

# The Church Officers' Gazette

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## The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Sabbaths with Special Offerings During 1920

October 9 ..... Offering for the Work for the Colored People.  
December 18 ..... Annual Offering to Missions.

### Regular Programs

Second Sabbath each month (except October 9 and December 11). Missionary Reading in Interest of Missions.  
Fourth Sabbath each month, Home Missionary Service.

### Seventh-day Adventists and Their Work—No. 1

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

To Seventh-day Adventists has been committed the work of proclaiming this message to all the world. Seventy-five years ago the work was begun in obscurity. A few believers without wealth or position or influence, save that which God gave them for their work, but inspired with the profound conviction that God was leading them in the solemn responsibility of proclaiming the message, "The hour of his judgment is come," began the work that has now encircled the earth with its light and its hallowed influence.

The task of carrying this message to every nation, and kindred, and tongue, and people, however, is so great, and the time allotted for its accomplishment so brief, that a special manifestation of God's power such as was revealed in the early rain of the Holy Spirit on the apostolic church is necessary. This is precisely what is provided for by the One who commanded us, "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20.

"After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 1, 2, 4.

With great power the Holy Spirit descends upon God's people in the latter rain as promised by the holy prophets.

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain." Joel 2: 23.

"There will be a series of events revealing that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people we must prepare the way of the Lord under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course. . . . Through most wonderful workings of divine providence, mountains of difficulty will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward and still onward the work will advance, until the whole earth shall have been warned; and then shall the end come."—*Testimonies for the Church*, Vol. IX, p. 96.

Already we see the beginning of the fulfilment of these wonderful promises. In every land where the message has been proclaimed it is winning mighty victories. It is overruling all barriers, and hundreds and thousands of honest hearts are being won to this truth. This is occasion for great rejoicing on the part of God's people, and we unite in ascribing praise, and honor, and glory to his ever-blessed name.

This very success and prosperity that God is giving to his consecrated servants who are unselfishly laboring to save the perishing in all lands, calls for a deeper consecration on our part. It means that thousands are coming into our ranks, and we must never disappoint them. They must find what they have a perfect right to expect—a holy people. The hallowed influence of our Christlike lives will be the most powerful argument that can be advanced in favor of the truth, while the combined forces of the enemy are being hurled against it. This wonderful message must not be a mere theory with us, it must not be merely a beautiful story, or a pleasant song to please the ear; but it must now be to every believer his very life. Its sanctifying power must so mold and fashion his entire course that the picture drawn by the pen of the inspired writer shall be fulfilled:

"Out of Zion, the perfection of beauty, God hath shined."  
Ps. 50: 2. E. E. ANDROSS.

### Counsel to Ministers and Church Elders

IN looking over instruction that has come to workers in years past, published as "Special Testimonies," Series A, much valuable matter is given. We take pleasure in passing on some of these good words of admonition.

Sometimes we wonder why more is not accomplished in fruitage for the labor put forth for others. Really one has not far to look for the cause. It requires only that the searchlight be turned on the heart within. As we examine our own hearts and motives, the Spirit may point out that which is keeping back the increase we so much long to see as the result of our labors in the Lord's work.

"Many who are explaining the Scriptures to others have not conscientiously and entirely surrendered mind and heart and life to the control of the Holy Spirit. They love sin, and cling to it. I have been shown that impure practices, pride, selfishness, self-glorying, have closed the door of the heart, even of those who teach the truth to others, so that the frown of God is upon them."—*Special Testimonies*, Series A, No. 2, pp. 10, 11.

"Will those who preach the truth to others be sanctified by the truth themselves? Will they love the Lord with heart and mind and soul, and their neighbor as themselves? Will they meet the highest standard of Christian character? Are their tastes elevated, their appetites controlled? Are they cherishing only noble sentiments, strong, deep sympathy, and pure purposes, that they may indeed be laborers together with God? We must have the Holy Spirit to sustain us in the conflict; for 'we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.'"—*Id.*, pp. 11, 12.

"Every believer is under bonds to God to be spiritually minded, keeping himself in the channel of light, that he may let his light shine to the world."—*Id.*, p. 10.

Every worker must look directly to Christ. No man "higher up" (permitting this expression) in the organization of the church can give spiritual life or spiritual power to another. He must, through prayer and the study of the word, draw from Jesus the life that purifies the soul and makes him a channel of light to others. Every worker may become one with Christ, and in a noble dependence upon Jesus go forth with heart purified to accomplish a splendid service for God. Such will possess a genuine faith in God that works by love.

"There are dangers to be guarded against on the right hand and on the left. There will be inexperienced ones newly come to the faith, who need to be strengthened, and to have a correct example set before them. Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner. Others will seize the ideas that have not been correctly presented, and will go clear over the mark, ignoring works altogether. Now, genuine faith always works by love. It supplies a motive power. Faith is not an opiate, but a stimulant. When you look to Calvary, it is not to quiet your soul in the nonperformance of duty, not to compose yourself for sleep, but to create faith in Jesus, faith that will work, and purify the soul from all the slime of selfishness. When we lay hold of Christ by faith, our work has but just begun. Every one has corrupt and sinful habits, that must be overcome through vigorous warfare. Every soul must fight the fight of faith. If he is a follower of Christ, he cannot be sharp in deal, he cannot be hard-hearted, devoid of sympathy; he cannot be coarse in speech; he cannot be a surmiser of evil, an accuser of the brethren; he cannot be full of pomposity and self-esteem; he cannot be overbearing, nor can he use harsh words, and censure and condemn."—*Id.*, pp. 64, 65.

Against two avenues of Satan's approach workers must be constantly on guard.

"Satan is now working with all his insinuating, deceiving power, to lead men away from the work of the third angel's message, which is to be proclaimed with mighty power. If Satan sees that the Lord is blessing his people and preparing them to discern his delusions, he will work with masterly power to bring in *fanaticism* on the one hand, and *cold formalism* on the other, that he may gather a harvest of souls. Now is our time to watch unceasingly. Watch, bar the way against the least step of advance that Satan may make among us."—*Id.*, p. 64.

All this good counsel from the Lord is needed today by us all as when first given years ago. We are today in the midst of scenes then foretold.

Following are words of encouragement spoken to those who, in humility of heart, are seeking to bring their lives into conformity to the will of God. The Lord knows every such one, and from the lives of these faithful ones radiates a saving light and power of infinite value in the sight of heaven, and which cannot but be fruitful in the winning of other souls to Christ. Let us, each one called to bear responsibility in the work of God at this crucial hour, seek to bring cheer to the heart of the Saviour in attaining unto this measure of character in him. Here is the quotation:

"How my heart goes out in rejoicing for those who walk in humility of mind, who love and fear God! They possess a power far more valuable than learning or eloquence. The fear of the Lord is the beginning of wisdom; and his love and fear are like a thread of gold uniting the human agent to the divine. Thus all the movements of life are simplified. When the children of God are struggling with temptation, battling against the passions of the natural heart, faith connects the soul with the only One who can give help, and they are overcomers."—*Id.*, in section, "Special Testimony to Our Ministers," No. 2, p. 82.

T. E. B.

### Great Danger of Apostasy in the Desire to Be Accounted the Greatest

THE apostles saw that with one selected as elder there would be a conflict between self-denial and self. Even among themselves, when personally accompanying Christ, there was "strife among them, which of them should be accounted the greatest." So in the church, after his ascension, there might be a desire for power with some of those chosen as "overseers" of the church. The first advice in genuine service to God is, "Let him deny himself." We read of Christ on his mission to earth, when acting as our example, that he "made himself of no reputation, and took upon him the form of a servant."

The apostles had a knowledge of the fate of Theudas, who had risen up, "boasting himself to be somebody." What had been seen in Jewish times was just as liable to develop from human hearts in Gentile times. As Paul at Miletus met the elders from Ephesus, he said to them:

"I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30.

About thirty years after this, in John's time, there was a striking manifestation of this self-exalted work, in the domineering course of Diotrephes, of whom John said:

"I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not [it seems he took the liberty to withhold John's wholesome epistle from the church]. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." 3 John 9, 10.

In writing to the church in Thessalonica, Paul called their attention more fully to the manner in which this self-exaltation and love of power was to be developed in the apostasy of the church. Speaking of Christ's second coming and events to precede it, he said:

"That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4.

We see in this case that the outgrowth of self-exaltation was to result in this great apostasy in the church. Exaltation in the individual dethrones God from the heart, bringing the man directly under the dominion of self, sin, and Satan. As predicted in this scripture, the toleration by the church of self-exaltation of the leaders in the church resulted in placing in the temple of God (the church) a head who declared himself as God upon earth to rule the Lord's people.

To avoid being taken in this snare of Satan, the people were admonished to cleave to "the truth," to "the word." Of those who would be involved in this great apostasy the apostle said:

"They received not the love of the truth, that they might be saved." "Who believed not the truth." "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

As to what truth is here meant, we read:

"Brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." 2 Thess. 2: 10, 12, 13, 15.

As this falling away is traced through the pages of history, there is seen in its growth a departure from the direct teachings of the word of God. Instead of cleaving to the Bible as their only standard of faith, and expressing that faith in Scripture language, there came into their teaching a mystical principle of interpretation. Instead of following the advice of Paul to "consider what I say; and the Lord give thee understanding in all things," they were telling what the Bible meant, their interpretations often being contrary to what the Scriptures in other portions taught. Those who adhered directly to "the word of truth" saw in this mystery-work a development of just what the apostle had predicted. As they protested against this innovation, there arose a direct conflict between those who taught plainly stated Bible truths, and those who adhered to creeds formulated by men. The teachers of the creeds being "high-minded" and self-confident, soon lost the molding influence of the Lord's Spirit in their hearts. And so the people who followed the credmachers were rapidly corrupted from the simplicity of the gospel.

Then appeared on the stage of action one class of professed Christians with a head over them, actually declaring that he was "God on earth," persecuting another class of Christians who were conscientiously following the Lord and his word,—a class of whom it might be said, in the light in which God views them (as was said of the ancient worthies), "of whom the world was not worthy." Heb. 11: 38.

J. N. LOUGHBOROUGH.

## Home Missionary Department

### HARVEST INGATHERING CAMPAIGN Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held September 25)

OPENING SONG: Harvest Ingathering Rally Song.  
Responsive Scripture Reading: Isaiah 60.  
Prayer (followed by brief period for making out missionary reports).  
Missionary Offering.  
Song: Christ in Song, No. 576.  
Talk by the leader, based on "A Warning to Modern Tekoites."  
Presentation of Theme: A World-wide Movement.  
Silent Prayer.  
Setting the Church Goal.  
The 1920 Harvest Ingathering Slogan repeated in unison.  
Benediction.

#### Note to the Leaders

We take this opportunity to express our appreciation of the efficient work done by church leaders in the last Harvest Ingathering campaign. Mrs. E. G. White, in writing of the influence of leaders, says, "When their light burns brightly, a thousand torches will be kindled at the flame." The strong lead which conference and church officers gave to the last campaign is responsible in a large degree for the great success that attended the effort.

Again we have before us a goal worthy of earnest and enthusiastic effort. This goal of dollars will be reached if each leader gives careful attention to preparation for service, and lays thorough and complete plans for the campaign. We would make the following suggestions:

1. Plan for the Fourth Sabbath Service in a definite way, assigning the different parts early in the month of September.
2. Be sure to have on hand an adequate supply of campaign material, as Harvest Ingathering *Watchman*, Instruction Leaflets, Solicitor's Cards, Thermometer Chart, Individual Goal Cards, etc. Order these supplies early through your tract society.
3. Give special attention to organizing the church into bands, and districting the territory, so that the campaign will move off smoothly without confusion. (See Home Missionary Series Leaflet No. 2 — a careful treatise on church organization.)
4. Set Goals. Get all the members to set goals, using slips of paper or Individual Goal Cards. Endeavor to get all to set a goal above last year's record. All individual goals should be at least \$10. Set the church goal, and place figures at top of the Thermometer Chart.
5. Plan for a thorough follow-up campaign with literature and Bible readings by church members, and in this way greatly increase the membership of your church, thus taking a long step toward finishing the work in your section of the world field.

C. V. L.

#### A Warning to Modern Tekoites

CONCERNING the promotion of the great work resting upon the prophet Nehemiah, when he was commissioned to rebuild the walls of Jerusalem, we read the following, which should serve as a warning and encouragement to those who today have a great and important work to do for the Lord:

"Among the first to catch Nehemiah's spirit of zeal and earnestness were the priests of Israel. From the position of influence which they occupied, these men could do much to hinder or advance the work. Their ready co-operation at the very outset contributed not a little to its success. Thus should it be in every holy enterprise. Those who occupy positions of influence and responsibility in the church, should be foremost in the work of God. If they move reluctantly, others will not move at all. But their zeal will provoke very many. When their light burns brightly, a thousand torches will be kindled at the flame.

"A majority of the nobles and rulers of Israel also came nobly up to their duty; but there were a few, the Tekoite nobles, who put not their necks to the work of their Lord. While the faithful builders have honorable mention in the Book of God, the memory of these slothful servants is branded with shame, and handed down as a warning to all future generations.

"In every religious movement there are some who, while they cannot deny that it is the work of God, will keep themselves aloof, refusing to make any effort to advance it. But in enterprises to promote their selfish interests, these men are often the most active and energetic workers. It were well to remember that record kept on high, the book of God,

in which all our members and our works are written — that book in which there are no omissions, no mistakes, and out of which we are to be judged. There every neglected opportunity to do service for God will be faithfully reported, and every deed of faith and love, however humble, will be held in everlasting remembrance. Against the inspiring influence of Nehemiah's presence, the example of the Tekoite nobles had little weight. The people in general were animated with one heart and one soul of patriotism and cheerful activity. Men of ability and influence organized the various classes of citizens into companies, each leader making himself responsible for the erection of a certain portion of the wall. It was a sight well pleasing to God and angels to see the busy companies working harmoniously upon the broken-down walls of Jerusalem, and it was a joyous sound to hear the noise of instruments of labor from the earliest dawn 'till the stars appeared.'

"Nehemiah's zeal and energy did not abate, now that the work was actually begun. He did not fold his hands, feeling that he might let fall the burden. With tireless vigilance he constantly superintended the work, directing the workmen, noting every hindrance, and providing for every emergency. His influence was constantly felt along the whole extent of those three miles of wall. With timely words he encouraged the fearful, approved the diligent, or aroused the laggard. And again he watched with eagle eye the movements of their enemies, who at times collected at a distance and engaged in earnest conversation, as if plotting mischief, and then drawing near the workmen, attempted to divert their attention and hinder the work. While the eye of every worker is often directed to Nehemiah, ready to heed the slightest signal, his eye and heart are uplifted to God, the great Overseer of the whole work, the One who put into the heart of his servant to build. And as faith and courage strengthened in his own heart, Nehemiah exclaims, and his words, repeated and re-echoed, thrill the hearts of the workers all along the line, 'The God of heaven, he will prosper us!'"—Mrs. E. G. White, in the *Southern Watchman*, April, 1904.

#### A World-wide Movement

As an important factor in connection with the rapidly developing Laymen's Missionary Movement, the Harvest Ingathering is taking on an almost universal swing around the world. Men and women everywhere are glad to assist in this work of heralding the gospel of the kingdom to the ends of the earth, and as a result, almost phenomenal success attends the efforts of the church in this direction.

As an example of the good results obtained last year in new fields, we quote from the report of Elder L. L. Hutchin-son, of the Hawaiian Mission:

"We raised more than \$1,700 in our Harvest Ingathering work. With our first lot of twelve hundred papers we raised \$1,200, thus averaging one dollar a paper. I think this a good record for ninety members."

This gives the believers in the Hawaiian Mission field an average of nearly \$19 a member. The record of these new converts should inspire the believers in the North American field, where this work was first launched, to greater activity in this important work. It should also encourage those in our mission fields and conferences throughout the world to enthusiastically take hold of the Harvest Ingathering work, which promises to be an important factor in acquainting multitudes with this rapidly growing movement. Thousands of our church members will annually be brought into personal contact through this work with people in all stations of life and thus become instruments in the hands of God to bring many across the line into the truth.

#### Harvest Ingathering Work in Prophecy

The words of the prophet, as recorded in the first verses of the sixtieth chapter of Isaiah, come ringing down through the centuries to the remnant church:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Many encouraging promises closely follow this challenge to the church in the twentieth century. Among them is the promise that "the wealth of the nations shall come unto thee." Isa. 60: 5, A. R. V.

To the remnant church, poor in this world's goods, the promise that "the wealth of the nations" shall serve its ends is a wonderful assurance. This promise is made by One whose word is the surest thing in the universe. Nations may rise and fall, but his word survives the wreck of em-

pires, now buried in the dust of the centuries. Heaven and earth may pass away, but the word of the God of heaven lives on. God has called upon his people to sacrifice to the extent of placing all upon the altar. This prophecy would seem to indicate that as the message swells into the loud cry, this sacrifice on the part of God's people would not be sufficient to meet the demands of a growing world-wide work, so he has provided a way by which men and women of the world may contribute a part. And through the Harvest Ingathering movement this opportunity is afforded.

The conditions upon which the church is to receive this "wealth of the nations" is that it shall "arise" and "shine." In other words, if the church will arouse from its state of inactivity and go out to the people of the world, telling them of the great gospel work being done and laying before them the great need, the world will pour into the treasury of the church, funds commensurate with the needs.

Whenever the members of the church have met the conditions upon which this promise is to be fulfilled, the result has been success, and funds have rolled in. When the church has not met the conditions, even though the need has been as great as in the places where great success attended the Harvest Ingathering effort, funds have not come in, and this prophecy of Isaiah 60: 5 has not been fulfilled, so far as that community is concerned. God has given us our part to act in this great closing movement. As we, as churches and as individuals, arise and do our part, Heaven's blessings will be poured out upon us, the riches of the nations will come flowing in to meet the needs of God's cause, and, best of all, souls will be won to the truth.

#### A Bit of Inspirational History

Practically every great movement in connection with the work of God has had a very small beginning. Two thousand years ago a young man, barely thirty years of age, without wealth or position, stood in old Judea, and said to a few men gathered around him, who believed in him:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

That message is today, after two millenniums, being heralded to the ends of the earth. The words of that Prophet of Nazareth are today being published in six hundred fifty languages and dialects. The circulation of the written word of God exceeds that of any hundred books published today. Men and women saved through the efficacy of our Saviour's precious blood may today be found among all the nations, and speedy preparation is being made for the glorious triumph of the church militant. A small beginning has grown into a great world movement.

After the disappointment in 1844, when men were bitter over their blasted hopes, and when thousands were giving up their belief in the prophecies, when the very word "adventist" brought forth only sneers and ridicule, two men and a lone woman dared to stand up and say that they believed the prophecies of the Bible, and that the prophecy of Revelation fourteen would be fulfilled. From that small beginning,—without churches, without publishing houses, without schools, without sanitariums,—the proclamation of the third angel's message has grown into the great Seventh-day Adventist movement as we see it today. The departments connected with this movement have individually sprung from very small beginnings, and have grown into mighty instruments in the hands of God to care for the different phases of denominational activity.

#### The Beginning of the Harvest Ingathering

The Harvest Ingathering movement had its beginning in the same inconspicuous, humble way. It is the Lord's usual plan to select a humble man upon whom to place the burden for a special work for which the time of development has arrived. In harmony with this plan, the year 1902 found Brother Jasper Wayne, of Iowa, leading out in the Harvest Ingathering movement. Brother Wayne's own words describing the beginning of this work are most interesting:

"In the year 1902, a small company of believers lived in Sac City, Iowa. An earnest desire filled our hearts to do what we could to advance the message in our neighborhood. In the fall of that year, the Pacific Press Publishing Asso-

ciation issued a 'Capital and Labor' number of the *Signs of the Times*, and solicited as large a circulation as possible. I ordered fifty copies, thinking this quite an undertaking. However, when the papers arrived at the post office, I unwrapped them, and began to hand them out to the people standing in the lobby, stating that the money received would go to foreign missions. Quite a hearty response was given, and in a short time all my papers were disposed of, with the exception of three copies. Having secured more than three dollars for a mission offering, I was highly pleased with the undertaking. About ten days later, on going to the post office as usual, I found fifty more papers awaiting me. These were sent from the office of publication in Oakland, Calif., while the former package came from the State tract society office in Des Moines, Iowa. Not being a subscriber to the *Signs* at that time, I did not know, and no one from that day to this knows, how my order came to be duplicated. But there is One who does know, and knew from the first what use would be made of these papers. This was the beginning of miracles in the Harvest Ingathering.

"On taking the papers home, I said to my wife, 'I will see how much can be secured for these papers for our Annual Offering to missions.' I took them with me in the buggy, and the first man I accosted gave me fifteen cents, the next eighteen, and then a lady gave me twenty-five cents. This gave me courage to suggest twenty-five cents, which the people readily gave me. Some gave larger sums, and when the fifty papers were disposed of, some \$26 had been secured for missions. It was with feelings of deep emotion that I emptied the contents of that glass upon the table at the time of the Annual Offering. The possibilities in such an enterprise loomed up before me in all their proportions, and I at once ordered four hundred papers direct from the *Signs* office. These I carried with me for about a year, securing in all about \$100. This was turned into the treasury from time to time as it was taken in. Not only a handsome sum of money was received from this beginning, but a rich experience was obtained as I explained the object and aims of our work."

Following this successful experience, Brother Wayne brought the burden of his heart to the leaders in the work, who from time to time gave him encouragement and opportunity to present the plan at camp-meetings and in the churches. The work was soon taken up and encouraged by the General Conference Committee.

In 1908 the first general campaign was conducted, and \$14,136.77 was received. In a little more than a decade from the time of the first campaign, in the year 1919, this sum was raised to more than one third of a million dollars, and this year, under the blessing of Heaven, the denomination proposes to raise one-half million dollars through the Harvest Ingathering effort for missions. As we behold the marvelous results, we can but exclaim in the words of scripture, "What hath God wrought!"

#### A Harvest of Souls as Well as a Harvest of Dollars

While we appeal to the people to contribute to the advancement of this great missionary enterprise in a material way, our real objective is to win souls to the truth,—to win the souls we are conversing with, and to win souls in a wider range through the money given by these individuals. The danger is that this Harvest Ingathering movement may become largely a monetary proposition. Sometimes we are inclined to feel that our responsibility ends when we have gathered our quota in dollars; but really our responsibility only begins when we find people who are sufficiently interested and sympathetic toward the movement to contribute to its support. Wherever an effort has been put forth to win souls in follow-up work, excellent results have been obtained. The following brief experiences will suffice to show that if we all would enter heartily into the follow-up work, we should have a harvest of souls as well as a harvest of dollars.

One Harvest Ingathering worker, who has given special attention to the follow-up work, writes:

"I have personal knowledge of thirteen Sabbath keepers who have been led to accept the message through the Harvest Ingathering work."

Another report is:

"Three ladies are now keeping the Sabbath as the result of the Harvest Ingathering work. Another family of seven are very much interested in the truth as the result of this work. They have purchased five of our large books."

And still another lay worker writes:

"Last October I called at a home with the Harvest Ingathering *Watchman*, had a splendid talk with the lady, and

made an engagement for Bible readings. She was deeply interested from the first, and is now a firm believer in the truth. Her three little girls are always at Sabbath school, and each brings a dollar in the thirteenth Sabbath envelope. The husband seems to be very favorable, and never has opposed his wife in her acceptance of the truth. I feel deeply grateful to the Lord for the share I had in presenting the truth to this sister."

These experiences are among the first to appear on a long list of experiences received at our office. They show that where the interest created in the Harvest Ingathering work is followed up, souls are won to the truth. We hope that every Harvest Ingathering worker this year will give special attention to the follow-up work.

#### Our Goal Easily Attainable

The world goal in this year's Harvest Ingathering campaign is one-half million dollars for missions. The individual goal is \$10 a member—an amount that can easily be raised in one day on the average. Last year, a few hours' effort usually sufficed to gather the sum of ten dollars. We would here urge that all conferences, churches, and individuals set a goal early in the campaign. Let us not be too conservative in goal setting. We usually accomplish what we set out to do. One of our good brethren describes his experience as follows:

The first year his attention was called to the Harvest Ingathering work, he decided that he would not set a goal for himself; in fact, decided he would not do anything in the work. In spite of his decision, however, he received five cents for the Harvest Ingathering work. The next year he decided to set his goal at \$1. He did so, and reached his goal. The next year his goal was \$5, and he reached it. He continued to raise his goal from year to year as time passed. His faith was such that last year he set his goal at \$500, and received more than \$800. He assures us that this year he will not be satisfied with anything less than \$1,000. Others have had similar experiences.

It pays to set a goal, and set it high. In 1917 one of our schools set a goal at \$500, and reached it. The next year they set their goal at \$501, and reached it. But in 1919 they were not content to raise so small an amount, when other schools of the same size were gathering two and three times as much, so they set a goal of \$2,000—four times as large as it had been the previous year, and in three general efforts within a period of eleven days, they reached it.

We would suggest a twofold goal, as follows:

1. Determine under the blessing of God, that as a result of your Harvest Ingathering work you will win at least one soul to Christ.

2. That you will not stop short of \$10 for missions as your part toward the General Conference half-million-dollar goal.

It was Moody who wrote on the flyleaf of his Bible, when on his deathbed, "When God is your partner, make your plans large." We are touching only with our finger tips the possibilities in this work. May the Lord enlarge our vision, and give us courage to go forward and receive from the world gifts to meet the needs of this growing movement.

C. V. L.

"THE first work and the chief work of the whole church is to give the gospel to the whole world. The world is redeemed, but it does not know it. And it never will know until the church publishes the good news everywhere through living witnesses. Christ will never change his plan. He will wait until his followers fulfil his expectations. 'This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.'" Matt. 24: 14, R. V.

"WHEN our life is not only Christ's, but Christ, our life will be a winning life; for he cannot fail. And a winning life is a fruit-bearing life, a serving life. It is, after all, only a small part of life, and a wholly negative part, to overcome; We must also bear fruit in service if Christ is our life."

#### Harvest Ingathering Rally Song

(Tune: "Ewing," Hymns and Tunes, No. 246; Christ in Song, No. 386.)

O CHURCH of God, go forward,  
Trust in your Leader's name;  
Let young and old united,  
Join in this great campaign.  
Work while probation lingers,  
And souls in darkness call;  
The Saviour longs to win them,  
His blood atones for all.

O church of God, go forward,  
And gather, while you can,  
The riches of the nations,  
'Tis God's appointed plan.  
No work so high and glorious,  
No aim so truly grand;  
He owns the gold and silver,  
And these his cause demand.

O church of God, go forward,  
Let courage fill each soul,  
Angelic hosts are with us,  
Press on and reach the goal.  
Then, oh, what glory yonder!  
When time's brief race is run,  
And every faithful worker,  
Receives the glad "well done."

— J. Harker.

#### 1920 Harvest Ingathering Slogan

"The God of heaven, he will prosper us; therefore we his servants will arise" to our appointed task. Neh. 2: 20.

#### Effect

"The words, echoed and re-echoed, thrilled the hearts of all the workers."—*The Story of Prophets and Kings*, p. 640.

#### Harvest Ingathering Nuggets

THE great work before us all, as Christians, is to extend Christ's kingdom as rapidly as possible, in accordance with the divine commission.—*Testimonies for the Church*, Vol. IX, p. 219.

Those who labor for Him are to avail themselves of the help that he prompts men to give. These gifts may open ways by which the light of truth shall go to many benighted lands.—*The Story of Prophets and Kings*, p. 634.

The blessings which are so liberally bestowed, are to be communicated to others. The good news of salvation is to go to every nation, kindred, tongue, and people.—*Id.*, p. 716.

No longer are the heathen to be wrapped in midnight darkness. The gloom is to disappear before the bright beams of the Sun of Righteousness.—*Id.*, p. 719.

Careful consideration and well-matured plans are as essential . . . today as in the time of the rebuilding of Jerusalem's walls.—*Id.*, p. 634.

The Lord is still willing to move upon the hearts of those in possession of his goods in behalf of the cause of truth.—*Id.*, p. 634.

It is in *working actively to supply the necessities of the cause of God* that we bring our souls in touch with the Source of all power.—*Testimonies for the Church*, Vol. VI, p. 27.

If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world.—*Id.*, Vol. IX, p. 221.

Industry in a God-appointed duty is an important part of true religion. . . . Prompt and decisive action at the right time will gain glorious triumphs, while delay and neglect result in failure and dishonor to God.—*The Story of Prophets and Kings*, p. 676.

I now appeal to you in the name of the Lord to unite in carrying to successful completion the enterprises that have been undertaken in the counsels of God. Let not the work of establishing memorials for God in many places be made difficult and burdensome because the necessary means is withheld. . . . Let all our people arise and see what they can do. Let them show that there is unity and strength among Seventh-day Adventists.—*Testimonies for the Church*, Vol. IX, pp. 132, 133.

It is the very essence of all right faith to do the right thing at the right time. . . . If His people . . . stand ready to co-operate with him, they will see a great work accomplished.—*Id.*, Vol. VI, p. 24.

## Suggestions for Missionary Meetings

### Note to the Leaders

THE weekly missionary meetings in your church during September should be of such a nature as to prepare every member for some part in a successful Harvest Ingathering campaign. We suggest that you study carefully the Harvest Ingathering Instruction Leaflet, a quantity of which should be in your hands before the date set for your Ingathering campaign. These leaflets should be ordered from the Southern Publishing Association, Nashville, Tenn., together with other campaign material. Select portions of this leaflet for use in the missionary meetings in arousing interest and co-operation in the campaign. Devote a little time at each missionary meeting to a study of the Harvest Ingathering *Watchman*, and to practical demonstrations of various ways of presenting the magazine to the people.

For your convenience, the suggestions for the missionary meetings this month are not classified for each week, but the material is given as a whole, for you to use as you see fit. If you wish to classify the material, it will be easy to do so under the following headings:

- First Week: Inspiration.
- Second Week: Suggestions to Workers.
- Third Week: Various Methods of Working.
- Fourth Week: Experiences.

H. K. CHRISTMAN.

## A Successful Campaign and How to Conduct It

### Spiritual Preparation

In the successful prosecution of any great campaign or movement there comes to every church the question of its preparation, or fitness, for the task. Not many months ago the term "preparedness" became quite universal in its meaning and application. The belligerents recognized that in order to fight a winning battle they had to be fully prepared.

This principle applies with greater force in the work of God, and especially in the present campaign. Evidences are multiplying all around us which prove that as a people we are about to enter the loud cry of the third angel's message. We must attain to a higher spiritual standard if we would pass successfully over the tests of the trying hours that are just before us, and reflect the image of Jesus Christ in individual experience.

A deep, realizing sense of this great need prompts us to emphasize, as a matter of primary consideration, the great spiritual preparation for the work to be done. If we have felt the love of Christ waning in our experience, let us seek him with all our hearts. The vitalizing power of his personal presence will mean everything to us, not only in doing our part to supply the needs of the fields beyond, but also in winning precious souls for him.

We may be well informed concerning the world-wide work; we may be able to present its interests with convincing words; but unless the love of Christ is burning brightly upon the altar of our hearts, and there is kindled within us a deep love for souls, our words will be "as sounding brass, or a tinkling cymbal." Our work in this effort *must* count for God, and we cannot afford individually to neglect the preparatory work of bringing ourselves into a closer relationship with Jesus Christ.

As an aid in gaining the spiritual preparation we need as we face the great issue, we suggest the following:

1. Pray without ceasing. 1 Thess. 5: 17.
  - a. For personal victory. Heb. 4: 15, 16.
  - b. For a burden for lost souls. Rom. 10: 1; 9: 1-3.
  - c. Anointing of the Holy Spirit for service. Acts 1: 8.
2. Confess your faults one to another. James 5: 16.
3. Study the Word. Acts 17: 11; 2 Tim. 2: 15.
4. Love the brethren. 1 John 3: 14; Rom. 12: 10.
5. Bring unity into the church. Acts 2: 1, 2; Eph. 4: 13.
6. Help the weaker members in the church. Rom. 14: 1; 15: 1; Gal. 6: 1.
7. Be not disobedient to the heavenly vision. Matt. 28: 19; Acts 26: 19.

### Organizing for the Campaign

"Time is short, and our forces must be organized to do a larger work."—"*Testimonies for the Church*," Vol. IX, p. 27. A larger work! We are facing an hour of opportunity such as the church has never faced since the days of the apostles. It is essential that our forces be properly organized to enable us to meet the issue, and accomplish all that God would have us do in this hour of opportunity.

Every church should be carefully organized for home missionary work. The organization should continue not only during the period of any special campaign, but throughout the entire year. If your church has not been previously organized, it would be well to complete its organization preparatory to the Harvest Ingathering effort, and have the organization continue permanently. A few suggestions regarding the simple successive steps to follow may be helpful:

*The Missionary Committee.*—The work of the campaign, and in fact all the missionary work of the church, should be under the direct supervision of the Missionary Committee. This committee should meet at least once each month under ordinary conditions, and oftener during any special effort of the church. This committee should be composed of the elder or missionary leader, the assistant leader, the missionary secretary, assistant missionary secretary, the Sabbath school superintendent, church school teacher, and leaders of bands in the church.

*Districting the Territory.*—We have been told: "Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition."—"*Testimonies for the Church*," Vol. VI, p. 296. From this we naturally assume that all the territory within the sphere of its influence should constitute the home mission field of the church.

After securing a map representing the territory of the church, the Missionary Committee should divide the territory into districts of convenient size, as may seem advisable. This should be done, not only for use during the Harvest Ingathering campaign, but for the permanent missionary work of the church.

*Prayer and Missionary Bands.*—The next step in completing a simple organized plan is to form prayer and missionary bands in the church. In most cases this can be done by ascertaining the number of church members living in each district, and forming them into a district prayer and missionary band, with an appointed leader. In some districts the membership may be of sufficient size to warrant the formation of more than one band. On the other hand, some districts may have no members living within its boundaries. In either case the Missionary Committee can adjust the organization for the best interest of the missionary work of the church. These bands should maintain their organization and work as long as the church and its members are in that place. After the Harvest Ingathering is over, plans should be laid by the Missionary Committee to follow up the interests that will have been created. We must plan to give permanency to our missionary work. Spasmodic efforts accomplish few results.

### Training for the Campaign

In order for us to accomplish the most, it is essential that we make some preparation. It would be well if the bands which have been formed in the church could meet once each week, or as often as possible, to study plans and methods for the best work in the territory assigned. Meetings of this kind could be held at some central point easy of access by all who would attend. An hour could be profitably spent together, following the few suggestions here given:

1. Pray for the power of the Holy Spirit.
2. Have short Bible and Testimony studies.
3. Rehearse experiences for mutual inspiration, and fill out reports of missionary work.
4. Study the Harvest Ingathering paper so as to become acquainted with its contents.
5. Have demonstrations showing methods in Harvest Ingathering work.
6. Plan for the work carefully, so every member of the band can have some part in the program.

It would be well if meetings of this kind could continue throughout the year. In many of our churches the prayer and missionary meeting is being combined with excellent results. Where our church members are scattered over a wide area, midweek band meetings have taken the place of the central prayer meeting. In practically every case this has resulted in a larger attendance at prayer meeting.

### Goals

It will be found helpful to have certain goals, or objectives, to reach. The individual goal for the present effort is no less than "\$10 for missions," and "at least one soul for Christ." Where the church is organized, each band should set its goal, which in most cases would be the total of the goals of all its members. "Expect great things from God; attempt great things for God."

### Each One in His Place

In developing plans for the effort, a place should be found for every member to fill. All should have some part in the program. Some may be able to do better work among business men or among the better classes of society. Others may be able to accomplish better results in the residential sections, or among the poorer classes. Still others may be confined to their own homes for various reasons. These workers can meet those who come to their doors, or send papers to distant friends. We should not be content until every member is a soldier for Christ.

### Two by Two

Much help and strength can be found in following Christ's plan in our work for him. He sent his disciples into the great harvest field two by two. "Calling the twelve about him, Jesus bade them go out two and two through the towns

and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. In the same manner he afterward sent forth the seventy. It was the Saviour's purpose that the messengers of the gospel should be associated in this way. In our own time evangelistic work would be far more successful if this example were more closely followed."—*The Desire of Ages*, p. 350.

#### Watch for Souls

As we engage in this work we shall be brought in contact daily with many who have no hope and are without God in the world. Let us "watch for . . . souls, as they that must give account." Men and women groping in the darkness are longing for the message we alone can bring to their weary, sin-sick souls.

A small, convenient Missionary Workers' Record Book has been provided for our use in keeping a simple record of conditions we find in every home we visit. Space is given for the street, house, number, name, etc. In a few seconds one can make proper record while going from door to door. This can be kept for future use, and will be found most helpful as we plan to follow up the work we have done during the Harvest Ingathering campaign. Let each one win "at least one soul for Christ" before the close of the present year.

H. K. CHRISTMAN.

### Methods of Work in the Harvest Ingathering Campaign

One distinguishing feature about the Harvest Ingathering campaign is the fact that, regardless of conditions, every church member can act some part in its program. There are many ways in which successful work can be done, and as an encouragement to those who feel there is nothing they can do, we suggest a few simple methods which others have tried with encouraging results, such as,—

Correspondence  
Meeting People at Your Own Door  
Interviews During Business Hours  
Neighboring  
From House to House  
Meeting People on the Street  
While Traveling  
Using the Automobile  
Field Days

(For specific instruction in each of the above methods, see Harvest Ingathering Program in booklet form, which will be mailed to church elders and leaders.)

#### Missionary Correspondence

Many church members are closely confined to their homes for various reasons, and may find it quite difficult to devote any time to house-to-house work. To such the greatest modern facilities are provided—the mails. The opportunity afforded by this method of bringing men and women in touch with this message is little appreciated. Those who are busily occupied in our institutions, as well as church members who have distant friends and acquaintances or who can obtain names for Missionary Correspondence, will obtain gratifying results by sending copies of the Harvest Ingathering paper with short, helpful letters, telling of the plan of the work, and soliciting donations in the interest of the cause of God.

One sister wrote that she desired to take part in the Harvest Ingathering work, but as she was an invalid, she was perplexed to know how to do so. She finally decided to mail the papers to her friends. She sent one paper at a time, accompanied by a letter explaining the plan, and inclosing her Solicitor's Card. As soon as the card was returned with a donation, she at once mailed the card with a paper to another friend. Twenty letters were sent out in this way, and only once was the card returned without a donation. In this way she secured \$25 for missions.

Another lady had a similar experience, only on a smaller scale. This sister felt that circumstances were such that it would be impossible for her to take part in the Harvest Ingathering work. She did, however, send one of the Harvest Ingathering papers through the mail, accompanied by a letter, and in reply she received a two-dollar donation and a very encouraging letter.

"At the beginning of the last campaign I felt that we ought to undertake something larger than in past years," writes the manager of one of our institutions, "and gave the matter quite a little thought. I placed the goal for myself at \$100, and decided that I would write to a number of the business firms with whom we had done business, asking for a donation. I wrote forty letters of this kind, and in a very short time I had received the one hundred dollars. I then set a new goal of \$200, and wrote a little over one hundred letters to patients who had been helped at our institution. As a result of this effort I received \$219."

### The Desired Results in Harvest Ingathering Work

[For other experiences of a general nature, see Harvest Ingathering Instruction Booklet.]

"The Harvest Ingathering paper left at one home was read with much interest. Other papers and tracts were sent into this home, and later one of our brethren, engaged in selling the word of God, visited this family and gave them Bible studies. Later I had the privilege of visiting them, and found seven keeping the Sabbath and rejoicing in the truth. They are sending their tithes to the office, and I was pleased to take their subscription for the *Review*."

A Home Missionary secretary was asked to visit a certain church and to come prepared for a baptismal service. When he examined the candidate, this is the story she told: Being a student of the Bible, she one day read Revelation 13: 18, and not being able to understand it, she prayed that light would be sent to her concerning the "beast" and the "mark." For two days she fasted and prayed for light on this scripture. In the afternoon of the second day, a Harvest Ingathering worker called at the home, to whom she spoke of her desire for information regarding the text. The sister engaged in Harvest Ingathering work explained the text to her the best she could, and this interview was followed by Bible studies. In a short time the lady fully accepted the truth and was ready for baptism. This is but one of many instances which might be cited, showing how the Lord uses his children to convey his message to inquiring souls.

A lady was passing through a train handing out our Harvest Ingathering papers and soliciting offerings for missions. A gentleman asked, "Are you an Adventist?" "Yes," she replied. "Well, I believe they are right," said the man, "but my wife and children know nothing about what they teach." The lady took his name and address, and later sent a Bible worker to visit the family. Inside of six months, four of the family had joined the church, and for three years they have helped gather offerings to the amount of many dollars, from their friends and neighbors.

"I stopped at a little town the other day to visit a lady who I was told had recently accepted the message. I met her and found her a very earnest, consecrated woman. I asked her how she found this great light, and she said that about four years ago a lady called at her door with a Harvest Ingathering paper and asked for an offering for missions. Later another lady called with some books and tracts, and still later she got in touch with a lady who began Bible studies with her. This lady is awaiting baptism and an opportunity to unite with the church. She has never met any of our ordained ministers. The Lord surely does use his believing children to bring the message to his people."

A sister who joined the church a short time ago was asked to take part in the 1919 Harvest Ingathering campaign. It took some urging to persuade her to go out and try to collect \$5, which was the per capita goal. At one of the first homes she visited, she was met by a very pleasant lady, who received her kindly, took the paper and looked it through, and at once became interested. Various questions were asked as to who published the paper and the aims and objects of the work. Our sister, being new in the faith, could not answer all the questions this lady asked her, so she wanted to hasten to the city Bible worker. But the lady did not wish to let her go, and seemed very anxious to hear more concerning the truth. Finally arrangements were made for the Bible worker to come and give Bible studies. As a result this lady fully accepted every point of our faith as it was brought to her. She was a worldly woman, loving jewelry and fine clothes, but when she saw what is involved in the truth, she quickly changed her manner of dress, and laid aside her jewelry, including her wedding ring. Her husband, though not a Christian, is becoming interested in the truth, and has agreed to let his wife pay tithes on his salary. It is hardly necessary to say that the sister is glad she took part in the Harvest Ingathering work.

At the close of a day spent in Harvest Ingathering work, I received a strong impression to call at a certain house. I entered the gate, and then turned back. There seemed to be two forces battling for the victory, and having had some such experience in the canvassing work, I turned and walked straight to the house. A lady came to the door, and I told her the nature of my work, and gave her the paper. She went into another room and returned with one dollar, which she gave me. I spent about half an hour at the house, and the family became quite friendly. Some time later I had the privilege of holding Bible readings in this home, with the result that a number of the members of the family accepted the truth. They had been very much prejudiced against the truth, and they told me that if they had known I was an Adventist when I first called, I would not have got into the house. But today they are praising God for the light of this great truth which came to them through the Harvest Ingathering effort. They have been active missionary workers ever since.

# Missionary Volunteer Department

## Devotional Meetings for September 4

Subject: Being a Worth-while Friend.

Helpful Thought:

"True friends are like diamonds, precious and rare;  
False ones like autumn leaves, found everywhere."

### Senior

1. Opening Exercises.
2. Talk: Two Worth-while Friends.
3. Poem: The Secret of Friendship.
4. Talk: Being a Worth-while Friend.
5. Reading: A Friendship Committee.
6. Round Table.
7. Close by repeating our Pledge in concert.

### Junior

1. Opening Exercises.
2. Superintendent's Talk: Worthy of Trust.
3. Reading: A Friend He Could Trust.
4. Talk: Jonathan and David.
5. Reading: A Friendship Committee.
6. Round Table.
7. Close by repeating Mizpah.

### Notes to the Leaders

*Aim for Today.*—Aim today to inspire your Missionary Volunteers with a strong determination to be worth-while friends. It would be well for us occasionally to ask ourselves: How much is my friendship worth? Am I a burden to my friends? or do I help them carry their burdens? Do I make it easier for them to be Christians? Determination alone cannot make us worth-while friends. Only those who are letting Jesus live his life over again in them can be friends who never fail till the life-light goes out. When Jesus lives within, we shall be worth-while friends indeed. Then we shall never speak unkindly of absent ones nor fail in the hour of need. Then we shall find time to live for others, to bury ourselves in service for others. Then we shall have power to stand and to help those who are slipping. Then we shall be open channels through which the Father can speak to others, through which he can reach down to save them. Oh, yes, then we shall be a connecting link between the Master we love and the friends we are endeavoring to serve, and that is being a worth-while friend. Help all to see that although it takes time and effort to be such a friend, it is well worth our while.

*Opening Exercises.*—Have several good songs sung. Numbers 643, 332, 599, and others in Christ in Song are good for today. For the *Scripture Lesson* either read selections on friendship from the Bible or have a good drill on the Morning Watch verses. After a short season of prayer, call for the *Secretary's Report*. Can you not compare the report of work for August with that of July? Does it show progress? Have you kept up your soul-winning campaign during the summer months?

*Talk: Being a Worth-While Friend.*—This paper contains an article on this subject, but the one preparing the talk may find additional help in the article entitled "Friendship," in the *Instructor* of August 25.

*Round Table.*—In both the Senior and Junior meetings make the Round Table a consecration service. Perhaps you can discuss the questions suggested in the first note. Consider some of the elements of character that draw you to others. Persons who are thoughtful, unselfish, tactful, appreciative, free from criticism, never rude nor uncomplimentary, make good friends. Let every one today say something about friendship, and most of all about friendship with our best Friend. Will you not all resolve to be more friendly to others? Will you not make your whole society a friendship committee to make strangers and diffident ones feel at home among you? Be friends of the friendless.

### Special Junior Note

The Junior who gives the talk on "Jonathan and David" should aim to show how true friendship often calls for forgetfulness of self. The book, "The Man of Valor," will be a help and an inspiration in the preparation of this talk.

Keep the missionary spirit alive by doing something for others each week, and by laying plans whereby to earn money for missions. Let each member give his plans to the society, and tell what he or she wants to do to earn money. Give opportunity to report missionary experiences.

### The Secret of Friendship

If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend till he is dead?

If you hear a song that thrills you,  
Sung by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?

If you hear a prayer that moves you,  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From a brother's weeping eyes,  
Share them, and by kindly sharing  
Own your kinship with the skies.  
Why should any one be glad  
When a brother's heart is sad?

If a silvery laugh goes rippling  
Through the sunshine on his face,  
Share it. 'Tis the wise man's saying—  
For both grief and joy a place.  
There's health and goodness in the mirth  
In which an honest laugh has birth.

If your work is made more easy  
By a friendly, helping hand,  
Say so. Speak out brave and truly,  
Ere the darkness veil the land.  
Should a brother workman dear  
Falter for a word of cheer?

Scatter thus your seeds of kindness,  
All enriching as you go;  
Leave them. Trust the Harvest Giver,  
He will make each seed to grow.  
So until the happy end,  
Your life shall never lack a friend.

— Selected.

### Two Worth-while Friends

JONATHAN is a wonderful example of a worth-while friend. David and Jonathan lived in very trying times, and their relations were such as would try friendship, you will allow. And yet through it all, we find that Jonathan's friendship for David never faltered. He did and said everything in his power to help and comfort David, though in so doing he was criticized, and perhaps ridiculed, by those about him. He even risked the displeasure of his father whom he dearly loved.

Jonathan's friendship was so unselfish, so generous, that though his was the right to the throne at his father's death, when he found that it was the will of God that his friend David should take his crown, he never thought of being jealous or angry about it; it was no barrier between them. He said to David: "Thou shalt be king over Israel, and I shall be next to thee." And until the day of his death, he remained the faithful friend of David. Does it not fill our hearts with the desire to be more worth-while friends just to think of such a friendship as existed between Jonathan and David?

Ruth is another example of a faithful friend. Her mother-in-law, having lost all in the far-away land to which she and her loved ones had gone years before, now wanted to return to Bethlehem. Naomi was getting old, and Ruth knew that she needed a daughter's love and care, and felt that if there was any one in the world to whom she ought to cling it was to her mother-in-law.

Ruth no doubt loved her own homeland and the friends back there, while before her, if she accompanied Naomi, lay a strange land, a strange religion, strange customs, and an unknown fate. But she could not leave this friend, who through her kindness had really become to her like an own mother, to go away alone. Naomi, realizing that it meant



a great sacrifice for Ruth, begged her to return to her own home and people, but without avail. You remember the wonderful reply Ruth made:

"Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; . . . thy people shall be my people, and thy God my God."

All know the story of how she accompanied her mother-in-law to Bethlehem, and there worked to care for her. Does it not cheer our hearts to think how Naomi was again made happy because of the love and care of this faithful daughter-in-law, and how Ruth herself was rewarded for her faithfulness? Amos R. Wells says:

"There befell her what always befalls the faithful gleaner. Love befell her. The love of all Bethlehem. Their admiration of her courage and fidelity and their love of her beauty and grace. The love of Boaz. . . . The love of old Naomi, who never tired of singing her praises. The love of little Obed, the pride of Bethlehem. The love of all her adopted nation and people, since David was her great-grandson. The love of all the Christian world to the end of time, for the sake of her sweet self, and also for the sake of that wonderful birth in her own Bethlehem, far down the centuries, great David's greater Son, faithful Ruth's greater Son. This, all of this, was among the gleanings of Ruth the Moabitess."

Again I ask, Do not these friends who were so faithful in their friendships inspire us to imitate their example to be worth-while friends to those we love?

IRENE STUART CURTISS.

### Being a Worth-while Friend

A poor, hard-working miner of whom I recently read, is, to my mind, a wonderful example of a true friend. One day the overseer of the mine said to him: "Thomas, I've got an easier berth for you, where there is not so much work to do and better wages." While most men would eagerly have accepted such an offer, what do you suppose this noble fellow did? He thought of some one else, and said: "Captain, there's my friend Tregony; he isn't well, and is not able to work so hard. I am afraid his work will shorten his life, and then what will his poor family do? Won't you let him have this easier place? I am better able to do the harder work." This was indeed the spirit of true friendship,—yes, the very spirit of Christ.

"We must remember that the secret of being a friend lies in the power to give and do and serve without thought of return." This is not easy. It may cost much. Wanting to have a friend is very different from wanting to be a friend. When a man becomes a friend, he takes upon himself many possibilities of sacrifice and unselfish service, for he must stand ready to be and do all that he would expect those who are his friends to be and do.

One of the first duties of a friend is to be sympathetic. Sympathy is a wonderful thing. There is something in the kindly word, the touch of the hand, or even in the glance of the eye of a friend that can help over hard places. Can you then afford to withhold these little tokens that show you care, from those who need your sympathy,—those who may be in some sorrow or trouble? A true friend should be sympathetic not only in adversity, but in success as well. The envious, jealous man can never be a real friend, for he cannot rejoice in another's success. But a worth-while friend will rejoice in the prosperity of others as well as sympathize in adversity.

One may fail to be a friend worth while by neglecting the small attentions, courtesies, and kindnesses which cost so little and yet are strong to bind hearts together. A loyal friend will always seek to conceal from others his friend's faults, and yet in a kindly, tactful way try to reveal them to the friend. But remember that true friendship claims no special privileges. It does not confer the right to say disagreeable things in a disagreeable way. Friends should ever be treated with courtesy.

And, in turn, the real friend will not carry his feelings too near the surface—will not be easily hurt by little, imagined slights. He will fill his days so full of helpfulness that there will not be room for thoughts of self. He will be interested in others, and show the interest he feels.

Love, or friendship, is long-suffering and kind, not envious, and never boastful; it is not self-seeking nor easily provoked.

True friendship will not drop old friends for new ones. Some become impatient of little faults, and discard even truest friends. But when once true souls have been taken into the heart, they should be cherished. One should make new friends, to be sure, but he must, at the same time, see that he is loyal to the old.

Says one writer: "Friendship imposes frightful responsibility; in asking and receiving it, we assume charge of another's destiny." If friendship's influence, then, is so great, and one means to be a worth-while friend, he will do nothing to lower the ideals of his friends. He will consecrate his friendships to Christ, that his influence with those who are morally or spiritually weak shall spur them to rise, and his friendship with those who are stronger shall cause him to ask, "Am I worthy of this?" and so be spurred on to better things. His friendship creed will be similar to that of the poet, who says:

"I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.  
I would be friend of all—the foe, the friendless;  
I would be giving and forget the gift;  
I would be humble, for I know my weakness;  
I would look up—and laugh—and love—and lift."

Has it occurred to you that you may prove your friendship worth while to others by praying for them? "A Christian man recently had a new experience in an offer that a loved friend made him. He had accepted an invitation to address a large meeting; and he received a letter from this friend, saying: 'Howard says that you are to speak here next week; and if you would like, instead of attending the service, I will spend that entire hour in the secret place of prayer in your behalf. I'll gladly do it, if you feel the need.'

"This offer was accepted, with a full heart of gratitude, and you will not be surprised to learn that the service was blessed of God. Have you ever made an offer of this sort to any friend of yours,—to sacrifice time, pleasure, and strength to pray for a friend in this way? Both prayer and friendship will be richer when you do."

Some one has said, "Pure and unselfish friendship is the most beautiful thing in the world." One's surroundings may be commonplace, he himself may not be beautiful, he may have no especially noticeable talents; yet if he is sympathetic, loyal, kind, true, and honest—really a worth-while friend—he will not go unappreciated; he will have friends.

IRENE STUART CURTISS.

### A Friendship Committee

A FEW of the most earnest members in the Missionary Volunteer Society were sitting around Miss Jarvis' cozy sitting-room. Miss Jarvis had kept young in spirit and interest, and the young people often came to her to talk over their problems.

"There must be something wrong with us," said Helen, a bright, jovial young woman. "We have interesting meetings, we have a good place in which to hold them, and so many helpful plans are suggested, plans we enjoy carrying out through the week. Besides that, we have such good times together on our outings. Why, I wouldn't drop out of our society for anything in the world. Now, why don't our new members stay? There must be something wrong with us, I tell you."

"Suppose we ask the secretary to read over the names of those who have joined," said Miss Jarvis. "Let me see," she added reflectively, "You have been trying to build up the membership of your society now for six months, and May told me the other day that out of fifteen who had joined, only three are staying."

The secretary nodded her head, then read the entire list, out of which the little group recognized the names of Hal McKay, Ruth Davis, and Amy Corlis as the three who had remained faithful.

"I have it," burst out Esther, breaking in on the moment of silence which had followed May's information. "You know Hal McKay and Frank Willis became great friends, and Helen and Ruth seemed to fit in together right away; we seldom see one without the other. Then I always call for Amy. She is such a dear girl, and we have our fun doing things together."

"But we've been friendly with the others, too," protested Clinton Morris, the leader of the society. "I have always taken pains to speak to every one of them."

"Perhaps you have been friendly in an impersonal way," suggested Miss Jarvis, "but it takes more than that to hold new members, as you can see. The three who stayed found real chums, friends who stayed friends after the meeting was over."

"Well," replied the leader somewhat reluctantly, "I shall have to admit that I felt conscience stricken when I saw Ted Arlow come to our evening program alone. He was by himself most of the evening too, and I have noticed he hasn't come since."

"I have a plan." Miss Jarvis' voice commanded instant attention. "Why not turn the whole society into a friendship committee, at least all those who will pledge themselves to give enough time to become real friends when they are called upon? Of course, the regular membership committee of the society will be a sort of chairman of this larger friendship committee. They will see to it that an official friend is appointed for every newcomer. All must be friendly, but the special friend is to call for the visitor on the way to the meetings, is to invite him to the social gatherings and outings, and see to it that he has a good time. It will also be his duty to call at the home of the stranger, and ask him to return the visit, not on some indefinite day, but perhaps on Sabbath, or some special afternoon or evening, in short, make him feel that his friendship is valued."

The members present fell in with the plan enthusiastically, as did most of the other members of the society when it was laid before them at the next meeting. Many young people were invited to the meetings, and, finding a friend among the members, they stayed. In six months the membership of the society had doubled. There was hardly a young person in the large church that was not regular in attendance, and there were several enthusiastic newcomers who were hearing the truth for the first time.

Is your society growing? If not, why not? Have you a friendship committee, one to which all belong? If not, why not organize one at once?

H. H.

### Worthy of Trust

The true friend is the one with whom you can feel safe. You can tell him all that is within your heart, and not be afraid that it will be held up to the ridicule of others. There are many sad hearts in the world today because a friend has proved unworthy. Dear Juniors, are you learning day by day to be a friend worth while?

A leper met Jesus one day. Have any of you boys and girls seen a leper? They are covered with ugly sores, and sometimes a part of the foot, hand, or nose is gone. It is one of the most loathsome diseases known. What is worse even than the disease, is the fact that lepers have to live alone for fear of giving the terrible sickness to others. No relative, however dear, dares to come in contact with them. Well, such a leper met the Master one day. He ran to him and knelt down, for he knew that Jesus could heal him and that this was his only chance. "If thou wilt, thou canst make me clean," he cried out. And Jesus, with a great love in his voice, answered, "I will; be thou clean."

But Jesus didn't want any one to know about it, for he had a great deal of work to do, and he knew that if everybody knew about it, he would be so busy that he could not accomplish the things he wished, and so he asked this man very earnestly not to tell what had happened. You would think that the man would be glad to keep such a secret for any one who had done so much for him, especially when Jesus asked him several times not to tell. But this

man was the kind that could not keep a secret, and the Bible tells us that "he went out, and began to publish it much, and to blaze abroad the matter." Dear, tired Jesus, who wanted to do so much for others, had to stand the results of the unkindness of the man he had helped. He could not go into the city openly any more, but was "with-out in desert places."

You would hardly choose that kind of man for a friend, would you? Are you a real friend?

Mother told her little girl, Mary, that perhaps they could go to the seashore for a vacation,—if something else happened. She also told her not to say anything about it, for if something didn't happen, and they didn't go, it would be much better if no one knew about it.

But Mary had a dear chum, Alice, and when they were alone one day, Alice told her that she and her mother were going to stay in the city that month. Then Mary whispered confidentially that she and her mother were going to the seashore the very next week. While she was telling the secret, she remembered that mother had told her not to tell; but then Alice was such a dear friend, it surely wouldn't matter this once, and Alice wouldn't tell.

And Alice didn't tell any one,—except her dear mother. Mrs. Mason didn't know that it was a secret, and at the next meeting of the Correspondence Band, she announced that the reason Mrs. Harvy was not there was because she was getting ready to go on her vacation for the summer.

Now the "something" didn't happen after all, and so Mary and her mother didn't go. But for several days her friends thought she had gone, and that is why she wasn't invited to the outing of the Correspondence Band. Mary hadn't even been a true friend to her mother.

To keep the confidence of a friend is sometimes one of the hardest things to do, but it is also one of the noblest. Remember this, however: When you have once told a secret, it is so much easier to tell it again; and when you have refused to tell it once, it is so much easier to keep it safely all the time. I have had friends tell me others' secrets, but I don't choose to tell them my secrets. On the other hand, I choose the one who sometimes says, "I know, but I can't tell; I promised not to."

If you want a friend, be worthy of one.

H. H.

### A Friend He Could Trust

A BUSINESS man intrusted an important business secret to a friend, having exacted from him a promise not to breathe it to a soul. Not long afterward these two friends were standing in a hotel lobby when a third man approached them, and in almost the exact language used by the business man to his friend, spoke of this secret.

"Well, aren't you going to ask an explanation of me?" inquired the friend after the man had gone.

"No," replied the business man, "you are my friend. He has learned of my secret some other way."

"The truth is, I did not tell that secret," said his friend, "but I could hardly blame you for thinking I had."

Impulsively their hands met in a warm clasp, and a friendship was cemented, because each had found the other worthy of trust.—Adapted.

### Jonathan and David

BESIDES being trustworthy, a true friend forgets self in the interests of his friend. Perhaps the friendship that shows this trait most strikingly is the friendship of David and Jonathan.

Tell how Jonathan, while fitted by physical ability, by training, and by character to be king, bowed submissively to the choice of God in the selection of David. Tell how he saved David's life from his father, and how he remained true to him during the years when he was hiding in the wilderness. Tell how he put aside all thought of self and his future, and truly loved David. In short, bring out the fact that this "man of valor" was a true friend. (For additional help see the article, "Two Worth-while Friends.")

KEEP the young people busy reading. The new Reading Course books are well worth their while.

## Devotional Meetings for September 11

Topic: *A Man Who Trusted God.*

Senior

Helpful Thought:

"Ah, no! henceforth my own desire shall be,  
That He who knows me best shall choose for me.  
And so, whate'er his love sees good to send,  
I'll trust it's best, because he knows the end."

1. Opening Exercises.
2. Song: He Leadeth Me.
3. Talk: A Man Who Trusted God.
4. Recitation: Him Will I Trust.
5. Talk: Reasons for Trusting God.
6. Reading: They Trusted God.
7. Roll Call: Why I Trust Him.
8. Close by repeating the Helpful Thought.

Junior

Helpful Thought: "*Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.*"  
Ps. 37:3.

1. Opening Exercises.
2. Superintendent's Talk: A Man Who Trusted God.
3. Recitation: "He'll Keep Us."
4. Song by All: Christ in Song, No. 495.
5. Talk: Another Man Who Trusted God.
6. Recitation: Trust.
7. Story: They Trusted God.
8. Roll Call: Why I Trust Him.
9. Close with prayer.

### Notes to the Leaders

*Aim for Today.*—Last evening a young woman said to me: "I have come to the place where I absolutely do not worry." I knew she was having a bright Christian experience, and I thought, Would that all our young people had learned this beautiful lesson of trust! The program for today is sent forth with the earnest prayer that it may help the young people in your society to learn to trust, no matter what comes.

*Opening Exercises.*—Have a short, enthusiastic song service. Ask for choice songs on the subject of faith and trust. The following in Christ in Song are good: Nos. 95, 495, 519, 538, 563, 613, 649, 713. For your *Scripture Lesson* read in concert Psalms 37: 1-11 or Psalms 91 or both. Have an earnest season of prayer, asking first for special requests for prayer. Do not omit the secretary's report, and do not let the secretary omit from his minutes the report of work done.

*Roll Call.*—The previous week the members should be asked to prepare carefully for this meeting by thinking of one reason why they trust God. Ask them to come prepared to give this reason in a few words, in answer to the Roll Call. Timid ones who hesitate to speak should be urged to give verses of Scripture, showing reasons for trusting God. Make your Roll Call a consecration service. Can you not ask one or more to tell how they learned to trust God? How may we learn to trust him? One essential is obedience, another is acquaintance. To know him is to trust him. How perfect trust beautifies and enriches the Christian life!

### Special Junior Note

Today, as Junior superintendent, you have an opportunity to help your boys and girls to appreciate the book of Job. In your talk emphasize Job's abiding trust in God. The article prepared for the Seniors should be adapted to the minds of those in the Junior Society. A carefully prepared talk may awaken an appreciation and love for the neglected book of Job.

## A Man Who Trusted God

"THERE WAS a man in the land of Uz, whose name was Job." He had seven sons and three daughters, and his great wealth won for him the title, "The rich man of the East." Notwithstanding his prosperity, Job lived humbly before the Lord, and continually offered sacrifices to God in behalf of his children.

Satan was permitted to try Job's faith in God by causing him to be despoiled of his possessions, and then to be bereaved of his family; but Job's faith triumphed over all these calamities. Even in his great sorrow, Job expressed his submission and his complete confidence in God in the words:

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "In all this Job sinned not, nor charged God foolishly." Job 1: 21, 22.

When this means of trapping Job failed, Satan was permitted to cause him much suffering in body. "So went

Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." Job 2: 7. In this loathsome condition, Job sought shelter from the burning sun and refuge from his taunting neighbors on the ash heap just outside the city, where the many white skulls and dry bones testified that he was not the first hopeless sufferer who had come to this lonely spot to spend his last hours.

Even Job's wife did not understand and could not wisely sympathize with him. In her deep pity for him, she rashly advised him to curse God and die.

After sitting for some time on the desolate ash mound, Job lifted up his weary eyes and saw Eliphaz, Bildad, and Zophar coming. Eagerly the misjudged man awaited the arrival of his three friends. At last some one was coming who could sympathize, some one who would speak words of consolation!

The friends hardly recognized Job. Could this repulsive, distorted figure be the noble prince of the East? Their astonishment and pity were so great that for seven weary days they silently viewed the emaciated form of their afflicted friend. Then Eliphaz broke the silence, voicing the sentiments of Bildad and Zophar. In a delicate way he sought to show Job how tradition as well as actual experience had proved that all suffering, general and specific, is the direct judgment upon some particular sin. He said:

"According as I have seen, they that plow iniquity,  
And sow trouble, reap the same." Job 4: 8, R. V.

And each of the friends affirmed what Eliphaz had said.

But Job was strong in affirmations of his integrity. As he met the argument of the three "comforters" by saying that he was innocent before God, they were greatly agitated by what they termed his stubborn self-righteousness, and proceeded unjustly to accuse him of particular and definite sins, thus condemning him who in God's sight was "perfect and upright."

"One writer says:

"In his great trial Job certainly shows some self-righteousness, and much temper, and no little irreverence toward God; and for these things God reproves him as well as his friends. Yet, because Job steadily struggled toward perfection, God called him a perfect and upright man."

While Job's suffering was increased by the unjust accusations of his friends, and he was led to wonder why God dealt with him so harshly, yet his trust in God never faltered. Finally, he decided that it was not God but the adversary who had torn him in his wrath, and set him up for his mark. He found comfort in the thought that perhaps God was permitting him to be thus tortured that righteous sufferers of later generations might be encouraged by the story of his affliction. It was this suffering, together with his great perplexity as to its cause, which so clearly demonstrated Job's love for God and his trust in him. He said: "When he hath tried me, I shall come forth as gold."

Though his faith in God did not falter, still his heart longed for human sympathy, and in his deep grief he exclaimed:

"Have pity upon me, have pity upon me, O ye my friends;  
For the hand of God hath touched me." Job 19: 21, R. V.

Then it seems the thought burst upon him that sometime in God's own pleasure, he would be justified. It might not be in this life, but it would certainly come. This thought evidently brought him consolation, for with the statement, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19: 25, 26), Job reached a foundation from which nothing could afterward move him.

As a storm causes the young oak to send its roots deeper and still deeper into the solid earth; as each tempest aids in maturing the comparatively strong tree into the immovable giant of the forest; so the rough winds of affliction developed and strengthened Job's character until he could say:

"Though He slay me, yet will I trust in him." "Doth not he see my ways, and count all my steps?" Job 13:15; 31: 4.

When Job's three friends found they were unable to convince him of unrighteousness, they relapsed into silence, and then Elihu, who until this time had been a silent listener, took up the argument on a different basis. Instead of regarding the afflictions of men as a punishment for sin, he declared that they are often sent as a means of strengthening and purifying the children of God. They are not the expression of an angry and implacable God, but the chastening of a loving father. Job accepted this view.

Then Jehovah spoke and showed to Job that man knows far too little for him to attempt fully to explain the mysteries of God's rule. He "does not tell Job of Satan's slander, which Job as God's champion is to refute. He makes no reference to the great question of human suffering and divine justice, which Job and his friends have been so earnestly debating." No, God did not explain all these things to Job. But he called upon Job to contemplate the mighty power of God, and Job humbled himself before the Lord, saying: "Behold, I am vile; what shall I answer thee?" "I abhor myself, and repent in dust and ashes."

As God enumerated his wonderful works, Job was convinced and satisfied that God is just notwithstanding all appearances to the contrary, and that he does all things well. As he viewed the wonderful picture that God set before him, he learned the important lesson that "man cannot judge him, but can only wait upon him with becoming humility; for the mind of man is so far below the mind of God that his only wisdom is to recognize that his times are in God's hand, and to bow before him as his Maker and ultimate Vindicator in reverent and adoring awe."

Then the Lord said to Eliphaz:

"My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly." Job 42: 7, 8.

"The Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." Verse 10.—*Adapted.*

#### Him Will I Trust

HIM will I trust with all my cares,  
In trouble lift to Him my prayers;  
When sorrows come and fears prolong,  
His praise shall animate my song.

His ways are right, his deeds are kind,  
His peace can soothe the troubled mind;  
And though he slay me, I will trust—  
His acts are merciful and just.

Without him, naught can give me rest;  
With him, I am in all things blest;  
He frowns, and pleasure turns to tears;  
He smiles, and joy consumes my fears.

My all in earth, his love I bless;  
In him I all things do possess;  
My portion, none I want beside,  
For in him I am satisfied.

— W. F. McCauley.

#### Reasons for Trusting God

THE best kind of life preserver that we as young people can have today is an implicit trust in God. These are testing and trying times. Everywhere hearts are sick and sad; on all sides are uncertainty, suffering, distress, and fear of coming events. There is great perplexity on every hand because of the shortage of food products and the consequent high cost of living. And in addition to these other things, we all have our own peculiar trials.

We cannot always understand why things are as they are. Sometimes the thing that befalls us or our friends, outrages our sense of right. It seems to us unjust that one we love should suffer so,—that good old mother, or that noble Christian brother. We do not understand it. No one understands it. But we can still trust in God, and some day we shall understand as we do not and can not now, that God is love, and all his ways are loving, too. Perhaps a little story will illustrate this point:

In the Indian Mutiny the only safety for the English was to escape to some place of refuge beyond the reach of the native men who had arisen against the authority of Queen Victoria. A little child, three years of age, belonging to one of the officers of the queen, had been left in charge of her Indian nurse while her father and mother were away from home. In the same town were other English officers, and one of these, when danger came and all must flee for safety, at once thought of the absent comrade's child. Without delay he galloped to her home, and rushing into the room where the child was at play, seized her and hurried back to his horse.

By this time the street was filled with men who tried to stop his horse and to kill both him and the child. But the heroic man rode on, fighting every inch of the way, and holding the child fast on the horse's neck. She gave him much trouble. She kicked, and struggled, and shrieked, and again and again she almost wriggled herself out of his arm. But in spite of her struggles and screams, with one arm clinging firmly to her and with the other cutting his way through the opposing men, the brave soldier, after a long, hard ride, delivered her safe into her mother's arms.

But even there the child could not be persuaded to thank her deliverer. She shrank from him in genuine dislike. "Friend! How could he be a friend?" thought the simple little one. He had stolen her from her nurse, spoiled her play, crushed her with his hard arms as he forcibly held her on the horse's neck, as no friend, she was sure, would ever think of doing. Kiss and thank him! She wouldn't do any such thing.

Such was the child's view. She had no faith in any one who could hurt her so. But though the child could not see, you can see, can you not, that the captain was her friend? And when she was older, you know that she, also, saw this, and thanked him for all the foolish tears and all the needful pain he had caused her.

Let us remember that God is our friend. Though sometimes he permits sorrow and trial to come to us, of this we may be sure—*he never causes us a needless pain.* So let us trust him. Some day, when we fully understand, we shall be glad that God did just what he did:

"Those very ways of his which brought us sorrow,  
Our grateful hearts shall rank as his most golden deeds."

"It was by trusting God in spite of his perplexity that Job resisted the great temptation that came to him; and we may do the same. He acquiesced in his ignorance. He came into faith, which is willingness to walk with God in the dark. He found no solution of the problem of suffering—no solution to the mind; but did he not find a satisfying solution to the heart?"

In God's word are many promises to those who trust him. The psalmist declares that the Lord has never forsaken them that seek him. He will protect those who trust him, from "the pride of man" and from "the strife of tongues." He will build a fence of mercy around them, "keep them alive in famine," be their "help" and "shield" at all times, and strengthen their hearts for whatever may come.

David knew what it was to be hunted like a wild animal in the wilderness; but he tells us that he learned to trust God so fully that he did not fear what men might do to him. It is easy to trust, or to think that we trust, when no dangers are seen and things go along smoothly and pleasantly. Such times do not test our faith. But the psalmist's trust was great enough to get under the heart's deepest sorrow, and wide enough to cover all the varied experiences of life. When he could see nothing but trouble and danger ahead and there seemed no possible way of escape, he still could lift up a quiet, trustful heart to God and thank him for the deliverance not yet seen.

As one result of trusting God, David said: "I shall not slide." Trusting God brought him security. God always keeps his trusting children from sliding. Those who trust him implicitly never slide into habits of wrong-doing, and that really is the greatest danger. Those who live close enough to him to trust him fully do not form the habit of fretting over things that annoy, or worrying over approach-

ing dangers, or of envying those who seem more fortunate; for they believe that their God whom they trust will mete out to them those things that are best for them.

With our hand in God's you and I may have this experience. He is wise enough to deal with all our perplexities—from the little ones that annoy to the large ones that crush. He loves us enough to shield us from all harm and to work out all things for our highest good. He does not permit hard and unpleasant things to come to us in order to worry us; they are the material we need for building strong, kind, heroic characters. Life is a school in which we are to develop heroism. It requires no heroism to be calm and patient when nothing tries us; to be courageous and trustful when no dangers are seen; to be cheerful and optimistic when nothing tends to depress us. But each of us must learn to trust God and to deal heroically with the trials that are peculiar to each of us. We need that genuine trust that keeps on trusting,—that does not set any limit or bound on God, but leaves him absolutely free to do the best thing, even if it seems like the worst thing, and accepts what looks like the worst as being the very best. There lies the victory. And he who learns to live day by day this serene, patient, trustful, cheerful life is "greater than he that taketh a city."

It may be well for us to remember, also, that while we need to learn to trust God that our hearts may enjoy his peace in life's perplexities, there is still another reason—a nobler reason—for our learning to trust God. That reason is: "That I may declare all thy works." God cannot trust those to do his biddings who do not trust him. They cripple their own lives and limit their usefulness in his service. The doubting heart casts a shadow over the life and paralyzes the hand that is stretched out to save others. Every Missionary Volunteer who would "declare" all God's works and be an efficient worker in the Master's vineyard, must learn well the lesson of trust. He must know that—

"There is never a day so dreary  
But God can make it bright;  
Unto the soul that trusts him  
He giveth songs in the night.  
There is never a night so dark  
But God will show the way,  
If we seek his Spirit's guidance  
And patiently watch and pray."

IRENE STUART CURTISS.

#### Another Man Who Trusted God

[The Junior giving this talk should tell how Elisha and his servant were delivered, showing how God honors faith. The story is found in 2 Kings 6: 8-23. He should also give some reasons for our trusting God. Helps for this part of the talk may be drawn from the article in this paper on "Reasons for Trusting God."]

THERE was a very important person at Dothan, at least the king of Syria considered that he was, for he sent a great army to take this one man. The man was alone, too, except for one servant,—that is, he was alone so far as could be seen by human eyes, and that was as far as the servant could see until Elisha prayed for him. Then suddenly he saw a great army of flaming horses and chariots. After that his fear vanished, for he knew that Elisha was right when he said, "They that be with us are more than they that be with them." This is the way Elisha taught his servant to trust God.

H. H.

#### Trust

A NEST of robins, that is all,  
Aswaying in the breeze;  
But sweet the lesson that they bring  
To one beneath the trees.

How trustingly they snuggle down  
Within their nest so warm,  
And go to sleep without a fear,  
In sunshine and in storm.

When they awake, they open wide  
Their little mouths for food,  
Expecting fully that they'll soon  
Be filled with something good.

And they're not disappointed, though  
They are so weak and small;  
For there is One who hears their cry,  
And satisfies them all.

—Selected.

#### "He'll Keep Us"

Two little lads went out one day  
In Afric's sunny land so fair,  
And from their home strayed far away,  
While friends were searching everywhere,  
Filled with anxiety and pain  
Lest they should find them not again.

Ere darkness quite had veiled the day,  
Two little figures were espied  
Dragging a tiny cart, where lay  
The Holy Bible, opened wide.  
Friends clasped them in their arms once more,  
Weary and tired, sad and footsore.

"But, children dear, how did you dare  
To wander and so far to roam?  
You know the Kafirs might be there,  
And take you far away from home."  
"We thought of that," said one small lad,  
"And don't you see just what we had?"

"We took the Bible, don't you see?  
We thought, if Kafir, beast, or bird  
Should meet us, we quite safe would be  
Because we had God's holy word;  
For he has said that if we trust,  
He'll keep us, and we're sure he must."

—Selected.

#### They Trusted God

[The following beautiful and touching incident, illustrative of how God answers prayer, was told by the son of the Christian lady who sent the basket.]

ONE winter morning a Christian woman, who had often distributed to the necessity of the saints, sat alone in her room where advanced age and the beginning of what proved to be her last illness confined her.

Roused from her meditation by the entrance of her daughter, she said: "My dear, old Mr. and Mrs. W— have been on my mind all night. I hear that they were not at church on Sabbath. I know that they are poor; they may be sick and in want. I wish you would take a basket, and go to the city and buy a good supply of provisions, and take it to them."

Here she gave the address, and as her daughter was leaving the room, she said, handing her a thick flannel skirt: "Perhaps you would do well to take this too; the weather is cold, and Mrs. W— may need it."

The young lady went. The provisions were bought, and at the head of the third flight of stairs in the tenement house to which she had been directed, she stopped. Through the door she heard Mr. W—'s voice asking a blessing upon the food before him.

At the conclusion of the grace, and smiling at what she believed to be her mother's unnecessary anxiety, she knocked and entered. Sure enough, there they were at dinner, the wife at the foot of the table, waiting to be helped, the husband at the head, carving—one large apple, all the food they had!

With tears in her eyes, the visitor drew forth her kindly stores, and while a comfortable meal was being prepared, she listened to their grateful thanks, and heard from uncomplaining lips their pitiful story, of how they had fallen sick and had not been able to work, and so had been left destitute; how they had poured forth to God all their troubles; and how they believed that he would send some one to them.

When dinner was ready, and the visitor was about to leave, Mrs. W— accompanied her to the door, and with an expectant look, said: "My dear, did you bring the flannel skirt?"

In the excitement of her entrance the young lady had quite forgotten the skirt that lay in the bottom of the basket. Astonished at the question, she said: "Yes, I brought you a skirt; but why do you think so?"

"Because, dear," said the old saint, "when I told the Lord there was only one apple left, I told him I needed a warm flannel skirt, and I was only wondering whether you had it, or whether he would send it by some one else."

"WITH all thy heart, with all thy soul, and with all thy mind." This must be the spirit of every leader of children.

## Devotional Meetings for September 18

Subject: *Christian Stewardship.*

Helpful Thought: "Will a man rob God?" *Mal. 3:8.*

### Senior

1. Song and Prayer.
2. Bible Reading: Stewardship for Christ.
3. Secretary's Report, including Report of Work.
4. Talk: The Missionary Volunteer's Tithe.
5. Talk: The Missionary Volunteer's Offerings.
6. Talk: Faithful Stewardship.
7. Symposium: The Blessing of Stewardship.
8. Repeat the Pledge in concert for closing.

### Junior

1. Song Service and Sentence Prayers.
2. Dialogue: Tithing.
3. Secretary's Report, including Report of Work.
4. Talk by the Superintendent: Juniors as Stewards.
5. Talk: How to Give.
6. Talk: Small Change.
7. Consecration Service.
8. Repeat the Pledge in concert for closing.

### Notes to the Leaders

*Aim for Today.*—Our aim for today is to see more clearly than ever before that stewardship is both a duty and a privilege. By making us stewards, the Father has given us a rare opportunity for helping to finish God's work in this world. Do we sense the privilege? As we study the lesson today, let us pray that we may all get a vision that will make us faithful stewards for the Master. All that we call ours is really God's, and we pay him a tithe to show that we recognize his ownership. We bring in offerings to show our love for him and our desire to help advance the work.

### Special Senior Note

For helps in preparing the *Bible Reading* on "Stewardship for Christ," see "Senior Standard of Attainment Manual," page 46. For help for talks on "The Missionary Volunteer's Tithe" and "The Missionary Volunteer's Offerings," see "Missionary Volunteers and Their Work," chapter 17. The young people giving these talks should decide what parts of the chapter, aside from their respective sections, each will draw on for additional help. "Testimonies for the Church," Volume IX, pages 245-256, contains excellent help for this talk on "Faithful Stewardship." The person preparing this talk would do well to find other good sections on this subject in the Testimonies. The article in this paper, "Small Change," may help in illustrating his talk. Make the *Symposium* on "The Blessings of Stewardship" a consecration service. The week before ask each Missionary Volunteer to bring to the meeting one thought on this subject—a Bible verse, a quotation, a poem, or an experience. Ask some one to introduce the *Symposium* with a three-minute talk on the subject. Helps for this talk will be found in the book, "Stewardship and Missions," in the Sabbath School Teachers' Training Course. The Testimonies also contain much on this subject.

The loyal Missionary Volunteer pays  
an honest tithe

### Juniors as Stewards

Most of the boys and girls know Elder Spicer. He visits so many camp-meetings, and tells us how fast the work is progressing in foreign lands. One time he was in a foreign land alone, a stranger, and unable to understand or to speak the language of those about him. He had in his pocket a ticket for Basle, Switzerland, and at the right time a train marked Basle pulled into the station. Elder Spicer got into the car, and made himself comfortable for the trip. Night came on; station after station was passed. People got on and off; at times the car was almost empty. Strange voices and words filled the train; strange scenes passed outside. As the night wore on, he was tempted to wonder if he were really on the right car. Then he would stick his head out of the window, and see "Basle" written on the outside; sometimes he would even stretch his hand out and feel it. In the morning he reached his destination safely.

We are all on a train bound for the kingdom. There are signs at every turn, big ones we may feel. The Great War was only one of them. Another was proclaimed by Jesus in these words: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Right here comes in the work of the Junior. That sign must be displayed clearer and clearer as the train nears its destination, for it may help to keep some one in the right car, and save him for all eternity. God has asked the boys

and girls to help. He has intrusted means to every Junior. If it isn't money, perhaps it is time or strength. But whatever it is, he has asked us to use at least a part of it to help spread the gospel. The boys and girls can actually help the engine of that train along by their efforts. What a privilege!

After all, we do not really own the things we call ours. No one can own a flower, even if he has planted it and cared for it ever so tenderly. The perfume floats out on the air, and all can breathe it. So it is with God's things. Boys and girls, you, your money, your time, your heart, belong to God. God gave you life and then redeemed you from sin. Satan claims you. When you give a tenth back to God, you are simply showing Satan that he is wrong, and acknowledging that God is "possessor of heaven and earth," as did Abraham. You are but doing as a beautiful flower does.

H. H.

### How to Give

ONE day a little girl came to her father with a dime, which she had just received as her allowance.

"Please change it into pennies for me," she requested.

"What for?" asked her father.

"Why, to pay my tithe," she answered. "Will you take care of it for me?"

"Certainly," he replied, then looked down in surprise as she put two pennies into his hand from the number he had given her. "But I thought you were going to put aside one tenth of everything you received for tithe. That would be only one penny, and you have given me two."

"Yes, I know," answered the child. "But you see, one penny is what I ought to give, and the other penny is what I want to give."

Was not that an illustration of the real spirit of giving? The little girl wanted to give something that proved her willingness to give. She was giving one tenth of what she had because she thought she ought to, but the other tenth was a freewill offering.

Not very long ago an old man had charge of some cattle on a ranch. He was very fond of animals, and took the best care he could of them, tending them when they were ill, and feeding them as well as possible. By and by the owner came to see the cattle, and said, "What is the matter with my cows? They are all so thin, and none of the other animals are as fat as they should be."

The caretaker answered: "That is not my fault. I have done my best, but you have paid no attention when I have told you the fodder was getting low, and the food was of poor quality. I have looked after your cattle better than you would have done yourself. They are thin because they haven't had enough to eat."

The owner himself was at fault because his cattle were thin and unhealthy, but he tried to put the blame on the caretaker, who was his steward. A person who has charge of property that belongs to some one else is a steward, you know, and so we are all stewards— young and old, rich and poor— because we have charge of the property of our heavenly Father. Nothing that we have is really ours, and some day we must give an account of our stewardship.

The caretaker on the ranch was a faithful steward, but he could not keep the cattle in good condition because the owner did not give him the proper materials to work with. We who are the Lord's stewards have no such excuse if we fail in our trust, because the Lord has given us everything that we need in order to care for ourselves and for his other children.

Some of us are stewards of a great deal of property, and some of only a little, but we are all expected to be faithful. We have a right, of course, to keep enough for ourselves to live on, provided we are giving as much as possible to others. But we must think very hard to see whether we are really giving to others as much as we should give. We cannot all give the same amount, but we can all give the right proportion of what we have.

In the last few years people have come to use the word "system" a great deal. If you listen to older people talking, you may hear some one say of a business firm: "Yes, they failed because they ran their business without system." That means that they did things in a helter-skelter way.

The church today is run on a systematic plan, and so it is accomplishing a great deal. Plans can be made for years ahead, because people have promised to give their money regularly.

Perhaps it may seem unimportant for one person to promise to give the church a dollar a week, for instance; but if five hundred people made that promise, or a thousand people, or a hundred thousand, think how much it would amount to!

The best way to give to the church is to give systematically. That is a long word, but it is a good one. It means to give regularly, and to *think* about your giving, so you will know you are giving what you ought to give.

• Unsystematic giving is like sewing without knotting the thread. It doesn't accomplish very much, because the thread pulls through; and unsystematic giving doesn't accomplish much because it cannot be depended on.—*Helen Minshall Young.*

### Small Change

"AUNTIE, I don't want to read this next chapter; I'm tired of it!" There was a mischievous assumption of naughtiness on Madge's face as she turned toward the bed; but Aunt Hester's ear was quick enough to catch the undertone of earnestness in the young voice.

"What chapter is it?" she inquired tranquilly.

"The parable of the talents. I'm sick of the way people hold up that one-talent man as a horrible example, and intimate that most of us are like him. You know, auntie, that lots of us common, ordinary folks haven't so much as one respectable whols talent—call it capacity, ability, cleverness, opportunity, or what you will; just a few assorted scraps and bits of half a dozen or more different sorts!" she laughed.

"Did it ever occur to you that the one-talent man might have had his treasure given him in small change?"

"In small change? Why, auntie!"

"Yes. I had thought of his talent as one fine big bar of gold or silver, as you probably do, till one day when I read a reference to shekels and half shekels as fractional parts of a talent. Then I said to myself, "What if that man of the parable had his talent given to him in small change—some shekels and half shekels, with perhaps a mina or two, and the rest a handful of denarii!"

"The idea took hold of me till it seemed as if I could see that foolish one-talent fellow gathering up his portion in the napkin, rather disdainfully, you know, and muttering, 'Just a lot of small change!' as he tucked it away in that hole in the ground without so much as stopping to count it.

"I suppose I was judging him by myself," laughed the old lady. "I never have had sufficient respect for the pennies and nickels. Often I've looked into my purse and said, 'Only a little change left,' when counting showed that it amounted to three or four dollars."

"Small change is so easily frittered away," interpolated Madge ruefully. "I try to keep every bill just as long as possible, because once the bill is broken, my money fairly melts!"

Aunt Hester nodded. "You've read of what our fellow citizens spend yearly on chewing gum, for instance. Probably more money is wasted by the five-and-ten-cent route than in any other way—unless it's by pennies. I fancy that all of us have in our possession more than one coin whose value we shall never suspect till it has been put at interest for God," she finished softly.

"At interest for God—that's stewardship," said Madge slowly. "You make me feel as if I must at least attempt an inventory, auntie!"—*Mary S. Stover.*

### Tithing

[To be given by two Juniors]

*Question.*—How did Abraham show that he considered his great riches were a gift from God?

*Answer.*—When Lot was taken prisoner by heathen kings, Abraham gathered together his fighting men and overtook

the enemy. He overcame them completely, released Lot, and returned with much spoil. His first act was to give to Melchizedek a tenth of all he had. [Read Gen. 14: 20.] He refused to take home any of the spoil, for he wished to prove to those about him that God gave him all his wealth.

*Ques.*—How do we know his grandson recognized God as possessor of all?

*Ans.*—When Jacob had to flee from home because of Esau, God came to him in a dream, and again promised him the land of his fathers for an inheritance. Jacob's heart overflowed with gratitude, and in acknowledgement of God's goodness, he promised to pay him a tenth. [Read Gen. 28: 20-22.]

*Ques.*—What did Jesus teach about tithing?

*Ans.*—As Jesus looked about and saw how unkind and how unjust the Pharisees were, he said: [Read Luke 11: 42.] Thus he tried to teach his disciples that while giving the tithe is very important, it cannot take the place of a loving heart.

*Ques.*—What other lesson did Jesus teach on giving?

*Ans.*—He called attention to the widow's sacrifice, for he wished to show his disciples that not the amount, but the spirit of the giver is regarded by the Father. [Read Mark 12: 41-44.]

*Ques.*—What does God call one who refuses to pay tithe?

*Ans.*—[Read Mal. 3: 8.]

*Ques.*—What promise does he make to those who give to him an honest tenth?

*Ans.*—[Read Mal. 3: 10.]

## Devotional Meetings for September 25

Senior and Junior

*Subject: Missions Survey.*

*Helpful Thought: "Go work today in my vineyard." Matt. 21:28.*

### General Note

We have reached the close of another quarter. That means another Foreign Missions meeting. We trust your Missions Survey committee was appointed as suggested in the June GAZETTE, and that this committee has prepared an excellent program for today. This committee will find excellent material for this program in the books on missions in the Reading Courses. Feeling sure every ambitious society will have a live Missions Survey committee, we think it unnecessary to provide any helps here. However, if you have not found a good mission story, you may desire to make use of the one about "Drizzly Day" which will appear in the *Instructor* of September 11 or 18.

During your opening exercises, make the air ring with stirring missionary songs.

*Aim for Today.*—Aim today to renew your consecration for service at home or abroad. The command is, "Go work today in my vineyard." The response of every Missionary Volunteer should be: "Here am I; send me." How many in your society today will say, "Anywhere, any time, anything for the Master I serve and the people who need my help"? Will not the persons responsible for the program today wrestle with God for power to awaken in every heart an interest in missions commensurate with the importance of this soul-winning work? Such an interest would burn all selfishness out of the heart, and fill the days with loving service for others. It will keep some busy around the hearthstone at home while speeding others on to the uttermost parts of the earth. But all will be busy, busy, busy in prayerful, soul-winning work until the Master says: "It is finished."

"The vineyard of the Lord is wide;  
The angels will with you abide;  
Some little corner you may fill;  
Go forth and do thy Master's will;  
Go work today."

Our next Missions Survey comes in December. The entire hour on that day will not be given to foreign missions; but appoint a Missions Survey committee today to give about a twenty- or thirty-minute program on December 25, on the progress of Foreign Mission work during 1920.

The loyal Missionary Volunteer submerges his  
all in the Master's business

### After Vacation, What?

"Oh, it's only a cheap dress, anyway," we are likely to say, by way of consolation when some accident has ruined a pretty garment we have been so fortunate as to obtain at a bargain. We think little of anything that costs us little either in effort or in money.

Girls and boys are no exception to this rule. They will value a Junior Missionary Society little if it costs little effort, or if it is allowed to be forgotten until the rush of the less important studies has subsided into routine. A prompt, successful beginning bids fair to result in a successful society throughout the year.

In the Educational and Missionary Volunteer Council held in College View in 1917, it was voted that a Junior Missionary Volunteer Society be organized in every church school during the first week of the term. This vote was the result of the convictions of many experienced teachers and junior workers, and every church school teacher will find it to her advantage to fall in line. A successful society is the solution of many a knotty school problem.

To carry out this plan, a careful, prayerful preparation should be made. If the teacher knows her students or can arrive early enough so that an interesting meeting may be prepared by the children, all the better; if not, she must be the program. The aim of such a meeting should be to awaken the boys and girls to the possibilities of a Junior Missionary Volunteer Society; in short, to give the Juniors a vision. Have several stories of what other children have done, ready to tell. Perhaps a missionary story portraying the needs of those in darkened lands will help the teacher to impress the children with the desirability of organized effort for raising money for missions. Have plenty of good, stirring songs picked out. Then when the children have been shown the need of a working society and the joy of one, unfold to them well-defined plans for organization. Make a list of the officers required, their qualifications and duties, trying to impress the sacredness of the responsibility to be placed on them, and ask the children to pray over their choice. Then appoint the nominating committee, and be sure to explain that you are the chairman. In all be brief, definite, and enthusiastic. A well-planned hour makes this possible.

A successful meeting is but half the beginning, however. Do not relax your efforts until organization is complete and the machinery is running smoothly. And keep this in mind throughout the year: Children must be led and guided, not set to a thing and left.

H. H.

### Summer Past

Some time ago one of our Missionary Volunteers felt impressed to write a letter to a cousin who was not a Christian. She said to herself, "I just must write it today." But tomorrow became today. A week went by. Finally one morning she sat down and wrote her cousin an earnest appeal, and, sealing the letter, said, under her breath, "Now I must mail this this afternoon." But she forgot.

A few days later a messenger boy rang the doorbell. With trembling fingers she unfolded the yellow slip he handed her. Twice, three times, she read the message before she could believe it. As she staggered to a chair, she thought of her letter, — written, but still lying on her dresser.

"Oh," she sobbed, "O that I had written that letter when I first felt impressed, or had even sent it as soon as I wrote it! It might have reached Bernice before she died!" There were bitter tears, and deep anguish of spirit. O that the dial of time could turn back! O that the loved one could come back to life for even one brief hour! Now there was no price that this Missionary Volunteer would not give for another chance. But no power on earth could retrieve that lost opportunity.

Are you looking back on any lost opportunities like this? None so grave, I trust. And yet can you and I be sure that no equally neglected opportunities lie hidden in our past? Perhaps our own friends and loved ones are spared. We may still have opportunity to lead to the foot of the cross

the loved ones who are out of Christ. But often during the summer just past God brought you and me in touch with somebody else's loved ones who were without hope in the world. Perhaps, had we been giving ear to his commands, we should have heard him calling us to speak a word, or to pass out a tract. Probably some of those whom we had opportunity to help are now sleeping in Christless graves! If so, are not the results from our lost opportunities as sad as that recorded above? And now before you read further, will you not close your eyes in prayer? Let us ask the Father to give us a vision of the world's great need; for then we shall serve as Jesus did, and then we shall have a most successful September in soul-winning.

Our summer opportunities do not travel on return tickets. They come, linger a moment, and then they are gone,— gone beyond our power to recall. And just as the summer slips away, almost before we know it, so will the time of service for others. Soon, very soon will the lost ones cry, "The harvest is past, the summer is ended, and I am not saved." What a heart-rending cry! What if some should utter it because we failed to deliver God's message to an unsaved friend?

But no matter what we see today as we stand in the open door of September, looking back over the hot summer months, there is only one thing to do. That is to press on with new vigor and courage in our soul-winning work. Let that work be our one consuming ambition during September. Remember, as we sow so shall we also reap.

M. E. A.

### Missionary Volunteer Programs for Advanced Schools

The Missionary Volunteer Societies in our educational institutions wield a molding influence over the Missionary Volunteer work in the territories from which they draw students. How important, then, that these societies be well organized, so that they can give the students practical ideas for their Missionary Volunteer work at home! Just recently, however, a 1920 college graduate said to a worker: "Somehow I never understood the Missionary Volunteer work while in school, but during this series of meetings I have come to see its importance. I am getting really enthusiastic over it."

The fact remains, however, that much of the growth in the Missionary Volunteer work can, to a large extent, be attributed to the vision young men and women have received in our Christian schools. This work for the youth owes much to the fostering care of our schools. But now and then a young person comes from school with wrong ideals, and hinders instead of helps the Missionary Volunteer work in his home church. This we hope will not be true of any of the young people attending school this year.

To help our school friends in organizing their Missionary Volunteer Societies, we recommend a study of chapter 22 in "Missionary Volunteers and Their Work."

#### For Week Ending September 18

*Subject: Workers Together with the Master.*

The summer has been an eventful one. For the Christian student it has not been a vacation from the Master's service. Some of the students have spent their first summer in selling literature. Others have been in the ministry and Bible work, and have experienced the great joy of evangelistic endeavor. Still others have worked in a factory or on a farm, many, no doubt, just as much in the line of duty as those engaged directly in missionary work.

As a basis for the meeting, arrange to have four students tell of their experiences in the canvassing field or in some other kind of Christian work. Then open the meeting to all, giving opportunity for students to tell briefly about their good experiences of the summer.

#### For Week Ending September 25

*Subject: Missionary Volunteer Plans for the School Year.*

Before this date the executive committee of the society should have given earnest and prayerful study to the work of the society, and should have their plans well outlined. Take this time to present your plans, and to seek the co-operation of all the students in carrying them out.

Make every possible effort to create an atmosphere of good cheer and enthusiasm for the society work. Have regular meetings of your executive committee, each member of which should devote himself most earnestly to the success of the society.

The prayer bands, the various kinds of active missionary work to be done, and the society goal should all come in for their share of attention.