

The Church Officers' Gazette

VOL. VII

OCTOBER, 1920

NO. 10

The Church Officers' Gazette

Issued Monthly by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park Station, Washington, D. C.

SUBSCRIPTION RATES

Yearly Subscription - - - - - \$.75
Clubs of two or more copies to one address, one year - - - .60

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Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

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.

Seventh-day Adventists and Their Work—No. 2

WHEN our mission program in a very definite way embraces the entire world; when we are pushing as rapidly as possible into the darkest corners of earth, and planting our mission stations on the outermost borders of heathenism; when we are urging our people to place their children, as well as their earthly goods, upon the altar of sacrifice, to quickly carry out this program—the greatest ever undertaken by any people—till the whole earth is lightened with God's glory, the time has surely come for a great reformatory movement among God's people. This program calls for a genuine revival of vital godliness in all our churches; for a return to the simplicity of primitive Christianity.

When Jacob started on his way to visit his father, Isaac, for the last time, before reaching Bethel he called upon his household to "put away the strange gods" that were among them.

"They gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed; and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." Gen. 35: 4, 5.

When the children of Israel were delivered from Egyptian bondage, before leaving Mt. Sinai they brought their jewelry as an offering for the sanctuary. Would it not be well for us to follow their example, and thus help in preparing the way for the revelation of God's mighty power in the proclamation of this message to all the world in this generation?

Simplicity in Dress

There was a time when a standard of gospel simplicity in the matter of apparel was quite rigidly adhered to. One of our greatest dangers is that we forget the very specific instruction of the Holy Spirit, thus allowing the world to creep into the church through this avenue.

"I will therefore . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided ["plaited," margin] hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2: 8-10.

"Sisters, in the day when the accounts of all are balanced, will you feel a pleasure in reviewing your life, or will you feel that the beauty of the outward man was sought, while the inward beauty of the soul was almost entirely neglected?"—*Testimonies for the Church*, Vol. IV, p. 630.

If we have to any degree departed from the Christian standard of simplicity, of modesty, and of frugality in dress, let us, with contrite hearts, return to God. If we are bound by the chains of pride, love of display and of fashion, let us break them by making the Bible our rule of life.

Importance of Health Principles

There has never been a time when the church needed so much the light so graciously given to it in the Bible and in the spirit of prophecy on the question of healthful living as now. Millions are dying from diseases with which modern science seems wholly unable to cope. Let us gather up these precious rays of light which have been shining upon our pathway, by lives of holy endeavor and firm adherence to the right. Let us cleanse the temple from all defilement. In this way we shall invite the Holy Spirit into the church, and the temple of God will once more be filled with his glory.

Sabbath Observance

Is there not room for improvement in the observance of God's holy Sabbath? Are the hours, about which God has placed such definite bounds by the setting of the sun on Friday and Saturday evenings, kept as sacredly now as they once were, and as God requires? Do thoughts of business or of pleasure occupy our minds during any portion of this hallowed period? As the sun sinks in the west on Friday evening, are all the members of our households ready to welcome the Sabbath with songs of praise and with prayer, and as its last moments pass away, are they again assembled in worship?

Great blessings are promised to those who hallow God's sacred day.

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. . . . Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. God has set his Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sabbath reckon with our souls to see whether the week has brought spiritual gain or loss.

"It means eternal salvation to keep the Sabbath holy unto the Lord."—*Testimonies for the Church*, Vol. VI, p. 356.

"Far more sacredness is attached to the Sabbath than is given it by many professed Sabbath keepers. The Lord has been greatly dishonored by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath."—*Id.*, p. 353.

Even though the church were without "spot, or wrinkle, or any such thing," but "holy and without blemish," unless the greatest vigilance were exercised in keeping it pure, it would soon yield to worldly allurements, and would need a second cleansing.

It is very necessary that we should guard the entrance to the church. We must never seek numbers at the expense of purity and godly simplicity. We must know that those who come among us give satisfactory evidence of being of us in truth, and are not of the world. The enemy would rejoice to see the church filled with new members who were unconsecrated in life, and who did not have an intelligent understanding of the fundamental truths of the Bible which make us a distinctive people. The perfect unity in doctrine, in heart, and in life of God's remnant people will constitute one of the most powerful factors in convincing the people of our divine mission.

In order "to keep the unity of the Spirit in the bond of peace," greater care must be exercised by ministers and church officers in examining candidates for baptism and in receiving new members into our churches. It is the duty of every church elder and other officers of the church to see

that every person who applies for membership in the church has been properly instructed in all points of the faith, and is in perfect unity with the body before he is received into church fellowship. E. E. ANDROSS.

Organization Not to Shut Out Individual Guidance by the Spirit

WHAT was contemplated in the plan of organization adopted by Seventh-day Adventists was that those placed in responsible positions should act as counselors to the flock, being in themselves, in all things, an example of the instruction they gave. Thus, by mutual counsel, with the guidance of the Holy Spirit, the work would move harmoniously. We subjoin a few quotations, illustrating the statement that it is the perversion of organization, and not organization itself, that is responsible for the state of affairs sometimes existing which the Lord condemns.

"Those who have the oversight of the churches should select members who have ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others. . . .

"Let those who are just gaining an experience be invited to meet with more experienced workers, and, as did the disciples after their first missionary effort, let them tell what they have done, and what have been their failures or successes. In this way opportunity will be given to reprove or encourage, as the case may demand, and teach them how to work in the best manner. . . .

"If in accepting responsibility, in seeking to impart light to others, they tremble under the cross, they will be led to the Saviour to find strength and grace and power. Through this experience they will learn to rely, not on their ministers, but on the Lord himself."—*Review and Herald*, Feb. 28, 1893.

This thought is again brought out in the *Review* of March 7, 1893:

"Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge. . . . Why do not the overseers of the church have councils [these are now being held in missionary church conventions, etc.] to devise ways whereby young men and women may be trained to put to use their trusted talents?"

While this instruction pointed out the course that should be taken, Satan was busy "perverting" the work, as stated in the *Review* of Aug. 7, 1894:

"The people of God have educated themselves in such a way that they have come to look to those in positions of trust as guardians of truth, and have placed men where God should be. When perplexities have come upon them, instead of seeking God, they have gone to human sources for help, and have received only such help as man can give. . . . It is a mistake to make men believe that the workers for Christ should make no move save that which has first been brought before some responsible man. Men must not be educated to look to men as to God. While it is necessary that there be a counseling together and a unity of action among the laborers, one man's mind and one man's judgment must not be the controlling power. . . .

"Every true follower of Christ has some work to do for him, for which he is responsible to his own Master, and that work he is expected to do with fidelity. . . . The president of the conference is not to do the thinking for all the people. He has not an immortal brain, but has capabilities and powers like any other man. And to every man God has given his work."

In the *Review* of Aug. 14, 1894, the same topic is continued in these words:

"The education that should be given to all is, that they should exercise faith, that they should go to God in earnest prayer, and learn to think for themselves. To meet difficulties and plow through them by the help of God is a lesson of the highest value. If men and women do this, they realize that their help has not come from a human source, but from the living God, and that, having sought wisdom of God, they have not sought in vain. It is the privilege of every soul to go to God for himself, and to have a personal connection with the source of all power. Then the lips can speak forth the praises, not of men, but of God." J. N. LOUGHBOROUGH.

"YEA, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Peter 5: 5.

Preach Direct and Short

It is remarkable how much instruction the Lord has sent through the spirit of prophecy to those who minister the word. It is line upon line, here a little, there a little.

There are some practical suggestions to one worker who did not see all the results from his labors that he desired, and who, as he thought it over, wished for some one of experience to give him counsel, one who could point out his failures and direct him into the way of real success in reaching hearts. That One, who stood by the messenger of the Lord, answered this brother's longing, and gave him the timely counsel needed. Perhaps this same counsel may help some other worker, for the same principles underlie all successful efforts to reach souls.

"Last Friday night I was conversing with you, telling you something with reference to your methods of labor. The heavenly Watcher stood beside us, and I wish I could write every word he uttered; but I fear that I cannot. You said, 'I wish I knew in regard to my duty. In some way I do not feel satisfied with the result of my labor.' The voice of the One beside us was then heard, saying, 'Have faith in God; learn of Christ Jesus. When you handle the sacred truths of God's word, keep Christ uplifted. Your great need is to learn Christ's manner of teaching. When you are teaching the people, present only a few vital points, and keep your mind concentrated on these points. You bring unimportant ideas into your discourses. These are not always a savor of life unto life, and have no real connection with your text. By wandering from straight lines, and bringing in that which calls the mind off the subject, you weaken all that you have previously said.'—*Special Testimonies*, Series A, section "*Special Testimonies for Ministers and Workers*," No. 7, p. 42.

"Speak short. Your discourses are generally double the length they should be. It is possible to handle a good thing in such a manner that it loses its flavor. When a discourse is too long, the last part of the preaching detracts from the force and interest of that which has preceded it. Do not wander, but come right to the point. Give the people the very manna from heaven, and the Spirit will bear witness with your spirit that it is not you that speaks, but the Holy Spirit speaking through you. The teacher of the word of God must first talk with God, and then he can stand before the people with the Holy Spirit working upon his mind."—*Id.*, p. 44.

"Those who claim to preach the word should preach the word, ever remembering that they are laborers together with God. He is their efficiency, and if he is given opportunity, he will work for them. If they are humble, if they do not rely upon their own supposed wisdom and ability, God will place arguments in their minds, and speak through their lips. He will also impress the minds of the hearers, preparing their hearts to receive the seed which is sown."—*Id.*, p. 45.

"Teaching the Scriptures, praying in families,—this is the work of an evangelist, and this work is to be mingled with your preaching. If it is omitted, preaching will be, to a great extent, a failure. . . . You and your wife need to come close to the people by personal effort. Teach them that the love of God must come into the inner sanctuary of the home life. If you so desire, you may have the indwelling power of the Holy Spirit to help you in your work."—*Id.*, p. 46.

"Take no glory whatever to yourself. Do not work with a divided mind, trying to serve self and God at the same time. Keep self out of sight. Let your words lead the weary and heavy-laden to carry their burdens to Jesus. Work as seeing him who is at your right hand, ready to give you his efficiency and omnipotent power in any emergency."—*Ibid.*

T. E. B.

Erase It

When you wrote upon the blackboard,
And you made a bad mistake,
Before that error passed on record,
Your teacher said, "Erase it."

When you thought a thought of evil,
Wished for power, wealth, or fame,
Let vain selfishness be master,
Your conscience said, "Erase it."

When you've done a deed immoral,
Go to God, confess your sin;
He is willing to forgive you;
Your Father will—erase it.

A. M. WATERMAN,

Watertown, S. Dak.

Home Missionary Department

THE STRANGER WITHIN OUR GATES

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held October 23)

OPENING SONG: Hymns and Tunes, No. 1036, or Christ in Song, No. 773.

Scripture Lesson: Loving the Stranger as Thyself.

Prayer.

Missionary Offering (including filled-out Missionary Report Blanks).

Song: Hymns and Tunes, No. 485; Christ in Song, No. 842. (Effective as a solo.)

Reading: A Home-Foreign Mission Survey.

Talk by the Leader: Essentials to Successful Work.

Experiences.

Organizing the Home-Foreign Band in the Church.

Closing Song, Hymns and Tunes, No. 1355, or Christ in Song, No. 922.

Note to the Leaders

Were we to come to you with a definite call for certain members of your flock to go to foreign fields to hold up the torch of truth, we are sure that you would exert your influence to aid us in meeting the need, even though the call might take some from your own family circle and bring to you an experience of grief mingled with joy which can be fully understood only by Him who gave up all for the love of mankind. We come to you with a request of a similar character, although it involves much less personal sacrifice, and we feel assured of your hearty co-operation in behalf of the work which needs to be done for the foreigner living in your immediate community.

In every Seventh-day Adventist church there should be a home-foreign band, composed of devoted, tactful men and women who will make a study of the problem of the foreign-speaking people in the community, and do practical missionary work among them. If, as a result of this fourth Sabbath service, there come into existence 2,242 bands for the promotion of the home-foreign work, — a band for each church organization in North America, — the cause of God will be greatly strengthened, and the work of this Sabbath day will be freighted with eternal results. This is not an impossibility. If each church and company will do its part, the organization of the chain of home-foreign bands will be complete. Specific instruction will be found in the GAZETTE for organizing and promoting band work. See the Home Missionary Calendar for October for information as to the foreign literature available, and place orders for this literature with the Pacific Press Publishing Association, Brookfield, Ill. Special help or specific information on any point will be furnished gladly at any time by Elder P. E. Brodersen or V. O. Patches, secretaries of the Bureau of Home Missions, 2914 West North Ave., Chicago, Ill. Inquiries sent also to the General Home Missionary Department will receive careful attention.

Loving the Stranger as Thyself

WHAT explicit instruction does the Lord give concerning the treatment of the stranger by his people? Lev. 19: 33, 34.

What experience enables one fully to appreciate the feelings of a stranger in a strange land? Ex. 23: 3.

What is the rule of conduct between man and man? Matt. 7: 12.

What account is taken of the unjust treatment of the stranger? Mal. 3: 5.

What reward is rendered those who manifest a Christian interest in behalf of the stranger? Matt. 25: 31-40.

A Home-Foreign Mission Survey

THIS survey of home-foreign mission work deals chiefly with conditions in the Chicago Conference. Our field is very cosmopolitan, and herein we claim that Chicago is to a large degree typical of conditions existing in the majority of American cities. General immigration statistics for the entire country indicate that our American cities and rural districts are showing a heavy increase of population, due in large measure to the influx of European peoples.

In Chicago and its environs we have a very concrete illustration of the principle just stated. In 1910 the city of Chicago, including its thirty-five wards, had a population

of 2,185,283. Unofficial figures just obtained from the Census Bureau, as published in the *Chicago Daily News*, give our city population for 1920 as 2,884,827. This registers a growth of 32 per cent. Our foreign population comprises 67.4 per cent of the total. We are unable to give our conference population until the Census Bureau reports its findings for the entire country. An intuitive sense of conditions in our field leads us to anticipate a population in excess of 5,000,000, with a corresponding overbalance of foreign peoples.

An Appeal

A graphic, as well as a dramatic, appeal is made in behalf of our foreign-born neighbors, in an article entitled "The Immigrant," from which we quote as follows:

"I am the immigrant.

"Since the dawn of creation my restless feet have beaten new paths across the earth.

"My uneasy bark has tossed on all seas.

"My *Wanderlust* was born of the craving for more liberty and a better wage for the sweat of my face.

"I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with newborn hope.

"I approached its gates with great expectation.

"I entered in with fine hope.

"I have shouldered my burden as the American man of all work.

"I contribute eighty-five per cent of all the labor in the slaughtering and meat-packing industries.

"I do seven tenths of the bituminous coal mining.

"I do seventy-eight per cent of all the work in the woolen mills.

"I contribute nine tenths of all the labor in the cotton mills.

"I make nineteen twentieths of all the clothing.

"I manufacture more than half the shoes.

"I build four fifths of all the furniture.

"I make half of the collars, cuffs, and shirts.

"I turn out four fifths of all the leather.

"I make half of the gloves.

"I refine nearly nineteen twentieths of the sugar.

"And yet, I am the great American problem.

"When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

"But my brawn is woven into the warp and woof of the fabric of your national being.

"My children shall be your children, and your land shall be my land, because my sweat and my blood will cement the foundations of the America of Tomorrow.

"If I can be fused into the body politic, the melting pot will have stood the supreme test."

The Church Must Meet the Issue

American industry does not ignore these miscellaneous peoples as an economic issue. Their cause is being pressed upon the nation. The church can no more ignore the issue which these people raise before her than can American industry. The people to whom God has committed the great truths of the threefold message of Revelation 14 are debtors to the representatives of all nations, peoples, and tongues.

The church, with her fine, spiritual vision, must see in this modern migratory movement of the nations that which the world in its materialism can never see. The world reasons that there is nothing unusual in this great movement, since economic industrial forces are the actuating element. But the church must see the hand of God guiding these peoples to our shores that they may come into the closest possible relationship with the message we bear. The following excerpt, gleaned from an address given by Mrs. E. G. White in 1910, at the Pacific Union Conference, is to the point:

"Those in responsibility must now plan wisely to proclaim the third angel's message to the hundreds and thousands of foreigners in the cities of America. God desires his servants to do their full duty toward the unwarned inhabitants of the cities, and especially toward those who have come to these cities from various nations of the earth. *Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God.*"

The Challenge

The question has resolved itself into one which the church must raise in open challenge to that statement which Christ made, "The children of this world are in their generation

wiser than the children of light." Luke 16: 8. In the fulfilment of our mission to the world, we are urged to contest that statement, not by words, but by a movement within the remnant church which will make it a leader in the modern movement of missions, and thus reach the foreigner here in America with the message for this time.

We cannot at this late date enter the field without competition. Already there are in full operation many distinctive religious and civic organizations, that are working with remarkable efficiency to carry the doctrines of true Americanism and of the gospel to these people. To their support are rallying the best elements in the church and the nation. The world has quite awakened to the value of organization as the proper means to an end of reaching their objectives in behalf of these foreign people.

Organized, Systematic Work Developed

For some time the Home Missionary department of the Chicago Conference, in co-operation with the Home Missions Bureau, has been carrying the message of home-foreign missions to the churches in the conference. This work has not been in vain. In some cases whole churches have responded to the appeal, and have organized their forces for most efficient work. City territories have been dissected, and the various nationalities located therein. Organized, systematic work has been and is being developed in these districts. In other churches where effort has been put forth, we have found individuals here and there who were willing to give thought and service in this new field of missions.

We have succeeded so far in mapping the largest areas of our foreign colonies in the Chicago field. This has been done by a system of blue prints which we have made of these sections, in such size as to be used in a practical way by each individual worker. The system is inexpensive, yet very effective in making easy the work of bands and of leaders that are working their fields thoroughly. With all that has been accomplished thus far we can claim only to have made a mere beginning.

Field Day Efforts

Perhaps our best work has been done on our field days when many have unitedly taken part in the work at specified times. New visions have come to workers as a result of these field days. A few have steadfastly pursued the work. To these workers splendid experiences have come as they have entered humble homes at the cheery and lusty invitation, "Come in!" Some have said that they have heard in those ringing words the Macedonian call. We pray God that all will heed the call, and follow on to know the blessed experiences which await them.

The Key to Success

A new phase of this home-foreign mission work will be reached when the talent and consecration of our lay members are enlisted in behalf of the foreigner. A few years ago a young woman came to Chicago to do Bible work, and fit into Christian service where best she could. Her heart went out to the foreigners, and she began to work with the Italians. She soon found herself in possession of many sentences which she could speak in the Italian language. Her ambition led her to make a special study of that language, and today she is giving her whole time and attention to work for the Italian people. She speaks the Italian language as fluently as she does her native English.

When access to hearts and homes has been difficult, this heroine of home-foreign missions has found her way to the sick-room, and through gentle, Christ-like ministry, has opened many avenues to the soul. Or perchance a contact has been made with an overtired mother, or with a wife with an aching heart. It must be remembered that the lot of some of these women is in no wise to be compared with that of their more favored American sisters. The kindly, human touch which has served to lift a burden, or comfort an aching heart, has slowly and surely left impressions which cannot be effaced.

The Medium of Approach

In this early stage of the development of this work, we turn instinctively to our literature as the medium of ap-

proach and exchange with the foreigner. But we may overdo this method of work, if we do not give careful study to the field and its needs. Christian helpfulness and kindly interest in these peoples, as we court their acquaintance, cannot be too highly valued as the first medium of approach. The dollar is not always the sole motive of the foreigner's presence among us. He is an adept at interpreting American motives and customs. Much of the greed and dogged indifference which we meet from time to time in these people is the result of our own methods. We therefore need to have the more patience with them, and from this angle it may be more easily seen that the best approach is not always through the sale of some magazine or book, but through a friendly acquaintance; and a display of more or less knowledge of their native habits and customs is often the most effective entering wedge.

To those who would specialize in the home-foreign mission work we send forth this assurance, that all who choose to study these people and their customs will receive an education of the broadest gauge. Acquiring the use of any foreign tongue is an asset well worth the effort required by any man, woman, or child. Therefore, while we sing, pray, and give of our best to missions across the seas, let us recognize the still small voice behind us, pointing souls here and there in our churches to the great, neglected, home-foreign, city fields.

E. C. TOWNSEND,

Home Missionary Secretary, Chicago Conference.

Essentials to Successful Work for Foreigners

If we are to have success in our missionary work, we must have a definite object in view. When our Saviour was here on earth, he stated to his disciples his one great goal, "My meat is to do the will of him that sent me, and to finish his work." John 4: 34. That work was to seek and save that which was lost. Throughout his entire earthly mission, he never lost sight of that goal. His love embraced every class, and the manifestation of this great love was the drawing power that brought the great multitudes to him. If this was Christ's method, it should be ours. "Christ's work is to be our example." The special work now is to get the truth for this time into the hands of all peoples and nationalities.

If we are to have success in working for the strangers within our gates, we must have a real burden for their souls. Then we must love them into the truth. With a real burden, and with a heart filled with love, we shall not consider their surroundings, but will look beyond their lowly station in life, and see souls that have been redeemed by the blood of our Saviour.

The following are a few suggestions that have been of benefit in working for these people:

Go to them realizing that you have an important work to do.

Be natural, calm, and do not act as if you think they will hurt you.

Be pleasant. Greet them with a smile.

Take a kindly interest in the children.

Let the people know you are there to help them.

If you are selling or giving away literature, get it into their hands.

As you go from home to home, ascertain the nationality of the persons living in the next few houses. Then as they come to the door, ask pleasantly, "Do you read Polish?" etc. Most foreigners understand that much English.

Do not talk too much about religion. Foreigners are often afraid of religion. If you carry on a conversation with them, dwell more on present-day events. As a rule, the less said the better.

Begin your work at home. The Italian vegetable man, the Hungarian shoe man, the Chinese laundryman are all in need of this truth. They are all possibilities. Be careful not to create prejudice. Use literature on the signs of the times or on kindred subjects rather than on doctrinal studies.

Where opportunity affords, do Christian help work for them, and be ready to lend a helping hand at all times.

Sunday is an ideal day to work among these people. As a rule, women should not work among them alone; it is preferable that they go two by two.

Work your territory systematically.

If we go forth claiming the promise that Christ gave when he closed his work here below, "Lo, I am with you alway," we shall have divine companionship, and we shall have success.

V. O. PUNCHES.

Organization and Work of Foreign-Language Bands

Of the many unfinished tasks which confront this denomination, none is of more vital importance than the giving of the message to the thirty-five million people of foreign speech in America. Many have a burden to engage in this work, but they are at a loss to know how to do the things for which a desire has been created in their hearts. Pastors, elders, and church leaders will find the following suggestions helpful in systematizing and organizing the work.

Simple, definite instruction is given in the Testimonies regarding this work. The importance of church members' forming themselves into Christian help bands is clearly set forth in the following statements:

"The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers."—*Testimonies for the Church*, Vol. VII, pp. 21, 22.

"The locusts have no king, yet they go forth all of them by bands" Prov. 30: 27. "Two are better than one, . . . and a threefold cord is not quickly broken." Eccl. 4: 9-12. "One shall chase a thousand, and two put ten thousand to flight." Deut. 32: 30.

The formation of a foreign band in each church to study the situation from every angle, is one of the great needs of the hour. The work of such a band is:

1. To gather all the information possible as to the number of foreigners, their nationality and location. This information can best be obtained from the Y. M. C. A., the police department, the city, county, or State census boards or bureaus. Also by a personal canvass of the city.

2. To district the territory, after the foreigners have been located. If there is more than one church in the city or community, a central committee composed of the leaders of the different churches should district the territory. This will prevent confusion and conflict among the working members.

3. To study these people, their habits, their customs, religions, and their needs. To study the Testimonies, and ways and means, in order to be able to minister to their necessities and to teach them the message in a practical, systematic way.

4. To select literature best suited to the different nationalities and classes.

5. To gather children and adults into the Sabbath schools and to form home foreign classes.

6. To organize mission Sunday schools for them. Teachers of education and experience should be selected to teach them. The Sabbath school and Sunday school offer a wonderful opportunity to reach and save these people.

Forming a Home-Foreign Band

First, an interest should be created by giving an interesting program. Before giving the program, the church board or missionary committee should select a live, consecrated, tactful leader. Acts 10: 1, 2 gives the necessary qualifications of a band leader, and tells of an "Italian band" in the days of the apostles. In connection with the program, present the importance of a home-foreign band, and ask all who would like to join this band and have a part in this good work to stand. While they are standing, take their names and addresses; or, slips of paper, previously prepared, may be passed to the members, and after the program an appeal should be made asking all who want to join the band to write their names and addresses on the slips and pass them back to the ushers. As a part of the

program, give opportunity to those who have worked among the foreigners to tell their experiences.

After the band has been organized, the leader should call the members together for counsel. There may be Italian, Polish, Russian, Chinese, Greek, Jewish bands, etc. The number of bands depends upon the size of the church and the foreign population. In small churches and towns, one band in each church is sufficient. The band secretary should keep a list of favorable and interested people, a record of all work done, reports of interesting experiences, and should supply necessary information to band members.

The Way to Begin the Work

Pray before going out. Claim the presence and help of the Holy Spirit and of the angels. Acts 2: 18.

"All the heavenly angels are at the service of the humble, believing people of God."—*Testimonies for the Church*, Vol. VII, p. 17.

"If we recognize Christ as the One who is with us to prepare the way, the Holy Spirit by our side will make impressions in just the lines needed."—*Manual for Canvassers*, p. 40.

Read Isa. 41: 10, 13; Jer. 1: 6-9; Isa. 45: 2.

Be kind and courteous to foreigners as well as to Americans. Do them acts of kindness, and show by deeds of love that you are really doing "mercy" work. Comfort those who mourn. Relieve the sick and suffering, for Christ's sake forgetting any untidy surroundings. See Phil. 2: 5-9; Matt. 25: 31-45.

A bit of fruit, a bouquet of flowers, or any little thing will work wonders in winning the hearts of these people. Give some attention to the children, and comment on favorable surroundings.

Do not be afraid of the people, nor act as if you were, but always use tact, wisdom, and caution. Come close to them in their homes, and be one with them as far as is consistent. Work done in the homes is more permanent than work done outside. It was the apostles' way. See Acts 5: 42. Those of experience often enter the humble homes by the kitchen or back way. Greet the inmates with confidence and with a smile.

Where to Begin

Begin among the foreigners nearest you—possibly your next-door neighbor—by doing Christian help work, selling or lending books, magazines, papers, or tracts on simple, interesting subjects. Begin with literature that will interest and not cause prejudice. One can judge from the title, or from the table of contents, which are usually printed in English. Follow with strong meat, as the people can bear it.

Two Classes

There are two classes of foreigners: Those of more or less education and wealth, who live in the better sections; and the poorer class who have little or no education, who are colonized in the poorer sections, quite remote from Americans. It may be well for those of little or no experience to begin with the poorer class. The better class may be approached in very much the same way as Americans. It usually appeals to the better class of foreigners to know that Americans are devoting their time to educating, Americanizing, and Christianizing those of their nationality. Some are quite willing to contribute to such a work. It is well to mention this fact when working among them. The idea appeals to Americans as well.

If selling magazines or books, it is often well to proceed as follows: First, ask, "Do you read English?" Then hand each adult a copy, and say: "Here is a paper or book in your own language. We have the same in English. It is the best that I have found. It tells what the troubles in the world mean, etc. We are leaving a copy in each home." Turn to the front cover and point to the price, hold up one finger and say, "One, just twenty-five cents," or whatever the price may be. If they begin to read, say, "Pardon me," and quickly turn to another page, and then point to the price, and repeat, "One, twenty-five cents." Say, "Thank you! Thank you!" before they make any move to give or pay. It has a wonderful effect upon them. If they hesi-

tate, urge and pray. These people bear more urging than do Americans. When leaving, bow and thank them.

In soliciting foreigners, use positive language: "I am sure you will be glad to help in this good work." "I am sure you want one of these." "You will like one of these." Never use negative language, as, "Won't you help?" "Don't you think you would like to help?" "Won't you take one?" If negative language is used, the one being solicited is likely to use the same, and will usually say, No. If one uses positive, confident language, he is more likely to say, Yes. "Whatsoever a man soweth [faith and confidence, in positive language], that shall he also reap."

General Suggestions

A simple, brief printed or written canvass for different books and magazines in the different languages is very good, as some cannot understand one word of English.

Keep a record of those who are favorable or interested, and of the sick and needy. Make friendly calls on such, and help them when possible. Pray with them whenever the time is opportune.

Simple gospel songs sung in the spirit appeal to foreigners, touch the hearts of the afflicted, and win the hearts of those who are well.

Watch for openings to give Bible readings. Place reading racks in stations, in foreign libraries, and in reading-rooms. Place foreign-language magazines, papers, and tracts in the racks already in such places.

Be systematic in your work among foreigners. Devote some time each Sunday to this work. Learn to greet them and to say "Good-by" in their own language. It pleases them. Learn simple sentences by working among them. Become so well acquainted with the people that they will anticipate your next visit. One's inability to speak their language is no hindrance to successful work among them.

Tell your good experiences to the church, remembering that "a good report maketh the bones fat." Prov. 15: 30.

Suggestions for Missionary Meetings

First Week

Opening Exercises: Song; Prayer; Missionary Secretary's Report.

Topic for Consideration: Are We Neighborly?

Note to the Leaders

In the missionary meetings for this month, seek to bring before the church members in a definite way the work for people of foreign birth and the responsibility which your church sustains in this work. Make yourself thoroughly familiar with the work of the Bureau of Home Missions and with the literature which they furnish. By a tactful presentation of the subject each week, the interest in the fourth Sabbath service will be intensified, and definite plans readily put into operation.

Are We Neighborly?

"GREAT benefits would come to the regions beyond, if faithful efforts were put forth in behalf of the cities in America." Among the foreigners of various nationalities who would accept the truth there are some who might soon be fitted to labor among those of their own native land. "Many would return to the places from which they came, that they might win their friends to the truth. They would search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message."—*Address given at the Pacific Union Conference, Jan. 28, 1910, and quoted in "The Time and the Work," p. 26.*

One of the most important departments established within the denomination in the last few years is the Bureau of Home Missions. It is the object of this department of the General Conference to carry out the instructions contained in the above quotation from the spirit of prophecy—to organize our churches, English as well as foreign, for systematic soul-saving work among the foreign-speaking people in this country.

The International Branch of the Pacific Press is busily engaged in turning out literature in these various languages, until today it is publishing literature in twenty-

seven languages for use in this important branch of our work. Magazines are available in eleven of these languages, and we hope to add two more before the end of the year, one in Serbian and one in Portuguese.

When we stop to consider how literature is being used in these languages as an entering wedge to the homes of these people who have not yet accepted Christ as their personal Saviour, and thus hasten the glad day when this message will triumph in the earth, we exclaim with the prophet Isaiah: "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52: 10.

There are in America today more than thirty million people of foreign speech. As our workers representing these various nationalities are comparatively few, we are compelled to look to our English-speaking people for help to bring the message of salvation to these benighted souls that have so long been without the privileges that we enjoy.

The preliminary work among these nationalities must, to a great extent, be done with literature in their own languages. In addition to the excellent assortment of tracts and the magazines, such books as "Steps to Christ," "His Glorious Appearing," "World's Hope," and others have been translated and published, and are now available in many of the foreign languages spoken by these "strangers" that have come to our shores. Our people throughout the country who have worked among them with literature, are unanimously of the opinion that these people are literally hungering for literature in their own tongue.

Have you thoughtfully considered, dear reader, that our blessed Saviour died to save the "stranger" as well as you and me? Have you spoken a kind word to your foreign neighbor, living next door to you, or to the one who lives across the street, who has come from a land far off, and is here, possibly, in the providence of God, as a "stranger within our gates"? And above all, have you told him of the soon-coming Saviour, or placed in his hand literature that in some way will point him to the Lord? "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11: 1.

H. W. SHERRIG.

Second Week

Opening Exercises: Song; Scripture Reading; Reports of Work Done During the Week.

Prayer (including requests for special cases).

Reading: Save the Stranger.

Note to the Leaders

To "be about my Father's business" was the supreme motive of our Saviour, and concerning his followers it is stated in John 17: 18, "As thou hast sent me into the world, even so have I also sent them into the world." It should, therefore, be our first business to "seek and to save" the lost, and there being no respect of persons with God, our responsibility extends to all mankind. If there are those in your church who have never made any effort to communicate the knowledge of salvation to those of strange speech and characteristics, encourage them to begin at once by making a friendly call, and bring into use the language of expression, where it is impossible to understand or be understood. A tract or a paper in the native language, and a smile and manifestation of interest in their environment, will pave the way for new and gratifying experiences. Encourage all to begin this week.

Save the Stranger

As a nation, we are a cosmopolitan people. In the course of time millions of immigrants have flocked to our shores. They come from distant lands across the seas, and represent various classes of society, good and bad, intelligent and illiterate. Some have come with a definite aim in view; others are merely drifting. For years they have been coming, and still they come. In the homeland, many of them had no vision of future happiness. They were confronted with poverty and want. In many instances they have come from overcrowded cities and densely populated rural sections. In this land of liberty, peace, and plenty they have sought a home. Some have been more resourceful and frugal than others, and have succeeded in bettering their condition.

During the great World War, the tide of immigration almost ceased. Since the war, because of altered conditions in the homelands, many have returned. In many instances their stay abroad has been brief, and they have returned to the land of their adoption.

Our duty to these strangers is very apparent. To us has been intrusted God's last message, which in its scope is world wide. We owe this message to these strangers within our borders. They constitute a foreign field right here at home. So far as possible, they must hear in their own language this message of a crucified, risen, and soon-coming Saviour. Attention has already been called to our periodicals and publications in the various languages which these people represent. The importance of the dissemination of this literature just now cannot be overestimated.

We also have a few native workers in the field who are giving their time in the large cities to the ministry of the word to their own people. The combined ministry of the spoken and written word is bearing fruit. More native workers for these people are needed. In order to supply this need, a department for the education and development of young people of foreign parentage has been conducted during the past year at the Broadview Swedish Seminary, near Chicago, and at the Pacific Press office at Brookfield, with about thirty in attendance.

The present time presents possibly the most favorable opportunity we shall ever have to work for these people. In a little while hence the situation will undoubtedly be more difficult. These foreigners have, in the providence of God, come to our shores that they might hear and accept this message, and in turn take it to their relatives and friends across the seas. It is our privilege to co-operate in this blessed work by visiting these people in our own neighborhood.

P. E. BERTHELSEN.

Third Week

Note to the Leaders

Seek to impress upon all a sense of personal responsibility for the foreigner. All business dealings with the foreigner—the Chinese laundryman, the Italian huckster, the Jewish salesman, the Greek confectioner, the Hungarian laundress,—should be made channels of demonstrated interest in the welfare of the soul. Life touches life for a definite purpose. Make the vital contact.

The Greatness of the Opportunity Is the Measure of the Obligation

"SAVE AMERICA, and you save the world," is the statement made by Howard Benjamin Grose, a student of the immigration question. "Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe. 'All peoples that on earth do dwell' have here their representatives, gathered by divine ordering within easy reach of the gospel. Through them the world may be reached in turn. Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading a knowledge of the truth among his kindred and tribe. The greatness of the opportunity is the measure of the obligation. God's message to this nation has thus been interpreted: 'Here are all these people: I have taken them from overcrowded countries where they were living, and sent them to you, that you may mass your forces and lend a hand to save them.'

"You desire his conversion—in the mission. You wish him well—at a distance. You would much more quickly help send missionaries to the Chinese in China than be a missionary to a Chinaman in America, would you not? Think it over, Christian, and determine your personal relation to the immigrant."

Fourth Week

Note to the Leaders

Let this service be a bugle call of encouragement to all who have signified a willingness to take up the work among the foreigners. Much depends on getting started, and it will require effort on your part to get every signature of a willing worker backed up by actual experience.

"Is It Safe to Work Among Foreigners?"

"Is it safe to work among foreigners?" may seem like a foolish question; nevertheless, it is a question that we sometimes meet. In my work among the churches, I have found that almost every one is interested and believes that these people should have the truth. But when the call is made for them to go forth and labor among these foreigners, many are loath to go. After meeting this situation many times, I endeavored to find the reason. On investigation it was found that many are afraid.

When we speak of foreigners, we immediately think of murderers, robbers, bomb throwers, etc. This is all that some people know of the conditions in the foreign sections. In one of our schools, four young ladies signed up to go out with our foreign magazines. When the preceptress heard about it, she told these young ladies how terribly dangerous such work would be, and that she would not consent to their going into it. Since that experience, I have inquired of many experienced workers as to whether or not they ever knew of one of our workers' being insulted while working among these people, and all have replied, "Never once." We cannot say that of our English magazine work.

Lay aside your fears; one trial out in the field will convince any one that we have nothing to fear, if the work is properly conducted.

V. O. PUNCHES.

Experiences

"ONE day I met a Hungarian woman who conducts a Hungarian boarding house. She asked me at once, 'Have you something in Hungarian?' I told her what we had, and she purchased a copy of each, and wanted more. I sold her \$16 worth of literature before I left, and she said, 'If you find more, send it. I buy it, if you send it.'"

"One day, a few of us were deciding where to go with our Harvest Ingathering papers; some one suggested a place a few miles from ——. In a moment, however, another said, 'Most of the people there are foreigners.' That always seems to settle it; but something within me stirred, and I said, 'Why not go there? They are human beings, and they need the truth.' So the next day some went among the English-speaking people, and three of us went to — with one-year-old foreign magazines. We worked two hours and a half, and received a little over twenty dollars. Oh, how eager they were to get the magazines! A group of children followed each of us, and they repeatedly asked, 'Are you coming to my house?' When we told them we were, they ran home and told their parents. In all the homes we visited, not a cross word was spoken to us, and when we knocked at their doors, they would call, 'Come in!' The men had not been working for two months; a few did not have any money, and such, it could plainly be seen, were very sorry, so they told us to come back another time.

"One woman was visiting when I found her, and she ran home and brought her offering. She told me to give it to the lady who called at her door. Some people would have been glad they were not at home so they would not have to give; but these people seemed anxious to give, and gave willingly and cheerfully.

"In another home the lady was Slavish, and she could not read, so I read a few paragraphs to her in Slavish about Christ's sacrifice, and as she listened, tears came to her eyes. She gave me an offering. Then she looked at the pictures of Christ on the cross. Her little girl wanted to touch the magazine, but she said, 'No, no, this is a holy book.' Who can say that this soul does not love all she knows of Christ?"

"That day we gave out literature in Italian, Slavish, Polish, German, Hungarian, and Russian. We had nothing for the Croats, so they took Slavish magazines, and tried to read them. They would understand a word in every sentence, perhaps. I am so thankful that we have this literature."

One Hungarian sister writes:

"You will be pleased to hear about one good result of our first magazine. One Hungarian woman to whom I gave a copy, after reading it became so interested in our faith that she asked me to bring her more reading matter in our language and to teach her from the Bible. Since that time I have been holding Bible studies with her, and she has accepted the truth, is already keeping the Sabbath, and has done so for the last five weeks. She hopes to be baptized at the next opportunity. Now I am teaching her mother-in-law and two sisters-in-law who also through the literature have become very eager to learn more, and I hope that with the help of the Lord, they will accept the truth, too."

Missionary Volunteer Department

Devotional Meetings for October 2

Subject: *Our Book Friends.*

Helpful Thought: "Give attendance to reading." 1 Tim. 4:13.

Senior

1. Opening Exercises.
2. Roll Call: Good Thoughts on Good Reading.
3. Talk: See "Ministry of the Spirit," pp. 126-131.
4. Book Reviews.
5. Talk by Educational Secretary: Every Member a Reader.
6. Talk: Books in Missionary Work.
7. Round Table: Our Reading Course Plans.
8. Close by repeating the Pledge in concert.

Junior

1. Opening Exercises.
2. Roll Call: Good Thoughts on Good Reading.
3. Book Reviews.
4. Recitation: Books.
5. Talk by Superintendent: Why a Reading Course?
6. Round Table: Our Reading Course Plans.
7. Enrolment.
8. Close by repeating the Junior Pledge in concert.

Be sure to have the new Reading Course books on hand for October 2.

Notes to the Leaders

Aim for Today.—Make today a rally day for good reading. How much we need, as young people, to read not only worth-while books, but the worth-while Book that will make us stronger Christians, better friends, more efficient soul-winners! Some one has estimated that there come from the press annually about 150,000 books. Our young people can read only a very small per cent of them; but what a pity that some young people choose their per cent from the inferior books! Some stoop even lower, and serve themselves to the absolutely worthless,—yes, harmful books. Are there any such in your church? Are there some who read nothing but the daily paper? If so, can you not today, through earnest prayer, thorough preparation, and a tactful, forceful presentation of the subject, initiate a campaign in behalf of good reading, that, with the blessing of Heaven, shall revolutionize the reading habits of your young people? Reading is one of the strongest influences that enter into character building. Think what a successful campaign would mean to your youth!

Opening Exercises.—Have several good songs, an earnest season of prayer, and a good Scripture lesson—the second chapter of Second Timothy is suggested. Ask the one who reads the chapter to study it carefully beforehand, that he may comment briefly on the verses. Include also in the opening exercises the secretary's report, also brief reports from the band leaders of last month's work, and of this month's plans.

Roll Call.—The week before ask that all come prepared to respond to the Roll Call with a helpful thought about good reading. This paper gives a few choice quotations on this subject. Use them in the Roll Call; but try to have most of your young people find their own quotations.

Special, Senior Notes

Book Reviews.—Appoint four young persons to give brief talks on the new Reading Course books, assigning one book to each. The following references will be excellent extracts to use in these talks: "Our Day in the Light of Prophecy," pp. 62, 63, 284, 285, 300, 301; "Ministry of the Spirit," pp. 52, 53, 94, 95, 103, 106-109, 139-141; "With Our Missionaries in China," pp. 62, 63, 188, 189, 288; "In the Land of the Incas," pp. 84, 85, 87-91, 129-131, 202-205, 253, 254-259.

Talk by Educational Secretary.—Speak briefly on the progress of the Reading Course work. See "Missionary Volunteers and Their Work," pp. 188-197. In 1919 the total number of Reading Course Certificates issued, as reported to the General Missionary Volunteer Department, was 5,703. After speaking of the progress, enroll all who will promise to read the books. Some of the members may be persuaded to take the Junior Course. The society library should have all three sets of the Reading Course books. Some of the young people may not be able to purchase the books for their own libraries.

Talk: Books in Missionary Work.—A number of persons who have accepted the truth became interested through reading one or more Reading Course books. Have some one report on what has been done and what may be done in your society by using the Reading Course books in missionary work. Use the Primary books in homes where there are small children, the Junior where there are juniors, and the Senior books for all homes. Perhaps there are libraries in which you can place some of these books. Emphasize the importance of such work today.

Round Table.—Let every one today pledge himself to read only worth-while reading; let him pledge himself to do all he can to interest others. And will not all pledge themselves to take one or more Reading Courses this year? Reading good, helpful books will do much toward living good, useful lives.

Special Junior Notes

Book Reviews.—Ask three enthusiastic Juniors to review the Junior Reading Course books, each taking one book. Perhaps it would be well for the superintendent to help them in outlining their talks and in finding choice extracts to read.

Round Table.—See Senior note.

Enrolment.—Let this be taken by the superintendent, unless you have a very good educational secretary in the Junior Society.

Reading Course Work

After your meeting can you not canvass the entire church? Enroll young and old. Think what a reading circle in every home would mean where parents and children will read the books together! Perhaps you have friends who are not Christians whom you can invite to join your home reading circle. Think! Study! Plan! Pray! Work! Make the Reading Course work in your society this year a training course for soul-winners, and a soul-winning agency for the unsaved around you.

Good Thoughts on Good Reading

"TRULY there is nothing else in all the world which gives us such refined and elevated pleasure as good reading; and nothing else can so round out and fill in our characters, can add to our happiness, sustain us in sorrow, and teach us to look forward to that glad time when we shall see Him as he is, as the earnest reading of the things which God has caused to be written in his Word."

"To fall in love with a good book is one of the greatest events that befall us. . . . No one can become the friend even of one good book without being made wiser and better."

"There is power in good reading to keep the mind from evil thoughts and to mold an upright character, while poor reading sows the seed of evil in the fertile mind; and can it help but grow? Poor literature portrays false ideas of life and creates wrong ambitions. 'Light reading utterly destroys love for the good and true.' This is one of the chief reasons of there being so many people at the present who have not the power of concentration of thought on one subject."

"Those with but little time for reading often think that it is out of the question for them to become acquainted with the best books. On the other hand, the less one can read, the more carefully should the choice be made, that the very best use may be made of the opportunity."

"Pearls do not float on the surface; one must dive for the best. The books that yield the richest rewards do not give up their chief treasures to the careless reader. What is most worth reading once will generally better repay re-reading. The wise man emphasizes in Proverbs the importance of earnest seeking after wisdom although it is offered to all."

"The choice of books determines our destiny. Our intellectual nature is like the chameleon: it takes color from that on which it feeds. Tell me what music you love, what books you read when you are alone, and I will tell you which way you are moving, upward or downward."

The very last appeal to our young people from Sister White was filled with earnest admonition to store the mind with that which will make for success in the work of character building. She said: "We should advise the young to take hold of such reading matter as recommends itself for the upbuilding of Christian character."

"Time is so short that no person has time to spend in reading that which will not be of help to him."

"To us, who live in the closing hours of this world's history, does this especially apply. When we contemplate the times through which we are soon to pass, and the preparation needed in order to pass them safely, surely, it behooves us to use our time to the very best advantage possible, in order that we may build for eternity."

"Seventh-day Adventist young people have a high mark for which to aim, and a wonderful prize to win. So, young men and young women, read the literature that will give you true knowledge, and a fitting up for that heavenly home at last."

"The oftener and more diligently you peruse the Scriptures, the more beautiful will they appear, and the less relish will you have for light reading."

"All cannot go to college, but all can read. Many men and women who are filling places of prominence are what we call self-made, and have got their education largely through reading."

Books

Good books are "really-truly" friends,
They help us in our play;
They teach us how to live and work
And how to pass the day.

Companions they may always be,
Whenever we're inclined.
And by the books we like to read,
It's fair to judge our mind.

They bring us friends we cannot lose,
Who come to be so dear
That books who introduce such folks
We look for far and near.

So choose the books that help you live
To make your love more deep,
That after you have read them through
You're glad are yours to keep.

— Ethel R. Peyser.

Why a Reading Course?

"WHAT can be the matter with Emily?" Miss Allison had just finished looking over Emily's examination paper, and Emily had failed. "Emily failed! I cannot understand it. She was such a good student. Last year I thought she was going to finish with brilliant success." But the paper was hopelessly muddled; sentences were disconnected, and facts wrong. She closed the schoolroom door thoughtfully that afternoon, but instead of going to her room for much-needed rest, she turned her steps toward the home of the pupil who had failed.

Mrs. Burnley greeted the teacher warmly. In fact, she had longed for some time to talk over matters with Miss Allison. The news of Emily's failure was not a surprise to the mother. Emily's disinterest and dreaminess had been apparent in the home for several months, and the mother knew the cause. During the last summer vacation she had been given some cheap novels by a supposedly good friend. The taste had grown rapidly until now Emily was hardly responsible for her own actions. She knew that such reading was ruining her chances for an education, and she often promised her mother to stop. But the temptation was too strong. Many a time the mother awakened to find a light burning in her daughter's room, and a promise broken.

Do not be too severe in your judgment of Emily, dear Juniors. The reading she had indulged in at first, just as a passing pleasure, had already changed the cells of her brain until she had no more power to resist the opportunity to read a fascinating story than a drunkard has to resist the odor of the deadly beverage.

It was only through the power of Jesus that Emily finally turned her defeat into victory, but her brain bore the scars of that experience for a long time. If you should ask her about it, she would say that she never has been able to concentrate as she used to, and she would warn you very earnestly never to allow yourself to read a book you could not leave at any time for solid work in preparing school lessons or for a quiet Bible hour.

A very wise man once said that as a man "thinketh in his heart, so is he." We think about what we read. We cannot help it, for the impression is there in a little groove in our brain. That is why what we read helps to make us. How very important, then, for us to read only the very best!

"Pearls do not float on the surface; one must dive for the best." Sometimes boys and girls do not learn to dive well, and for this reason the Missionary Volunteer Department at the General Conference office does the diving for them. Every year the workers there read a great many books, and they choose the very best. They select the books that boys and girls like, and also that will help to make them better students in school, better workers for the Master. The books they have chosen for this year are, "A'Chu and Other Stories," "My Dogs in the Northland," and "Knowing Insects Through Stories." Today we are going to hear some of the stories these books contain.

H. H.

Devotional Meetings for October 9

Senior

Topic: *A Call for Truthful Men.*

Helpful Thought:

"Seize on truth where'er 'tis found,
On Christian or on heathen ground.
Among its friends, among its foes,
The plant's divine, where'er it grows."

1. Song Service and Prayer.
2. Bible Study: *A Call for Truthful Men.*
3. Talk: *The Sin of Untruthfulness.*
4. Talk: *The Value of Truthfulness.* See *Instructor* for September 28 or October 5.
5. Recitation: *The Question.*
6. Reading: *Truth and Falsehood.* See "Making Good" in *Senior Reading Course*, No. 12, p. 233.
7. Reading: *A Good Lesson Spoiled.* See *Review* for September 30.
8. Consecration Service, closing with prayer.

Junior

Topic: *God Needs Truthful Juniors.*

Helpful Thought:

"Speak the truth and speak it ever,
Cost it what it will;
He who hides the wrong he did,
Does the wrong thing still."

1. Song Service and Prayer.
2. Bible Study: *A Call for Truthful Men.*
3. Talk by Superintendent: *A Call for Truthful Men.*
4. Reading: *Truth and Falsehood.* See No. 6 in *Senior program.*
5. Recitation: *Tell the Truth.*
6. Talk: *The Broken Saw.*
7. Talk: *Ned's Test.*
8. Consecration Service, closing with prayer.

Notes to the Leaders

Aim today, by earnest prayer and thorough preparation, to emphasize the fact that truthfulness is an indispensable element to genuine manhood and womanhood. Throw the searchlight of prayerful study and meditation on that great word, "truth," today. How much it means to know that we can rely on a person's speaking the absolute truth, — not deviating a hairbreadth, regardless of cost! "Moreover," reads Exodus 18: 21, "thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness." The selfsame kind of men and women are needed today; needed everywhere; needed in your society.

Special Senior Note

Let the reading, "A Good Lesson Spoiled," be a call to every Senior Missionary Volunteer to set the right example for the Juniors around him. What if you who are Senior Missionary Volunteers fail to be true guides to the Juniors? To fail would mean the loss of a rare opportunity to say the least; and it may mean the loss of eternal life to some. But *you must not fail.*

There should be a live *Consecration Service* today. Do you not see a deeper meaning in truthfulness? Will you not resolve today to five truthful lives? to speak truthful words? to act truthful deeds? Sometimes a desire for flattery leads to exaggeration. Sometimes you covet being exonerated from fault and allow a wrong impression to prevail. But today will you not resolve that you will be absolutely truthful, cost what it may? May all the members in your society make a covenant in this matter today.

Special Junior Note

Adapt the Senior Bible Study to the Juniors. The superintendent would do well to glean from the Senior program in addition to the helps provided. Long before this our Junior workers have learned to look for Idona Hill's helpful stories. She has written for our Juniors for more than six months. Your society can thank her for these beautiful lessons by writing her a note at Fort Pierre, S. Dak. See Senior Note on the *Consecration Service.*

A Call for Truthful Men

1. THROUGH all the ages there has been a call for truthful men. Moses' father-in-law, when counseling him to choose men to help judge Israel, said: [Read Ex. 18: 21, first part.]
2. Let us see what Solomon says regarding truthfulness. Prov. 3: 3, 4; 12: 17; 13: 5, 19, 22; 21: 6.
3. What is our duty to our neighbor? Zech. 8: 16, 17; Eph. 4: 25.
4. What is Satan's relationship to a lie? John 8: 44, last part.
5. The liar shall not have a right to the city of God. Rev. 21: 27.
6. With what does God class the liar? Rev. 22: 15.
7. We must speak the truth if we would abide in the tabernacle of the Lord. Ps. 15: 1-5.

The Sin of Untruthfulness

If one thing is clear in the Bible it is this, that the liar is hateful to God, for liars and murderers are classed together. The pearly gates will never unfold to admit the man that loveth and maketh a lie. The liar is also hateful to man. He is distrusted and feared and shunned. . . .

There are various kinds of lies. There is the lie direct. As glaring examples of this we have Gehazi, Elisha's servant, who lied to his master and to Naaman, and for punishment was smitten with leprosy; the Gibeonites, who so craftily deceived Joshua, and were made hewers of wood and drawers of water—an enslaved people—to the Israelites.

There is the lie indirect, as in the case of Joseph's brethren when they exhibited the bloodstained coat to their aged father, and led him to infer that a wild beast had devoured his favorite son. Also in the case of Ananias and Sapphira, who acted a lie in the presence of the apostles. . . .

There is exaggeration, a common form of lying. . . . Men use unnecessarily strong language to describe a very simple experience. They are half-dead, when they are only tired. They are half-drowned, when they are only wet. . . .

Once more, flattery is a form of untruthfulness. The practice of overpraising, of paying compliments from a desire to please, should be guarded against. What is the use, and where is the morality, of saying to a man, "You sang well," or "You spoke well," when the reverse was true? Better say nothing, or imitate the man who, wishing to praise his minister and yet be honest, said, "That was a beautiful text you had, sir."

I do not think that a lie is ever justifiable under any circumstances. I know that some have held the opposite view, and have quoted instances in which they thought a lie was justifiable. I can only say they have not convinced me. Once admit the principle that a lie is justifiable, and you are launched upon a sea of trouble. If it be right to lie in order to save some one from danger, shall we say it is wrong to lie in order to win a great position where a man might do incalculable good? . . . Washington may or may not have told a lie, but most men and women will confess they have done so, and the shame they have afterward felt proves the baseness and unjustifiableness of lying. It is never justifiable to lie for the sake of gain, or to keep a situation, or to secure one. It is never justifiable to improve one's certificates, or tamper with testimonials, although I understand the practice is as common as falsifying income-tax returns. . . .

Within the past week two men unknown to me, one young and the other elderly, have been dismissed [from their positions] for refusing to tell lies. No situation is worth keeping at the price of manhood. Honesty, sincerity, integrity, truthfulness—these must never be sacrificed, and need not be. . . . If your business is such that it cannot be carried on without lying, then give it up. It is no business for a man. . . .

A reputation for truthfulness gives a man immense influence in every grade of society, whether he be a doctor or a minister, a merchant or a statesman, a shopkeeper or a tradesman. Let us resolve to do our utmost to check and discourage the growing untruthfulness and to bring in an era of truth and sincerity in thought, word, and deed.—*"Perfect Manhood," by David Watson.*

A Call for Truthful Men

IN Washington there stand two great memorials: the Washington Monument, towering to the sky, and the white, glistening Lincoln Memorial. Washington and Lincoln are classed together,—one the father of his country, the other the savior of his country. Both were great, and both fulfilled God's purposes for men during a dark hour.

These two men, so unlike in education and training, were still very much alike in principle. Perhaps it was that principle that made them great, that enabled them to stand in the breach.

All the Juniors know the story of the cherry tree and of the colt so well that I will only ask you to recall them now. But I would like to have each boy and girl know of a bigger test, one that required truthfulness when there was no

danger of any one else's knowing about it. When hardly more than a boy, George Washington was asked to go out into the woods and mark out the boundaries of Lord Fairfax's domains. These lands extended far out into the wilderness, and were inhabited by wild animals and hostile Indians. He had to be gone for several weeks and remain in the woods alone, far from friends. He might very well have said that it didn't matter, anyway; no one would know the difference, and it was too dangerous to take much care with. But he didn't. Fifty years later, when the country was being settled, a band of surveyors set out to go over the very boundaries that Washington had made, and they found every line absolutely correct. His honesty out there alone amid danger and hardship had been proved.

Lincoln stood for the same principles. When Abraham was just a young boy, he was walking down the lane one day when his half-sister ran out and playfully leaped upon his shoulders, digging her knees into his back. In the playful tussle that followed, Abraham dropped an ax he was carrying, and it cut his sister's ankle badly. As he was bandaging the wound, he asked, "What will you tell mother when you reach home?" "That I cut it with the ax," replied the girl. "Yes, that's the truth," said Abraham slowly, "but it isn't all of it; you'd better tell the whole truth." And she promised him she would.

Some one who had known Lincoln well, said, "Abe was the best boy I ever saw or expect to see." And all others who knew him agreed that they could rely absolutely on his "Yes" and "No."

God could use these great men when he needed them because they were true to the core. All thinking men today realize that the world is passing through a crisis such as was never known before. You and I, who have the privilege of understanding the Bible, know that we are standing on the very threshold of more terrible times. Juniors, do you realize what is expected of you? "When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up."

This is what the spirit of prophecy says about the Juniors of today. God is calling for truthful men to finish his work at this time. Are you getting ready? H. H.

Tell the Truth

Tell the truth.

Though it rives your heart with pain,
Though it rends your soul in twain,
Though it makes the friend you love
Every other friend above
Pass you with averted face,
Though it means your deep disgrace,
Though your enemies defame
And the public scorns your name,
Tell the truth.

Tell the truth.

Young and old and rich and poor,
Celebrated and obscure,
Teacher, preacher, author, sage,
Soldier, statesman, prince, and page,
Every color, every breed,
Every government and creed,
Bear this axiom in your hearts
Till the breath of life departs—
Tell the truth.

Tell the truth.

When the dust has cleared away
From the debris and decay
Of the old and musty thrones
Founded on the people's bones,
Truth will stand immortal there
With the stars upon her hair,
Robed in glory like the sun;
She and liberty are one—
Tell the truth.

Tell the truth.

Truth is not, as stories tell,
At the bottom of a well;
Those of us that have not quailed
To behold her face unveiled,
Know that she is Freedom dressed
In the vestments God has blessed.
Truth will make a nation free;
To success it is the key;
Let us then, from A to Z,
Tell the truth.

—Minna Irving.

BE 100 PER CENT TRUTHFUL

The Broken Saw

Mr. JONES was accounted a hard master. He never kept his boys; they ran away or gave notice they meant to quit; so he was half his time in search of boys, although the work was not very hard. At last, Sam Fisher went to live with him. "Sam's a good boy," said his mother. "I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

Sam had been there but three days, when, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"And Mr. Jones will thrash you for it," said another boy who was in the woodhouse with him. "He never makes allowance; I never saw anything like him. Bill might have stayed, only he jumped into a hen's nest and broke the eggs. He dared not tell of it; but Mr. Jones kept suspecting and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or not, till he couldn't stand it and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy; "he was afraid; Mr. Jones has such a temper."

"I think he'd better have owned up at once," said Sam.

"You'll find it easier to preach than to practise," said the boy. "I'd run away before I'd tell him," and he turned on his heel and left poor Sam alone with the broken saw.

The poor boy did not feel very comfortable or happy. He shut up the woodhouse, walked out into the garden, and then went up to his little room under the eaves.

"Oh, Lord," said Sam, falling on his knees, "help me to do right."

It was late when Mr. Jones came into the house, but the boy heard him. He got up and crept down stairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you before you saw it in the morning."

"I should think morning soon enough to tell of your carelessness. Why do you come down tonight?"

"Because," said Sam, "I was afraid if I put it off I might be tempted to tell a lie about it. I'm sorry I broke it; but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand, "There, Sam," he said heartily, "give me your hand. Shake hands; I'll trust you, Sam. That's right; that's right. Go to bed, boy. Never fear, I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice has not been done Mr. Jones; that if the boys had treated him honestly and "above board," he would have been a good man to live with. It was their conduct which soured and made him suspicious. I do not know how this is; I only know that Sam Fisher finds in Mr. Jones a kind and faithful master.
— Selected.

The Question

WERE the whole world as good as you, not an atom better,

Were it just as pure and true,
Just as pure and true as you;
Just as strong in faith and works;
Just as free from crafty quirks;
All extortions, all deceit,
Schemes its neighbors to defeat,
Schemes its neighbors to defraud,
Schemes some culprit to applaud—

Would this world be better?

If the whole world followed you, followed to the letter,

Would it be a nobler world?
All deceit and falsehood hurled
From it altogether;
Malice, selfishness, and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,
Would the world be better?

— British Weekly.

Ned's Test

"Do your best and trust God for the rest. I'm sure all the tangles will soon be straightened out. Remember always to be honest, and to put truth before everything."

Ned remembered well those words. He was to trust God and always to tell the truth. Those were mother's last words. And mother was now asleep under the wild flowers and tears that he had dropped on her grave. He was alone! People were everywhere, but he was alone.

How swiftly the wheels were rumbling off the miles toward the hated city! Soon the peace of the great prairies, stretching away to far horizons, would be past forever. Soon he would catch his last glimpse of the bare, rocky buttes standing guard to the little homestead he and mother had shared together. No more for him would that glorious western sun smile on their rugged tops.

Awaiting him in a Middle West city was the home of an aunt he had never seen. Knowing something of her cold nature and of the unprincipled character of her husband, his mother had dreaded sending her only boy to them; but as there seemed no other opening, and she must soon leave him, arrangements were made for a home with them.

The dear familiar scenes were fast falling behind, and for comfort, Ned opened his Bible and read, "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." Nahum 1: 7. Never had that promise seemed so precious, for never had he needed such a stronghold.

Shortly after his arrival he was taken to his uncle's "store" and put to work. The store he found to be only a soda fountain and soft drink counter in one side of a billiard hall. Here he was expected to dispense the drinks. The language of the men who played at the tables and lounged about the room was painful to his mother-taught ears, and he prayed daily for inward purity which would keep him separate from the unclean atmosphere of the place.

One morning he was taken by his uncle through a small door in the basement behind an old piano box, into a dark cave extending underground. Here, by means of a flashlight, he was shown several large barrels from which he was to supply customers who desired something stronger than soft drinks. Swiftly his mother's words rang in his ears, "Remember always to be honest, and to put truth before everything." He went back to the counter listening for the small voice which should tell him what to do. He was facing the first hard test of his life.

A quiet, well-dressed gentleman appeared at the counter, and by signals asked for a bottle of whisky.

"I don't sell it," Ned replied bravely, but cast an anxious look at his uncle.

"What's that?" his uncle inquired, as he came hastily over to the counter. Discovering his customer to be a stranger, he re-enforced the boy's statement, saying, "No, sir, you can't get that here. We don't sell it."

"I have here a warrant for the search of your premises, and I shall proceed at once," the quiet gentleman replied.

Ned's heart thumped hard. "If he doesn't find that little door, I have acted a lie, and helped uncle to tell one. What shall I do?"

An hour later the inspector returned, and said: "Mr. Blakey, I am glad to report that I believe there is no intoxicating liquor in your possession. I believe you are an honest man. Good day," and stepped through the door.

"Mister, wait a minute," Ned called, and the inspector stepped back.

"My mother has been dead just two weeks. Her last words were, 'Remember always to be honest, and to put truth before everything.' I have helped to tell a lie this morning, and I have to straighten it. There are five barrels of whisky in a cave joining the cellar." He stood all atremble, but he did not once look toward his uncle.

"My boy, come with me," the inspector said, and Ned took his cap and went.

He never stepped back over that threshold. The same day on which his uncle finished his sentence and was discharged from prison, Ned was graduated from a theological course

in a Western college, and received his ordination as a minister of the gospel.

With swelling heart, he wrote in his diary, "I thank my God tonight for a mother who taught me to put truth first."

EDNA HILL.

Devotional Meetings for October 16

Senior

Subject: Our Society Library.

Blackboard Motto: Every society a library;
Every library adding books;
Every book a worker.

1. Song Service.
2. Season of Prayer.
3. Secretary's Report.
4. Scripture Lesson: Morning Watch Drill.
5. Talk: Our Society Library and Its Annex.
6. Round Table: We can; we will.
7. Close with prayer.

Junior

Subject: Obedience.

Blackboard Motto: "To obey is better than sacrifice."
1 Sam. 15:22.

1. Cheery Songs (several of them).
2. Prayer, followed by Secretary's Report.
3. Scripture Roll Call: Morning Watch Verses, or verses on obedience.
4. Talk by Superintendent: Obedience.
5. Recitation: A Boy's Promise.
6. Talk: The Triumph of Obedience.
7. Story: Obedience.
8. Round Table: Our Junior Pledge.
9. Close by repeating the Junior Pledge in concert.

Senior Notes

Aim today to have a real Library Rally. Helps for the talk, "Our Society Library and Its Annex," will be found in "Missionary Volunteers and Their Work," chapter 12. Have your librarian give this. It should be enthusiastic. The talk should include a brief history of your own society library, and plans for building it up and making it of greater service to the community. Let your *Round Table* be a general discussion. Every Missionary Volunteer should have something to say. Let them tell how the library books have helped them, how those they have used in missionary work have helped others, and what they propose to do to make the library a greater factor in successful society work. Take time today for reports from the working bands, if you can without hurting your library meeting.

Junior Notes

Aim for Today.—Aim to help the Juniors to love their Pledge more each day. It calls upon boys and girls to cultivate those traits of character that will produce strong, noble men and women. You have studied about being pure, honest, kind, and cheerful. Today you take up obedience, that great corner-stone of the Christian life. Pray that your boys and girls may learn more fully today that truly to obey is of first importance if they would be genuine Junior Missionary Volunteers.

Round Table.—The study today is on the Pledge. Put the Pledge on the board. Ask the Juniors to talk about any word in the Pledge they have studied thus far. Have a Pledge review today.

Obedience

[Helps for Superintendent's Talk]

ONCE upon a time—this is a true story, but it happened many years ago—a boy lay under an apple tree, looking up at the apples. Suddenly one loosened from its stem and fell to the ground. Many other boys had seen that very thing happen, again and again, but it did not occur to them to wonder why the apple fell down, instead of going up.

This particular boy was a thinker, however, and he pondered about that falling apple. Other things fell to the earth too, when he held them in his hand and suddenly let go of them. What made them do it? Why did things fall? He thought and thought, until he had figured out what we call the law of gravitation—the law of attraction that holds things to the surface of the earth, instead of allowing them to fly off into space.

It is a familiar story to you, doubtless—how Sir Isaac Newton discovered the law of gravitation by seeing an apple fall; but to hear it again may make you think. How many laws there are that men have known nothing about but that nature has been obeying for thousands of years!

An apple has no choice as to whether or not it will obey the law of gravitation, and neither have we. Even our aviators are not disobeying it. They are taking advantage of it and of other laws, to make their aeroplanes stay up

in the air, by the principles that enable a bird to fly. Everything in nature is obedient to certain laws; and there are laws of gravitation, and other laws, that human beings cannot disobey either.

But human beings are different from animals and from lifeless things, because there are laws that they can choose to obey or disobey. That is one reason why obedience is such an important quality to have—because it is something for which we have to make an effort, and making an effort is as good for our characters as swinging Indian clubs is for our muscles!

One of the great laws of life is obedience, just as one of the great laws of nature is gravitation. Every one in the world has to obey some one else. You may think that the President of the United States has a great deal of power; but he is given the power by the people, and if he is not obedient to their wishes, they can take away his authority. Kings and princes cannot do as they please. Your own father and mother, to whom you are obedient, must in their turn obey others. You may never notice that they have to obey; but think of all the laws of the land, for instance, and of the State, and city or town in which you live, and of what might happen if your parents should refuse to obey them. You cannot imagine that happening, can you?

Obedience is something like the reins that are used to drive a horse. You cannot make a horse go in the direction you want him to go if one of the reins is broken. There must be two reins, or the horse will keep turning in the direction in which the single rein pulls him in, and will probably overturn the vehicle which he is drawing.

So with obedience. It is not enough simply not to disobey; you must actively obey as well. Do not do what you are told not to do by those who have authority over you—that is one rein; and do what they tell you to do—that is the other rein; and together they make a perfect harness of obedience that will keep you safe on the right road.—*Helen Minshall Young.*

The Triumph of Obedience

[The Junior giving this talk should complete the story given in part here. He should emphasize the fact that it was only the obedient who were saved. In this last day, too, it will be the faithful servants of God who will be saved from the awful death of the wicked.]

God looked down upon the earth in sorrow. All had turned away from him and refused to listen to his word; all but one man. The great Father in his mercy saw it would be best to destroy the world, so he told Noah to build an ark, and prepare to enter it. There had never been any rain before, and there was none for 120 years after God gave this command, but Noah never faltered. He cut the beams and put them in place, obeying God's slightest instruction.

"Why, Noah, you must be crazy to expect it to rain enough to float that thing." So, doubtless, laughed his friends, but Noah was too busy obeying to care.

Even the careless people were quiet when they saw the animal's obeying God's command, but it didn't make a very lasting impression, for none but Noah and his family cared enough about obeying to enter the ark. When all God's servants were safe within the ark, the poor wicked earth wasn't worth saving, and it began to rain. H. H.

A Boy's Promise

THE school was out, and down the street
A noisy crowd came thronging,
The hue of health and gladness sweet
To every face belonging.

Among them strode a little lad
Who listened to another,
And mildly said, half grave, half sad,
"I can't—I promised mother."

A shout went up, a ringing shout
Of boisterous derision;
But not one moment left in doubt
That manly, brave decision.

"Go where you please, do what you will,"
He calmly told the other;
"But I shall keep my word, boys, still;
"I can't—I promised mother."

Ah! who could doubt the future course
Of one who thus had spoken?
Through manhood's struggle, gain, and loss,
Could faith like this be broken?

God's blessing on the steadfast will,
Unyielding to another,
That bears all jeers and laughter still
Because he promised mother!

—George Cooper.

Obedience

"RULES at school, rules at home, and rules everywhere! You can't do this, and you musn't do that, every day, until you are grown up. I just wanted to eat some of those apples that are almost ripe, and I can't because somebody says, 'No.' I'll be glad when I am grown up, so I won't have to mind anybody."

"Charley, dear!" his grandfather called from his cool resting place under the trees, "What did you say was the reason you didn't win that game yesterday?"

"Oh, Bob cheated! He wouldn't stick to the rules. You can't have any decent game if everybody doesn't stick to the rules. We boys aren't going to let him play with us any more if he won't play straight."

"Hasn't he a right to play as he likes? This is the land of the free."

"But it spoils our game, grandpa."

"You don't mean to tell me that games have rules, and boys have to obey them!"

"Why, of course, we couldn't have any game if we didn't have rules to it."

"Oh, I see," said grandfather.

"I wonder what grandpa is driving at," Charley mused as he sauntered on.

"Bob Mason has stolen my bat. I just know he has. Mine is gone, and the one he has looks just like it. Anyway, I know it isn't his old one. He has taken things before." Charley had come into the house brimming with anger.

"Why, suppose he has taken it," asked his father, "isn't that all right?"

"But, father, that's stealing!"

"Who said there was anything wrong about stealing?"

"Why, they put people in jail for that."

"But it doesn't look right, does it, when this is the land of the free?"

"What doesn't?"

"To put people in jail."

"That's where they ought to be if they can't keep the law."

"Oh, is it necessary to have laws, and should people be forced to obey them?"

"Why, father, of course. If there wasn't any law, somebody might come and steal our cow."

"I could steal some one else's cow. Bailey's cow is better than ours, anyway."

"Then they would have to steal one, and it would keep on, and pretty soon everybody would be a thief, and maybe people would kill each other."

"So you think it is better to have laws and to make people obey them? I see."

"Isn't father funny? What can be the matter with him?" thought Charley as he went outdoors.

"Teacher kept me after school tonight for whispering just a little bit today. She has enough rules to kill a fellow."

"My son," said Charley's father, "think what a school would be like that had no rules. Suppose all were allowed to whisper as much as they liked. Do you think it would be possible to learn very much?"

"Life seems to have rules everywhere. Your games have to have them in order to give you pleasure in playing them; the town must have rules to protect its citizens and their belongings; schools have rules to protect the pupils and to help them do their work."

"My dear boy, when you have outgrown parents and teachers, you will find that life itself is the most exacting disciplinarian. Every meal of green apples has its penalty, whether or not father and mother are near enough to forbid the indulgence. You will have a stomach ache. Every unfair advantage taken of your fellow men in the game of life reacts upon yourself, and you suffer the consequences. They will not let you play with them. Whether you sin against yourself or against your neighbor, the punishment is sure. The laws of life are God's laws. They were made for our happiness, and every broken law brings sorrow and pain."

"My boy, I want you to learn the lesson of obedience. When you come to a great 'Thou shalt not,' I want you to say quickly, "'Thy servant heareth,' I will not;" and as readily respond, 'I will,' when the voice of God through his word or through humanity shall say, 'My son, "this is the way, walk ye in it.'"

Charley had listened quietly; then he said, "Father, I will."

IDONA HILL.

Devotional Meetings for October 23

Senior

Topic: Court Week in Heaven.

Our Motto: "Give diligence to make your calling and election sure."—Peter.

1. Opening Exercises.
2. Reading: Our Reprieve.
3. Talk: The Investigative Judgment.
4. Talk: The Time of Trouble.
5. Talk: The Great Deliverance.
6. Story: He's Coming Tomorrow. See *Instructor* for October 12 or 19.
7. Talk: What Time Is It? See *Instructor* for October 5 or 12.
8. Song: How Shall We Stand in the Judgment? Hymns and Tunes, No. 1337.
9. Consecration Service, closing with prayer.

Junior

Topic: Getting Ready to Meet Jesus.

Helpful Thought: Only Those Who Are Ready Can Go Home with Jesus when He Comes.

1. Opening Exercises.
2. Talk by Superintendent: Things Juniors Should Know and Do.
3. Talk: The Sealing.
4. Story: He's Coming Tomorrow. (See Senior program.)
5. Talk: What Time Is It? (See Senior program.)
6. Reading: Good News.
7. Consecration Service, closing with prayer.

Notes to the Leaders

Aim for Today.—Seventy-six years have passed since the disappointment of 1844. What does this mean? It means that for seventy-six years the investigative judgment has been going on. What if our names come up today? Are we ready to have the final decision made? Can we expect the Great Judge to wait longer? What should be our aim today? There is only one all-important goal for Missionary Volunteers to seek today. It is this: "*Give diligence to make your calling and election sure.*"

Opening Exercises.—Sing several good songs on the judgment. The following in Christ in Song are appropriate: Nos. 42, 43, 48, 49, 86, 868. We suggest that you use No. 1337 in Hymns and Tunes also in your program.

Special Senior Note

Make Nos. 3, 4, and 5 three three-minute talks. For helps in preparing these talks, see "The Great Controversy," chapters 28, 39, and 40. It would be well for the one giving the talk on "The Time of Trouble" to study chapter 38 as well as 39. Urge thorough, prayerful study of these chapters.

Special Junior Note

The superintendent will find abundant helps in the Senior program for his talk. "Our Reprieve" gives excellent thoughts, as do also the chapters referred to for other talks. Let one of the older Juniors give the talk on "The Sealing." For helps see "Early Writings," pages 36-38. The story, "He's Coming Tomorrow," will also have to be told by an older Junior.

Consecration Service for Senior and Junior Meetings.—Are there some in your society whose Christian experience is not what it should be? You have been praying for them, but can you not have a special meeting of your prayer band this week and bring these names to God in joint prayer? If your Prayer and Personal Workers' Band cannot meet as a whole, meet in small groups, or set apart a certain hour each day when every member will go apart to plead for the deliverance of these friends. Earnest prayer before the meeting will help to insure a good consecration service.

Our Reprieve

SEVENTY-SIX years ago yesterday something happened. No, not that; it didn't just "happen," things do not happen in God's providence; they come to pass. It was the most important date since the ascension of Christ. Upon that day, October 22, 1844, our Great High Priest entered the holy of holies of the heavenly sanctuary to minister his blood and to make atonement for sin.

The books of record were opened. It was the investigative judgment. For seventy-six years has this work of judgment been going on in the heavenly sanctuary. The angel record keepers have faithfully performed their work. The supreme court of the universe is in session. Your case is on the docket. One day it will be called. You are on trial for your life—your eternal life. From the decisions of that court may be granted no appeal. But we are not left without an advocate—we have Jesus Christ the Righteous.

Soon will fall from the lips of Jehovah the fiat: "He that is holy, let him be holy still;" and "He which is filthy, let him be filthy still." Every child of God will then have been sealed for eternity, and every sinner's fate will also have been sealed. A graphic description of this scene is presented in these words: [Read "Early Writings," p. 281.]

This is the most solemn hour that has ever struck. It was a solemn hour when amid the thunders of Sinai the assembled multitudes, gathered about the base of the mount, heard the voice of God as he proclaimed to them his law. It was a solemn hour when those who had rejected Noah's message beat upon the closed door of the ark. Every pleasure, every worldly possession would have been given up for one square foot of standing room on the deck of the ark. Too late! too late!

But in this awful hour when the eternal destinies of men are in the balance, may God help us to sense the solemnity of the time. In his love and mercy God grants to us a reprieve. The execution of the sentence is stayed for a brief moment. O what should be our anxiety, our earnestness, our watchfulness during this, our reprieve!

A man had been accused of a terrible crime. Twelve men listened to the evidence. "We find the respondent guilty as charged in the indictment," spoke the foreman of the jury. The day for the execution arrived. The prisoner was led to the top of the scaffold. His feet were placed upon the trap. The noose was adjusted. Just before the black cap was drawn over the face, the usual question was asked, "Is there any statement which you desire to make?" "Before God and eternity, I declare that I am innocent of the crime for which you are about to take my life." The cap was drawn down and the trap was just about to be sprung when proceedings were suddenly stayed. A horse with nostrils distended and sides flecked with foam, dashed into the crowd. His rider was wildly waving a paper. It proved to be a reprieve from the governor of the State of Missouri.

The condemned man was marched back into the death cell. Picture his anxiety and the earnestness with which he and his friends sought to gather together, during his reprieve, evidence to prove his innocence. In this they were successful, and he was given his freedom.

But faintly does this illustrate the seriousness, the earnestness, the self-examination and heart-searching which should grip our souls in a time like this—in our reprieve.

"The hour of God's judgment is come." We are seventy-six years into that hour. Who will "consecrate his service this day unto the Lord?"

C. A. RUSSELL.

Good News

I HAVE a happy privilege today. It is always a joy to be the bearer of good news. Listen, children; draw your chairs up close. I have a letter from a very dear Friend of mine. He is coming to make me a visit. He has been away a long time, and I am, oh, so anxious to see him. I can hardly wait. He cannot stay very long, but in his letter he invited me to go back home with him to stay as long as I want to; and I'm going. He has such a beautiful home! And best of all, he tells me I may invite all my friends to go along, too. Isn't that wonderful? I guess I'll read to you a little of his letter:

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Oh, this is such a beautiful letter all the way through! It is a real love letter. In one part of it he describes his beautiful home with its mansions of beauty in the wonderful city with its streets of gold, its gates of pearl, its walls of jasper, its tree of life, and its pure river of water of life. You may go back with him, too, if you want to.

The wondrous city is going to be brought right down here after the earth is all made free from sin, pure and clean. One of God's servants was given a beautiful vision of the new earth and of the city as it came down upon it. [Read in here the description found in "Early Writings," pages 17-19. Begin with, "With Jesus at our head," and read to, "these made the place all over glorious."]

Just about the best part of the letter is where he tells us that it will be only just a little while now before he comes. Seventy-six years ago yesterday he began to examine the books which the angel record keepers have been making of men's lives, to see who have accepted his invitation to go home with him and who have not. He is almost through. Then he will come for us. Who will go? I want to go home with him, don't you?

And he will speak the word which will open the graves of our loved ones who want to go with us. O, what a joyous, happy morning! I wish it were today, don't you? But there are some who do not know about this Friend and who have never read his beautiful letter. Just as soon as we can tell them about it, so as to give them a chance to go, too, he will come. Let us hurry to get ready, and to help others to get ready.

C. A. RUSSELL.

Devotional Meetings for October 30

Subject: *Our Habits.*

Slogan: *Our Habits Make Us What We Are.*

Senior

1. Song Service.
2. Scripture Lesson: Sowing and Reaping.
3. Secretary's Report, and report of work.
4. Talk: The Value of Habits.
5. Talk: Aiming High and Living Low.
6. Reading: Holy Habits. See *Instructor* for October 19 or 26.
7. Talk: Forming Right Habits.
8. Consecration Service, closing with prayer.

Junior

1. Song Service.
2. Scripture Lesson: Sowing and Reaping.
3. Secretary's Report, and report of work.
4. Talk by Superintendent: The Value of Habits.
5. Story: Ted's Luck. See *Instructor* for October 19 or 26.
6. Story: Stretching Things.
7. Consecration Service, closing with prayer.

Notes to the Leaders

Aim today to take an inventory of our habits. In recent years the railroads have spent millions of dollars in straightening dangerous and unnecessary curves. And just so every young man or young woman who would succeed has to spend time and effort in eliminating dangerous habit curves on the road of life. Perhaps you and I have a few curves on our life-lines of which we are unconscious. If we find one today, no matter how insignificant it seems, nor yet how much we cherish it, let us eliminate it by the Master's grace, added to our determined effort.

Song Service.—There are many good songs that will help to impress the lesson today. Before the meeting select some of these that you know reasonably well, and have an enthusiastic song service.

Scripture Lesson: Sowing and Reaping.—Find the Bible reading on this subject in "Bible Readings for the Home Circle." For the Juniors it may be better to pass the references out, and have them read without asking the questions.

Secretary's Report.—Is your secretary getting reports from all the members? *If not, why not?* Does the weekly report show a regular increase in missionary activity? *If not, why not?*

Talk: The Value of Habits.—It would be well for the one giving this talk to get help from other sources, as well as from the article in this paper. The Junior superintendent should get help from other articles in the Senior program, as well as from the one under the given title.

Talk: Forming Right Habits.—For helps in preparing this talk see "The Ministry of Healing," pages 460-496. A careful study of these pages will enable the Missionary Volunteer to bring to the society excellent, practical suggestions for forming right habits.

Consecration Service.—Be sure to save plenty of time for a good consecration service. Before closing with prayer, ask for requests for special prayer. Some may wish the prayers of others for overcoming the habits of criticism, carelessness, tardiness, exaggeration, neglect of personal devotion, and soul-winning work. We need to gain definite victories. Then let us be definite in our requests to God.

Stretching Things

"I'm 'most dead! It's hot as fire, and I've been more than a dozen miles after that colt!"

Andrew threw himself at full length on the lounge, and wiped the perspiration from his forehead.

"Where did you go?" inquired his father.

"I went over to Briggs' corner, and back by the bridge."

"That is a little less than a mile and a half. Is it so very warm, Andy? It seems quite cool here."

"No, not so dreadful, I suppose, if I'd take it moderately; but I ran like lightning, and got heated up."

"You started about five o'clock my son, and now it lacks a quarter of six," said the father, consulting his watch.

"Yes, sir, just three quarters of an hour," answered Andrew, innocently.

"Does it take lightning forty-five minutes to go a mile and a half?"

"I didn't mean exactly that, father; but I ran all the way, because I expected the whole town would be here to-night to see my new bicycle," explained Andrew, reluctantly.

"Whom did you expect, Andy? I wasn't aware that such a crowd was to be here. What will you do with them all?"

"Jim, Eddy, and Tim told me they'd be round after school; and I wouldn't wonder if Ike came, too; that's all."

"The population of the town is five thousand, and you expect three persons; well, as you are very sick, I am glad no more are coming. You couldn't play with them at all."

"Sick!" cried Andrew, springing to his feet; "who says I'm sick?"

"Why, Andrew, you said that you were almost dead; doesn't that mean very sick?"

"You are so particular, father, about my talking. I don't mean exactly what I say, of course. I wasn't nearly dead, to be sure; but I did some tall running. There were more than fifty dogs after me, and I don't go much on dogs."

"Quite a band of them! Where did they all come from?"

"There was Mr. Wheeler's sheep dog, and Rush's store dog, and two or three more, and they made for me, and so I ran as fast as I could."

"Five at the most are not fifty, Andy."

"They looked to be fifty, anyway," answered Andrew, somewhat impatiently. "Carter's ten-acre lot was full of dogs just making for me; and I guess you'd have thought they were fifty if it had been you."

"Ten acres of dogs would be a great many thousand; have you any idea how many?"

Andrew did not like to calculate, for it occurred to him what a small space ten or fifteen thousand sheep would occupy when camping, and ten acres of dogs would be past calculation.

"But," his father continued, "I know of no better way to break you of the foolish habit of exaggeration, than to tell the children of the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs, which would be hundreds of thousands, traveled more than a dozen miles to get one and a half miles in a straight line, expected to find five thousand people here to examine your new bicycle, and when you reached home, you were nearly dead."

"Please don't father; the boys and girls will all laugh themselves to death; and I won't exaggerate again if I live to be as old as Methuselah!"

"Laugh themselves to death at a simple story like this? I hope not; but hope, rather, that it will set them to watching their own manner of telling stories, so as to be sure they do not greatly overstate things. Habit, my son, grows with years, and becomes in time so deeply rooted that it will be impossible for you, when you become a man, to relate plain, unvarnished facts, unless you check the foolish

habit in which you indulge every day, of stretching simple incidents into most marvelous tales."—*Selected.*

Beware! The chains of habit are generally too small to be felt until they are too strong to be broken.

The Value of Habits

"Hold out your hands, my boy," were the words of a father to his son. The lad obeyed, and the father wrapped a fine thread once around them. "Now, break it," he said, and the thread easily snapped in two. Again the father wrapped it around the boy's hands, this time twice, and again it was easily broken, leaving only a very tiny red line. The third time he was able to break it, but—ah, it left its trace! The red line was deeper than before. The fourth time, he could scarcely break the thread at all; and the fifth and sixth times, try as he would, the thread, though so tiny, was too strong for him. "Just so," said the father, "will habits which you form from day to day, be they good or bad, bind you in their fetters."

If the things, even the little things, which we do each day of our lives are to bind us so firmly, how very essential it is that we do them right! Some one has said, "Lift is a set of habits," and indeed it would be tiresome if things did not become habitual—if it were no easier to do a thing the second time than it was the first time we attempted it. Then, it is evident that habits were destined to be a blessing to man. Without them one would not be able to accomplish much in a lifetime; the years would be consumed in laboriously doing the little things that we now do without thinking. The only way really to become skillful is to do the same thing again and again; for we learn to do by doing.

Perhaps it is only a small task which is given to us, but the only way to be able to do great things is to do first the little things that come to our hands.

"Life is chiefly made up, not of great sacrifices and wonderful achievements, but of little things. It is oftenest through the little things which seem so unworthy of notice that great good or evil is brought into our lives. It is through our failure to endure the tests that come to us in little things, that the habits are molded, the character misshaped; and when the greater tests come, they find us unready. Only by acting upon principle in the tests of daily life can we acquire power to stand firm and faithful in the most dangerous and most difficult positions."—*"The Ministry of Healing," p. 490.*

Imitation and habit are two of the greatest laws of life. It is often by imitation at first that habits are formed. Then how important that we choose the good to imitate, that our habits may be thus molded! Christ is our pattern, and his was the only perfect character—the *One* "altogether lovely." Then, if we would form habits that will crystallize into Christian character, let us keep this pattern continually before our eyes.

Impressions are always most easily made upon young minds, upon tender, growing things. "As the twig is bent, so the tree is inclined." One writer has said, "Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state."

Two little boys were anxious each to outweigh the other, so, as one of the little fellows stepped on the scales, he puffed out his cheeks in an attempt to make himself big. "Oh," said the other boy, "that won't do you any good, you can be only what you are." So in life, we can be only what we are, and "habits will make or break the man."

The remark has often been made by young people, "Oh, I don't expect to do this way when I grow up;" but be careful. It is not so easy to change a habit once it is established. The tiny streamlet flowing down the hillside each day cuts a little deeper. If a small stone, or perhaps only a bit of soft mud, happens to get in its way, it is easily turned out of its course at first; but let it flow on and on for many days, and it will have cut so deep that even a large rock will not suffice to turn it aside. So it is in

life: these little things which we do day after day really become a part of us. They are our very "second natures."

"The river carves a channel to the sea,
The channel holds the river in its way;
So habit carves the course of destiny—
We are tomorrow what we will today."

The garden tenderly cared for one week and trampled under heedless feet the next, no matter how well it may be cared for the following weeks, cannot yield the same fruitage as the one that has had constant care. No more can we allow our thoughts and impulses to run at random in youth and expect them to blossom out into beautiful characters in the end.

"We sow a thought and we reap an act, we sow an act and we reap a habit, we sow a habit and we reap a character, we sow a character and we reap a destiny;" and the apostle Paul knew well the value of habits formed by beginning with right thoughts when he said:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

EMMA E. HOWELL.

Aiming High and Living Low

"Yes, sir, I'll be there at five o'clock sharp to take you to the train," said a man who has an automobile as well as a fairly good position. Five o'clock came; five-fifteen; five-twenty; five-forty-five. The friends grew desperate; if he did not come soon, they surely would miss the train. Finally he came, "Oh, I had no idea it was so late!" was the inexcusable excuse he made. He promised to meet his friends at a given time. He aimed to do it; and yet he failed because he was careless and did not keep watch of the time. But since he had promised to be there at five o'clock, it was *his business* to know when five o'clock came.

And it is your business and my business to make sure that our daily lives conform to our great purpose of being soul-winners. Aiming high in a general way and living on a low plane from day to day, is the kind of soil in which most bad habits grow. All young people expect to turn out well; they only want to take the path of least resistance for today, and then follow the upward path again tomorrow.

Do you remember how Rip Van Winkle excused each relapse from reforming, by, "I won't count this"? You, too, may say, "Well, I won't count this; I'll begin all over when I've had this bit of dissipation." You may not count it, but your heart counts it, and your nerves count it and register it on the enemy's side. That means that you will be weaker and he stronger when the next temptation comes. Your relapses are re-enforcements for him. So beware of the giving-up habit! Do not root up your good habits like that. Give them a chance to grow. Beware of doing anything questionable "just this once," lest before you know it, the cable of habit be too strong to break.

M. E. A.

A Successful October

HAVE you ever watched a baseball player standing on third base? How eager he is to complete the score! If he is put out there, you will probably hear a groan from the sympathetic sections of the grand-stand!

But how little a baseball score means compared to one in our campaign! October is here, and we are standing on third base. Only one more quarter and the year is gone. And when we reach the end of the year, what will the record be? Will 1920 then go down as the best year ever in your society work? *It should.* But such a record calls upon all to give their best, their very best, to the Master during October. Can the Master count on you during October?

M. E. A.

Missionary Volunteer Programs for Advanced Schools

For Week Ending October 2

Subject: *A Vacation with the Master.*

This is a continuation of the program for last week. The summer with its busy activities in the colporteur work, in tent and cottage meetings, in the Bible work, and in other lines of Christian endeavor, will furnish so much material for a valuable and inspirational program that another meeting is suggested for the rendering of such reports. After listening to three or four such talks, the meeting could with profit be thrown open to informal reports from the student body.

Do not fail to see that an active membership committee is appointed, whose duty it should be to invite every new student who enters to become a member of the school society. From the very beginning of school, work for a definite society membership. Every student should be either a regular, a preparatory, or a junior member.

For Week Ending October 9

Subject: *Problem: Given—A World Task. Wanted—Men.*

Get in touch with your union and local conference presidents and your union and local conference Missionary Volunteer and educational secretaries to secure data as to the local needs of this constantly growing work. Find what per cent of the graduates from your school have gone into the work during the last ten years. The per cent is ninety-six in one of our colleges for a period of ten years. Never were the calls so numerous or so urgent from across the seas as those that came before the Boulder Council last fall. This fall the number will be even larger. Sixteen young couples are called for in the Zamhesi and Kongo countries. Pray that they may be found, and that the way may be opened for them to enter. Two young couples are greatly needed for western China, where four workers face a population equal to that of the United States. Young ministers with some teaching experience, or teachers with some evangelical experience are most needed in the mission fields.

Give time to plan a strong student Missionary Volunteer campaign to secure new students. See that all hands in the school are a component of the Missionary Volunteer Society, and report to it weekly. The society should be the vehicle through which the varied missionary activities of the school find expression. Collect reports weekly, and be faithful in reporting quarterly to your conference Missionary Volunteer secretary.

For Week Ending October 16

Subject: *Good Reading: The Library and the Reading Course.*

Make this program a rousing appeal to the young to read only worth-while books. A man is known by the books he reads. Lay plans to see that several sets of the current Reading Course books are placed in the library. Give time to your educational secretaries, both for the young men and the young women, to present plans for promoting the Reading Course, and to secure enrollments.

Students often complain of lack of time for reading, yet they read. Impress the importance of time conservation. In one academy having an enrolment of 140, one hundred of the students took the Reading Course and received their certificates. This gratifying fact was largely the result of the untiring efforts of the educational secretary. The books were in constant circulation. Do not permit them to remain on the library shelves.

Be sure to have a set of the books at hand while presenting this matter. A brief description of each, by one who knows, is helpful. Much helpful material may be gleaned from the regular program for this day if desired.

For Week Ending October 23

Subject: *The Great Day of Atonement.*

Seventy-six years ago yesterday, October 22, 1844, the tenth day of the seventh month, Jewish reckoning, our great High Priest entered the holy of holies of the heavenly sanctuary. The anniversary of this event which means so much to us as believers in the second advent should not be passed by unrecognized. Adapt the regular program. The talks based on "The Great Controversy" and "Early Writings" should be earnestly and prayerfully prepared, and should lead up to definite decision and consecration.

For Week Ending October 30

A program is not suggested for this date. It is often desired that some visiting worker speak to the young people. Special interests pertaining to the work of the society often claim attention. If a regular program is desired, the subject for the day on the regular program, "Our Habits," may very profitably be developed.

Do not fail to emphasize the missionary activities and to gather in reports. Give your secretary a moment to speak of this.

LET US HAVE A SUCCESSFUL OCTOBER