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EDITOR - - - - - T. E. BOWEN
ASSOCIATE EDITORS - - - - - M. E. KERN, C. V. LEACH

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Church Officers' General Instruction Department

Organization a Plan of God—No. 1

So far as man is able, by his limited resources, to penetrate the vast domain of moving spheres, he beholds order and system in absolute perfection. Every material body in the universe, so far as human observation can determine, performs its functions in perfect harmony with those of every other body, all units seeming to be only parts of one mighty, animated system, or body. All this is evidence of the existence of an infinite mind, as well as of almighty power. The apostle truly said, "By Him all things consist," or hold together.

This perfect order is not confined to inanimate things, or bodies of the universe, but evidently governs the conduct of all intelligences outside of this one fallen world.

From creation to Abraham, those who were loyal to the Creator in each generation were very few in number, inasmuch that the divine Being made little progress in manifesting himself to the world, through his people, as a God of order.

Through Abraham God began to reveal himself. The seed of Abraham went down into Egypt and were subjected to bondage. The Lord went to deliver them from the powerful and lordly Egyptians. Although slaves, the Israelites were trained in the art of war.

Organization of Israel for Deliverance from Egypt

Moses was a trained warrior, but he stood in great need of another training,—training in a knowledge of God and his works. This he obtained during those forty years in the land of Midian.

After God sent Moses back to Egypt, during the time that elapsed until the release of his people, Moses had ample time to organize the Israelites for their journey to the Promised Land. God, the God of order, knew how impossible it would be for Moses to lead so vast a throng—including 603,550 men of war—to this distant land without order or system. He therefore permitted Moses to make use of military order:

"It came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies." Ex. 12: 51.

When the time came for them to journey, it is said:

"God led the people about, through the way of the wilderness of the Red Sea; and the children of Israel went up harnessed [margin, "by five in a rank"] out of the land of Egypt." Ex. 13: 18.

The fact that the Lord made use of military organization in the deliverance of the children of Israel does not indicate that all military affairs meet his approval.

Organization for Camp and Spiritual Life

Because of his training, Moses seemed to feel that all responsibility concerning the instruction of Israel rested upon him, under the Lord. Jethro, Moses' father-in-law, observing this, was moved by the Spirit of the Lord to propose a helpful remedy in the way of a simple plan of organization, which would serve the church in the wilderness. After setting forth valuable reasons for this plan, he said:

"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. . . . If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace." Ex. 18: 21-23.

Jethro was careful that this plan should not be accepted on his word alone. He knew that Moses was in the habit of taking all important matters to the Lord, therefore he added, "If thou shalt do this thing, and God command thee so." God did command it, and Moses did this very thing. Afterward, speaking to David, God said of this experience, "I commanded judges to be over my people Israel." 1 Chron. 17: 10. When the people were informed by Moses of the Lord's command, they said, "The thing which thou hast spoken is good for us to do." Deut. 1: 14.

In carrying out the arrangement, Moses said to the people of Israel:

"Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. . . . So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes." Deut. 1: 13-15.

Moses invited the people to take part in the selection of these men, but the Lord gave the rules that were to guide in the choice. There were three parties in the transaction besides Jethro, who had proposed it, namely, God, who commanded it; Moses, who ordained the elders; and the people, who knew the goldly men and brought them to Moses.

These men who were chosen as heads over the people were called by various names, as "judges" (Deut. 1: 16), "captains" and "officers" (Deut. 1: 15). They were also called "elders," and as time passed by, this latter name became the exclusive title. This name came from the fact that one of the commands given by God to guide in the selection of these officers, was that they should be chosen from the older men—men of experience.

To relieve Moses still further, the Lord added to this plan of organization still others, saying to Moses,

"Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them; and bring them unto the tabernacle of the congregation." Num. 11: 16.

As there were no other officers at this time over the people except those who had been chosen according to the plan of Jethro, these seventy elders must have been chosen from the officers of thousands, hundreds, etc., and were composed of the older men—men of experience. Young tells us that the term "elder" invariably signifies the older. So God chose the elders, or older men, as members of the Sanhedrin, or council of seventy. According to God's direction, Moses called these men by name to come up around the tabernacle.

ALLEN MOON.

Deacons and Deaconesses

THE word "deacon" is from the Greek "*diakonos*" meaning a servant, a waiter, or an attendant. This title was conferred upon the ones chosen by the apostolic church to care for the business affairs of the organization. Acts 6: 2, 3. In a solemn service these men were ordained and set apart to perform the duties of this important office. It is interesting to note that at least two of the men selected at that time developed into efficient ministers—evangelists. This should be an encouragement to every deacon to discharge the duties of his office faithfully. 1 Tim. 3: 13.

The duties of the deacon and deaconess are described in detail in the epistles of the New Testament. (Read Phil. 1: 1; Acts 6: 1-6; 1 Tim. 3: 8-12; Rom. 16: 1, 2.) When necessary, an ordained minister or local church elder may perform the duties of a deacon. It does not follow that the wife of a deacon must be chosen deaconess, or that she is deaconess because her husband is a deacon; nor does the office of the deacon confer authority to administer baptism or to perform the marriage ceremony.

The deacon is responsible for the upkeep of the church property. He attends to such repairing as may be necessary from time to time, cares for the grounds,—keeping the weeds cut, the grass mowed, and rubbish removed, and planting flowers and shrubs. From the church expense funds he provides for necessary expenses, such as fuel, light, water, and janitor service.

The deacon and deaconess arrange for the necessary articles for the quarterly service; i. e., bread, wine, covers for the table, napkins for covering the emblems, towels and basins, etc. It is customary for the deaconess to prepare the bread for this holy ordinance. It should be made according to the following recipe:

To every cup of flour add one-eighth pint of cream. This will make a thick dough. Knead thoroughly for a few minutes. Take the lump in the left hand and snap off small pieces with the first three fingers and base of the thumb of the right hand, the pieces of dough being pounded one on top of the other on the kneading board. Repeat this process until the dough is full of small air bubbles. This may be determined by cutting the lump in two with a sharp knife. Roll thinner than pie crust and mark into three-fourth-inch squares with a sharp knife. Take a fork or tennypenny nail (preferably a nail), and make a hole in the center of each square. Place in a large bread pan and bake in a moderate oven to a light cream color.

The deaconess should see that the table spread and cover, the napkins, towels, etc., are laundered and at the church in time for the quarterly service. The table should be prepared before the time for the service, that there may be no delay. The deacon should see that everything is prepared for the ordinance of humility, and take an active part in this service for the men. The deaconess should see that everything is ready for this part of the service for the women, and be ready with a song or a word of help where needed.

The deacon does not have authority to preside at the Lord's Table. He is to receive the emblems at the hands of the minister or elder, as the case may be, and pass them to the people, first the bread, after the Lord's blessing has been asked; then the wine following the blessing upon it.

If there are several deacons, as in the large churches, a board of deacons should be organized, with a chairman and a secretary. In every church the deacon should be prepared to render a report at each quarterly business meeting of the church. This report should show in detail the items of expense, as well as all money received, and the amount of the balance or deficit at the close of the quarter.

It is the duty of the deacon and deaconess to minister as may be necessary to the sick and worthy poor; first to those belonging to the church, and also to any who may be in need. The members of the church should be enlisted in this feature of church work, and be encouraged to furnish clothing, fuel, and food. There are many who will be glad for clothing that can be made into serviceable garments.

There should be a Worthy Poor Fund in every church, and this should be at the disposal of the deacons.

"They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. 3: 13.

Fresno, Calif.

J. ADAM STEVENS.

Discernment of Talent in Distributing Responsibility

Wise management in the church is essential. Pastors of ability are greatly needed. The success of the church in its ministry largely depends upon this unselfish, whole-souled shepherding. And this work may be done by what we term local elders.

There must be a distribution of responsibilities. The selection of right persons to carry on the different lines of work (not church officers selected by the church nominating committee), means either success or failure in the work attempted. While one might prove a valuable worker in one line of service, he might wholly fail in attempting another for which he was not fitted.

"There is need of vigorous work in our churches. The special message showing the important issues now pending, the duties and dangers of our time, should be presented before them, not in a tame, lifeless manner, but 'in demonstration of the Spirit and power.' Responsibilities must be laid upon the members of the church. The missionary spirit should be awakened as never before, and workers should be appointed as needed, who will act as pastors to the flock, putting forth personal effort to bring the church up to that condition where spiritual life and activity will be seen in all her borders."—"*Testimonies for the Church*," Vol. V, p. 723.

This statement is as true today as when first published. Better organization of the various departments in church work has been effected, but the need for wise leadership is as great as ever.

"Much talent has been lost to the cause, because men in responsible positions did not discern it. Their vision was not far-reaching enough to discover that the work was becoming altogether too extended to be carried forward by the workers then engaged. Much, very much, which should have been accomplished is still undone, because men have held things in their own hands instead of distributing the work among a larger number, and trusting that God would help them in their efforts. They have tried to carry forward all branches of the work, fearing that others would prove less efficient. Their will and judgment have controlled in these various departments, and because of their inability to grasp all the wants of the cause in its different parts, great losses have been sustained."—*Ibid.*

Because a man is a good teacher, it does not always follow that he is a good financier. Because a sister may be a good Bible worker, it does not follow that she can successfully lead out in conducting mothers' meetings.

"The lesson must be learned, that when God appoints means for a certain work [has bestowed talent within the church for the doing of it], we are not to lay these aside, and then pray and expect that he will work a miracle to supply the lack. If the farmer fails to plow and sow, God does not by a miracle prevent the results of his neglect." "There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain."—*Ibid.*

Principles are here laid down to guide in all the activities of the church. These principles are all-inclusive. They reach to the administration in local conferences, union conferences, and the other various departments of the Lord's work, including the leadership of the individual church. Wise distribution of responsibilities is needed. God will bless those upon whom these responsibilities are laid. Some mistakes may be made; these workers may not do everything just as you would do it; but this is not saying that the work may not be accepted by the Master. The Lord himself does not always do the same thing twice alike. He has confidence in human instruments. The Lord is waiting to use every consecrated member in some way for advancing the third angel's message. And so leaders must wisely seek out and trust others with responsibilities. Through this means, under the guidance of the Holy Spirit, the rich blessings of fruitage will be experienced by the church.

T. E. B.

THE FOLLOW-UP OF THE HARVEST INGATHERING WORK

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held October 25)

OPENING SONG: "Tidings from the Battle," Christ in Song, No. 684.

Responsive Scripture Reading: John 15: 1-15.

Prayer.

Song: "To God Be the Glory," Christ in Song, No. 191.

Remarks: Some Interesting Ingathering Figures; The Success of the 1919 Campaign in Your Church.

Experiences Related by Workers.

Reading: An Important Question.

Reading: The Answer.

Song: "What Shall the Harvest Be?" Christ in Song, No. 56. (Effective as a solo.)

Recitation: The Foot That Gets Tired.

Reading: At Work Among the Homes.

Offering for Literature Fund.

Closing Song: "Harvest Time," Christ in Song, No. 538.

Note to the Leaders

If the workers have faithfully done their part the goal for your church will have been reached, and each will have inspiring experiences to relate. If some have been hindered in finishing their work, encourage them to complete the task as quickly as possible; perhaps arrange to assist them in some way. Do not allow any to feel discouraged. It is very important at this time to collect the names and addresses for follow-up work, and to make proper assignment of the various lines of work opened up. Counteract all tendency to drop responsibility after disposing of a certain number of papers or collecting a certain amount of money. A solemn responsibility rests upon each worker for every opportunity which has opened before him.

Some Interesting Ingathering Figures

| Year | Total H. I. papers | Average No. per member | Total amt. raised | Average amt. per member |
|------|--------------------|------------------------|-------------------|-------------------------|
| 1912 | 484,288 | 07 | \$ 50,164.45 | \$.78½ |
| 1913 | 606,565 | 09 | 56,282.99 | .83½ |
| 1914 | 683,063 | 09 | 57,593.73 | .80 |
| 1915 | 823,500 | 10 | 78,333.25 | 1.00 |
| 1916 | 1,077,470 | 13 | 126,158.66 | 1.57 |
| 1917 | 1,206,203 | 15 | 169,170.18 | 2.09 |
| 1918 | 1,201,527 | 15 | 199,575.52 | 2.50 |

An Important Question

THE Harvest Ingathering campaign offers one of the greatest opportunities of the year to advance the work of God in a permanent way. More than a million people are visited during this campaign, and in nearly as many homes is placed a Seventh-day Adventist publication especially designed to create an interest in the advent message. This is certainly one of the most important and far-reaching campaigns of the whole year.

The question that challenges attention at this time is, How can we successfully follow up the interest that is manifested by the people and lead them to take their stand on the side of right?

Undoubtedly much has been lost by not giving more careful attention to following up the interest discovered and created in Harvest Ingathering campaigns of past years. As an aid in gathering information for continuous work, the Harvest Ingathering Workers' Follow-Up Record has been provided. It is not understood that the name of every donor will be recorded on these blanks, but only the names of those for whom some special effort should be made. These slips, containing the name and a statement as to the requirement of the case, should be carefully preserved, and the different needs classified and assigned to various working bands in the church, or to persons who will look after them. If the worker who secures the names can meet all the requirements on his list, it is preferable to leave the follow-up work in his hands, as he has the advantage of a previous acquaintance. A complete list of all follow-up names should be in the hands of the church Home Missionary secretary, however, who should be responsible for recording the name of the worker looking after the cases, and for seeing that every need is provided for, and should keep in touch with each case as the work develops.

While the science of soul-winning is the greatest of sci-

ences, the methods of procedure are very simple. The heart that is in touch with the Infinite One, and the willing mind under the direction of the Holy Spirit, can accomplish much. Some may hesitate to undertake this follow-up work because of a lack of training and education, but to such we would say, Launch out, and study as-you work. We are told that "every believer, educated or uneducated, can bear the message."—*Testimonies for the Church*, Vol. IX, p. 26.

C. V. L.

The Answer

THE answer will perhaps be found largely in the following articles sent in by workers:

The Bible Work as a Follow-up Medium

It is not surprising that many open doors for the proclamation of the message will be found during a campaign in which more than a million homes will be visited. Honest-hearted souls will be found who are groping after light and hungering for a knowledge of God's Word, and the consecrated Harvest Ingathering worker will see to it that the need is fully met. In every conversation, whether a donation is given or not, seek to draw out an expression of individual experience, and tactfully suggest a plan which will meet the need. In perhaps the majority of cases, the supplying of appropriate literature will be the most acceptable follow-up plan, but there are many cases where the suggestion of a Bible study in the home for an hour once a week will be welcomed with delight, and effort should be made to find these openings.

In a recent Harvest Ingathering campaign one of our sisters entered the home of a Scotch lady, an invalid, and a diligent Bible student. During the course of the conversation, our sister spoke of the Lamb of God who takes away the sins of the world, and an arrangement was made for definite times for Bible study together. During the weeks that followed our sister continued her visits to this home, faithfully and tactfully telling the simple message which brought comfort and cheer.

Another sister, living some distance from one of our organized churches, decided to devote some time to missionary work from house to house near her home. The Harvest Ingathering work was a part of her plan, and as a result she soon found herself busily occupied giving Bible studies to interested neighbors. The interest continued and developed into a work too large to be looked after in connection with the daily household duties. In response to the call, one of our ministers came into the locality, held a series of meetings, and a church was organized.

Many Harvest Ingathering workers could relate similar experiences. This work is exactly what is referred to in "Testimonies for the Church," which reads,

"Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest."—*Vol. IX, p. 126.*

In some churches Bible classes have been formed for the purpose of instructing church members in simple methods of giving Bible studies. These classes are usually conducted by one who is especially skilled in explaining Bible doctrines, and who knows how to present the truth in a simple, comprehensive manner. The members of the class, which is known as "The Bible Workers' Band," should be very busy following up the interest which is created in the Harvest Ingathering work. Many times we hear the expression, "I found so many when I was out with the Harvest Ingathering papers who were anxious for Bible studies, but there was no one to look after this work." This should not be. Experienced Bible workers should help initiate new workers to fill these calls, but if there are no experienced Bible workers, then the responsibility rests upon him who finds the opportunity, and by prayer and the study of the various helps which are provided in our books on the preparation of Bible readings, he should take up the work, and he will be led into a depth of Christian experience hitherto unknown to him.

H. K. CHRISTMAN.

The Gospel of Health in Follow-Up Work

One of the most important follow-up measures for the Harvest Ingathering work is the practical help which can be rendered, by theory and demonstration, of the wonderful principles of the gospel of health which the Lord has made known to this people. Christ healed the sick and preached the gospel. In his service, healing and teaching were closely associated. Today they are not to be separated.

We must let our light shine amid the moral darkness. Many who are now in darkness, as they see a reflection of the Light of the World, will realize that they have a hope of salvation. Our light may be small, but remember that it is what God has given us, and that he holds us responsible for letting it shine forth. All around us are open doors for service.

At this season of the year there is always to be found an increase of sickness, and the dread scourge of influenza must again be met. The epidemic of 1918 should cause every one to be better prepared to cope with the situation this year. Seventh-day Adventists, above all other people, should be active in meeting the opportunities to render most needed service to humanity. There is nothing so effective in the treatment of influenza and the common ailments as the simple hydrotherapeutic measures with which every Seventh-day Adventist should be thoroughly familiar.

A little book has been prepared, entitled "Epidemics, and How to Meet Them," which will be an invaluable aid to the worker. In a simple, practical way instruction is given for the care of the body and the treatment of disease. Order a copy from your tract society and study it. The price is twenty-five cents.

To go over the territory covered in the Harvest Ingathering work, making a second call at every home in the interests of the *Life and Health* magazine, or the sale of the book on epidemics, would be a move in the right direction. Where conditions are found which require immediate relief, the members of the Christian Help Band should come to the rescue. Some cases may be so complicated as to require permanent attention by public philanthropies, such as the Associated Charities, the Visiting Nurse Association, etc. See that the need is fully met. The work of Seventh-day Adventist Christian Help Bands should exert a decided influence in the community, and it is well for public organizations that are working for the good of humanity to know that these workers can be depended upon for the best kind of help in relieving distress. G. H. HEALD, M. D.

Following the Harvest Ingathering Work with the "Present Truth"

The names and addresses of those who give to missions should be carefully recorded and preserved, and after the Ingathering work is finished, the same worker, if possible, should make a second call on these donors, expressing appreciation of their liberality in the work for missions, and explaining in a friendly and judicious manner the plan for circulating literature. The aim is to create a live interest and to secure an acceptance of the offer to supply reading matter free of charge. State clearly that no financial obligations are involved. Show them a copy of *Present Truth* and explain that each week you will deliver to them a copy dealing with a different Bible subject, and will be glad to talk over with them any questions or opinions concerning the topics presented.

The general spirit of inquiry abroad in the land today causes people to accept gladly such literature as *Present Truth*, which they can see at a glance deals with questions arising in their own minds, and which puts them in the way of finding an answer in the Bible. Many are so busy with home cares that they cannot attend their own churches, and such will appreciate being remembered in this helpful way. Others will take the paper out of courtesy to a Christian worker, but courtesy oftentimes develops into genuine interest.

When you have your *Present Truth* follow-up list completed, be regular and faithful in your visits. Aim to have a regular day, and as near as possible the same time in the

day, for making your calls, so that people will be expecting you. Begin with No. 1 of *Present Truth*, and follow with each number in regular order. By the time you have reached the end of the series you will have established confidence and formed friendships which will guide in deciding what further literature to place with them—the *Signs of the Times*, or the *Watchman Magazine*, for which it may be easy to obtain subscriptions, or whether to present to them books, large or small. The help of a minister or Bible worker may be required in special cases.

The territory should be kept well watered and cultivated by personal work, with a view to the salvation of the people. The value of such systematic work throughout the year will also be apparent when the next Harvest Ingathering work is done, for the people will be acquainted with the worker, and will be more willing to contribute toward an enterprise which they know is promoted by purely unselfish interest.

D. W. REAVIS.

Following the Ingathering with the Weekly "Signs"

The excellent plan of following up the Harvest Ingathering campaign with the weekly *Signs of the Times* has been worked in a number of places with good results. After the Ingathering effort was completed in a certain town last autumn, the missionary leader of the church sent us the following interesting report:

"We somehow felt that our work was not entirely finished, and that there would be a real loss if we did not follow up the little openings made and interests created by the Ingathering campaign. Therefore we decided to retain our territory arrangement and the formation of bands, and to follow up the effort with the weekly *Signs*. We were confident that the *Signs* weekly would appeal to the people, and accomplish the desired end—awaken an interest in some of them to study the truth for these times and yield to the Spirit of God. And we were not disappointed. We remembered the slogan 'More Signs Means More Souls' and set to work to get more *Signs* to work with. These were obtained, and we went to the homes in the spirit of prayer and faith. We gathered a large number of names of persons who expressed a desire to read the *Signs* weekly. Some subscribed for the paper. To others the paper was mailed free for a time, and the expense was met by certain members of the church. Still others were supplied each week by members desiring to make personal calls. We had some very interesting experiences, which of course, cannot be related in a short letter. The chief thing, and the best thing to report is the encouraging fact that up to date we have *four new families in the church because of the follow-up effort with the weekly Signs*. We plan to conduct a similar effort after the next Ingathering campaign."

This experience is only another evidence that among our people everywhere there is a growing confidence in the soul-winning power of the *Signs* weekly. They know it brings results. Thousands have been partly or wholly persuaded through reading the *Signs* weekly since it was first sent forth on its divinely appointed mission to win souls.

But returning to the subject of following up the Ingathering work with the *Signs* weekly, the writer would like to offer a few suggestions relative to methods of work.

1. *Retain Ingathering Organization.*—Let us, as is suggested in the above letter from the missionary leader, plan to retain the Ingathering territory and band organization for the follow-up movement with the *Signs*.

2. *The Supply of Papers.*—Perhaps the *Signs* weekly club going to your church will be large enough to supply samples to those who engage in the effort. If not, the Pacific Press Publishing Association will send free to your church a sample lot of *one issue* of the *Signs*, for your company to use in such work among the homes. These papers must be ordered in the regular way through the tract societies.

3. *When to Make the Effort.*—Arrange to begin the follow-up effort soon after the Ingathering work is completed. Sunday morning is usually the best time for the largest number of members to get together to start such a campaign. Sunday mornings are now being used for work of this character by our people as never before. We find the people at home, and they are more inclined to consider serious reading on that day. But the work will, of course, be carried on through the week until the district is covered.

The morning hours are usually the best time to find the people at home and willing to listen a few minutes.

4. *The Free Subscription Plan.*—By working the same territory you had during the Ingathering, you are going to meet many of the people you met before, which is a decided advantage in this follow-up work. You are somewhat acquainted, and can approach the person with a little more friendliness. When a person seems interested, but hesitates to subscribe because of financial reasons, and yet you feel sure that he is desirous of reading the paper, arrange to have it sent to his home for three or six months. Who is to pay for the paper? The question of sending the *Signs* to such persons should be considered at this Sabbath service. There are in every church, doubtless, several members who will be willing to invest a little money in supplying such persons with the *Signs* for a short period of time. Or the entire membership may share in the expense.

Three churches in Nebraska are just now carrying on a similar effort with the weekly *Signs*. One of these churches recently sent in 1,210 names of persons who expressed a desire to receive the paper and promised to read it each week. A complete record is being kept, and before the free subscriptions expire, the members of these churches plan definitely to call at the homes and solicit paid subscriptions for six months or a year. In places where this plan has been worked carefully, the results have been very gratifying. We have found persons who have voluntarily suggested that the paper be continued at their own expense. Others have been easily persuaded to pay for a yearly subscription, or have written the *Signs* office, before the church member called, requesting that the subscription be continued, and inclosing the money to pay for it. Not infrequently such interested persons also subscribe for the paper for a relative or friend.

5. *The Regular Subscription Plan.*—The members of a small church in the East have demonstrated that inexperienced as well as experienced workers with literature can, with a little effort, get yearly subscriptions for the *Signs* weekly. They secured more than two hundred yearly subscriptions in one week. Persons not of our faith paid for these subscriptions.

A sister in Oregon writes as follows:

"I was out today and called at sixteen homes. Twelve of these subscribed \$1.50 for the *Signs of the Times* for one year. One woman is a Spiritualist, and one a sincere Salvation Army worker. Others are Catholic and Lutheran, and some make no profession at all. They know the paper is published by Seventh-day Adventists, for all are acquainted with me. It is truly wonderful how God is working upon the hearts of the people, and I rejoice that I can have a part in this work."

The spirit of prophecy has long urged that the work of securing subscriptions for our papers be given greater attention, and we believe this method of work with the *Signs* weekly should be emphasized now. In a follow-up effort after the Ingathering campaign it will work admirably.

A sample canvass may be secured through the tract society for those who may desire something of this kind to assist in the work. Special subscription blanks have also been prepared for use in this good work. Your tract society will supply you with these, and copies of the canvasses—all free, of course. Place your order early for free samples of the weekly *Signs of the Times* to use in the follow-up effort. And remember this, "More *Signs* Means More Souls."

ERNEST LLOYD.

At Work Among the Homes¹

THE attitude of the house-to-house worker naturally has much to do with his success. With the "literature in the hand and the spirit of prayer and faith in the heart," the members are ready to start out in the good work.

In this work it is well frequently to recall the old proverb: "That which comes from the heart goes to the heart." A mere arrangement of words without earnestness, person-

¹This article was written to furnish suggestions to workers with the weekly *Signs of the Times*, but the suggestions are so valuable and apply so well to other workers, it is desired to call attention to them in a general way.



"If the people will not come to the church, the church must go to the people." The above picture shows a group of our brethren and sisters who decided to "go," and to go with the "Signs" weekly.

ality, and life behind them will not accomplish much. Put life and enthusiasm into the effort. Keep close to God so that he may use your voice and words, and results will follow. "Go in this thy might. . . . Surely I will be with thee." Joshua 6: 14-16.

Smile on the people, even when they do not accept what you have. Be sure to leave a good impression at every door; it will not be altogether forgotten. During the Harvest Ingathering campaign last fall one of our sisters called at the home of a wealthy woman at an hour when the woman was busy getting ready to leave home. She seemed a bit impatient on coming to the door and finding some one waiting to suggest a donation to missions. Our sister had long cultivated the smile habit. In a gentle manner, she apologized for taking the woman's time, and, smilingly withdrew. About three weeks later our sister, calling with the *Signs* weekly in a follow-up effort, again met the woman who had so hastily refused before. But this time she was treated very differently. As the woman recognized her, she remarked, "Oh, you called some time ago, and I think I was rather rude to you. Come right in. Do you know, I have never forgotten the smile you gave me as you left."

Now notice what came out of it. They had a good visit together, our sister telling her about the *Signs* and its purpose. Before parting they talked a little about the second coming of Christ. The woman had heard a sermon or two from her minister on the subject, but frankly admitted that she was not satisfied with his presentation of it. She was invited to hear one of our ministers speak on the question. She accepted the invitation, heard the minister, attended a series of meetings later held in that town, took her stand for the truth, and in a service where a special offering was made to missions, gave a thousand-dollar check. That sister's smile was worth at least one thousand dollars, was it not?

You may not have just such a smile as that sister, but you have the smile God has given you, and he can use your smile, too. Give him the chance out among the homes of the people.

ERNEST LLOYD.

The Foot That Gets Tired

The potter stood at his daily work,
One patient foot on the ground;
The other with never-slackening speed,
Turning his swift wheel round,
Silent we stood beside him there,
Watching the restless knee,
Till my friend said low, in pitying tones,
"How tired his foot must be!"

The potter never paused in his work,
Shaping the wondrous thing;
'Twas only a common flowerpot,
But perfect in fashioning.
Then slowly raising his patient eyes
With homely truth inspired,
"No, ma'am, it isn't the foot that works,
But the one that stands gets tired."

— Selected.

SUGGESTIONS FOR MISSIONARY MEETINGS

First Week

Opening Exercises: Song; Season of Prayer for Harvest Ingathering Campaign; Minutes.

Reading: Getting Started in the Harvest Ingathering Campaign.

Some Harvest Ingathering Suggestions.

Reports from Workers.

Marking the Thermometer.

Closing Song.

Note to the Leaders

As this meeting comes so near the opening of the campaign, the reports in this work will of necessity be very incomplete. Those who have made a beginning in the work should have a word of encouragement for others. The goal can be reached in a short time if all go to work. The idea of having Campaign Week is a good one. Plan to make the Harvest Ingathering work the first consideration during that definite period. See that all are provided with campaign material — Instruction Booklet, Solicitor's Card, Follow-up Pad, etc.

Getting Started in the Harvest Ingathering Campaign

THE twelfth Harvest Ingathering campaign began October 1, and God's people throughout this country are hurrying to and fro, gathering in funds for the advancement of the foreign mission work. Were our eyes opened, we should see angels busily co-operating in this work, accompanying the workers from door to door, and going before them to open the way.

Has your church begun its work? Are all sharing in these activities? If not, will you not begin at once to do your part? If you cannot do much, do what you can, for every little helps to swell the total. But do not set your aim low. Nothing is too hard for God; claim his promises and go out in his strength.

"The first step to victory is to start," writes one experienced worker; "and the way to get started is simply to fix yourself up so that you feel neat and clean, set one foot in front of the other, and go. Aside from prayer, this is the only remedy I know of for overcoming fear and that dreadful lump that Satan puts into people's throats when they think of doing missionary work.

"Getting started in missionary work is like going swimming. The longer you stand on the brink, the more you shiver; but the moment you plunge into the great sea, your whole body thrills with the joy of being in the water. So it is in missionary work. As soon as you plunge into the great sea of humanity, the joy of service electrifies your whole being."

Some Harvest Ingathering Suggestions

Working Rural Territory.—The importance of working rural territory as well as city territory cannot be too strongly emphasized. Not so many calls can be made in a day in rural territory, but as a rule the donations are more liberal, and the papers are appreciated fully as much. By organizing automobile parties, giving each party a certain number of square miles to work, an excellent work can be done.

One Year's Campaign Paves the Way for Another.—Another important item is that of assigning the same territory to each worker year by year. It was my privilege last fall to work a territory that had previously been worked by an aged sister. She had gone over this territory each year for six or seven years. When I called at the homes, the people would glance at the paper, and then look at me. They recognized the paper, but did not understand why the usual representative failed to appear. One woman said, "I have only so much money to give to foreign missions, and I cannot let you have it, for I am keeping it for the Seventh-day Adventists. They are a little late in calling for it this year, but I am sure they will come. There is an old lady who calls upon me about this time of year, and I always have my donation laid aside for her, and so I am unable to respond to your call."

After explaining that I was a Seventh-day Adventist, and that as the old lady was sick I was making the calls in her place, the lady handed me the money she had been keeping for "the Seventh-day Adventists." This illustrates the fact that if Harvest Ingathering work is carried on systematically, one year's campaign paves the way for another.

A Threefold Blessing.—Sometimes people do not feel free to give us a donation the first time we call, but if we leave a paper with them we find that as a result of reading it they will be ready to give a donation the next year. There may be a question as to the advisability of leaving a paper with those who seem interested, and yet are unable to give anything to missions. Remember this campaign is in behalf of home missions as well as foreign, and we owe it to the people to place in their hands the information which the paper contains. This is a good investment, for when people become interested in our work as a result of reading these reports, sooner or later they become willing and even anxious to make an offering to our work. We cannot over-emphasize the twofold nature of this campaign, nor can we over-emphasize the triple blessings which come from it. The one who does the work is blessed; the one who makes the donation is blessed; and the one who receives the message in a foreign land as a result of the donation, is blessed a thousandfold.

S. A. RUSKJEK.

Be Thorough and Explicit.—Quite often corporations and business men are passed by in the Harvest Ingathering work, but these are the very ones who will give. One day last fall a brother and I called at the places of business in the town where we were. We were generally treated kindly, and received offerings ranging from three to five dollars. Many business houses make it their policy to give to all such calls. One man, in charge of one of the largest shops, wanted to know about our missionary work. He seemed much interested in what we related to him, and he gave us five dollars. A Jewish lady, who at first refused to have anything to do with the missionary proposition, gave a liberal contribution when told how mission work is conducted by Seventh-day Adventists.

E. A. MANNY.

Second Week

Opening Exercises: Song; Prayer; Minutes.

Seed Thought: Seven Essentials to Success in Christian Work.

Reading: The Monster in the Way.

Reports and Marking of Thermometer.

Closing Song.

Note to the Leaders

Some have a real dread of engaging in Harvest Ingathering work, and unless this fear is conquered, it will weaken and discourage the worker. Much depends upon the tact, enthusiasm, and example of the members of the church missionary committee in helping all to get started.

Seven Essentials to Success in Christian Work

Prayer

Plan

Purpose

Perseverance

Patience

Passion

Power

— Selected.

The Monster in the Way

WHO is this monster that stares me in the face and causes me to shrink from the Harvest Ingathering work? Each year he boldly sallies forth, and I quake and fear before him, until the very mention of the Harvest Ingathering campaign causes a sickening dread to steal over me.

Put this monster under control and analyze his constituent parts, and it will be found that *self* is really the cause of all the annoyance. Personal dignity rebels at the thought of approaching strangers and asking financial aid. It is not so much, How will people regard the *work I am doing?* as, What will they *think of me?* — I who am supposed to be in comfortable circumstances and hold a position of dignity and honor. If we did not care what people thought of us, if *self* were hidden in Christ, we would not feel the sting of rebuff or discourtesy, and would find joy in service.

This same dread and fear comes with every line of personal work. The minister hesitates to enter the pulpit; the Bible worker feels a sense of relief when the Bible study has been successfully concluded, the colporteur must conquer natural inclination before starting on his daily task; the missionary—do you not think it requires courage to live day by day in the midst of uncivilized conditions and proclaim the gospel story to dull and unbelieving ears? Comparatively, is it not a very small service which the Harvest Ingathering worker in the homeland is asked to render in behalf of those in heathen darkness, for whom Christ died?

Abandon the thought that the Harvest Ingathering work is undignified and humiliating. It is not begging. If it were, then the work of the Red Cross in soliciting funds, and of various associations, in fact everything in which the public is solicited for donations to carry on philanthropic work, would be begging. But these self-sacrificing workers are everywhere regarded with the greatest respect. There is a difference between begging and soliciting: a beggar seeks aid for himself, while a solicitor aids some worthy enterprise. Our work with the Harvest Ingathering papers may very properly be regarded as a solicitation of funds for a work which demands highest regard everywhere.

When Bunyan's pilgrim reached the hill "Difficulty" and was meditating its ascent, he was met by "Timorous" and "Mistrust," who, it is said, "ran right up to him so as to push him;" to whom Christian said, "Sirs, what doth ail you? You run the wrong way!" These characters still roam abroad in the land, and are always going "the wrong way." At every hill of difficulty they make their appearance, and Christian workers should beware of them. If we, like Christian, say "I will yet go on," we, too, shall find the monsters in the way securely chained, and reach the summit of the hill with ease and rejoicing, and find a royal welcome.

Third Week

Opening Exercises and Reports, followed by Special Prayer for Interested Persons.

Reading: Going Forth.

Closing Song.

Note to the Leaders

It is to be hoped that your thermometer is steadily rising and that your supply of Harvest Ingathering papers is nearly exhausted. You may be sure that as leaders you have the prayerful interest and sympathy of the Home Missionary secretaries,—General, union, and local,—in the responsibilities you are carrying. One definition of a leader is given as "one who knows the way, can keep ahead, and cause others to follow," and this is by no means a small accomplishment.

Going Forth

In the parable recorded in the thirteenth chapter of Matthew, it is stated, "Behold, a sower went forth to sow." The force of this statement is better understood when we remember that in Christ's day the people who cultivated the soil did not live on the land they tilled, but congregated in communities. It was therefore necessary for the sower to leave his home and "go forth."

The interpretation of the parable is plain. "The seed is the Word of God." The sower is the one who scatters this seed, and in order to accomplish the task, it is necessary to "go forth" from his home. The field may not lie far away. It may be in the next square. Perhaps it is across the city, or in the next town. Possibly it lies across the mighty deep. But wherever located, the responsibility of cultivation rests with the sower—upon you "who know the mysteries of the kingdom of heaven."

Your field may contain all four varieties of soil mentioned by the Saviour. But because there are wayside places, and stony places, and thorny places, you need not despair. Your part is to sow the seed bountifully, and some will surely fall into good ground and bring forth fruit. The Husbandman for whom you labor will care for the harvest, and his instruction is: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6.

Fourth Week

Opening Exercises: Song; Prayer; Minutes.

Harvest Ingathering Experiences.

Marking the Thermometer.

Reading: How Long Should It Take to Finish God's Work?

Reading: A Timely Suggestion.

Closing Song.

Note to the Leaders

This is the last week of the special campaign. Do all in your power to get the work of your church finished. Do not be content to present the Lord with anything less than a completed work. In olden times he commanded that his offerings should be without blemish, and today a perfect offering—the full goal reached—would be pleasing to him.

How Long Should It Take to Finish God's Work?

"It has been pointed out that if Jesus were just ascending to heaven, and were leaving but twelve disciples as the result of his earthly ministry, and each of the twelve would win one convert in a year's time, and the process be maintained without lapse or loss, the babe that is now in its cradle would be but twenty-eight years old when the whole world would be evangelized."

It seems a simple problem—just to win one soul to Christ in a year, and yet can we say that we have reached this standard? Somebody's effort won you for Christ, and in order not to break the chain of service you must do as much for another, yes, perhaps for many others who are influenced by your life. The true disciples of the present day number many times twelve, and the leaven of the gospel is at work. The promise is "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9: 28. Let each answer for himself the question, Am I doing my part?

A Timely Suggestion

(For future campaigns)

I HAVE just dictated a few paragraphs about following the Harvest Ingathering work with the systematic circulation of our literature, but it occurs to me that that method is like putting the cart before the horse. Of course all Ingathering interests should be followed up, but I like the idea of preparing territory for the Ingathering work through the systematic circulation of literature, rather than planning only to follow up the interest created by soliciting for missions. Comparatively few people contribute to missions, especially when solicited by strangers. A great many more will accept our literature, and will be generous in supporting our missionary enterprises after we have demonstrated a genuine interest in them by furnishing them with good reading matter.

The practical thing for our people to do is to have regular territory which they work systematically throughout the year, becoming acquainted and gaining the respect of the people. Then, when they go to people in behalf of missions, there will be a more general and a more liberal response than can be expected from strangers. Our people can accomplish the work in half the time, or even less, in territory where they are acquainted. The largest sums of money received by our solicitors are from those with whom they are acquainted, or with whom they have some business relations.

The ordinary citizen after becoming interested in our literature and in the worker distributing it, would not think of giving less than \$5 for missions when solicited by the worker who has been visiting his home weekly for the past year. The same person, solicited by a stranger, would seldom give more than a half dollar; but the money secured for missions in a work of this kind is of far less importance than the interest that has been created in the donors through the reading of our literature.

It is therefore to be recommended that the territory for the Harvest Ingathering work be prepared by the systematic distribution of our literature throughout the year, and let the Harvest Ingathering work follow this effort.

D. W. REAVIS.

Missionary Volunteer Department

Devotional Meetings for Week Ending

October 4

Subject: *What Spare Moments Can Do.*

Helpful Thought: "He that loves reading has everything within his reach."—William Godwin.

Senior

1. Cheery Songs.
2. Two short prayers.
3. Opening Talk: Your Reading Habits.
4. Book Reviews: a. "On the Trail of Livingstone."
b. "Fruit from the Jungle."
5. Special Song.
6. Readings: a. In the Coal Mine.
b. Living in a Dugout.
7. Three-minute Talks: God's Providences.
8. Reading Course Enrolment.
9. Mizpah Benediction. Gen. 31: 49.

Junior

1. Opening Exercises.
2. Secretary's Report and Individual Reporting.
3. Superintendent's Talk: The New Junior Reading Course. See books and circular.
4. Reading: Why the Mite Boxes Were Full.
5. Sharpshooting Exercise by six Juniors.
6. Book Review: "Red, Yellow and Black."
7. Story-telling: a. The Salamonte Family.
b. Mr. Czako and the Coal Mines.
8. Dialogue: The Way Out.
9. Enrolment.
10. Close with the Lord's Prayer.

Notes to the Leaders

Enthusiasm is catching; but so is the lack of it! The success of this program will depend to a large extent upon the attitude of the leader; therefore put your heart into it, and make it succeed.

Be sure to have a set of the new Reading Course books on hand, and a supply of the free Reading Course leaflet. Order both from your tract society. Explain to the society that the program for the day is based on the Reading Course books. Tell them the price of each book and also the club price. Encourage each person to own his Reading Course books. The society should buy a set for its library, which may be lent out to members who do not purchase the books for themselves. All who finish a Senior Reading Course and fill out the certifying cards furnished by the conference Missionary Volunteer secretary, will receive a Senior Reading Course Certificate. All who read the Junior books and take an oral or written review of each one will be granted a Junior Reading Course Certificate. Review questions may be obtained from the conference Missionary Volunteer secretary.

Book Reviews: At least two weeks before the program each one who is to give a book review should be supplied with a copy of the book he is to present, that he may study it carefully. The book should be shown to the society, and the title, author, number of pages, and a brief review of its general contents should be given in an attractive way. The Reading Course leaflet furnishes concise reviews of the books in each new Course. While this may furnish a suggestion to those who give book reviews, to make a really interesting presentation will require thought and more material than is given in the leaflet.

Readings: "Comrades from Other Lands," one of our Senior books, contains the readings mentioned for the Senior program. See pages 12-14, 28-30.

The Junior reading is found on page 158 of the Junior Reading Course book, "Stories Worth Rereading." Select the best readers in your society to give these readings.

Three-minute Talks: "God's Providences." Ask three members to tell one of the wonderful stories given in "The Hand That Intervenes." Do not have these read, but told in the person's own words. The following are suggestive:

- Angels on Guard, page 19.
- A Would-Be Murderer's Arm Paralyzed, page 21.
- John Wesley's Deliverances, pages 91-95.
- The Unseen Protector, pages 95-98.
- The Robber and the Bible, pages 190-192.
- Finding God on the Battlefield, pages 192, 193.
- A Chain of Deliverances in China, pages 311-318.

Sharpshooting Exercise: The leader will ask the questions on "Stories of Brotherhood" and six Juniors will give the answers in turn. Make the exercise what its name implies, a rapid fire of questions, followed by ready response. The leader should prepare, on slips of paper, brief,

interesting answers to each question, pass them out to the six Juniors a week early, and expect each child to memorize his part.

Story-telling: Write out each story (they are found in "Jack of All Trades," pp. 27-36, 62-73), and give each child his part to study. He should come to the meeting prepared to tell it. Five minutes or less is time enough for each story.

Enrolment: At the close of the program, the educational secretary should pass out slips and secure the names of all who desire to take the Reading Course. Then careful, enthusiastic follow-up work must be done, that the effects of this Reading Course rally may be permanent.

Remember there is a Primary Reading Course
for the Little Folks

Sharpshooting

(From "Stories of Brotherhood")

1. WHAT man actually made two ears of corn grow where only one had grown before? Pages 62-68.
2. Who proved himself a real friend to the poor children of New York's tenement district? Pages 1-8.
3. Name a book which this great-hearted man wrote to help these needy people. Page 4.
4. Who is Ben B. Lindsay? Pages 22-28.
5. What man became "a new kind of policeman," and how was he different from others? Pages 16-20.
6. What is "phossy jaw"? Page 122.
7. How did the Diamond Match Company show that it really wished to put an end to "phossy jaw"? Pages 122, 123.
8. Tell how Sam Higgenbottom helped his fellow men. Pages 82-87.
9. Who was Florence Nightingale? Pages 29-35.
10. What famous colored man chose his own last name? Page 94.
11. What splendid school now stands as a memorial of his greatness? Pages 98, 99.
12. What did Colonel George Waring do for New York City? Pages 10-15.

The Way Out

(A dialogue)

FIRST SPEAKER:

Look! there goes Rachel Ruth Sinclair,
Truly a wonder-child;
So studious and quiet she,
And never rough and wild,
She reads and reads and reads and reads,
Sometimes two books a day;
She doesn't seem to care at all
For rough and boisterous play.

SECOND SPEAKER:

O, yes, indeed! I often tell
My Jennie June Delight
The way she fools away her time
Is simply just a fright.
"Why don't you read like Rachel, dear?"
I ask 'most every day;
But Jennie June just shakes her curls,
And runs away to play.

THIRD SPEAKER:

Now I have listened to you both
About that supergirl,
Who reads from daylight till 'tis dark,
And never roughs a curl;
And just one question I would ask,
Before her course I heed—
I want to know, What kind of books
Does quiet Rachel read?

FOURTH SPEAKER:

About that matter I can tell,
And sad am I 'tis so;
Poor Rachel Ruth is reading trash—
(Her mother does not know).
She thinks the books that Rachel reads
Are of a helpful kind;
Nor does she even know their names—
Some mothers are so blind!

FIFTH SPEAKER:

What can we do, do you suppose,
That will effect a cure?
'Twould be a shame to fold our hands
And only talk—that's sure.
I know! We'll read the Junior books,
And form a Reading Band,
And all the boys and all the girls
Will join! It will be grand.

—Mrs. I. H. Evans (adapted).

Your Reading Habits

"WHY are you reading that book?" The question was asked of a traveler who was turning the pages of the latest popular novel. He began to answer, but paused as he realized that he had no good reason to offer. It was not that he might gain strength—the book was not helpful; it was not that he might be delighted—it could not delight any earnest reader. Then why was he reading it? "To satisfy my curiosity," he confessed—and then closed the book, resolving that he would never again take up a volume unless he could give a satisfactory reason for spending his time in turning its pages.

Choose the Best

It is possible to read only a small portion of the new books. Then how necessary to choose carefully among them! "I suppose I should care for other books, but I don't," a confirmed novel reader is often heard to say. How often the lack of delight in strengthening reading is due simply to failure to try one of the despised volumes! "Why don't you read biography?" a father asked his son who was always poring over a novel. "It's so dry," was the answer. Persuaded to read a single biography, he became so enthusiastic that today he greedily devours every story he can discover of the lives of men who have helped their fellows.

The world is full of books that contain no intellectual food, but are poisonous. Many contain some food; but with the good is mixed error which ruins the soul. Make wise choice of the best. The Reading Courses for 1919-20 offer some of the best books. They are books which can be depended upon.

How to Read

The real book lover who knows how to get the most out of books is often not content with a single reading. A tested volume will bear a second and a third perusal. Some books are worth reading once a year. The reason for this is not easily grasped by the average careless reader, but is appreciated by those who are more thoughtful. "You do not mean to tell us that you have read that book through five times!" was the surprised exclamation of a girl who was accustomed to read only books in flashy bindings, while her companion made choice of the books which, to use Bacon's expression, are "to be chewed and digested."

If reading is to strengthen it must not be done simply from a sense of duty. The sickly boy in the library, pictured by George Macdonald, drove himself by will-power to the perusal of books in which he had no interest and should have had no interest. It was only when he turned to books in which he could learn to delight that he began to regain the strength of mind and body which he had lost while reading from a sense of duty. Right reading is a duty, but duty doing in reading, as in other things, should be a delight.

What Spare Moments Will Do

"How did you ever get time to read so much? I am in despair because I cannot do anything for the improvement of my mind."

The speaker was a young man who had listened to a friend's paper at the literary club, a paper which had required for its preparation the reading of many books and hours of thought. The writer was known to be a faithful son in a home where there was always much work to do. So it was not strange that the question was asked.

The answer was suggestive: "I have to take care of the odd minutes. You would be surprised to find how much reading one can do just by using the cracks of time."

That young man had learned one of the secrets of life. "The cracks of time," the odd minutes, seem so insignificant that many people make no account of them. But the man or woman who would be successful cannot afford to disregard them.

As a boy, Ion Keith Falconer, who in later life became a famous traveler and missionary, appreciated this fact. He used the odds and ends of time wasted by others in dawdling or idle talking, and managed to do much extra reading.

He became a master of shorthand, having taught himself in these odd moments.

Do you ever watch your fellow passengers on the street car, or the suburban train—those who travel regularly? Every day they spend an hour or two in travel. Some read the papers; others look bored; a few carry books—a volume of biography, perhaps,—or spend the minutes in the company of their chosen author. Some have thus learned a new language or mastered a difficult subject in the course of a year or two.

To a calculation once made of the number of years spent by the average man in sleeping, eating, working, etc., the statement was added that from four to five years are passed, in the course of a lifetime, in doing "not much of anything." This may be true of the average man, but it is not true of the man who leaves his impress on the history of his town, of his State, of the world. It was not true of Gladstone, who wrote and read and thought whenever, for five minutes, he was not engaged in other tasks. It was not true of Elihu Burritt, who learned eighteen languages in his spare time. It was not true of Macaulay, who read Greek when on a journey, and kept a book by him for use at any moment. Nor will it be true of the young people who are today fitting themselves for positions of responsibility and trust. For them, the hour at the railroad station, when the train is delayed, the half hour of waiting for a friend who is late in keeping an engagement, or the ten-minute gap between the hour of reaching the office and the appointed hour for beginning work, will all present golden opportunities for doing something worth while.—*Adapted.*

A Cry from Africa

"WHY didn't you tell us sooner?"

The words came sad and low:

"Oh, ye who know the gospel truth,

Why didn't you let us know?

The Saviour died for all the world,

He died to save from woe,

But we never heard the story;

Why didn't you let us know?"

"We appeal to you, O Christians,

In lands beyond the sea;

Why didn't you tell us sooner,

Christ died for you and me?

Nineteen hundred years have passed

Since disciples were told to go

To the uttermost parts of the earth and teach;

Why didn't you let us know?"

"You say you are Christ's disciples,

That you try his work to do;

And yet his very last command

Is disobeyed by you!

'Tis, indeed, a wonderful story:

He loved the whole world so,

That he came and died to save us—

But you didn't let us know."

"O souls redeemed by Jesus,

Think what your Lord hath done!

He came to earth and suffered,

And died for every one;

He expects you now to tell it,

As on your way you go—

But you kept the message from us;

Why didn't you let us know?"

"Hear this pathetic cry of ours,

O dwellers in Christian lands;

For the heathen stand before you

With pleading, outstretched hands.

You may not be able to go yourself,

But some, in your stead can go;

Will you not send us teachers?

Will you not let us know?"

—*Selected.*

**Our October Slogan:
A Banner Month for
Harvest Ingathering!**

Devotional Meetings for Week Ending October 11

Subject: *Our First Mission Among the Heathen.*

Helpful Thought: "If I had a thousand lives to live, Africa should have them all."—Mackenzie.

Senior

1. Spirited Singing.
2. Silent Prayer, followed by Sentence Prayers.
3. Monthly Survey of Missions.
4. Talks: a. En Route to Matabeleland.
b. Our First African Mission.
5. Reading: Freed from Slavery. See "On the Trail of Livingstone," pp. 215-220.
6. Special Music.
7. An Appeal: The Call to the Mission Field.
8. Consecration Service.

Junior

1. Missionary Hymns.
2. Sentence Prayers, followed by the Lord's Prayer.
3. Concert Scripture Reading: Psalms 111.
4. Secretary's Report, and Individual Reports.
5. Superintendent's Talk: Our First Mission Among the Heathen. See note.
6. Reading: Pabanyana and the Great Great. See *Instructor* for September 30.
7. Recitation: A Cry from Africa. See page 9.
8. Map Exercise: Four Centers of Light. By four Juniors.
9. Roll Call: Missionary Information.
10. Mission Offering.
11. Closing Song: "Bring Them In."

Notes to the Leaders

A Mission Map: To make a mission study really interesting and permanently impressive, you should have a mission map to use in the meeting. It is really indispensable. If the society has none, sketch a map of Africa on the blackboard, placing on it our mission stations as far as they can be located. Point out Elder W. H. Anderson's route to Matabeleland, and endeavor to make the day's study very realistic to the society.

Senior Notes

Monthly Mission Survey: The September GAZETTE suggested that you divide the society into two groups, and appoint a leader for each group; then ask the groups to see which could get the largest number of mission items. If enthusiastic leaders have been appointed, today's Missions Survey ought to be one of the best ever. The "Missionary Information" furnished for the Junior program can be combined with current items, if thought best. Announce your November Survey of Missions before the meeting closes.

Talks: Elder Anderson's book, "On the Trail of Livingstone," forms the basis for these talks, and furnishes the very best of material. Study chapters 1-3 for the first talk. Outline the most interesting points; then condense your material into a ten-minute talk. For the topic "Our First Mission Among the Heathen," study chapter 4. Leave out the minor details and touch only the high points in your story. The closing appeal, "The Call to the Mission Fields," should be made very earnestly. Chapter 16 may well form the basis of this talk. A consecration service follows, giving opportunity for all to dedicate their lives to the Master for service at home or abroad. May each Missionary Volunteer be able to say from the heart,

"Lay any burden upon me, only sustain me;
Send me anywhere, only go with me;
Sever any tie save the tie that binds me to thy service and thy heart."

Junior Notes

General: The Junior superintendent will also find material for today's lesson in "On the Trail of Livingstone," chapters 1-4. In the Map Exercise it will be effective if each child carries a card with the name of his mission printed upon it in large letters. For the Roll Call, clip the items and give to the children in time to allow them to read them over carefully so they will not stumble when the time comes to read before the society. Other current items should be added to those given.

Four Centers of Light

FIRST JUNIOR: *Barotse Mission.*

Far away in northern Rhodesia in South Central Africa, where white men are very few and the natives are numbered by the hundreds of thousands, is our Barotse Mission. (Point it out on the map.) The mission buildings are located on a farm of 5,000 acres, which was purchased some years ago for eighteen cents an acre. Here we have a school which numbers about fifty students. A number of promis-

ing young men in this school are now ready to open out-schools off toward the Kongo border. This mission is located in a very needy field, where thousands have no knowledge of God, and earnest, faithful workers must come to assist us in spreading a knowledge of the truth.

SECOND JUNIOR: *Solusi Mission.*

Another center of light is our Solusi Mission, in southern Rhodesia, forty-five miles southwest of Bulawayo. It was first known as the Matabele Mission, as we have learned today. It has a school of about one hundred students, with fourteen out-schools. This is one of our oldest stations, and it is one of the most successful. It is exerting a splendid influence in the surrounding country. We have not been able of late to accommodate all the scholars that have applied for admission. We employ two white and four native teachers.

THIRD JUNIOR: *Glendale Mission.*

Another center of light is northeast of Solusi and is a new station, Glendale by name. A few years ago our Sabbath schools donated one of their Thirteenth Sabbath offerings to the purchase of this mission farm of 2,000 acres.



We have one good building for our workers, a new school-house, and money in hand to build the second house. On the property there are also a number of native huts in which our native workers live. Our school now numbers thirty-five or forty pupils. We have four out-schools, and many more could be opened at once had we the teachers, and we are developing them as fast as we can.

FOURTH JUNIOR: *Tsungwesi Mission.*

The last center of light which we will mention is among the Mashonas in southeastern Rhodesia. Among this people we have the Tsungwesi Mission. Here we have a farm of 2,000 acres, well stocked and with a good equipment. We have two brick cottages for our white workers, a large number of native huts for our students, a schoolhouse which is used for a church, a new girls' dormitory, and other out-buildings. The mission farm is of good quality and on it we hardly ever fail in raising food enough for our students. We have a large, flourishing school of more than one hundred students, the most of whom are young people. The school is in charge of Brother and Sister Jewell, who have their work well in hand. We have not been able to open any out-school in this section, but we are able at the farm to conduct a strong central school, the influence of which is being felt all through the country.—W. B. White.

Missionary Information

(For Roll Call)

1. AFRICA is called "The Dark Continent" because it has so many millions of people who have never heard of the gospel of Jesus. In the United States we have *one hundred times* as many opportunities to hear the gospel as the African people have.

2. Africa is large enough to contain all of Europe, India, China, and the United States, and still leave room to spare. Every eighth person in the world is an African.

3. There are 600 languages and dialects in the continent of Africa, and thus far the Bible has been translated into 115 of them.

4. There are four very good ways of working for the people of Africa: By practising medicine among them, by preaching the truth plainly, by translating the Bible, and by establishing schools where the natives can be taught the gospel, and how to give it to others.

5. Two great evils hinder the gospel in Africa; one is the slave trade, and another is the terrible traffic in whisky. Whisky and missionaries sail from America on the same boat!

6. The heathen of Africa believe in witch doctors and evil spirits, and are full of fear and superstition.

7. The earliest converts to Christianity in Africa were very earnest and regular in their private devotions. They had no prayer closets, but each had his special place in the thicket, to which he would go. The paths to these little Bethels became distinctly marked; and when any one began to decline in the ways of God, it was soon manifest to his fellows, and they would remind him of his duty, saying, "Brudder, de grass grow on your path yonder."

8. Our first mission in Africa was opened in Matabeleland in 1895.

9. Elder and Mrs W. H. Anderson were among the six pioneers who opened up the school and evangelistic work in Matabeleland.

10. The land on which the mission was located was given to our people by the British government. It contained 12,000 acres.

11. To reach the Matabeleland Mission our pioneer missionaries were obliged to travel 800 miles on the Cape-to-Cairo Railroad, then 600 miles farther by ox team over rough roads and through dense woods.

12. We now have several fine training schools in Africa from which many native teachers are being sent out, to tell the African people of Jesus' love.

13. Our Master's command before he went away to heaven, was "Go ye into all the world and preach the gospel to every creature." We must do our best for dark Africa by giving our money and our prayers, and if God should call us to give our lives, there is only one thing for a real Christian to answer, and that is, "Here am I, send me."

14. Among David Livingstone's last words were these: "All I can say in my solitude is, May Heaven's rich blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world." Africa is still the open sore of the world, and nothing will heal it but the gospel of Jesus Christ.

The Glory Within

BLESSED Spirit, great and holy,
Thou didst in the Saviour dwell,
When he trod earth's pathway lowly,
God's great love to man to tell.

Now, in heaven, thou dost indwell him
Seated on his Father's throne,
While angelic hosts attending
Love his sovereign will to own.

In me, too, thou blessed Spirit,
Thou dost deign to make thy home,
Witnessing of Jesus' merit,
Making my glad heart his throne.

Life and light and love thou bring'st me;
Joy and peace thou dost impart;
And, not least of all the blessings,
A new, clean, and contrite heart.

Oh, how vast the condescension!
Oh, how marvelous the grace!
Thus to make my heart, unworthy,
God Almighty's dwelling place!

Earnest this of future glory
When my Saviour I shall see,
And forever, yea, forever,
Perfectly like him shall be.

—William John Scott.

Devotional Meetings for Week Ending October 18

Senior

Subject: God's Greatest Gift Save One.

Helpful Thought: "I will pray the Father and he shall give you another comforter." John 14:16.

1. Appropriate Songs: a. "The Comforter Has Come."
b. "Holy Spirit, Faithful Guide."
2. Scripture Reading and Prayer.
3. Talk: The Gift of the Spirit. See note.
4. Poem: The Glory Within. See previous column.
5. Bible Study: The Work of the Holy Spirit.
6. Reading: The Comforter. See *Instructor* of October 7.
7. Blackboard Talk: What the Spirit Does for Us.
8. Report of Secretary. Offering.
9. Close with Song and Prayer.

Junior

Subject: Overcoming Temptation.

Helpful Thought: "Be not overcome of evil, but overcome evil with good." Rom. 12:21.

1. Song Service.
2. Scripture Lesson: Psalm 1, read by a Junior.
3. Prayer.
4. Secretary's Report, including Report of Work.
5. Bible Study: Overcoming.
6. Song: "Yield Not to Temptation."
7. Blackboard Talk.
8. Story: Robert's Victory.
9. Offering.
10. Closing Song and Dismissal.

Senior Notes

The need of every young Christian is "power from on high," power to live victoriously, and to serve effectually. "As soon as we receive Jesus, we ought also to receive by faith the Holy Spirit for service." So today as we study about the blessed gift of the Spirit which God has so graciously placed within our reach, let us do so with a real desire to know the conditions to be met in order to receive this gift, and with a determination to meet these conditions. We must pray; be willing to put away all sin pointed out; guard the tongue lest we grieve the Spirit with our words; above all allow Jesus to give us that all-consuming passion that led him to give his life for lost humanity.

Talks: For helps in preparing the opening talk on "The Gift of the Spirit" study "The Desire of Ages," pages 668-672. For the Blackboard Talk sketch upon the blackboard the simple illustration given, and ask a member to be prepared to give a three-minute talk on "What the Spirit Does for Us."

Bible Study

The Work of the Holy Spirit

1. WHY was it necessary for Christ to go away? John 16:7.
2. For what purpose was the Comforter to come? Verse 8.
3. Into what would he guide the disciples? John 16:13.
4. How long is the Holy Spirit to abide with us? John 14:16.
5. What is another phase of his work? Verse 26.
6. Where is he to dwell? Verse 17.
7. How has God revealed the hidden things? 1 Cor. 2:10.
8. By whom were the prophecies given? 2 Peter 1:21.
9. How willing is God to give us the Holy Spirit? Luke 11:13.
10. What are the fruits of the Spirit? Gal 5:22, 23.
11. By whom is the love of God shed abroad in the heart? Rom. 5:5.
12. Of what does the kingdom of God consist? Rom. 14:17.

Helpful Thoughts and Illustrations

A Clogged Channel

OUT in Colorado they tell of a little town nestled down at the foot of some hills—a sleepy-hollow village. You remember the rainfall is very slight out there, and they depend much upon irrigation. But some enterprising citizens ran a pipe up to the hills to a lake of clear, sweet water. As a result the town enjoyed a bountiful supply of water the year round without being dependent upon the doubtful rainfall. And the population increased and the place had quite a Western boom.

One morning the housewives turned the water spigots, but no water came. There was some sputtering. There is apt. to be noise when there is nothing else. The men climbed the hill. There was the lake full as ever. They examined around the pipes as well as possible, but could find no break. Try as they might, they could find no cause for the stoppage. And as the days grew into weeks, people commenced moving away again, the grass grew in the streets, and the prosperous town was going back to its old sleepy condition, when one day one of the town officials received a note. It was poorly written, with bad spelling and grammar, but he never cared less about writing or grammar than just then. It said in effect: "Ef you'll jes pull the plug out of the pipe about eight inches from the top, you'll get all the water you want."

Up they started for the top of the hill, and examining the pipe, found the plug which some vicious tramp had inserted. Not a very big plug—just big enough to fill the pipe. It is surprising how large a reservoir of water can be held back by how small a plug. Out came the plug; down came the water freely; by and by back came prosperity again.

Why is there such a lack of power in our lives? The reservoir up yonder is full to overflowing, with clear, sweet, life-giving water. And here all around us the earth is so dry, so thirsty, cracked open—huge cracks like dumb mouths asking mutely for what we should give. And the connecting pipes between the reservoir above and the parched plain below are there. Why then do not the refreshing waters come rushing down? The answer is very plain. You know why. *There is a plug in the pipe.* Something in us clogging up the channel and nothing can get through. How shall we have power, abundant, life-giving, sweetening our own lives, and changing those we touch? The answer is easy for me to give—it will be much harder for us all to do—*Pull out the plug.* Get out the thing that you know is hindering.

I am going to ask every one who will, to offer this simple prayer—and I am sure every thoughtful, earnest man and woman here will. Just bow your head and quietly under your breath say to him: "Lord Jesus, show me what there is in my life that is displeasing to thee; what there is thou wouldst change." You may be sure he will. He is faithful. He will put his finger on that tender spot very surely. Then add a second clause to that prayer—"By thy grace helping me, *I will put it out whatever it may cost, or wherever it may cut.*" Shall we bow our heads and offer that prayer, and hew close to that line, steadily, faithfully? It will open up a life of marvelous blessing undreamed of for you and every one you touch.—"*Quiet Talks on Power,*" by S. D. Gordon," pp. 28-30.

Hindering Causes

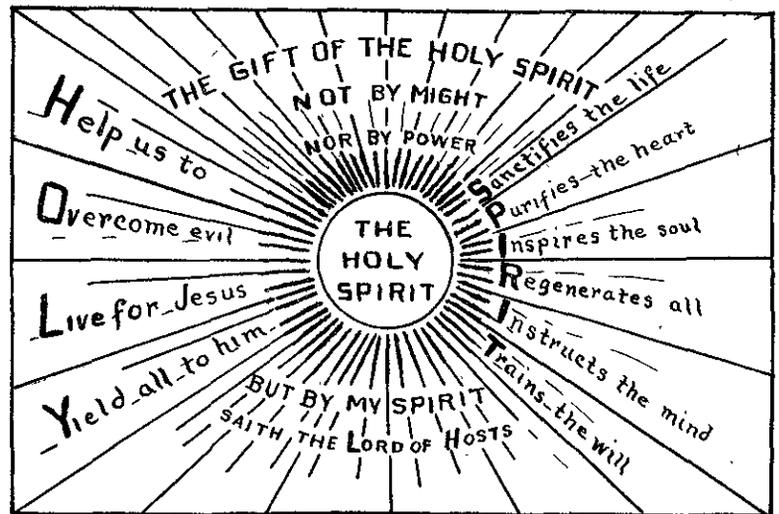
The Representative of Christ in this world is sovereign; he will *not* sit on the throne *with an idol.* Here is where many fail, and the longing cry for Spirit filling goes unanswered. They set up in their heart some idol, some pet, keepsake sin, some darling indulgence, and then ask the Spirit to sit enthroned with this *unclean thing* by his side. What a presumptuous insult to offer to the Holy Spirit!—It is a clean temple he demands, not some den of impurity and wickedness, where selfishness, pride, and lust hold sway. When the Spirit takes up his abode in us, he is enthroned in the *mind.* It is a pure, clean mind that he wants to fill. Vile thoughts must be stamped out; unchaste, lascivious imaginations must be cast down. *All* our affections must be centered in God. Though our flesh remains the same, there *must* be a *new* mind, created after the image of Christ. In short, the rubbish of sin must be put away, the vessel must be cleansed if it is to be used by the Master.

Among the things that hinder the infilling of the Spirit may be mentioned: Regarding iniquity in the heart; censoriousness; self-dependence; gossiping, talebearing, backbiting; resisting the conviction of sin; dishonesty in deal-

ings, driving sharp bargains, scheming; refusing to confess to those we have wronged; refusing to make restitution where we should; being prejudiced and un candid; a revengeful spirit; carrying some old grudge in the heart; worldly ambition; being resentful, envious, jealous; quenching the Spirit by wrongdoing; grieving the Spirit by dissension; indulgence of bad temper; impatience and fretfulness; vain and trifling conversation; various forms of selfishness, covetousness, stinginess; unclean thoughts; impure imaginations; neglect of prayer; neglect to study the Bible; lack of consecration; hatred in the heart."—"*The Ministry of the Spirit,*" by G. B. Thompson, pp. 94, 95.

Junior Bible Study: Overcoming

1. Who helps us to gain the victory over sin? 1 Cor. 15: 57, Rom. 8: 37.
2. How did Jesus overcome?—By the Word of God. Matt. 4: 1-11.
3. Will the Word keep us from sin also? Ps. 119: 11.
4. Do we ever have temptations so strong that it is impossible to overcome them? Phil. 4: 13.
5. With every temptation what has God promised to provide? 1 Cor. 10: 13.



WHAT THE SPIRIT DOES FOR US

6. When we are tempted to do wrong, who is near by to help us? Isa. 41: 10.
7. Mention some of God's precious promises to the overcomer. Rev. 3: 5, 21; Rev. 21: 7.

Helpful Illustrations on Overcoming

How a Child Met Temptation

A LITTLE girl, being questioned as to her temptations, explained that since she had become a Christian she knew how to meet them: "Now when I hear Satan at the door I say, 'Jesus, will you please go to the door?'" and Jesus goes to the door; and when Satan sees him, he says, 'I beg your pardon. I have come to the wrong house!'" She overcame temptation by linking up her life with Jesus, just as Abraham endured his testing by perfect trust in and obedience to God. The world-wide difference between God's testing for good and Satan's tempting for evil will, of course, be understood.

On the Narrow Ledge

A company of hunters were eating their lunch up in the Scotch highlands when one of them spied, on the face of a great precipice opposite, a sheep on a narrow ledge of rock. He pointed it out to the rest, and one of the guides explained that the sheep had been tempted by the sight of green grass to jump down to some ledge a foot or two from the top of the cliff. Soon, having eaten all the grass there, and unable to get back, there was nothing else for it to do but scramble down to some lower ledge; it would finish what might be there, and would have to jump to some ledge yet lower.

"Now it has got to the last," said he, looking through the field glass and seeing that below it was the steep cliff without a break for two hundred feet.

"What will happen to it now?" asked the others, eagerly. "O, now it will be lost! The eagles will see it and swoop down upon it, and, maddened with fright and hunger, it will leap over the cliff and be dashed to pieces on the rocks below."

Is it not just like that that a soul goes astray?

The Eagle at Niagara

An eagle was seen on a cake of ice floating in the river above Niagara Falls, feeding on a dead lamb. A sleet was falling at the time, freezing as it fell. The unconscious eagle, intent upon its meal, surveyed the scene, obviously aware of approaching danger, yet nothing daunted, expecting to escape the threatening flood by flight. The ice was borne into the current, nearer the rapids, and then the falls. The eagle crouched to mount into the air, but its feathers were congealed into fetters. The harmless mist had frozen into bands of ice while the eagle was feeding in security upon earthly things. Nearing the brink, the awful moment came when with frantic fright it strove to force the pinions, but it was bound; and with a piercing shriek of terror, plunged into the merciless abyss. This perilous picture will never be forgotten, neither the thought, What if the coming of the Lord should find me occupied with earthly things, unprepared to meet the Bridegroom of my soul?—*Selected.*

Robert's Victory

ROBERT LAWRENCE, thirteen years old, the youngest member of the young people's class, trudged along a three-mile road to Sabbath school. His Bible and his songbook were under his arm, his Sabbath school lesson was in his head, and his "offering" was in his pocket. Along with his own offering, he carried the twenty cents his mother gave every week and his little sister's dime. These were to be presented in his mother's and Betty's classes, and he was not to forget to bring home Betty's *Little Friend* and picture card, as four-year-old Miss Betty had cautioned him many times that morning. It was only because Cap, the horse, was sick, that she couldn't go and get them herself.

The day was bright and springlike. Meadow larks gayly balancing on bending weeds seemed to be singing, "Sweet Sabbath Day, so sweet!" Robert went over again the main points of the lesson. He remembered the title, too. Sometimes his teacher called for it. Today it was "Union with God and Christ."

Robert had been reared in a truly Christian home and had often felt the restraining influence of "Thou shalt not." Sometimes he had felt that it was unjust, and was growing a little rebellious at the home restrictions. His father was dead, and his mother, with all her gentleness, was decidedly firm—too strict, some of the neighbors said. Robert was a warm-hearted boy who desired to do right, and he was looking forward to camp-meeting expecting to be baptized.

"Hullo Bob! Where you goin'? Look pretty churchy! Feel as bad as you look?"

"I am going to Sabbath school, Joe," he said to the boy who was crawling through the fence.

"Good boy! Hope you like it. This for me, though," he said, as he flourished his shining blue-barreled shot gun.

Robert's eyes fell longingly upon the gun. Joe carried it so jauntily. Robert loved a gun. From among the trees by the road emerged two more boys, Joe's cousins, also carrying guns.

"What are you boys going to do?" asked Robert.

"Goin' to church with you, of course," answered Joe.

"Aw, we ain't! We're goin' huntin' just to see what we can find, a ground squirrel or somethin'," corrected Lester, one of Joe's cousins.

"Wanta go 'long, Bob? Can if you wanta. I got a whole box of shells," said Joe.

Robert was a human, and only thirteen years old, and he had never owned a gun. His mother considered guns

dangerous playthings for boys, and Robert loved guns more than anything. He had spent hours over the catalogues selecting the gun that would be his when he should be sixteen, the youngest age at which a boy could be trusted with a gun. These boys were no older than he, and Ted had the very one he wanted, a regular "Stevens, thirty-two caliber, 'Crack Shot Rifle'" And Ted had two pockets full of cartridges, and said that Robert could shoot all he wanted to.

"Only this once," thought Bob.

And Joe said, "Aw, come on! Dump your books over there," indicating the fence corner.

Almost the next thing Robert knew, he was striding with the boys across the field. Over his shoulder lay the shining "thirty-two." Early in the afternoon the boys became weary of their sport and threw themselves down in the shade of a small grove. Here Joe produced a handful of cigarettes, "tailor made," which he said he had got from the hired man, and hospitably passed them around. Ted, Lester, and Joe lighted theirs and puffed away with the air of seasoned veterans. Robert held his between his fingers and fought with temptation the age-old fight that each must wage for himself.

"Ain't ye goin' to smoke?" drawled Joe.

"I never did," Robert answered.

"Ain't gettin' too old to learn new tricks, are ye? Here, lemme coach ye a little bit. Now hold it so, strike yer match, light 'er and let 'er go. There ye are."

Robert still held the cigarette between his fingers, watching the pretty red deepen and glow.

"What's the matter, sissy; 'fraid o' yer ma?" taunted Lester.

Robert's cheek flamed. "I'll show you I'm not a sissy," he fairly shouted, and thrust the cigarette between his lips. He drew on it viciously. The red deepened. His cheeks also burned with the taunt, and with self-condemnation. He removed the cigarette and blew the smoke out softly between his lips. He could do it as well as any of them.

Suddenly one of the verses of the Sabbath school lesson flashed into his mind, "Who shall separate us from the love of Christ—nay, in all these things we are more than conquerors through him that loved us." Throwing down his cigarette, he said shortly, "Boys, I'm going home," and set out for the fence corner to find his books. His heart thumped wildly. Could God forgive him? He couldn't tell his mother, she would be so disappointed. His books were gone!—the beautiful Bible that had once been his father's and the songbook his mother had given him on his last birthday. Gone!

Slowly Robert sauntered homeward and came at last inside his own gate. What would he say to Betty about her *Little Friend*. To his surprise she came running out to meet him with the paper in her hands. His mother greeted him cheerfully as he came in, and asked him if he had had a good time, and then he discovered his books lying on the table.

For days Robert fought the still small voice within him that bade him confess his wrong. He ought not to tell his mother because it would worry her. He would never do it again anyway. Besides, it was really no one's business but his own, and he would not tell any one. But where did his books come from, and how did Betty get her *Little Friend*?

At last Mrs. Lawrence felt that her son must yield if he were at all the honest boy she had always known him, so she lingered in the kitchen one evening after Betty had gone to bed. Robert was about to go to his room and Mrs. Lawrence felt a keen disappointment, when suddenly Robert said, "Mother, I didn't go to Sabbath school last Sabbath."

"Didn't you, son?" she asked, seeking to lead him.

"No, mother, I went off with the Simpton boys, and I smoked a cigarette," he confessed.

"My son! O Robert!"

"Can you forgive me, mother, and trust me again? I am sorry. I don't know how my books got home. I left them at Simpton's corner."

"I forgive you, sonny, with all my heart, and I will tell you how your books came home. After you were gone, Brother Langdon drove by and we went with them. We thought we would overtake you, but we didn't find you on the road and you were not at church. Coming home, I saw you through the trees with the boys, and you had a gun. I saw your books and brought them home."

"O mother," Robert exclaimed, "you knew all about it and didn't say a word to me! Why didn't you ask me?"

"Robert, you are growing to be a man. You are all the man Betty and I have. There are some things you must fight out alone to make you strong, and you must settle things with God alone. Have you settled this?"

"A man!" Robert choked.

"No, mother, I haven't," he answered.

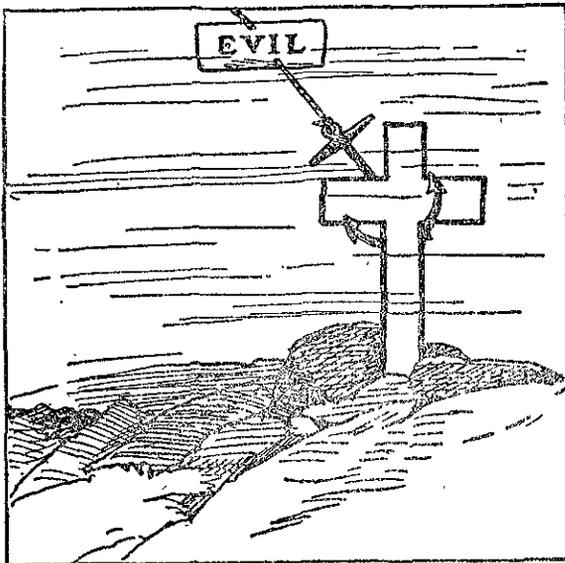
"Then I will leave you. I am thankful for my strong, manly boy, and may God bless and keep him. Good night, dear."

Alone, Robert knelt, and squared things with God in his own earnest way, then closed his petition with, "And make me a strong, clean man, for Jesus' sake. Amen."

IDONA HILL.

A Blackboard Talk

(A Junior may draw this and give the talk.)



No matter how hard "Evil" pulls, the anchor will hold, for it grips the cross, and the cross is firmly embedded in a rock. Christ's anchor in the wilderness was the word of God. "It is written," he replied every time Evil tried to pull him away from doing right. The Bible is our anchor, too. If we follow it, we shall overcome. But we have other anchors. We have the anchor of prayer. We have the anchor of faith. When we are tempted to do wrong, we can pray and we can trust the cross of Jesus. These anchors will hold.—*Selected.*

Devotional Meetings for Week Ending October 25

Senior

Subject: The Great Day of Atonement.

Helpful Thought: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10:32.

1. Roll call: Morning Watch Texts.
2. Appropriate Songs and Prayer.
3. Secretary's Report and Individual Harvest Ingathering Reports.
4. Bible Study: The Judgment.
5. Special Song: "The Great Judgment Morning."
6. Round Table: The Great Day of Atonement.
7. Talk: Making Our Calling and Election Sure.
8. Consecration Service.
9. Closing Song, "How Shall We Stand in the Judgment?"

Junior

Subject: Getting Ready to Meet Jesus.

Blackboard Motto: "Behold, I come quickly; and my reward is with me." Rev. 22:12.

1. Song: "Jesus Is Coming Again."
2. Lesson Scripture: John 14:1-3.
3. Two Prayers.
4. Secretary's Report, including Report of Work.
5. Song: "We Know Not the Hour."
6. Bible Study: Adapt from Senior Study.
7. Reading: A Fair Chance. See *Instructor* for October 14.
8. Talk: Getting Ready to Meet Jesus.
9. Consecration Service: A Word for Him.
10. Closing Song and Benediction.

Notes to the Leaders

How solemn the thought that we are today living in the great antitypical day of atonement—that Jesus is even now examining the books of record and may already have begun on the cases of the living! The most important question for each one to answer is, "What is my personal relation to Jesus Christ?" Make this thought prominent.

Endeavor to make the consecration service the leading feature of the meeting. An expressed determination to follow Jesus more closely, and to put away sin, is always a source of strength. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him." Mal. 3:16.

Do not forget to encourage your members in the Harvest Ingathering work by calling for weekly reports of funds collected. This should be a banner year for the Harvest Ingathering work. Never were there more urgent calls from the field for laborers, and it requires means to supply this demand. Let every Missionary Volunteer be up and doing.

Bible Study: The Judgment

1. God has appointed a day of judgment. Acts 17:31.
2. A message will announce the opening of this solemn event. Rev. 14:6, 7. See note 1.
3. The opening of the judgment described. Dan. 7:9.
4. Books will be opened. Rev. 20:12. Note 2.
5. Every work will be brought into judgment. Eccl. 12:13, 14.
6. Our words will be considered. Matt. 12:36, 37.
7. Actions will be weighed. 1 Sam. 2:3. Note 3.
8. There will be a separation between the sheep and the goats. Matt. 25:31-33.
9. Why some are on the right hand. Verses 34-40.
10. Why some are on the left hand. Verses 41-45.
11. The reward of the faithful. Rev. 22:14.

Notes

1. We know that the message of the first angel was preached by the advent people in 1844. At that time the investigative judgment began. Jesus is now examining the records, and as soon as he has finished with the dead, he will begin on the cases of the living. How important, then, that we keep our sins forgiven, and our record clean!

2. "Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone."—*"The Great Controversy," p. 487.*

3. When all the details of life appear in the books that never contain a false entry, many will find too late that the record testifies against them. "The hidden selfishness of men stands revealed in the books of heaven. There is the record of unfulfilled duties to their fellow men, of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures."—*Id., pp. 487, 488.*

Round Table: The Great Day of Atonement

(Based on "The Great Controversy," Chapter 28)

1. In what solemn period are we now living?
"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life,

should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance."

2. How long has the judgment been in progress?

"At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny."

3. How thorough is God's knowledge of every heart?

"Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal."

4. What searching questions will be asked in the judgment?

"How have we used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depositaries of his holy word; what have we done with the light and truth given us to make men wise unto salvation?"

5. What class of cases only are considered in the investigative judgment?

"In the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period."

6. What does the book of life contain?

"The book of life contains the names of all who have ever entered the service of God. Jesus bade his disciples, 'Rejoice, because your names are written in heaven.' Paul speaks of his faithful fellow workers, 'whose names are in the book of life.'"

7. The book of remembrance records what class of deeds?

"A book of remembrance' is written before God, in which are recorded the good deeds of 'them that feared the Lord, and that thought upon his name.' Their words of faith, their acts of love, are registered in heaven."

8. What other book of record is kept?

"There is a record also of the sins of men. 'For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' 'Every idle word that men shall speak, they shall give account thereof in the day of judgment.'"

9. What is the standard by which we are judged?

"The law of God is the standard by which the characters and the lives of men will be tested in the judgment."

10. The work of the investigative judgment will be finished before what event takes place?

"The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. . . . When the investigative judgment closes, Christ will come, and his reward will be with him to give to every man as his work shall be."

11. Will men and women be conscious of the fact that their cases have been eternally decided?

"The righteous and the wicked will still be living upon the earth in their mortal state,—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. 'So,' says the Saviour, 'shall also the coming of the Son of man be.' Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men."

12. What does it behoove each one of us to do, in view of the fact that the investigative judgment is now in progress?

"The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. At this time above all others it behooves every soul to heed the Saviour's admonition, 'Watch and pray: for ye know not when the time is.'"

Making Our Calling and Election Sure

WE have heard of the judgment of God almost from the time we can remember anything in regard to religious teaching. We know that there is a time when the Lord will decide who shall be saved and who shall be lost. We realize in a general way that it is a solemn and important matter. But do we ask ourselves the question, "What does the judgment mean to me?" That is the vital point for each of us.

What does it mean? For one thing, it means that our lives are to be judged by a tribunal that is absolutely just. No motives will be misjudged, no words misapplied. As I have lived, my words and actions have day by day been recorded in heaven with perfect accuracy. These will all be carefully considered.

But what hope have I, a sinner, from the most perfect justice? This can only condemn me, for I am indeed guilty of many things contrary to the law of God by which my actions are to be tested.

An advocate has been provided to plead for me, if I will accept him. There is not only justice in this tribunal, but mercy. The Advocate is also the One who has made atonement for all sin, for he has suffered its penalty. He forces his pleading on no one, but he stands ready to be the Advocate for all who desire him to plead their cases.

Then the great question for me is, Have I engaged the Advocate to plead for me? He will lose no case that is committed to him, for he will substitute for the sinner's record his pure and holy life. If I am lost, I alone shall be responsible. Every provision has been made for my passing the ordeal successfully; but of what avail to me is all this if I refuse the conditions on which it is offered to me?

The judgment has been in progress for seventy-five years. It cannot continue much longer. When the cases of the living will come up for judgment no one can say. Judgment on them may already have begun. We are living in the most solemn time of the world's history.

The judgment means to me entrance into life eternal or my final destruction. It means that to you. Now is the time to make our calling and election sure.

Getting Ready to Meet Jesus

OBJECTS: a picture of the ascension, a mirror, a large book.

Mother was going away to be gone several weeks, and she left the children to keep house until she returned. Just before she bade them good-by, she said: "Now don't forget to gather in the sitting-room each morning and evening for family worship, because it will be a help to you to read and pray together; and though mother won't be with you in person, she will think of you here in the morning, and at the twilight hour. Be good children, and just as soon as I can I will come back to you." Then the good-bys were said, and she was gone, leaving the children looking after her with eyes filled with tears. Don't you think that the children tried hard to do as she asked them every day? And don't you suppose they wished the time would just fly, so that they could have mother back again?

Long ago Jesus went away to heaven [show picture]. But when he left he promised that he would some day come back (John 14: 1-3), and he told us about when to expect him. It is almost time for his coming. Are you glad?

The Lord has told us that the nearer it is to Jesus' coming, the more often we should meet together, not only the grown folks, but he especially mentions the children. [Read in concert, and explain fully Heb. 10: 25.] When Jesus comes, he expects to find us as much like him as possible. [Show mirror.] Martha, what do you see as you look into this mirror? And Earl, what do you see? When Jesus comes back to earth, think how pleased he will be if he can look into our faces, yours and mine, and see his own perfect image reflected, just as the face in the mirror is like the face of the one who looks into it! By beholding we become changed. If we study and talk and think about Jesus, we shall grow more and more like him. It is to learn more of Jesus, and to learn to be like him, that we come to Junior meetings. "Come now, and let us reason together," says our God. If we bring our hearts to him, he will cleanse them, and make us like Jesus. When a boy, our Saviour was never unkind or quarrelsome. When his mother asked him to do something, he never said, "Oh, let somebody else do it." Are we like him?

All our words and deeds, and even our thoughts, are recorded in heaven, and Jesus is now looking over the books of record and deciding what the reward of each person will be. When this work is done, he is coming back to this

earth again. His promise is, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Are you ready to meet him?

"That in heaven He may meet me,
I would be like Jesus;
That his words, 'Well done,' may greet me,
I would be like Jesus.

"Be like Jesus, this my song,
In the home and in the throng;
Be like Jesus all day long!
I would be like Jesus."

A Word for Jesus

If we really love our Master we shall want to talk of him and tell others how good he has been to us (Mal. 3: 16, 17). A little girl once said to her mother, "Mamma, do you love Jesus?" "Yes, my child; why do you ask?" "Well, mamma, you speak of brother, of papa, of auntie, but I never heard you speak of Jesus. I thought if you loved him very much, sometimes I'd hear you say so." We can and should witness for Jesus in word as well as act. [Show the large book and explain how our guardian angel records all we say and do in God's book of remembrance (Mal. 3: 16); then spend a short time in testimony service, giving the children opportunity to witness for Jesus and to express their desire to get ready to meet him.]

E. I.

What I Have Seen and Heard at Missionary Volunteer Meetings—No. 2

Opening Exercises

Of course one as interested in young people's meetings as the writer, is all attention when the hour arrives for meeting to begin. Will it begin promptly on the minute, or will it drag along five or ten minutes late? Will it start off in a lively, interesting manner, or in a dull, sleepy way? These are questions which come to the visitor's mind.

Sometimes a leader says, "I should gladly begin right on time, but I cannot get them to come." Here is a fine opportunity to demonstrate real generalship. Let the leader himself be prompt. Let him be there a few minutes early to greet each newcomer pleasantly, and let him urge occasionally, in a kindly way, that all join in an effort to reach a hundred per cent attendance on time. Let him plan singing or some other attraction for the little time before meeting begins. Where there is a *will*, there is a *way*.

Interest in a song service may be awakened by having the story of a great hymn writer told, and then singing one of his best-known hymns; or by telling the story of how some song was written, and then singing the song. It is a good thing to commit one song to memory every month. It is effective also to have the society read the entire song through together before singing it.

I have seen leaders who always opened the meeting with a little "sermonette." Perhaps it was in connection with the announcement of the opening song. But I noticed that the people generally appeared bored with this, and so it did more harm than good. Probably all will agree that a certain amount of variation in the way the Missionary Volunteer meeting is opened is permissible and helpful, yet certain characteristics should never be missing. It should always be marked by real Christian dignity, reverence, and order. It should be bright and cheerful, never dull and gloomy. It should give evidence of careful thought and prayer and planning.

In our smaller societies the singing is sometimes neglected, and little effort is made to improve it and to make it a drawing feature. This ought to be corrected, for singing may be the means of very effective missionary work.

In other societies the danger is in the opposite direction, for there is more singing than anything else. It is good to have special music rendered occasionally in a simple, unassuming way. However well a person may sing, if it is evident that his or her desire is chiefly for display, the singing is likely not to accomplish good. Sometimes in the larger societies a leader is chosen who is really a "performer," and he attracts more attention to his performance than to the song. That may be necessary in leading a brass

band, but it is inappropriate in leading the worship of God.

Sometimes I visit a society where every detail gives evidence of careful and prayerful planning and of conscientious effort on the part of the leader, and I know that here is a leader who is in training for a larger place of usefulness in God's work.

M. M.

Missionary Volunteer Programs for Advanced Schools

JANUARY 16, 1894, there was published in the *Review and Herald* an address to students from Mrs. E. G. White. This was before the organization of our Young People's Movement, but Sister White recognized the need of such an organization and its special value to an institution of learning. Speaking of the students, she said:

"They will feel it to be their duty to form a Christian Endeavor Society, that they may help every student to see the inconsistency of a course of action that God will not approve. . . . They will form Christian Endeavor meetings to make plans that will be a blessing to the institution of learning, and do all in their power to make the school what God designed and signified that it should be. They will have in mind the value and efficiency of Christian Endeavor meetings, in preparing missionaries to go forth to give the warning to the world."

It is very clear, from this statement and from any serious consideration of the objects of our Christian schools, that a students' and teachers' missionary organization is an essential part of a school whose object is the development of Christian character and the training of Christian workers. It is the laboratory in which the work is done that represents the very object of the school's existence. It furnishes opportunity for organized expression of the spirit and teaching of the school.

That the missionary society of our schools should be in harmony with, and a part of, our great Young People's Movement is obvious. We are depending (and we believe the Lord is depending) on the students from our schools to lead out in the Missionary Volunteer work in churches and conferences.

It is therefore the duty of all teachers and Christian students to endeavor to have a model Missionary Volunteer Society in the school. To this end these notes and outlines are given.

For Week Ending October 4

Subject: What Spare Moments Can Do.

Plan a live program on the Senior Missionary Volunteer Reading Course for 1919-20, with such reference to the Junior and Primary Courses as may seem best. Make use of the regular program.

Some English teachers have made use of the Reading Course books as a part of the regular work. Some preceptors and preceptresses have given a part of certain evening prayer periods to the reading and discussion of these excellent books. If some such arrangement can be made, announce it to the society at this time. By all means urge all students to read the Senior Reading Course books for their own sake and for the help they may be in this educational extension movement. Secure enrolments for the Reading Course.

Always make a place on your programs for reports and plans for work.

For Week Ending October 11

Subject: Our First Mission Among the Heathen.

See regular program. The Foreign Mission Band might well be asked to prepare this program. Have a Monthly Survey of Missions regularly. The work is going rapidly these days, and a very interesting report of progress can be given once a month.

Open.

For Week Ending October 18

A program is not suggested for every week, because it is often desired in schools to have some visiting worker talk to the society, and there are sometimes special interests which require a special program. If a regular program is desired, no subject is of greater importance than the regular topic for the day: God's Greatest Gift Save One—the Holy Spirit.

For Week Ending October 25

Subject: The Great Day of Atonement.

It is well each year, as the anniversary of the end of the 2300 days comes to us, to study anew the great theme of the judgment. Young people are liable to forget that soon we must all stand before the judgment seat of Christ. Eccl. 11: 11. See regular program.