Europe in which there are not heralds of this message, and many believers. During the war, when other Protestant bodies were staggering and falling back, the advent message leaped forward in Europe as never before. When the smoke of death

had cleared and once more we could get news from all parts of the continent, the reports revealed an advance of tens of thousands. Europe has also long since become a base from which a stream of missionaries has poured forth to Africa, Asia Minor, and other fields.

In 1885 we began sending messengers out to Australia. There the story was told, and thousands of believers raised up. It soon crossed to New Zealand and Tasmania. Now this Australasian field has grown into a strong mission base, from which scores and scores of missionaries are hurrying out to the thousands of islands of the South Seas.

Next the line of missionaries was directed toward the Dark Continent. Families were sent to South Africa, Central Africa, the Gold Coast, and Egypt, and later to East Africa. Men pushed their way into Africa from all sides. Through sacrifice, toil, sickness, and death the light of this message has penetrated to the very center of that great continent. Hundreds of workers are telling the story, and many thousands from heathen tribes have become followers of Jesus and believers in His soon return. Were it not for the break made by the Sudan, there would not be an unentered country between Capetown, South Africa, and Cairo, Egypt.

South America was entered next. In 1891 the pioneers of this movement began blazing the way into the Neglected Continent. From country to country they have gone, across and up and down, till two Guianas constitute the only countries of the continent not entered. Any day may bring the glad word to our Mission Board that workers have entered even these fields.

Lastly our Mission Board turned its attention toward the great continent of Asia with its hundreds of millions. First, men were sent into India, then to China. For more than a quarter of a century our workers have been grappling with the stupendous problems of the Far East and Southern Asia. The result is a miracle. But Indo-China, Tibet, and mountain countries to the north of India are still waiting.

Thus it hurries on. Starting in a little neighborhood, it has reached out in every direction to the very ends of the earth. In its infancy it told its story only in English. Today it is heralded in two hundred twenty tongues. In its beginning it had only a few small tracts from which men could read the message. Now the annual output of publishing houses scattered over the world, is measured by trainloads. Then those small pieces of literature were in English only, and the year's output was worth but a few dollars. Today books, magazines, papers, and tracts appear in one hundred fourteen languages, and the value of a year's output is in terms of millions. And these figures are based on 1923 records. During the months since, our men have been wrestling with many new languages.

Fifty-one years ago when our first foreign missionary went forward we had only 7,000 members, all told. Through the half century that has followed, God has wonderfully blessed this movement. There are now 8,000 evangelistic workers scattered to the ends of the earth. Include the faithful corps of institutional workers, and there are 15,000 toilers whose only duty it is to tell the story to men of all lands. The major portion of these workers are in foreign service. The present annual budget of the Mission Board closely approaches four million dollars. So large a budget is made possible by extraordinary sacrifice on the part of the few thousands of believers.

Far greater than the sacrifice of money is the willingness of fathers and mothers to release sons and daughters to man the ever-increasing ranks of foreign missionaries. During the last twenty-three years more than 2,500 missionaries have been sent to foreign lands. Recently the Seventh-day Adventist Mission Board at a single session placed 135 workers under appointment for foreign service. For fifteen years it has meant an average of one foreign appointment every three days. It means that every third day a young man or woman bids farewell to home and country to sail to a far-away land. There has probably not been a day in ten years that a missionary of this Mission Board has not been tossing on the seas bound for a distant land.

Salaries allowed workers at home and abroad are modest. Men bearing the heaviest of responsibilities and whose

training and experience qualifies them to serve in larger capacity, receives salaries but slightly more than others. Wherever found throughout the world, these men and women sacrifice in a common cause. They all sacrifice and toil on and on together for the accomplishment of one thing—that men everywhere may hear the message. These thousands of voices tell of the cross and the soon return of “this same Jesus.” When it has been told to every nation, kindred, tongue, and people, the end will come.

“This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

B. E. BEDDOE.

## Devotional Meeting for October 17

### Senior

Topic: “The Justice of God.”

1. Bible Study: “The Atonement.”
2. Song: “What a Wonderful Saviour!” No. 204, “Christ in Song.”
3. Talk: “Why a Judgment?”
4. Recitation: “If That Day Were Here.”
5. Talk: “A God of Justice.”
6. Song: “How Shall We Stand in the Judgment?” No. 42, “Christ in Song.”
7. Social Meeting.

### Junior

Topic: *Kindness.*

1. Bible Study.
2. Songs: Nos. 571 and 761, “Christ in Song.”
3. Superintendent's Talk: “A Kind Neighbor.”
4. Reading: “A Lesson in Courtesy.”
5. Exercise: “The Way to Good Will Town.”
6. Symposium: “Little Kindnesses.”
7. Recitation: “My Prayer.”
8. Repeat Junior Missionary Volunteer Pledge.
9. Closing song and prayer. (See “Nos. 539 and 559, “Christ in Song.”)

### Notes to Leaders

Our God is a God of love, a God of mercy; and He is none the less loving and merciful because He is also a God of justice. Let this be the central truth of the program, and strive to make it one that will touch hearts with the great love of God, and cause them to become fully surrendered to Him in loving obedience. Our Saviour hates sin, but He loves the sinner, and is willing to “save them to the uttermost that come unto God by Him.” The judgment has no terror for those who accept Him as their Saviour.

### To the College Leader

Choose the best talent available for giving the Bible study and the talk, “Why a Judgment?” This meeting may well take the turn of a real consecration service, and, coming as it does near the beginning of the school year, may be made a source of strength to your society work throughout the year.

### Senior Notes

1. *Bible Study: “The Atonement.”*—The outline here given is taken from “The Cross and Its Shadow,” by S. N. Haskell. The person who gives this study should study the entire chapter, entitled “The Day of Atonement, or The Work in the Second Apartment,” in “The Cross and Its Shadow,” pages 209-219. Chapter 30, “The Tabernacle and Its Services,”—in “Patriarchs and Prophets,” and “Bible Readings for the Home Circle,” pages 238-244 will also give valuable help.

Looking back to the “tenth day of the seventh month,” 1844, to that time of bitter disappointment to the little band of advent believers, our hearts should thrill with gratitude for the wonderful truths that have been revealed to God's people since that time; and they should also be impressed with a feeling of deep solemnity as we realize that the investigative judgment which then began in heaven, is hastening on to completion. May we accept the atonement made for us in the death of the only begotten Son of God, and have our sins blotted out when our records are considered.

### Type

Lev. 16:29, 30. On the tenth day of the seventh month the sanctuary was cleansed.

Lev. 16:15-19. The sanctuary was cleansed, and sins removed by the blood of the Lord's goat, at the end of the year's service.

Lev. 16:2. God's presence was in the most holy place on the day of atonement.

### Antitype

Dan. 8:14. “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

Acts 3:19, 20. Sins will be blotted from the heavenly records near the end of Christ's work as high priest.

Dan. 7:9, 10. The Father enters the most holy place of the heavenly sanctuary before the opening of the judgment.

Lev. 16:4-6. The high priest made special preparation to enter the most holy apartment.

Ex. 28:9-21. The high priest bore the names of Israel over his heart and on his shoulders when he entered the most holy place.

Lev. 16:20. When the high priest came out of the sanctuary, he had “made an end of reconciling.”

Lev. 16:21. The sins were all laid upon the scapegoat.

Lev. 16:22. The goat shall bear the sins into a land not inhabited, a land of separation.

Lev. 16:23. The high priest left the robe he wore while officiating in the most holy place in the sanctuary, and put on other garments.

Lev. 16:27. The bodies of the sacrifices were taken without the camp and burned, and nothing but ashes remained as a reminder of sin.

3. *Talk: “Why a Judgment?”*—This should be carefully prepared from the material given. Stress the thought that the judgment is necessary in order to rid the universe of sin.

5. *Talk: “A God of Justice.”*—The basis for this talk is found in “The Great Controversy,” pages 541-544. The one who prepares the talk should study them all. Emphasize the thought of God's great love.

“How much did God love the world? So much that he gave Himself. He could do no more. He gave all. Paul could not comprehend the breadth, length, height, and depth of that love. One day while in the Arctic Sea, Nansen was trying to find the depth of the water in which his ship was anchored. He let down all the line on board, and could not find the bottom, making repeated attempts. After each entry, he wrote the words, ‘Deeper than that.’ One would need to gather all that has been written, said, sung, and imagined to grasp God's love, and underneath it all put the words, ‘Deeper than that.’ To tell how much God loves the world is the despair of the ages.

“‘That whosoever believeth.’ That means everybody everywhere—the rich, poor, wise, ignorant, great, humble, all sorts and conditions of humanity; every race and every tongue. John Newton said he was glad the word ‘whosoever’ was used in the text rather than John Newton, for had it been there he would have thought some other John Newton was meant. Jesus Christ is the resurrection and the life. ‘He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.’ God's love is as long as eternity.”

Surely a God who loves the world so much, and has given so much to redeem it, would not needlessly put to death the least of mankind.

7. *Social Meeting.*—A few minutes devoted to stirring testimonies will be a fitting close for your meeting, and if the program has been so presented as to appeal to hearts, the young people should be ready to respond gladly, and again dedicate themselves to the One who has atoned for our sin by His own blood.

### Junior Notes

1. *Bible Study.*—The superintendent should lead out in the Bible study. Keep before the Juniors, the thought of being kind to all.

*Kindness is love.* 1 Cor. 13:4; Titus 3:4.

*We must possess kindness.* Col. 3:12; 2 Cor. 6:6; Eph. 4:32; Matt. 5:44.

*Reward of kindness.* 2 Chron. 10:7; Prov. 14:21; John 13:17.

3. *Superintendent's Talk: “A Kind Neighbor.”*—Kindness is something that everybody loves and understands. No one regrets that he has been kind to another. This kindness may be shown to a friend, one of our pets, our own loved ones, or even to a person who does not, in our mind, deserve a kindness shown. Some people think that they have done their duty when they “get even.” But read Prov. 25:22; Rom. 12:20, and Rom. 13:10.

Then tell the story of the good Samaritan. Luke 10:30-35. “In the story of the good Samaritan, Christ illustrates the nature of true religion. He shows that it consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness. . . . Unless there is practical self-sacrifice for the good of

Dan. 7:13, 14. Christ is borne into the most holy apartment by the angels of heaven.

Rev. 3:5. Christ knows each name, and confesses the names of the overcomers before the Father and the angels.

Rev. 22:11, 12. When Christ comes out from the heavenly sanctuary, He announces the eternal destiny of every soul.

Ps. 7:16. Sin will return upon the head of the originator of sin.

Rev. 20:1-3. Satan will be left on the desolate earth for one thousand years.

Rev. 19:11-16. Christ lays aside His priestly robes, and comes to the earth as King of kings and Lord of lords.

Matt. 13:41-43; Mal. 4:1-3. Christ will “gather out of His kingdom all things that offend, and them which do iniquity,” and they will be burned in the fires of the last day. Only ashes will remain.

others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians. . . . The love of God in the heart is the only spring of love toward our neighbor."

"Be kind, dear children, and you shall see  
Eyes look into yours so gratefully;  
Though lips speak not, there is language yet —  
Be kind."

6. *Symposium: "Little Kindnesses."*—These are a few little incidents which may be told by the Juniors.

8. *Repeat Junior Missionary Volunteer Pledge.*—Each Junior Missionary Volunteer should know the Junior Pledge. If not, then take a few minutes and let all learn it, and repeat it in unison:

"By the grace of God,  
I will be pure and kind and true;  
I will keep the Junior Law;  
I will be a servant of God and a friend to man."

### Why a Judgment?

It was not God's purpose that the life of man should be limited by time, and end in oblivion. "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked." Eze. 33: 11.

Sin works destruction. Wherever sin reigns the fruit is death. Rom. 7: 5. Adam chose sin, and through that choice made sinful nature the inheritance of the human race. Rom. 5: 12. We are not sinners by choice, but by birth. Sin in all its intrenchments has been condemned. Rom. 8: 3. That sentence when carried out, eliminates sin from the universe. Rev. 20: 7-14. This annihilation of sin includes the devil, the author of sin, all his followers and death and the grave.

We are not responsible for being sinners. We cannot help being born in sin. That is our heritage. So God does not pass judgment upon us because we are sinners. That would not be just. But He has provided a way of escape from sin and its impending destruction. He sent His Son into the world "that the world through Him might be saved." John 3: 17. The sinner stands condemned, not because he is a sinner, but because he "hath not believed in the name of the only begotten Son of God." John 3: 18. The gospel is the way of salvation. It offers forgiveness for sin, cleansing from all unrighteousness, and imparts the divine nature, so that we need not continue in sin. Having thus made provision for complete salvation from sin and its consequences, God is justified in eliminating sin with all that is identified with it. To permit sin to exist indefinitely would only perpetuate sorrow, sickness, and death.

When the gospel has been proclaimed to all the world, giving every nation, kindred, tongue, and people the opportunity to accept or reject salvation, the end will come. Matt. 24: 14. And that will forever end the reign of sin.

Our refuge lies in becoming identified with Christ. He not only provides a way of escape, but "follows us with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain."—*Thoughts From the Mount of Blessing*, p. 138.

"No sparrow falls without His care,  
No soul bows low but Jesus knows;  
For He is with us everywhere,  
And marks each bitter tear that flows.  
And He will never, never, never  
Forsake the soul that trusts Him ever."

J. F. SIMON.

### If That Day Were Here

It seemed that the day of God was here,  
And the small and the great were there;  
And each of them stood arrayed with fear,  
While their deeds were all made bare.

The eye of God did on them turn,  
And their faces all grew dark;  
And each felt his heart within him burn,  
While to His words they hark.

For all their thoughts were open then,  
For the eye of God to see;  
Their acts were writ with a fiery pen,  
With none to present their plea.

But though that day is not yet here,  
And sinners may still go free,  
Yet can we go without a fear  
Of what that great day will be?

May we spend our money for naught?  
And probation's time in vain?  
When we with such a price were bought,  
And Jesus for us was slain?

Shall we withhold when needs are found,  
And allow God's work delayed?  
When we with all our means abound,  
Shall now His cause be stayed?

No, let us up and do the work  
That God has given to do;  
Let none of us our duty shirk,  
And the task will soon be through.

And when the Saviour comes at last,  
And reckons with each one,  
May He find our faith has held us fast,  
And the work He gave, all done.

—Harry R. Taylor.

### A Lesson in Courtesy

I READ a story recently of how a young man got his start in life through being courteous. This young man was an assistant doorkeeper in the Capitol at Washington. His work was to direct people where they wanted to go in that great building.

One day he overheard a stranger ask one of the other doorkeepers for help in finding one of the Senators from California. The doorkeeper answered in a very discourteous way that it was none of his business where the Senators were.

"But can't you help me?" the stranger asked. "I was sent over here because he was seen to come this way."

"No, I can't," the doorkeeper answered. "I have trouble enough looking after the Representatives."

The stranger was about to turn away when an assistant, who had overheard the conversation, said: "If you are from California, you have come a long way. I will try to help you." Then he asked him to take a seat, and hurried off in search of the Senator.

He soon brought him to the stranger, who then gave his card to the doorkeeper and asked him to call at his hotel that evening.

That stranger was Collis P. Huntington, who was a great railroad official in those days. When the doorkeeper called upon him that night, Mr. Huntington offered him a position at nearly twice the salary he was then receiving. He accepted the new position, and was rapidly promoted from that time on.

The lesson I would have you learn from this is that you never know when a good deed is going to return to you. I don't mean that you should be courteous, expecting that you are going to be paid for it each time, for the greatest pay for kindness is just the feeling that you have helped some one.—*Rev. Howard J. Chidley, in "Fifty-Two Story Talks to Boys and Girls."*

### The Way to Good Will Town

[Four boys go to the platform, with hats and coats on, and walk about, as if looking for something. Another boy steps upon the platform, and says:]

TRAVELERS, have you lost your way?  
You seem to be searching for something today.

No. 1:

We are; we are looking, now here, now there,  
Till our hearts are burdened with fear and care.  
So weary of wandering up and down,  
Can you tell us the way to Good Will town?

No. 2:

We have heard it is full of contentment and peace,  
That its songs seem angelic, and never will cease,

That heaviest burdens are there laid down;  
And that's why we're seeking the Good Will town.

No. 3:

There's much of dissension and much of strife  
Abroad in the world, and in every life.  
Our hearts have been charmed with the sweet renown  
Of this peaceful and wonderful Good Will town.

No. 4:

Friend, are you a guide to its portals fair,  
And will you show us the pathway there?  
We are weary of wandering up and down,  
And we seek the balm of the Good Will town.

GUIDE:

I'm glad I can speed you on your quest,  
For I know the way to the city blest.  
Where yonder village is nestling down—  
Pause there on your way to the Good Will town.

For there was cradled the Prince of Peace,  
There, first rang the song that never shall cease.  
Go now to the manger, and kneeling down,  
Pray ye to be led to the Good Will town.

You'll come to a cross that stands on a hill,  
It tells of divinest love and good will;  
For His precious life the King laid down,  
To open the way to the Good Will town.

Some guideposts will help you on the way;  
Love, lowliness, kindness—these signs obey;  
Bring jewels to shine in the Master's crown,  
And dwell in the light of the Good Will town.

—E. E. Hewitt.

### My Prayer

LET me be a little kinder;  
Let me be a little blinder  
To the faults of those about me;  
Let me praise a little more.

Let me be when I am weary  
Just a little bit more cheery.  
Let me serve a little better  
Those that I am striving for.

Let me be a little braver  
When temptation bids me waver;  
Let me strive a little harder  
To be all that I should be.

Let me be a little meeker  
With the brother that is weaker;  
Let me think more of my neighbor,  
And a little less of me!

—Selected.

### Little Kindnesses

"THERE is a fox terrier among my dog friends, and money could not buy him, as you will see. He and his master were sleeping one night in their home in the country, and there was no one else in the house, and it took fire. The fox terrier awoke and scented danger. In his frantic efforts to awaken his master from a deep sleep, he even tore some of his clothing; but the wise, brave dog kept right on, and succeeded at length in arousing him, when he had just time to wrap his dog in something and lower him from a window and then to make his own escape."

"A wild Afghan tribesman, whose son had been successfully treated in the surgical wards of the English mission hospital at Peshawar, remarked as he took his boy away, 'I shall see that my village never fights the English people again!' A lady

doctor of the mission board in Persia was in the forest one day reading and talking to a group of women. She noticed a man standing near, listening eagerly. When the women went away he came in, and asked abruptly: 'Is that the book the English soldiers read? I want to know about the book that teaches the English how to treat their prisoners of war.' Later on he was baptized."—*Record of Christian Work*.

"Pierre was only a French peasant. He had been wounded in the war, and had been brought back to his village a sick man. One of his legs was quite stiff, owing to his having received a bullet through his thigh. He did not complain, but often he would say to himself aloud: 'I shall never plow again.' And indeed there seemed little hope that he ever would.

"But there came to the village to rest a young girl who was a *masseuse*; that is, one who gives massage. She saw the poor man, and her heart was touched with his pitiful despair. She offered to massage his disabled limb. In a short time he could bend it. New hope came to him. He who had never even smiled when there seemed no hope for him, began now to laugh and play with the children. He was quite cured, and he will plow again as he did in the old days.

"Surely a deed like that was a neighborly kindness. Was not this girl a good Samaritan to this disabled soldier? But every deed of kindness to a neighbor is the deed of a good Samaritan."

## Devotional Meeting for October 24

### Senior

Topic: "*Thy Will Be Done.*"

1. Scripture Reading: Proverbs 2: 1-9, or 3: 1-7.
2. Leader's Two Minutes.
3. Talk: "An Open Mind."
4. Reading: "How I Came to Investigate the Truth."
5. Talk: "Moral Color Blindness."
6. Talk: "Motes and Beams."
7. Symposium.
8. Close by repeating Psalms 19: 14.

### Junior

Topic: "*Our Words.*"

1. Bible Scripture Reading: Proverbs 2: 1-9 or 3: 1-7.
2. Superintendent's Talk: "An Open Mind."
3. Talk: "Moral Color Blindness."
4. Recitation: "That Naughty Word."
5. Reading: "Red-Lip and Black-Lip Words."
6. Close by repeating Psalms 19: 14.

### Notes to Leaders

This is another program in the series, "Thy Will Be Done," which has been running throughout the year, and the purpose of which is to lead our young people to a better realization of what it means to do His will, to be fully consecrated to Him, in every phase of life. The aim of this particular program is to point out the Christian's sense of fairness, his spirit of open-mindedness, freedom from prejudice, dogmatism and bigotry, his willingness to investigate truth, and his attitude toward criticism and gossip,—both of which savor of dogmatism.

### To the College Leaders

This program is one that should especially appeal to college young people,—young people who are studying and investigating and gaining an education. It will afford an opportunity to emphasize the most important subject to be studied. With a college library from which to draw it will be possible to find many excellent illustrations of men who have become great because they were not content to follow the beaten paths of their predecessors, but were eager to learn new truths, and this might well be made a feature of the program. Then, too, in a college society there will doubtless be young men and women who have had striking experiences in investigating and accepting the truth, the telling of which will prove an inspiration to others. Keep uppermost the importance of *knowing* the truth, and pray that this meeting may deepen in the hearts of all the members a desire to know and to do God's will.

### Senior Notes

2. *Leader's Two Minutes.*—Briefly, but in a way to catch the attention of all, set forth the purpose of the meeting, as explained above. The keynote of your program should be, "Know the truth." Seventh-day Adventist young people today are living in a time when countless false theories are being taught. We need to be thoroughly safeguarded by a knowledge of the Scriptures, lest we be deceived. It is not enough to know that we have "the truth." The mere theory of the truth will not save any one. Every Seventh-day Adventist young person should investigate God's Word for himself, should make

the truth his own, know where he stands and in whom he has believed. He should be a Seventh-day Adventist on the strength of his own convictions, not because his parents are. "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?"—*"The Great Controversy,"* pp. 593, 594.

The Scripture lesson teaches that we must seek knowledge and understanding, and there is no promise that these will be given without earnest effort. Seventh-day Adventist young people, of all others, should study to show themselves "approved unto God." There is danger that we may rest secure in the knowledge that we have the truth, and may become self-righteous in that knowledge. We need to study the truth to know it for ourselves, and that we may give it to others. But in all our contact with others we should preserve an attitude of fairness and open-mindedness, an attitude that will win, not drive others from the truth. The Pharisaical spirit of dogmatism, bigotry, and self-righteousness, of "I am right and you are wrong," will not make the truth attractive to others. Let us exercise the same spirit of fairness and open-mindedness that we expect others to show toward us.

3. *Talk: "An Open Mind."*—See article of this name, for the basis for this talk. The material should be carefully prepared, and the principles adapted and applied to the life of the young Christian. Emphasize the importance of basing convictions upon thorough investigation. Columbus' spirit of investigation opened up a new world; Edison's spirit of investigation has made him a noted inventor and given to the world many useful inventions; William Miller's spirit of investigation and careful study opened up hidden truths of God's Word, which form the basis of our hope today; leading men in our denomination now would never have become what they are today had they not had open minds to investigate the truth. Every young person in our ranks should investigate the truths for which we stand so thoroughly that he will know for himself that they are truth.

There is a tendency among some to ask for a "rule of thumb" by which to guide their lives. Is it wrong to do this? Is it right to go there? Is there any harm in this or that practice, in wearing this or that thing? Such questions should be answered in the light of broad principles that control the life of the Christian,—principles that are laid down in the Word of God and by the spirit of prophecy,—and each one should study for himself these standards of Christian living, rather than expect another to lay down a rule for every detail of conduct. Let Seventh-day Adventist young people know for themselves what their convictions are.

4. *Reading: "How I Came to Investigate the Truth."*—This story is told from actual experience. Possibly some one in your society can give a personal experience of equal interest.

6. *Talk: "Motes and Beams."*—Dogmatism and bigotry often take the form of criticism and gossip, of judging others. These unlovely traits should find no place in the life of the Christian. The following quotations from the spirit of prophecy, and the list of "Don'ts," will, along with the article on "Motes and Beams," be helpful to the one who prepares this talk.

"Cease to dwell upon the shortcomings of others. Keep the tongue sanctified to God. Refrain from saying things that will detract from the influence of another; for by indulging in these words of criticism, you blaspheme God's holy name as verily as you would were you to swear. I am instructed to present these things before you that you may see how you dishonor the name of Christ Jesus.

"Silence is the greatest rebuke that you can possibly give a faultfinder, or one whose temper is irritated. Keep your eye fixed on Jesus. Keep your eye on the One who never finds fault with you, only to lay before you perils from which He would deliver you."

"No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from the truth, and have thus steelled their hearts against conviction."

"There is a greater power in love than was ever found in censure. Love will melt its way through barriers, while censure will close up every avenue of the soul."

"Don't contradict people, even if you're sure you are right.

"Don't underrate anything because you do not possess it.

"Don't believe all the evils you hear.

"Don't repeat gossip, even if it does interest a crowd.

"Don't jeer at anybody's religious belief."

7. *Symposium.*—Pass out the following list of questions to as many members, for brief discussion:

1. Why are dogmatism and bigotry dangerous characteristics?
2. Is one who is dogmatic likely to win friends easily?
3. What is the wrong in prejudice?
4. What would you consider a fair and open-minded attitude in religious matters?
5. In investigating current theories, what is our standard of judging what is right and what is wrong?
6. Are we justified in investigating that which we know to be in error?
7. What should be our attitude toward investigating truth?

## Junior Notes to Leaders

*Superintendent's Talk.*—Base your talk upon the story, "How I Came to Investigate the Truth." Show that the attitude of the mind or thought really controls your words. "Out of the abundance of the heart the mouth speaketh."

### How I Came to Investigate the Truth

My mother was a Christian and taught her children the principles of Christ, but the first vivid, lasting impression I had of the story of the Saviour must have come to me somewhere around the age of seven, when an old Negro woman gave me a little book on this subject written in the language of a child. I remember how my heart was broken over the portion of the book that related the story of the crucifixion. This incident stands out clearly in my memory of childhood days, and was surely an influence toward the straight way, though it was not till the age of eleven that I definitely decided to follow Him in the Christian life.

As children we learn readily because we have open, eager minds, free from prejudice. We are told that we must become as little children if we enter the kingdom of heaven, and by this we understand why men of the highest mental development, according to the way the world looks at it, so often put the wrong interpretation on the Word of God, where a child or a person of very little education may have the right understanding. So, as a child I questioned the custom of the church of observing Sunday as a rest day, in disregard of the plain statement of the fourth commandment; but as the reply to my query was at that time satisfactory, I discredited my understanding of the Bible, and accepted the situation without further investigation.

After a time, the knowledge came to me that there were actually people who, contrary to the practice of the church world I had always known, taught the keeping of the fourth commandment. By this time I was older, and therefore had a stronger tendency toward the "traditions of men." Considering the matter of the particular day that should be kept of no great importance, I felt no interest in it, until by chance one day I read a rather convincing article on the subject. Once I had become interested, I read everything I could get, and sought the opinions of the persons who I thought should know. Sometimes I received explanations that were momentarily satisfactory, but as often as doubts arose I studied further, until finally I was convinced that I had been wrong all the time. I wanted to know that I had been right, but the Lord gave me an open mind to find the truth. If I had had no other experience than this, I would know that even though our desires may strongly oppose, if we have willing minds, we will be led in the right way. And when I decided I must do as He commanded I found that nothing I gave up could compensate for the satisfaction that comes from obedience to Him.

ARGIE J. NELSON.

### Moral Color Blindness

ONE of the interesting and severe tests which a candidate for a naval career has to meet on his entrance to the Naval Academy at Annapolis is his power to detect colors. On a table there is a tumbled-up and confused mass of worsteds,—probably waste from a worsted mill,—odds and ends of every conceivable color and shade. At one side there are several full skeins of yarn, one for each of the principal colors—red, blue, green, yellow, and so on. The examining doctor picks up one of the latter,—we'll say, for instance, the red one,—and asks, "What color is that?" You say, "Red." Then he points to the big pile and tells you to pick out such pieces as appear to you to be of the same color as the large skein. You go ahead and select the reds of various shades. "All right," interrupts the doctor. "Now, what is this?" at the same time handing you another skein. "Green," you answer. "Well, pick some out of the pile like it." You place at one side several of the small pieces which look green to you, and the doctor, pointing to your selections, says: "Now, do all of these seem to you to be the same color?" You answer in the affirmative, and your next experience is to get an envelope containing a small slip of paper, with instructions to report at the commandant's office. There the envelope is opened, and you are told that you have



been rejected because you are partially color-blind. It is, of course, very important that an officer of the navy should not be color-blind. A defective eyesight like that might cause him the loss of his ship through a failure to read signals correctly. . . .

When we consider that the danger signal on railroad tracks, at night, is a red light, it is of the most eminent importance that an engineer or a switchman should be able to distinguish red from white or green, for a mistake at this point would often mean the destruction of a trainload of passengers. And the perils from color blindness are largely increased by the fact that those who are afflicted with it are likely to count their sight as good as anybody's, unless they are confronted with positive evidence through some plain and practical test. . . .

There is a moral color blindness which is far more serious in its results. Annoying as physical color blindness is, and dangerous as it may oftentimes become, it is not of so much importance as moral color blindness. Many people are morally color-blind through their prejudices. They take the wrong path and think they are right. . . . But you ask, "How can we know the difference between right and wrong? Has not God given to each one of us in our consciences a sure test of moral light and moral darkness?" Most assuredly He has not. Conscience is a creature of education. It is not a safe guide left to itself; because it may have been educated wrongly. You say, "If a man does as well as he knows how, will he not be all right?" That depends altogether on how well he knows. Right is as certain as the poles. If a man's conscience is ignorant or has been taught that wrong is right, then he will do wrong and not right when he follows his conscience. If a man is morally color-blind, he is likely to be wrong conscientiously. Some of the most cruel and terrible things that have ever been done in this world have been done by conscientious people with the truest of motives.

Conscience tells us that we ought to do right, but conscience does not tell us what right is. "Conscience lays down no law for us to observe, but it reminds us faithfully to observe the law as it has been laid down before us."

Do you ask me, then, "How can I know what is right and what is wrong?" I will tell you. God has given us His Word to reveal to us the right, to put up danger signals where paths diverge to evil ways. He has given His Son Jesus Christ to show us a righteous life, and calls upon us to educate our consciences in the light of the Bible and in the light of the life and words of Jesus Christ. . . .

My dear friends, I hang up this signal lantern for you. Nothing is safe that is not right. To find what is right, you must look into God's Word, you must look into the face of Jesus Christ. He will never deceive you. But it is never safe to do anything that is contrary to and repulsive to Christ. It is never safe to do anything which you feel would make Jesus Christ blush with shame if it were done in His presence."—*Louis Albert Banks, in "The Problems of Youth."*

### "Motes and Beams"

"Did you see that man who just stepped off the car?" a garrulous passenger on the front platform said to a stranger, who had to listen to him or leave the car. "If you ride on this car very often, it would be an interesting thing to keep your eye on him. He's the man who always gets a seat, no matter how large the crowd. He seems to be absolutely unmindful of the comfort of other people. He may have to stand for a minute or two; but at the first opportunity he slides into a seat, even if he has to tread on the toes of one or two women who are hurrying to get to it, never thinking that a man will push in ahead of them. I have my opinion of any one who will take a seat away from a woman."

And in three separate ways the critic was showing himself just as unmindful of the comfort of others: by talking to a stranger who had his own thoughts of the day's work to occupy him, or who wished to glance at the morning paper; by leaning against the end of the car, with his feet stretched out in the path of alighting passengers; and by standing in the way of women who sought to grasp the handrail while stepping from the car. . . .

The injunction spoken by One who knew what was in man, is not yet out of date: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

And that other message, sent by Paul to the Romans of the first century, is just as applicable to Americans of the twentieth century: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

The only safe course, and the course that will bring most happiness, not only to others but to ourselves, is to hunt for the best things in other people, and to be relentless in our scrutiny of our own lives, that no evil thing may escape unseen. —*John T. Paris, in "Making Good."*

### An Open Mind

OPEN-MINDEDNESS is the exact antithesis of dogmatism. There are some issues in life upon which boys and men alike must take their stand, and be adamant if they are to be worthy citizens. Truth, charity, temperance—these are fundamentals of character upon which no one can boast that he is "a Gallio, caring for none of these things." But there are other matters upon which open-mindedness—an attitude of suspended judgment—is both wise and desirable. The raw amateur risks a fall if he dogmatizes where only specialists have the right to express an opinion.

Let it be clearly understood, however, that open-mindedness is not credulity—that it does not imply readiness to accept convictions without testing the validity of the evidence on which they must rest. Credulity is becoming one of the dangers of our age. The impossible has been achieved so often, that we have passed through an age of skepticism into what may become something even worse—an age of blind credulity. We must guard against letting convictions rest on mere conjectures, and against snapping conclusions from the air. . . . The Athenians, who were ever in quest of some new thing, missed the durable satisfaction of fidelity to any established truth. They plunged through fogs of doubt into bogs of despair. It is open-minded to cling to old faiths till new truths have made them untenable. . . .

Hostility to things new is a sign of dogmatic temper. . . . A closed mind, bolted and barred against new truth, is a mind enslaved by intellectual cowardice. . . .

In the early days of wireless telegraphy a young man nearing New York in an Atlantic liner, found himself short of money. The purser could not, by his regulations, cash a check sufficient for his needs; but when the purser heard that the traveler's mother was on a sister ship, with which he would be within wireless radius that night, the problem was solved. By a Marconigram the mother was asked to deposit five hundred dollars with the purser of her ship, and next morning the young American received that sum from his own purser. Now if any one had told our grandfathers that such a miracle (as it would have seemed to them) would be an ordinary sort of event in the twentieth century, they would have derided the idea. The story is a parable for this generation.

Vested prejudices, Mr. Lloyd George has said, are more to be feared than vested interests. We all inherit, or early in life absorb, some prejudices that tend to cabin, crib, and confine our minds. Open-mindedness is consequently a characteristic not acquired without prayer and fasting. . . .

Lest I may be suspected in pleading for open-mindedness to be favoring an indeterminate undecidedness of mind, I would urge that a young man should take a definite side on the great issue of politics and religion. This should be done not precipitately, but after earnest thought. What was known as a mugwump—i. e., a man who sits on the fence—is a pitiable creature. He who hesitates to come to conclusions because he sees both sides of a case so strongly, belongs to the class of men who, having the choice of two evils, chooses both.—*Arthur Porritt, in "The Strategy of Life."*

### That Naughty Word

I lost a very little word  
Only the other day;  
A very naughty little word  
I had not meant to say.  
If only it were really lost,  
I should not mind a bit;  
I think I should deserve a prize  
For really losing it.

But then it wasn't really lost  
When from my lips it flew;  
My little brother picked it up,  
And now he says it, too.  
Mamma said that the worst would be,  
I could not get it back;  
But the worst of it now seems to me,  
I'm always on its track.

If it were only really lost,  
Oh, then I should be glad;  
I let it fall so carelessly  
The day that I got mad.  
Lose other things, you never seem  
To come upon their track;  
But lose a naughty little word,  
It's always coming back.

— *Selected.*

### Red-Lip and Black-Lip Words

#### Red-Lip Words

LOVE.—Too often we take it for granted that our dear ones will know that we love them. Rexford has wisely sung:

"Loving words will cost us little,  
As along through life we go;  
Let us, then, make others happy—  
If you love them, tell them so."

SILENCE.—The great Persian teacher, Zoroaster, once said, "Silence is a necessary art to learn." Do we practise it as we should? Silence is indeed golden when others are accused, unless we can say something good about the accused person.

TIMELINESS.—About nothing is it so necessary to be timely as about speech.

"Do not save the loving speeches  
For your friends till they are dead;  
Do not write them on their tombstones;  
Speak them rather now, instead."

COMFORT.—One of the chief uses of words is to comfort the sad and encourage the downcast. If the Comforter dwells within us, as He will if we invite Him, this comforting will be easy. Miss Havergal once wrote a beautiful prayer:

"O give Thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from Thee,  
To weary ones in needful hour."

KINDLINESS.—Chesterfield once said, "The manner of your speaking is full as important as the matter." Since that is so, we should take pains to add a kindly manner to our kindly words. It is possible even to quote the twenty-third psalm so harshly that the words are like blows.

#### Black-Lip Words

SARCASM.—This is the most dangerous form of speech. It is an edged tool. Said Faber, the hymn writer: "No one was ever corrected by a sarcasm—crushed perhaps, if the sarcasm was clever enough; but drawn nearer to God, never."

EXAGGERATION.—It sounds "smart" to exaggerate, to call a man an idiot when he is only a little slow, a mule when he is only firm, a failure when he has made a single slip. We should be eager, if we exaggerate at all, to magnify the good points of our friends rather than their bad points.

PROFANITY.—When Sir Christopher Wren was building St. Paul's Cathedral in London, he ordered that any workman guilty of swearing should be dismissed. Our bodies are the

temples of God's Holy Spirit. Shall we desecrate those cathedrals by profaning God's holy name?

GOSSIP.—It is not gossip to tell about the evil in others if we do it only to help them, or to warn those whom they might injure. But how little gossip has such motives! If it springs from gloating over another's wrong-doing, or from idle curiosity, gossip is a heartless, cruel act, sure to react upon the speaker in a lowering of his spiritual tone.

FRIVOLITY.—It is easy to get into trifling ways of speaking, making a jest of everything, and giving the impression of an utter lack of earnestness and real worth. Elizabeth Stuart Phelps put into poetry the opposite ideal:

"He is the king, I teach,  
Though horn of the throne or the sod,  
Who doth but honor his speech  
As if it were said by his God."

— *Selected.*

### Devotional Meeting for October 31

#### Senior and Junior

THIS date is left open for an original program to be prepared by your society. We hope it will be a real success, and we shall be glad to have you write and tell us about it. Address:

MISSIONARY VOLUNTEER DEPARTMENT,  
General Conference,  
Takoma Park, Washington, D. C.

### Suggestion Corner

#### Assigning Program Parts

SEVERAL things should be kept in mind in assigning parts on the program to others. Let there be fitness in topics to those asked to take them. For instance, do not ask a boy to tell a girl's story. The person asked to do a thing should appreciate the meaning of the truth he is to convey. Otherwise, as so often happens, what is said is unreal and accomplishes no good. Not only should this special work be carefully assigned, but care must be taken in coaching those asked to do the work. Having decided on a definite aim for the meeting, the leader should assign (with the council of his officers or program committee) topics which will help in realizing that aim.

It is one thing for the leader to understand this, but quite another thing and just as necessary for each participant to understand the bearing of his part in the whole plan. Time spent by the leader with each one who is to help, in seeing to it that he knows exactly what is expected of him and in filling him with enthusiasm to accomplish the aim of the meeting, is time well spent. Nothing can be taken for granted, nor dare one presume that with one explanation each participant will actually catch the point intended and do as is desired.

Some leaders have found it well, a short time before the meeting, to ask each one who is to give a talk to outline briefly the lines of thought which will be covered. This will help the leader in welding the whole program into a compact thing.

Another thing: many young people find it difficult to find their own material. Here is where the GAZETTE comes in. Several copies should be taken by each society so that it may be clipped and ready to hand out to those who will take part. The notes that go along with the part outlined and whatever source material is suggested should be given to the member chosen for the part.

In working in new helpers, ask them to take easy parts at first. They may be asked to tell a missionary story, to relate facts concerning a phase of work, to make and explain a chart or map, to pray and read the scripture, as well as to give a short talk on some special topic. Some short items may be read, but mere reading should not be counted upon except under extreme pressure, and as a last resort. As a general thing the reading of even a paragraph is not of very special interest, unless given by those of exceptional reading ability. By starting timid ones in with easy things, future leaders and experienced helpers may be developed out of unpromising candidates.