

# The Church Officers' Gazette

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## The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Sabbaths with Special Offerings During 1921

October 8 . . . . . Offering for the Work for the Colored People  
December 17 . . . . . Annual Offering for Missions

### Regular Programs

Missionary Reading in Interest of Missions every third Sabbath each month (except December 17). First Sabbath each month, Home Missionary Service.

### How May We Reach the Neglected Rich?

PERHAPS one of the most neglected classes for whom carefully planned effort should be put forth that they may be reached with the third angel's message, is the wealthy. The poor and the middle classes have usually received considerable attention, but those who are counted rich have often been strangely neglected. The impression seems to obtain that they cannot be won to such an unpopular truth, involving, as it does, the breaking of their social ties. And yet have not these men and women souls to save? Are they beyond the reach of God's Holy Spirit? In Christ's labor did not His plans include even the most honored and wealthy members of society in the cities and places where He labored? It is true it is written that "the common people heard Him gladly," and Jesus labored for them; yet we find honorable men and wealthy men mentioned as not only being attracted to Jesus as He taught, but won as loyal disciples, and some of them came forward in the crisis and did for their Lord what Peter, James, and John were not able to do. The rich young man, Nicodemus, and Joseph of Arimathea, are doubtless examples of many others whom the Scriptures do not mention by name. Let us not forget the record of that moonlight interview with Nicodemus, the rich and influential ruler for whom Jesus labored personally and alone.

God sees many among the rich today with equally susceptible minds,—men who are leaders among men, who have property as well as influence, and for whom He wants us to labor, not because they have money, but because they have souls, and because we love them and have a sincere interest to bring to them the saving truths the Lord has given us for this generation. Let us carefully study this instruction:

"The call to be given 'in the highways,' is to be proclaimed to all who have an active part in the world's work, to the teachers and leaders of the people. Those who bear heavy responsibilities in public life, physicians and teachers, lawyers and judges, public officers and business men, should be given a clear, distinct message. 'What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' Mark 8: 36, 37.

"We talk and write much of the neglected poor: shall not some attention be given also to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the power of Satan, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned, because they have been judged by appearance, and passed by as hopeless subjects. But, indifferent as they may appear, I have been shown that most of this class are soul-burdened. There are thousands of rich men who are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they feel that they receive no benefit. The teaching they hear does not touch the soul. Shall we make no personal effort in their behalf?"—*Testimonies*, Vol. VI, p. 78.

Here is a mighty call to those who are qualified, to do personal work for a class whom God sees longing for "something which they have not," "starving for spiritual food," "soul-burdened," and going down to Christless graves unwarned, having been "judged by appearance, and passed by as hopeless subjects," simply because they appear "indifferent."

That for which they long, yet know not what it is, God has given us freely. That for which they suffer "soul-burden" is a knowledge of this last gospel message intrusted to Seventh-day Adventists, revealing as it does the Lord Jesus in all His loveliness and giving the explanation of world conditions so perplexing to them. They do not go to church, because they get little spiritual food there. But God has given us an abundance of spiritual food. Why should we not search out these hungry ones and feed them? These men do not come to our tent-meetings, as a usual thing, nor are they likely to come to our churches. Some one with the love of the truth in his heart, and a love for their souls, must search them out by going where they are. Who can estimate the possibilities of personal heart-to-heart interviews with such men in the privacy of their own offices, by men whose hearts God has touched and caused to beat warm with the love of Christ,—men who are able to open the Scriptures to these soul-hungry ones, and pray with and for them?

"God calls for earnest, humble workers, who will carry the truth to the higher classes. It is by no casual, accidental touch that wealthy, world-loving, world-worshiping souls can be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, those who will not fail nor be discouraged." "There are some who are especially fitted to work for the higher classes. These should seek the Lord daily, making it a study how to reach these persons, not to have merely a casual acquaintance with them, but to lay hold of them by personal effort and living faith, manifesting a deep love for their souls, a real concern that they shall have a knowledge of the truth as it is in the word of God."—*Id.*, pp. 80, 81.

This important counsel from God is worthy of serious, prayerful study by conference committees, and by pastors and elders, especially those having charge of churches in our cities. It is by no ordinary methods of labor that these men in the highways are to be reached. It is emphasized again and again that personal effort must be put forth for this wealthy class.

"Some will ask, Can we not reach them with publications? There are many who cannot be reached in this way. It is personal effort that they need. Are they to perish without a special warning?"—*Id.*, pp. 78, 79.

Would it not be worth while for conference committees to seek out a man of ability, of good address, one who exercises good judgment, is discreet and tactful, and employ him as a conference worker to devote his time to personal work among men of wealth and large business affairs? After gaining an experience, this worker would be able to train others in city churches in successful methods of approaching influential men and winning them to this blessed truth. Ought not some plan to be devised for earnest, consistent labor to be put forth for such people, who are not to be won by chance, by casual acquaintance, or by an accidental touch? Some one must fish by decided "personal effort" to catch them in God's gospel net.

"Those who faithfully do this work will be blessed of God. The righteousness of Christ will go before them, and the glory of the Lord will be their rearward. There are miracles to be wrought in genuine conversion, miracles that are not now discerned. The greatest men of the earth are not beyond the power of a wonder-working God. If those who are workers together with Him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible places, men of intellect and influence." "Time and money will be consecrated to God, means will be brought into His treasury, talent and influence will be converted to the truth, and new efficiency and power will be added to the church."—*Id.*, pp. 82, 83.

What a splendid opportunity is afforded us for putting into practical use this instruction concerning personal work, at least in beginning it, by seeking to interest in our foreign missions, through our Harvest Ingathering work, those who have means and influence. Our interest should by no means stop even with this, but in efforts to follow let these people know that some one cares for their souls.

T. E. B.

## Home Missionary Department

### Harvest Ingathering Rally Song

(For tune see "Christ in Song," No. 530)

HEARTS and hands united in the great campaign,  
Witnessing to all and gathering in the gain,  
While a thousand voices swell the glad refrain,  
Joyfully we'll "hold the ropes."

#### CHORUS:

Hold on firmly! Hear our brethren plead;  
Hold on firmly! See the world's deep need;  
Hold on firmly! Now the call we heed;  
We will "hold the ropes" till the work is done.

In the task appointed we can each be true,  
Men have gone before us, strong to dare and do;  
Jesus is our Captain, grace He will renew,  
Loyally we'll "hold the ropes."

Looking to our Leader, we are sure to win,  
With His cross before us, and His peace within;  
Pressing ever forward, fearing naught but sin,  
Valiantly we'll "hold the ropes."

J. HARKER,

Sec. Home Mis. Dept., British Union.

### "Hold the Ropes"

At a meeting held Oct. 2, 1792, in connection with the Baptist Missionary Society, an appeal was made for a volunteer to open up work in India. The chairman said, "It is clear that there is a rich mine of gold in India, but it seems almost as deep as the center of the earth. Who will venture to explore it?" "I will venture to go down," was the ready response of Carey, the great missionary, "but," he added, "remember that you must hold the ropes."

As our missionaries have gone to the front in increasing numbers year by year, the sentiment of Carey's words has often been repeated, and the responsibility of holding the ropes greatly intensified. And it is a blessed privilege to feel the tug on the rope which we are holding, assuring us of the life and activity at the other end, far out in the deep darkness of earth's sin, sorrow, and despair. Yes, dear ones across the seas, we will hold the ropes with a firm, unwavering hand while you work with might and main; and may the echo of our Rally Song in the 1921 Ingathering campaign reach every shore and impart inspiration and courage, and assurance of our prayerful and financial support.

For the outpouring of the Spirit every lover of the cause of truth should pray, and as far as lies in our power, we are to remove every hindrance to His working. The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil-surmising, and evil-speaking are of Satan, and they effectually bar the way against the Holy Spirit's working.—"Testimonies for the Church," Vol. VI, p. 42.

## A Special Word with Church Elders and Leaders

### DEAR FELLOW WORKERS:

The time has come for us again to enter the annual Harvest Ingathering campaign. From year to year the results of this ingathering for missions have continued to grow, as our people have become accustomed to this method of work and enthusiastic over the experiences it brings to them. The growing needs of the mission fields have been a powerful stimulus to our campaign activities. Our friends who have contributed from year to year have been led to enlarge their offerings as they have seen that we are conducting a permanent work which is producing greater results each year.

During 1920, the united effort of all our people in North America resulted in raising the sum of \$543,324, and about \$200,000 in addition was raised in distant fields. It was indeed a great satisfaction to know that this amount of money was made available for the cause of God in foreign lands largely through the efforts of our lay members. Never had there been such a willingness on the part of the people,—aged, middle-aged, youth, and children,—each to do his part in the great annual missionary campaign of the church. This spirit has not abated. It is living, and is ready for the bugle call to service in the 1921 campaign.

### The Goal for 1921

The goal which has been set before the one hundred and seventy-seven thousand members of our denomination throughout the world, is one million dollars, the largest goal toward which we have ever turned our faces. And yet, when we stop to consider and analyze the task, it assumes proper proportions, and is not an impossibility by any means.

A short time ago the General Conference Sabbath School Department announced that a million dollars had been raised through the Sabbath schools of the denomination in nine months. This amount of money came almost entirely from the private purses of our church members through the weekly Sabbath school offerings.

The Harvest Ingathering effort is designed to secure a million dollars, not from our own people, in small weekly sums, but through an intensive campaign conducted by our people among people of the world, where many times the gifts from individuals range from \$25 to \$500 or \$1,000; and thousands of donations vary from a few cents to \$5, \$10, \$15, etc. It is therefore not at all impossible, through organized and united effort on the part of every member of union, conference, and church, including all isolated members, to easily raise this sum of money for the cause of God during the months of September and October. It is hoped that all will be ready to begin the first of September, and that by the close of the month the goal will have been reached in the larger part of the field. In some foreign countries the campaign cannot be conducted at the same time of year as in the United States, on account of local conditions, such as weather, crops, national customs, etc., but in the majority of cases, the effort will be put forth during the same period of time.

### What Shall I Do?

It seems to us we hear you asking this question, as you come to realize that the campaign is on. We wish that we might answer this question in a personal way, after talking with you regarding the special conditions which you have to meet; and in just so far as is possible, our army of home missionary secretaries will reach every church and in a personal way help to get the campaign well started. Much help will also be furnished through personal correspondence, and the general plans for organizing and promoting the work should be carefully followed.

### A New Situation

Owing to the fact that this year the home missionary program comes at the beginning instead of at the close of the month, the Harvest Ingathering program as herein given, will come at a time when the campaign should be well organized, and in operation to some extent, at least. The first Sabbath in September will be a general Rally Day, and from that time till the close of the month every member should stand at his post and faithfully do the part assigned him, so that by the first Sabbath in October the task will be finished, with the exception of the follow-up work. In previous years the topics for the weekly missionary meetings during the month were designed to prepare the people for the campaign, and the fourth Sabbath service concluded the arrangements. This issue of the GAZETTE will doubtless reach you in ample time so that you can make all preliminary arrangements before September 3, and during the month of September the midweek missionary meetings can be devoted to experiences in the campaign, special needs, etc.

### Setting the Goals

At the Sabbath service, September 3, the Harvest Ingathering Thermometer Chart should be found in a conspicuous place. Your conference home missionary secretary will inform you as to just the amount your church should raise in order to meet its quota of the general goal. This amount should be placed in large red figures at the top of the mercury space. You will observe that the red gummed tape at the bottom of this mer-

cury mark will be very convenient in registering the progress toward the goal. Explain the chart and its use, and have the members present set individual goals for the amount they will promise to raise during the campaign. It is advisable to set your church goal somewhat in advance of the exact apportionment, so that in case the goal is not quite reached, you will be sure to cover the amount apportioned to you. The same principle applies in making individual goals. Many, of course, can secure much larger sums than the individual goal would call for, while others may fail to raise the required amount. All should be encouraged to do their best.

Preliminary Arrangements

1. Order the Necessary Supplies.— Estimate your needs, as to Harvest Ingathering papers, Solicitor's Cards, Instruction and Information Booklet, Worker's Record Book, etc., and be sure to send in your orders early. Order as follows:

a. Magazines, Solicitor's Cards, Goal Chart, and Instruction Booklets, from the Southern Publishing Association, Nashville, Tenn.

b. Harvest Ingathering magazines in foreign languages from the Pacific Press Publishing Association, Brookfield, Ill.

c. Worker's Record Book, Present Truth, Leaves of Autumn series, etc., from your tract society.

2. District and Assign Your Territory.— It is very important that this matter receive thorough and accurate attention. Secure a map of your territory, select boundary lines, and district definitely for each member. Where the church missionary organization has been carefully followed, the districting of territory is already well in hand, and it will only be necessary to assign the territory for the present effort.

3. Appoint Leaders.— Organization by companies is in harmony with the light given us from the Lord. Select strong leaders for companies of from six to twelve members each. These companies may be made up by the various leaders. Each company should meet together for prayer and planning for the work.

4. Field Days.— Aside from the daily individual effort, each company should plan for at least one Field Day each week. It would be well for the entire church to unite in the Field Day effort, and if the day chosen can be the one followed by your weekly missionary meeting, let all come together at the missionary meeting and exchange experiences.

5. The Task of the Church Missionary Secretary.— In the Harvest Ingathering campaign much depends upon the accuracy and promptness with which the details resting in the hands of the church missionary secretary are carried out. This officer should know to just which bands the various members are assigned, and should take the responsibility of seeing that all are furnished with the necessary supplies. Each week report blanks should be distributed to the workers, and promptly collected, and the Harvest Ingathering report for the entire church sent to the conference treasurer.

Intercessory Prayer

Since this is a soul-saving campaign, intercessory prayer must mark every step of the way. You, as a leader, must pray; your committee must pray; each individual solicitor must pray

as he goes from door to door. In this campaign we must advance on our knees. Then success is assured. Shall we not adopt Carey's motto, "Attempt great things for God; expect great things from God"? Our Saviour's word to each is, "Have faith in God." Let there be no word of pessimism or doubt, but with Judson, let us in faith reply, "The prospects are as bright as the promises of God." May the Lord bless you and your committees in getting under this burden in an earnest and well-organized way.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

The Necessary Equipment for the Harvest Ingathering Worker

1. Supply of the "Watchman Magazine."— Care should be taken to preserve the magazines in good condition, by placing them in a suitable container to carry in the hand or over the arm. A pocket made from heavy wrapping paper will serve the purpose very well.

2. The Official Solicitor's Card.— These cards are furnished by the publishers of the Harvest Ingathering magazine, and should be officially signed by the local church elder or the treasurer. It may be well to carry several of these cards adapted to donations of various amounts. For instance, if you head the list by a contribution of \$25, do not present this to a person who could give only \$1 or less, as this would weaken the strength of your appeal to the next person. Instead, have a solicitor's card showing amounts ranging from \$1 to \$5, and another card for people who give in less amounts, and use discretion in presenting the proper card for signature.

3. Home Missionary Worker's Record Book.— A small blank book to be carried by the worker for recording special information as to territory covered and needs found. No Harvest Ingathering worker should be without this book, for it furnishes the key to the follow-up effort which must have attention in faithful performance of duty. This Record Book may be secured from the tract societies at a small cost.

4. A Lead Pencil, attached so that it cannot get away, is a necessity. Here is one way in which the modern "Eversharp" or its many imitators, may be made to serve in the Lord's cause. Of course the old-fashioned pencil need not be despised, but it is not capable of forming so close an attachment as the new varieties which are in such popular favor.

5. Gratuitous Literature.— Not every one solicited will respond with a donation, and while the Harvest Ingathering magazine is not usually left when no offering is given, these people should not be left without some seed of truth. Carry a small supply of Present Truth and of Leaves of Autumn, and distribute this literature among those who cannot or will not give to the cause of missions.

6. Information and Instruction Booklet.— While this booklet is not necessarily a part of the worker's equipment, it is a very valuable aid in preparing for the work. It has been prepared for this special campaign, and is filled with the latest and best Harvest Ingathering data. It should be furnished with the papers. Do not fail to call for it, and to read it carefully.

A Record Which Speaks for Itself

THE following is a facsimile of the Solicitor's Cards used by one worker during the 1920 campaign. There are 227 signatures, and the total amount received is \$1,371.85. Much time and hard work are involved in this record, and also many precious experiences in Christian service. The worker, who is a very busy business man, passes on his secret of success in the following words:

"I consider prayer the one thing that blessed me and enabled me as a servant of the Lord to do what I have done in the Harvest Ingathering work. Every day of the four months that I worked, I prayed at least four times, asking divine aid and help, and that I might surrender myself unto the Holy Spirit and walk out in faith. Besides, often I turned to the Lord in prayer as I walked on the street or sat in my office. I know what was given to me came by and through answer to prayer."

A grid of 12 columns and multiple rows of handwritten data, representing a record of donations and signatures. The columns are labeled with names and amounts, and the rows contain individual entries.

## Suggestions to Beginners

THE Harvest Ingathering work has become so well established, and so large a percentage of our brethren and sisters participate in it each year, that it seems scarcely necessary to make suggestions as to how to do the work. Each year, however, there are new members in our churches, some of whom have been led to a knowledge of the truth through the Harvest Ingathering effort, to whom the present campaign affords the first opportunity to share in this special annual feature of church missionary work. The power of personal example and experience will be most effective in helping these new workers to get started; but a few general suggestions may be passed on with benefit:

### 1. Be Thoroughly Familiar with the Magazine

Aside from prayer and vital connection with the Holy Spirit, of first importance is thorough familiarity with the Harvest Ingathering magazine. The cover design of the magazine for 1921 is a work of art and beauty which excels anything previously furnished our workers in this line. The goddess of liberty stands in the forefront of the outline of the world, holding in her right hand the word of God, and in her left the torch of gospel illumination. The inhabitants of the darkened portions of the earth are represented with pleading looks and outstretched hands, eagerly waiting and calling for the light of which Christ's followers are the depository. The front page is a forceful introduction for the presentation of the great need, and at once places the worker entirely beyond the range of commercialism or selfish interests, and commands the courtesy and respect of intelligent people.

Do not stop with the cover page, but turn quickly to the inside pages, being so thoroughly familiar with every illustration and with the narrative connected with it, that you will hold the rapt attention of the listener, and arouse his interest and curiosity so that he will desire to have the magazine for his very own. Then explain that this beautiful paper is not sold, but it is a *free gift* to those who contribute what they can to the mission fund. Explain that it is printed by a Christian publishing house, deeply interested in missions, and that these beautiful magazines are furnished to Christian workers without cost, so that all the proceeds may go directly for the extension of the gospel throughout the world. Casually refer to the notice, "To the Public," on page 32, and present your Official Solicitor's card, properly signed by your church officers, asking the individual to place his name on the line, just where you indicate, with whatever sum he cares to give.

#### SPECIAL POINTS OF INTEREST IN THE MAGAZINE

- a. Refer to the map on the front inside page, showing the number of missionaries sent out and where they have gone.
- b. Point to the picture of the five traders from the mysterious land of Tibet (page 5), and speak of the work our missionary, Dr. Andrews, is establishing on the borders of that country.
- c. The picture of our missionary nurse in a Punjabi village (page 13) will help to explain the medical missionary phase of our mission work and the wonderful results which are being accomplished for diseased bodies as well as sin-sick souls.
- d. The center two-page illustration reveals the contrast in the lives of women in heathen lands and in Christianized countries. What Christian woman would not make some sacrifices to help better conditions for her sisters in these countries?
- e. Do not fail to call attention to "Home Missionary Work," on pages 28 and 29. The popular excuse for not giving to missions, is that "there is so much to do at home." Acknowledge that this is true; and that the situation in the homeland is not being passed by. It is a clearly demonstrated fact that the more we help in spreading the gospel in foreign lands, the more freely and gladly we help in the work at home; for as we increase our gifts, the broader our vision of the need and the deeper our sympathies. The Lord loveth a cheerful and liberal giver; and "the blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Prov. 10: 22.

### 2. Go in Confidence and with Courage

Recall the many admonitions in the Scriptures to be strong and of good courage:

"Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee." Deut. 31: 6.

"Only be thou strong and very courageous." Joshua 1: 7.

"Be not afraid of them, neither be afraid of their words,

though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks." Eze. 2: 6.

Let the watchword be, "Lo, I am with you always, even unto the end of the world." Matt. 28: 20.

The confidence and courage of the heart will manifest itself in the countenance. A serene, hopeful, happy countenance is a valuable asset in Harvest Ingathering work. "As in water face answereth to face, so the heart of man to man." Prov. 27: 19. Meet people with a smile and in a sympathetic attitude, and the reflection will be worth while.

### 3. Provide for the Necessary Follow-up

The Harvest Ingathering worker cannot conscientiously feel that his task is accomplished when he has spent a specified time in soliciting for missions, and has secured the amount of his individual goal. This work always involves added responsibility in giving the necessary attention to the various needs of the people who are interviewed. The worker may find himself in a field of service so large as to require considerable assistance, and should carefully present the needs to the church missionary committee, who, in turn, should plan to adequately meet the need. Carry the Home Missionary Worker's Record Book (which may be ordered for a small sum through the tract society), and keep a careful record of the name, street, and number of those who manifest an interest to read literature or to study the Bible or attend church services. Where there is sickness, demonstrate by precept and example the effectiveness of natural remedies, and create interest in our medical institutions. If there is poverty or distress, furnish relief as far as possible; and where it seems advisable, confer with the Associated Charities or other philanthropic organizations, and co-operate with the organized plan, as a Christian resident desiring the betterment of humanity. The follow-up of the Harvest Ingathering work produces most gratifying results, and must not be neglected.

For further information, suggestive canvasses, experiences, etc., see "The Leaflet of Information," which is furnished by the Southern Publishing Association in connection with the Harvest Ingathering magazines.

## THE ANNUAL HARVEST INGATHERING CAMPAIGN

### Suggestive Program for the First Sabbath Home Missionary Service

(To be held September 3)

OPENING SONG: "Jesus, the Light of the World," "Christ in Song," No. 313.

Scripture Lesson: Zech. 9: 9-17. See also "Testimonies," Vol. VI, pp. 417, 418.

Prayer.

Missionary Offering (including missionary reports).

Song: "A Cry from Macedonia," "Christ in Song," No. 617.

Address or Reading: "Awake, Awake; Put on Thy Strength, O Zion."

Talk: Based on "Held the Ropes," followed by Rally Song. Plans and Suggestions for the Campaign.

Starting the Harvest Ingathering Thermometer.

Closing Song: "Buy Up the Opportunity," "Christ in Song," No. 596.

Benediction.

#### Note to the Leaders

Study carefully the Scripture reference and make strong application to the Harvest Ingathering work. Note that the church is to rejoice in the coming of the King who brings salvation, and that "He shall speak peace unto the heathen," and establish His dominion from sea to sea, even to the ends of the earth; also that the prisoners in "the pit wherein is no water," are to be set free. Compare Isaiah 42: 7. "Prisoners of hope" are to turn to the Stronghold, which is Christ; and all that sit in darkness are to be brought out of the prison house, to the Fountain of living water. This is the mission of our Saviour, and is to be carried out by His followers. No other line of Christian service more comprehensively meets the fulfilment of this prophecy than the Harvest Ingathering effort. May this scripture bring to you comfort and inspiration to pass on to the members of your fold.

All plans and arrangements for the Harvest Ingathering campaign in your church should have been made by the time this

service is held, and it is hoped that from this service every member will go forth with full information as to his part in the campaign, his territory assigned, and the necessary equipment furnished him.  
HOME MISSIONARY DEPARTMENT.

### "Awake, Awake; Put on Thy Strength, O Zion!"

B. Franklin Bryan, Ph. D., Pastor Takoma Park Church, Washington, D. C.<sup>1</sup>

"AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Isa. 52: 1.

There has never been a time in all the past that presented so great a challenge to the church of Jesus Christ, and so great a challenge to that branch of the church with which we are connected, as this very day. It needs to be written as plainly as though it were stretched across the heavens in letters of fire, that past standards of giving and doing, so far as our denomination is concerned, great as they may be, splendid as they may appear as we look at the tabulation of them at the close of each year, are inexcusably inadequate and unworthy of us in the day in which we live, in the now of Christian experience. We must advance greatly; we must advance largely; we must advance now, or we shall fail in the face of the most strategic and commanding call that has ever come to us as the people of God. With the Spirit of God upon them, our brethren have set before this denomination a goal in Harvest Ingathering effort which is far in advance of anything attempted in this line heretofore. By the grace of God, and with the indwelling of the Spirit of God, our people will make victory out of the campaign upon which we are just entering. If we wish to send this message to every nation, kindred, tongue, and people during this generation, the only way that we can do it is by active service day by day, both in the giving of our lives and in the giving of our money to the great cause which we represent.

An important function of the ancient prophets was that of solemn admonition and stirring appeal. This function has been transmitted to us in our time. The only difference is that instead of devolving upon a distinct class, it rests as a common obligation upon all of us in connection with the message which we desire to send to earth's remotest bounds. But it is a serious fact that the activities of the church today do not equal the grand resources of the church at large. It will be profitable, therefore, to consider some of the elements of strength which will make it possible to do the great things necessary to meet the challenge which confronts us, the chosen people of God:

#### 1. The Greatness of the Aims of the Church of God

One of the elements of strength in our church is the greatness of her aims. Great aims enthuse great souls. The gospel carried by the humble followers of the lowly Nazarene inspires us to a world conquest for Christ in this generation.

"We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling —  
To be living is sublime."

These words were never so true as they are now. They should take possession of us, and send us forth for the proclamation of the warning message to all men — now; not tomorrow, but today. The servant of God wrote: "The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel."—*General Conference Bulletin, Vol. V, No. 1, p. 16, 1893.*

#### 2. The Matchless Power of Christian Truth

This is illustrated by the distinctively Christian doctrines of sin and redemption through a divine-human Saviour, the possibility of a regenerate life, and the blessedness of an immortal hope. Sin is a great, universal, awful fact with which we have to deal. We all believe that sin exists, because it has prevailed

<sup>1</sup>Four years ago, Dr. Bryan was a minister of the Baptist denomination, and at the time his attention was directed to the truth of the third angel's message, resulting in obedience to the convictions of the Holy Spirit, he was acting in the capacity of moderator of Clear Lake Baptist Association in northern California. Reaching his conclusions through prayer and study and the influence of quiet personal effort on the part of a consecrated lover of the truth, Dr. Bryan naturally is heartily in favor of individual effort in advancing the message, and is a strong advocate of the Harvest Ingathering work. Dr. Bryan not only advocates, but leads in successful effort, having personally raised more than \$900 in the campaign in 1920.

in our own lives. And you, dear followers of His, who have assembled this morning, believe in redemption from sin through Jesus Christ, who gave Himself on the cross of Calvary. The sentiment of every soul who has come to trust in that saving Name is expressed in the following stanza:

"We have no other argument;  
We want no other plea.  
It is enough that Jesus died,  
And that He died for me."

Redemption through Christ, the Lord! Not through any works that we can do, we are told, can this be accomplished, but through the atoning blood of Jesus, our Saviour, are the possibilities of the regenerate life. We must have a regenerate church membership. We must have those who believe in Jesus Christ as their Saviour and Redeemer, and we must believe in the possibilities that are before that regenerate life and the blessedness of an immortal hope. No people on the face of the earth should give more evidence of regenerate life than Seventh-day Adventists.

#### 3. A Witnessing Membership

The servant of God says:

"There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened their heart by confession and repentance."—*The Time and the Work,* p. 17.

What is wrong with the church of Christ today? What is wrong with our own church? We have not opened our hearts to God in confession, and humbled ourselves before Him for the outpouring of His Spirit; and until that is done, we shall never truly come to be witnesses for God, for this great manifestation of the power of God will move only upon those who subject themselves to the will of God.

In the Scriptures we read:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 1, 2.

The following might be considered a paraphrase of that passage of Scripture:

"Let all who believe the truth begin to work. Do the work that lies nearest you. . . . If the lay members of the church will arouse to do the work that they can do, . . . each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these few words of instruction, we shall surely see of the salvation of God. Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with His word, the Spirit that fell on the disciples on the day of Pentecost, will fall upon us."—*Testimonies,* Vol. VIII, p. 246.

That promise is sure; it is for every one of us today. We can apply it in our everyday life. During the Harvest Ingathering campaign we have special opportunity for bringing the truth to those with whom we come in contact. People cannot be bombarded into the kingdom, or lectured into it. But they will listen with interest to unaffected testimony for Christ, and they can be convinced by a life lived in touch with God; by the silent influence of consistent conduct day by day.

"What first led you to think of Christ and accept Him as your Saviour?" was a question put by an honest inquirer to an individual prominent in Christian service.

"I worked four years alongside of Will Allen," was the reply. "He never said a word about religion, but just lived it. When the rest of the men in the shop would scoff, he would take it courteously, graciously. He exemplified Christian fortitude. If God can do that for Will Allen, I thought, He can do it for me. And that is why I am a follower of Jesus Christ today."

There is nothing so potent in Christian service as the living day by day of a godly, consistent, Christian life. It is the duty of every believer to illustrate his faith in Christ by the high integrity of his life, and to increase his efficiency in the service of the Master whose cause he loves.

Too many church members wear out two pairs of holdbacks to one pair of tugs. When things are really moving, it is, "Oh,

be careful! Be moderate. Somebody will be offended." Is that the attitude we should sustain toward the work of Jesus Christ today? Not for a moment. We stand in the stead of Jesus Christ. What does *Christian* mean? It means Christ's man or Christ's woman,—the life of Jesus reflected through your life. O, what a responsibility! And we should live so that every day those about us may look upon us with no cause for regret. The business of the membership of the church of God is to reach the souls of others who know not His saving grace, and to live as though they believed the message which is upon their lips. Let us be witnesses for Him. Let us go out today and lead people to realize that we have been with Christ. Our efforts, then, will surely be blessed as we come in contact with those about us.

#### 4. Co-operative Providence

Another mighty element in the strength of the church is co-operative providence, the interposition of which is as manifest today as in apostolic days. God's messenger says: "When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts."—*Id.*, Vol. IX, p. 46.

That promise is for us this morning. Many forceful demonstrations of the presence of a co-operative Providence are found in the Harvest Ingathering work. All who have engaged in this work with truly consecrated purpose, know from experience what it means to follow the leadings of an unseen Hand. On this occasion time does not permit an extended recital of personal experience. One remarkable experience will suffice: It was in Southampton, England, during the Harvest Ingathering campaign of 1920, that a young student, with much fear and trembling, on account of natural timidity, summoned courage to start in the work. The recital of his experience as given in his own words, follows:

"After having been to more than a score of houses without receiving even a penny, I felt like turning home. My companion encouraged me to continue, however, which I did. The next two houses were larger than most in that part, and as I have a natural fear of large houses, I suggested that my companion call at both of them, while I remain in the street. While he was at the first house, however, a great sense of shame came over me, and I determined I would go to the other house. I had hardly knocked at the door, when a kind lady, nearly ninety years old (as I learned later), came to the door, and as she felt too feeble to stand, invited me in. I explained to her my mission, and while she did not give me a donation, she took the gospel tract which I offered her, and promised that she would send me some money if I would leave my name and address. This I gladly did.

"In the course of the conversation, I mentioned that I hoped to be a missionary myself some day. The old lady seemed greatly pleased to know this, and asked many questions about what expense would be involved in my going as a missionary, etc. A week later, she sent for me, and again asked me many questions about the cost of sending a missionary abroad. I answered as best I could, but as she seemed to want exact information, I promised to look into the matter further and report to her.

"On my next visit I took the secretary and treasurer of our conference with me, and the whole question was carefully considered. To our surprise, the lady promised to meet all expense for a man and his wife in reaching the mission field, and their maintenance for one year, the only condition being that I be the one to go. She said that she had been praying that some one would be sent to her who would have a burden for the mission field, and from our first interview she had felt that I was the man to go.

"She had written to two missionary organizations in regard to supplying a missionary at her expense, but neither organization had been able to supply the man. She wanted me to go soon, for, she said, 'You see, I might not live until the end of the year.' In turning over the money to the conference treasurer, the old lady kept repeating, 'The Lord is good! The Lord is good! This is a great privilege. The Lord is good! I give it cheerfully, and I know my Father accepts it, for the Lord loveth a cheerful giver.'

"I could but recognize in this remarkable experience the answer to my prayer, enabling me to carry out the promise I had made to the Lord, when quite a boy, to devote my life to work in the mission field, and I think I was the happiest man alive at that moment."

This young man and his wife are at this time engaged in work in East Africa. Do you not think that God directs and

answers the prayers of His children? We may not always understand His leading; but if faithful in revealed duty, we shall sometime understand that "God nothing does, nor suffers to be done, but thou wouldst do thyself, couldst thou but see the end of all events as well as He."

While I cannot understand my Father's leading,  
And it seems to be but hard and cruel fate,  
Still I hear that heavenly whisper ever pleading:  
"God is faithful; God is working; only wait."

While I see the wicked prosper in their sinning,  
And the righteous pressed by many a cruel strait,  
I remember this is only the beginning,  
And I whisper to my spirit, "Only wait."

#### 5. Enduement of the Holy Spirit

The last, yet surely not the least important, element of the strength of the church, is the enduement of the Holy Spirit. Did not Jesus say, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem [at home], and in all Judea [in the circle round about us], and in Samaria [in the larger area that we cover], and unto the uttermost part of the earth"? Acts 1: 8. That promise applies even to us.

Do you believe that God calls every one of us to service? that every one should be a missionary for Jesus Christ? If you do, look into your own life, and see how it reflects the image of Jesus, how much it shows your belief in Christ, how sincerely you are trying to hasten the coming of the Son of man. We are told, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—"*Testimonies*," Vol. IX, p. 117. And that presupposes that the ministers and church officers are in their rightful places and carrying on their rightful duties.

Do you believe that we are the true and humble people of God? Let that take hold of you, and you take hold on the Holy Spirit. Let us comply with the requirements of the Lord, and there shall be an outpouring of the Holy Spirit right now, right here, in the present in which we live. The responsibilities of our task call us to prayer. Pray in an agony of earnestness that refuses to let go of the omnipotent arm, and God will answer prayer. Pray for the promised showers of the "latter rain." God's time is now, and He has distinctly assured us that He loves to bless the church more than a mother loves to bless her child. He has even called upon His people to prove Him, whether His love is not ready and eager to pour down upon us the gracious showers. And when the church of Christ comes to that point where she believes God and trusts Him, and prays earnestly, then always, without a possible exception, without the slightest shadow of a doubt, the clouds of grace roll up and the raindrops begin to fall, and we begin to realize that the promised shower of the "latter rain" is coming upon God's people.

Let us pray in an agony of earnestness for the promised shower. As you love your dear ones, as you pray for the sick ones around you, as you love to see iniquity overthrown, corruption swept away, Satan's slaves set free, hasten to our covenant-keeping God and claim His promise. Come to that point in your experience where you will know how to plead with God. Do this, and as surely as God lives and reigns, He will pour down such blessing that there shall not be room enough to receive it; "a nation shall be born in a day;" salvation "shall cover the earth as the waters cover the sea."

Brother, sister, do you want to see Jesus come? Do you want to be living and be caught up in the air to meet Him? Then listen: "Now it is high time to awake out of sleep," and "put on the armor of light." Rom. 13: 11, 12. Do not let our missionary secretaries have to go out in the field and make apologies for what we fail to do. Do not say, "Oh, well, if we do not make our goal on the Harvest Ingathering, we will make it with the Week of Prayer Offering. We will come out, somehow."

Brethren, we never faced what we face today. We have never raised what we shall have to raise this year. We repeat: Past standards of giving and doing will be inexcusably small, inadequate, and unworthy, not only for the present, but for the future. We must advance; we must advance greatly; we must

advance now, or we shall grievously sin in the face of the most strategic and commanding call that has ever come to us.

There is nothing in which you can engage out of which more blessings will come. The work becomes more easy and more pleasant as you go along. God will bless each worker; God will use every one. Every member of the church should enlist. None should make excuses. If you are well enough to walk the streets, you are well enough to do your part in the Harvest Ingathering. If you cannot leave home, you can do your part by talking with those who come to your home on business, and through solicitation by correspondence.

The individual goal for the membership of our churches during this Ingathering campaign is \$10. But that is not all: "Not less than ten dollars for missions, and at least one soul for Christ." Is it not true that we often think of the goal as so much money; that we estimate what we are going to do in cold dollars and cents, and do not give the necessary heed to the other part—winning souls to Jesus Christ? Goals, and thermometers, and all the rest of the paraphernalia may be necessary means to an end; but never forget that all these will amount to stubble unless the Spirit of the living God goes before us. As we believe this truth with all our hearts, as we share in the burden of it, let us go forward in the name of the One who never fails, assured of victory. And as we go with the desire uppermost in our hearts to seek souls for Him, the money will come along at the same time.

"Have you heard the voice of weeping?  
Have you heard the wail of woe?  
Have you seen the fearful reaping of a soul that sinks below?  
Rouse then, ye whom Christ hath freed;  
Heed, oh, heed the world's great need.  
To save the lost, like Him who saved you,  
Forward speed!  
With sword and shield we'll take the field;  
We're not afraid to die, while the standard of His love is waving o'er us;  
We'll raise on high our battle cry, and all hell's hosts defy,  
As, scattered by our ranks, the foe falls down before us.  
March on! March on! Heed not the cannon's roar.  
March on! March on! There's a crown when the battle's o'er."

## Seed Thoughts for Prayer and Missionary Meetings During September

### A Spiritual Campaign

THE Harvest Ingathering should be made a spiritual campaign. The best workers we have are those who visit the homes of the people with a burden to bring a blessing to them, while at the same time they secure in return means to help forward our great world-wide work. When in humble faith our people lay hold of the arm of God, He will manifest His strength and power in their behalf. Angels that excel in strength will be sent to break down barriers and prepare the hearts of the people, not only to give, but to receive the message of truth. Often persons will be found who are waiting for some one to speak a word of comfort or encouragement, and there may be opportunity to pray with them before leaving the home. Many a missionary visit has been brightened by such an experience. The campaign should not be made simply a money-making project, but while we endeavor to keep up our finances, we should make every feature of our Layman's Missionary Movement a soul-winning effort.

E. R. N.

### Co-operate with God

I have heard of a man who prayed fervently every morning at family prayer for the poor in the community, but he was never known to give anything to the poor. One morning, at the conclusion of the family worship, when the usual prayer had been offered up for the poor and destitute, his little boy said,

"Father, I wish I had your cornerib."

"Why, my son?" replied the father.

"Why, because then I would answer your prayer myself."

That little story is susceptible in application to both temporal and spiritual matters. Many of you are praying to God to save sinners; you are asking Him for the outpouring of the Holy Spirit in the church services, and on the efforts which the pastor and others are making for a revival; but at the same

time you are personally acquainted with a dozen, or it may be a score or more, of people who are not Christians, and yet you let week after week go by and do not say a word to them about Jesus.

Let each of us co-operate with God and we shall see wonderful days of salvation. Share with your unconverted neighbors the spiritual blessings God has already given you, and you will find that "the barrel of meal shall not waste, neither shall the cruse of oil fail."—*Illustrative Prayer Meeting Talks.*

### A Threefold Work

The effects of Harvest Ingathering work are threefold in nature:

1. It serves to advance the work of God in foreign fields by providing the necessary means to supply the needs of workers and the facilities for doing the work.

2. It brings blessing to thousands of men and women who are brought into personal contact with our workers and hear from their lips the message of the rapid progress being made in preparation for the establishment of the eternal kingdom, aside from the impressions which remain from the reading of the literature left in their hands.

3. It brings the worker into personal touch with God and with his fellow men, and affords a new and blessed experience that breaks the barrier of fear and restraint which binds many a willing worker; for stepping out in faith and trust and finding the ample support of the everlasting arms, is a victory in personal experience which is invaluable.

### A Definite Call for Active Service

No greater opportunity is given to a Seventh-day Adventist to make known the third angel's message than through the means of the Harvest Ingathering papers. It is not possible for the ministry to carry the last warning to all the people. The many openings in the heathen lands compel the General Conference to deplete the homeland of its active workers in order to respond to the loud cry of these people. Our schools do not claim a sufficient number of workers to fill all calls. Therefore men and women from every vocation of life must step in to add their strength by active service. To all, from the youngest child to the oldest grandparent, the call comes, "Go out into the highways and hedges, and compel them to come in." Here is a definite call for active service for the Master. These words of the Lord apply at the time of the supper hour, or at the last day. They bid the worker go where the people are, that is, from house to house. Many a person would talk of the times in which we live and the hope of the future if opportunity were given him. The one great means of finding such individuals is the Harvest Ingathering campaign. We have records showing that souls have been won to the truth whose attention was first secured by the Harvest Ingathering papers.

Three results are obtained through the Harvest Ingathering work: First, it gives occasion to speak of the third angel's message, and leads others to meditate on last-day events; second, it keeps our own soul stirred to action; third, it gives financial aid to the advancement of the last-day message, and keeps the missionary in the heathen land. Let us take hold with enthusiasm in accomplishing our part in this present Ingathering campaign.

C. S. WIEST,

Pres. Indiana Conf.

### An Encouraging Word from Australia

Elder H. M. Blunden, home missionary secretary of the Australasian Union, writes: "I believe that this Harvest Ingathering work is the greatest thing that has ever come to our church. It throws the whole church into action at a given time, and enables us to see the great responsibilities that lie before the lay membership in working for their neighbors. If the church members will continue this spirit of service throughout the year, working for the people whom they have met, the results will be wonderful.

"We are laying very definite plans for a strong follow-up work after the Appeal campaign, and I am convinced that if our people are faithful in this respect, we shall see a great

(Concluded on page 16)

# Missionary Volunteer Department

## Devotional Meetings for September 3

Topic: *Somebody's Bible.*

### Senior

1. Song Service.
2. Prayer.
3. Talk: Our Influence.
4. Symposium: What About Influence?
5. Reading: *Stepping in Your Tracks.*
6. Round Table: Which Way Am I Leading Others?
7. Reports.
8. Close with an earnest season of prayer.

### Junior

1. Opening Exercises.
2. Scripture Lesson: Rom. 14: 7, 8; Matt. 12: 30.
3. Superintendent's Talk: A Mighty Power.
4. Symposium: Who Has Influenced Me for Good?
5. Recitation: Ten Little Candles.
6. Reading: Influence for God.
7. Consecration Service: Does My Influence Belong to God?
8. Close with prayer.

### Plans and Suggestions

*Aim today* to study the source of influence, as well as its powerful results. The source is the only place where we can control our influence. We can determine, by the grace of our wonderful Redeemer, that the fountain from which springs our influence shall be clean.

*Blackboard Motto.*—

"What the world needs today is the light of Christ's example, reflected from the lives of Christlike men and women."—*Testimonies for the Church*, Vol. IX, p. 136.

*Both Programs.*—No matter which program you use, look over the material in both.

### Special Senior Notes

For the talk, *Our Influence*, see "Christ's Object Lessons," pp. 339-342.

*Round Table: Which Way Am I Leading Others?*—Ask all to study that question carefully. Give five minutes to just quiet meditation. Then ask all to say something on this question. Ask the Missionary Volunteers to suggest ways of wielding a helpful influence, and also practices that would make one's influence harmful. It is truly a solemn fact to recall that our influence belongs to one of two persons—Christ or Satan. Each day our influence makes it easier or harder for others to do right. How can we keep our influence on the right side? It should always be, for you and I are somebody's Bible:

"We are the only Bible the careless world will read;  
We are the sinner's gospel, we are the scoffer's creed.  
We are the Lord's last message sent forth in deed and word:  
What if the type is crooked? what if the print is blurred?"

The great question is, Are we willing to pay the price of *straight type and clear print*?

*Reports:* Have the secretary's report. Also ask the band leaders to report on last month's work and to announce briefly their plans for the band during the month of September.

### Special Junior Notes

*Scripture Lesson.*—Have the suggested texts written on the blackboard. Read them in concert, and ask the leader to say a few words on their meaning. Then read them the second time in concert, slowly and thoughtfully.

*Superintendent's Talk: A Mighty Power.*—Describe some of the wonders of the universe. Tell how the stars we see are but a few of the countless numbers beyond our sight; yet there is no startling crash between them as they circle through a limitless expanse of space. What holds them? True, it is the finger of God, but He works through divine laws. Show how each whirling sun holds another in its power, and how each planet shapes its course because of the pull of others. Explain the law of gravity. Read Job 38: 31. Neptune was undiscovered until men began to look for it because of the erratic course of its neighbor Uranus.

Every person influences another just as Neptune, though unseen, influenced Uranus. Ex-President Roosevelt once said that he kept Lincoln before him and asked himself, "What would Lincoln do?" Moody, Myers, and Pierson all testified that they became men of faith because of a mother's influence. Alexander inspired Caesar, and Caesar was Napoleon's model. All became great men of war. It is right for us to pick out some great hero and read of him. Let us pick out the best, for he will surely mold our lives. Let us choose Jesus.

But there is another side. We cannot live without having an influence. One girl was led to accept Christ because of the friendship of a Christian chum. She found that this chum's life was always beautiful and unselfish, and she wanted to live that kind of life.

"I hate to see Elise go with Norma," said a teacher. "Norma won't do her any good." On the other hand, I heard a mother say, "I always like to have Mary with Doris. Her influence is very good." Which sort of influence are you easting around you? Further helps for this talk may be found in the Senior program, in the article for the symposium.

*Symposium: Who Has Influenced Me for Good?*—Ask the most consecrated of your Juniors to tell who or what influenced them the most to accept Jesus. Find out before the meeting what they plan to say.

*Recitation: Ten Little Candles.*—This may be given by ten children, each holding a lighted candle, all of which go out except the last, which relights the others.

*Consecration Service: Does My Influence Belong to God?*—Impress upon the boys and girls the fact that the things which are done when they are thought to be unseen often have a great influence. The quiet, consistent life of a Christian is a powerful influence for God. Ask each boy and girl to choose such a life. Sometimes it is hard for Juniors of this age to express their own sentiments. If such seems the ease, ask the boys and girls to tell the names of Bible characters whose influence told for God.

### Stepping in Your Tracks

SOMEBODY'S always following,—  
Following in my track;  
If I lead him out of the pathway,  
Have I skill to bring him back?  
Watching where I was watchful,  
Sleeping where I have slept;  
Somebody's always following,  
Stepping where I have slept.

If my feet faint and falter  
Climbing up Difficult Hill,  
I shall leave devious footmarks  
That will serve my brother ill.  
And down Humility's Valley,  
Slipping where I have slept,  
Somebody's always following,  
Stepping where I have slept.

Faithful be I or faithless,  
Feeble or slow to see,  
Always a somebody, weaker,  
Is following after me,—  
Falling where I have fallen,  
Creeping where I have crept,  
Somebody's always following,  
Stepping where I have slept.

Loving the world and its pleasures,  
Or turning away from sin;  
Pressing toward the kingdom,  
Seeking to enter in,—  
O, in the day that is coming,  
He will refuse or accept  
Me, and the somebody following,  
Stepping where I have slept.

—Elizabeth Rosser.

### Symposium: What About Influence?

#### Somebody's Bible

ONE night, just before the late Captain Bickel was retiring to rest, he met at the deckhouse door a ruffian who had been wonderfully converted on one of these voyages. Mr. Bickel was very tired, but he had a little talk with the man. He asked him if he would take a Bible to a certain man on the morrow.

He shook his head. "No, no, captain; he does not need that."

"But why not?"

"It won't do him any good."

"But why?"

"Because it is too soon. That is your Bible, and, thank God, it is now mine; but it is not his Bible."

"What do you mean by that?"

"Why, simply that he has another Bible; you are his Bible; he is watching you. As you fail, Christ fails. As you live Christ, so Christ is revealed to him."

Writing of this incident, Captain Bickel said: "Friends, I did not sleep that night. I had been called a thief, liar, foreign spy, traitor, devil, in public and private, and had not flinched; but to face this! 'As you live, so Christ lives—in that man's

soul, in that house, in that village, in four hundred villages. As you fail to live Christ, Christ is crucified again.' What wonder that I slept not!"—*Men and Missions.*

#### A Christian's Life and His Prayers

Five men—a Polack, a Hungarian, a Russian, a German, and an Italian—were put to work on a job in a large machine shop. Carmino, the Italian, was an earnest Christian, eager to talk about his Saviour to others, but he was at a loss to know how to reach his companions in work, for not one of them could understand his language. If he tried to talk with them in Italian, they only shook their heads. At times he was tempted to try to learn their languages, but it was four times too much to think of.

"I just silently pray for them, and let it go at that," he said.

But something happened. What was it? Some subtle telepathy came into play in that live silence, making each of the men earnestly feel the presence of God more acutely than by ear, more heartily than by thought. The German began to attend church services. The Pole first asked for a Polish Testament, and then after a little began to attend services at a Polish church. The Hungarian hunted up a Hungarian mission and worshiped there. The Russian did not for some time show any religious bent, but after several months he began to attend evening school, and became interested in going to church at the Russian mission, which is under the same auspices as the Italian mission.

"Can't get a word of talk into any one of 'em," Carmino said; "but I can tell you what it is, they and God talk it together!"—*Adapted.*

#### Your Gospel

You are writing a letter, my brother, each day—  
A letter of life or death.  
Your book will sadden some heart with fears,  
Or fill with love's sweet breath  
The soul that passes by your way—  
You write for life or death!

You are writing a letter, my sister, today,  
And the story it tells will sweep  
Like the music that charms a troubled heart,  
Or storm on the mighty deep  
That lashes the restless waves to foam  
With power of its awful sweep.

You write a letter each day, my friend,  
With angel or demon in view;  
Unlettered the page, but the picture is there,  
And the writing is false or true;  
It is not the gospel of Luke or John—  
Just the "gospel according to you!"  
—*R. Hare.*

#### Woman's Influence

In a Wisconsin town a young man was converted. He determined to forsake completely his evil ways. A young woman upon whom he frequently called, and of whom he thought a great deal, when hearing of the reported change in the young man's life, said to a friend: "I wonder if he will come to our parties now?"

The friend replied: "I don't believe he will, and I don't believe he will play cards any more."

The young woman made her boast that she would get him to play, and when a few evenings later the young man called to spend the evening, she said, "Well, let's have a little game of cards tonight."

"No, thank you," he replied, "I am not going to play any more."

"You are not? What do you mean?"

"I mean just that—that I am not."

"Well, I know that you are not going to play with bad men or gamble any more, but you will play with me."

The young man replied: "I played my first game in a parlor with a girl, and my last with a gambler in a gambling den. Before I knew it I was gambling with all I could get. I don't propose to start again where I did the first time."

They talked on a few minutes together, and then she said: "Oh, pshaw! I am not going to let you be so particular. What shall we do if we don't play cards? There is such a thing as being fanatical. I am glad you have changed, but I don't want you to be a fanatic. And right here alone—just you

and me—will you not play a little game? I'll never tell." She pulled out a drawer and from it took a pack of beautifully enameled, gilt-edged cards, and as she held them out to him she gave them that quick snap, music to the player's ear, "Come on! any game you say, your deal!"

He looked at the cards; he looked at her. She smiled at him temptingly. He stood for an instant, looking into her face hesitatingly, then he reached out, took the cards from her hands, and—tossed them over into a corner of the room. He turned and said: "I have a lesson to prepare tonight for tomorrow's recitation; I think I would better go home and get it. Good evening." And he bowed and walked out of the room.

Woman should be the last to turn one from the path of rectitude, but if she does seek to beguile into evil, happy is he who has grace enough to resist her unwholesome and unwomanly influence. There are girls who would not for anything seek to lead a young man to smoke, drink, or play cards, but who by their lack of staunch loyalty to right principles in smaller things, lessen their associate's respect for true Christianity and the truth of God for this time. This anchor having been removed from the life, the person is left to drift perhaps to eternal destruction. Girls, be true to the high calling to which you are called, ever persuading others to attain to the highest in life, through both your words and your life.—*Adapted.*

#### When a Dress Preached a Sermon

A layman had gone one evening to speak in a mission church attended by many young persons employed in the Lancashire mills. His wife accompanied him, and was shown a seat near the choir, which was composed entirely of young people. After the service a fresh-faced girl of sixteen rushed up impetuously to the speaker's wife and began, "I want to tell you how much I have been helped—"

The visitor smiled appreciatively, and began to frame an appropriate reply, thinking that it was her husband's address that had been so profitable, when the words were frozen on her lips by the rest of the surprising sentence—"by your simple clothes."

"As I watched you during the sermon," she continued, "I thought that if you could dress so plainly and attractively, surely we girls who have to work for our living can do so, too. In any case, you have shown me that simple dressing is the prettiest, after all," and her glance swept meaningly over the company of rather overdressed young women.

The incident rather took away the visitor's breath. She had not thought of her clothes at all; native good sense and an appreciation of what is proper in the house of worship had determined her apparel.

The remark, however, opened a new field of responsibility. She, as well as her husband, had sermons to preach. Her influence must be exerted in things feminine on the side of simplicity, appropriateness, and good taste, and if she could help any young girl to keep from the serious blunders of overdressing and extravagance, as well as from the harboring of envious, covetous thoughts, she, too, would not be without her message.—*Christian Age.*

#### Our Example

From a letter from one of our faithful boys, in camp during the war, we take this paragraph:

"Our example is also felt in our barracks. Ever since coming to camp I have made it a custom to kneel at my cot in prayer every night. Lately I have read a chapter from the Bible just before going to sleep. I was in my bed the other night, and happened to look across the room to where the sergeant sleeps. He was sitting on the edge of his bed with his head in his hands,—praying. How my heart did rejoice! I turned to look down the room, and the boy who has the cot second from mine was reading his Bible. I had never seen either of them do this before."

How in contrast with this is the example of the member of the church choir in the following story:

"A lad trained in a godly home, to whom the theater was a forbidden place, crept once into a theater, and sat there with an accusing conscience, looking around with furtive eye. For him to be in that place was disobedience to parental law and disloyalty to a tender conscience. But he looked up, and

saw in the gallery a face that he saw every Sabbath in the church choir behind the minister. The sudden vision of that face served as an opiate to the lad's conscience. It helped to confirm him in a wrong course. How little the member of the church choir, as he sat in the theater, dreamed that his face was registering itself as a force for evil on a lad's consciousness."

#### Ten Little Candles

TEN little candles, Jesus bade them shine;  
Selfishness snuffed one out, then there were nine.

Nine little candles, one without a mate;  
Bad companions came along, then there were eight.

Eight little candles, doing work for heaven;  
"I forgot," said one of them, then there were seven.

Seven little candles, all with blazing wicks;  
Somebody laughed at one, then there were but six.

Six little candles, every one alive;  
One tired of trying, then there were five.

Five little candles, once there were more;  
Sabbath pleasure bothered, then there were four.

Four little candles, bright as bright could be;  
One hadn't time to pray, then there were three.

Three little candles,—might one of them be you?  
One gave up Sabbath school, then there were two.

Two little candles (the tale is almost done);  
"I'm too small to use," said one, then there was but one.

One little candle, left all alone,  
Kept on burning by itself, and oh, how bright it shone!

Brave and steady burned its flame, till the other nine,  
Fired by its example, once again began to shine.

— *Selected and Adapted.*

#### Influence for God

A NEW family had moved in next door to Ted and Marion's house, and they were very much excited about it; for there seemed to be just two children in the family, and—joy of joys—the girl was just about Marion's age, and the boy was just about Ted's. Considering the fact that the people who had lived in the house before had had no children at all, this was a matter to be very thankful about. Ted and Marion lost no time in getting acquainted with Dick and Adele, and before the week was out Dick and Ted were busy building a "campers' shack" on the back end of the vacant lot down the street, and Marion and Adele could hardly stay apart long enough to go home for meals.

Marion and Ted thought all this the most delightful arrangement in the world, but after a while their mother began to think some puzzled thoughts in the back of her head.

One day she heard Ted use a whole row of bywords which she hadn't even known were in his vocabulary. In fact, she had a strong suspicion that they had come there very lately. And the next day she caught Ted in a deliberate falsehood—honest Ted, who had always told the truth if it meant two whippings.

All of a sudden Marion began to frizzle her hair in the most outlandish manner, so that it stood out all over her head, and looked just like a brush heap. And she begged for a string of yellow and blue beads, and a pink silk party dress. In fact, she got very sulky when mother said that pink silk party dresses were not good style for twelve-year-old girls, and that a white one was much sweeter and more appropriate. Mother caught Marion chewing gum all the time, and saying "Gee" four times in every sentence, and beginning most of her talk to her brother with the words, "Say, kid."

She was a very wise mother, so she did not begin to scold right away. She just watched Ted and Marion a bit more closely than usual; and she also began to watch the ways of Dick and Adele.

One day, when the teacher sent a note that Ted had played hooky from school on two afternoons,—Ted, who had always had an honor card,—she called her boy and girl into the living-room and they had a long, long talk.

She began with the playing hooky; and when she put the matter squarely up to him, Ted, after much stammering and getting red in the face, admitted that he and Dick had spent those two afternoons working on their shack.

Then mother went to her desk and got out a little red notebook. In it was written a long list of things, which she proceeded to read out loud:

"Ted said bywords fourteen times in my presence during dinner on Monday.

"Fifteen on Tuesday.

"Eighteen on Wednesday.

"Marion has started to frizzle her hair.

"Ted has started to swagger.

"Marion had the sulks yesterday because I made her wear her blue serge with white collar and cuffs and wouldn't let her get some big yellow and blue beads to give it 'class.'

"Ted's voice is six tones louder than it was two weeks ago.

"Marion has taken to chewing gum."

At first Ted and Marion got the giggles over what mother said. Everything that she said about Ted made Marion laugh, and everything she said about Marion made Ted laugh. But after a while they stopped giggling; for they could see that mother was very, very serious, and besides they were getting a very humiliating picture of themselves.

Finally she said, "Well, Ted and Marion, what do you think about that?" They both looked hard at their toes without saying a word.

"What I think," mother went on quietly, "is that I must ask my son and daughter to give up chumming with Dick and Adele."

Ted and Marion both jumped to their feet in astonishment, and both began talking at once. Why that was terrible!

But mother showed them that the bywords and the deceptions and the hair frizzlings and the discontent and the desire for inappropriate clothes and the playing hooky from school had all happened to Ted and Marion since these new friends came into their lives. And she told them that she had been watching Dick and Adele very closely, and had come to the conclusion that they were having a bad influence on them, and that it would be much better if they did not play with them so much.

Mother told them in her quiet voice about the power of influence,—how the people with whom we associate mold our ideas and our ideals, and our ways; and that they very often do this without our realizing it at all.

Before the afternoon was over, Ted and Marion did realize that Adele and Dick had been influencing them, not for the good, and they promised mother that, hard as it would be, for her sake they would give up chumming with them.

There is not a single person in your Junior society but has as great an influence on somebody as Dick and Adele did on Ted and Marion. Each one of you has influence over some of your friends. Some of you, who are what folks call "born leaders," have a great deal of influence over a great many boys and girls. The question is, How are you using that influence? Are you using it as Adele and Dick did? Or are you using it as did a boy that I heard about the other day?

"The reason that I was so interested in church when I was a boy," a grown-up Christian man told me the other day, "was because of Harry M—. He was just a little bit older than I was, and he was my ideal. He was heart and soul in every church affair, and, of course, I followed right along with him."

Harry M—'s influence belonged to God. Does yours?—  
*LaMar Sheridan Warrick.*

#### How to Make a Program Interesting

KEEP the missionary spirit alive by doing something for others each week; by outlining plans whereby to earn money for missions. Let each member give his plans to the society, and tell what he or she wants to do to earn money. Give opportunity to report missionary experiences. Be ready to relate some experience yourself, either your own or another's. Keep the young people busy reading. Let them relate the most interesting facts they learned from it during the week. Work for the INSTRUCTOR in every home. Make use of the suggestions

in the GAZETTE. Give at least fifteen minutes to a consecration service. Let the young people lead out. Have a pointed testimony, meeting, and call for definite things, such as "Obeying Parents," "Preparing for Missionary Work," "Being a Faithful Member," etc. Close the meeting with prayer, asking one of the members to lead.

D. E. REINER.

## Devotional Meetings for September 10

*Senior Topic: Being True to Our Ideals.*

1. Opening Exercises.
2. Scripture Lesson: Read responsively Rom. 12: 1-21.
3. Symposium: My Ideal Young Man.
4. Symposium: My Ideal Young Woman.
5. Talk: Strive for the Best.
6. Reading: Failure Lies in Giving Up.
7. Round Table: How May We Know a Christian?
8. Close by repeating the Pledge together.

*Junior Topic: The Junior Wanted.*

1. Opening Exercises.
2. Scripture Lesson: Read responsively Rem. 12: 1-21.
3. Song: Volunteers to the Front.
4. Superintendent's Talk: The Junior Wanted.
5. Talk: An Ideal Boy.
6. Recitation: Boy Wanted.
7. Reading: A Girl Who Was Wanted.
8. Recitation: Couldn't and Could.
9. Talk: The Call of the Message to Boys and Girls.
10. Roll Call: How Shall I Answer?
11. Close by repeating the Pledge together.

### Plans and Suggestions

The meeting today should be exceptionally good. It should be an hour for self-examination and for making new and stronger resolutions to strive to become just what the Master would have us be. Pray earnestly and work hard to make it such a meeting in your society,—an irresistible call to consecration in the highest sense.

*Opening Exercises.*—Sing several good songs that will help you get into the spirit of the meeting today. Then after several sentence prayers, have the secretary's report.

*Blackboard Motto.*—

Strive to be today what you wish you had  
been yesterday.

### Special Senior Notes

*Symposiums.*—When preparing the material for this program, we wrote to about twenty-four persons, asking each to contribute a paragraph on what he considered essential elements in an ideal young man or in an ideal young woman. Some of the friends from whom we sought help were workers of long experience, some were mothers, some fathers, and others were young people just like your own Missionary Volunteers. Most of our contributors requested that their paragraphs be unsigned. When the talks in the symposiums are being given, have some one jot down on the blackboard the qualities mentioned in the talks, making two lists—one for young men and another for young women.

*Round Table: How May We Know a Christian?*—Make this a time for self-examination. Look at the lists of qualities mentioned in the symposium. Do we feel the necessity of all these? One of the writers mentions "good health." This, of course, is capital greatly to be desired, but one of the choice blessings of womanhood which all cannot acquire. Study also these questions in your round table: What are some of the things you would expect a Christian young man not to do? a Christian young woman? What are some of the things you would expect a Christian young man to do? a Christian young woman? Often you hear, "No, that stranger is not a Christian, for I saw him rolling a cigarette." Mention several things in these lists,—some habits you are trying to overcome in your struggle for true womanhood or manhood, and some of the virtues you are striving to acquire.

### Special Junior Notes

*Song: Volunteers to the Front.*—This is the rally song printed on the back page of the Junior Camp-Meeting Helps. It can also be found in "Young People's Hymnal," No. 3.

*Superintendent's Talk: The Junior Wanted.*—Wanted! Yes, every boy and girl is needed—actually needed. There is a place in the great world's work which just you can fill. And when the time comes, if you do not step into that place there will be a disappointment awaiting the world. And you have begun to get ready for that place long ago.

Tell the story of a chain, how the ore is taken from the earth, how it is crushed, melted, refined, and prepared for its work. If it is to do an important work, if lives are to depend on its strength, it is tempered and tested, oh, so carefully.

Just so we must be putting into our lives the material which will fit us for a place, which will fit us to be wanted.

First of all, if you are to be ready, you must think right thoughts. James Allen says: "A man's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild, but whether cultivated or neglected it must and will bring forth." Be sure that if you think thoughts you are ashamed of now, you will become a man or woman to be ashamed of later on. Begin early to think open, manly or womanly thoughts.

Another characteristic which we wish to forge into our makeup, to be a boy or girl who is wanted, is a little grit and energy. Tell something of the wonderful feats Napoleon did successfully. That great soldier said, "Impossible is a word found only in the dictionary of fools." Let us bend to the tasks given us, and do them.

The world loves a happy boy and girl. There is so much of suffering and sorrow that the smiling face is always welcome. And it is queer how sunshine on the face and laughter on the lips of boys and girls keep their own hearts happy. That is the kind of juniors always wanted,—wanted by their school companions, wanted by the neighbors, wanted by everybody.

These are just suggestive characteristics of the boy (or girl) who will make a place for himself, who will be missed. Others, such as thoughtfulness, tenderness, truthfulness, should be added to the list, and something said of each.

Nos. 3 and 4 on the Senior program will furnish further excellent material.

*Talk: An Ideal Boy.*—This should be a very short talk based on that part of the symposium in the Senior program written by Mrs. L. Flora Plummer. It may be given by the leader of the society.

*Talk: The Call of the Message to Boys and Girls.*—The superintendent should give this talk. Talk it straight into the hearts of the boys and girls; and then call for the response: How Shall I Answer?

## My Ideal Young Man

[NOTE.—We are exceedingly glad to be able to include in this symposium these paragraphs on the ideal boy; and we trust that when this talk is given, the young men will remember that, after all, young men are "only boys grown tall."—M. E. A.]

My heart goes out to the boyish boy. An old head on young shoulders may be a marvel, but my ideal boy is a boy in thought as well as in size. He loves fun and is a merry chap, but his smiling face will quickly change to one that is sober, tender, and sympathetic at sight of the distress or the need of another. He is full of mistakes, but is prompt in acknowledging and correcting them. He is frequently forgetful, but his efforts to improve and his self-imposed penances for lapses of memory endear him to the hearts of those against whom he has transgressed most grievously. He has music in his soul, even if it finds expression most frequently as merely joyful noise.

He is not ashamed to show his love for mother and sisters, and is not abashed in receiving demonstrations of their affection. His respect for the aged, his tenderness toward the helpless, are in evidence at every opportunity. He may be awkward, but he is never rude. He thinks for himself, and will not follow a multitude to do evil. He has the courage of a hero in telling the truth, in doing what he believes to be right, and in resisting the taunts and teasings of the cowardly. He puts his duty to God and to his parents first in his scheme of things.

"Here's to the steadfast, reliable boy,  
The boy with the tongue that's true,  
Who won't promise to do any more than he can,  
But who'll do what he says he will do."

L. FLORA PLUMMER.

My ideal young man is one who is clean-cut in principle, studious, who has a definite aim in life, and permits nothing to prevent him from attaining. He is thoughtful of the aged, tender with the weak and erring, loves little children, is respectful of his father's opinion, and will not even silently assent to a reproach against woman. He is a well-groomed man; a man with a fine sense of humor; not given to sharp bargaining. He understands the language of the stars and the trees, and all outdoors. And best of all, he is a man of prayer and walks daily with the Master.

My ideal man is one who has developed equally the four sides of his character,—a man of intellectual, physical, spiritual, and social excellence,—and who is successfully pursuing a definite

purpose in life. I might add that an ideal man should be chivalrous.

As for me, I vote for the young man who is unswervingly truthful, fundamentally kind-hearted, and unfailingly courteous; who has a definite aim in life, and shapes his plans accordingly; who is an optimist, and is blest with that grace which averts many a tragedy in the home — a sense of humor; who is neat in his personal appearance, although he ever steers wide of anything effeminate or "sissy;" who is ready at all times to speak a good word for others; who is, of course, a Christian in fact as well as in name. In short, I vote for the manly man.

My ideal young man is first of all a Christian, a conscientious follower of the meek and lowly Jesus, but withal broad-minded and liberal, remembering that there are twelve gates entering the City Foursquare, and as many different paths leading thereto, recognizing that his fellows may in all good conscience choose a different road from the one he himself is traveling.

He is a gentleman in every sense of the word. He is not critical of others. He treats his fellows with all consideration; and he is as courteous and gallant to the plainest, most uninteresting woman of his acquaintance, be she young or old, when thrown in her company, as to the Lady-Fair of his choice.

He is respectful to the aged, and shows a particular regard for his parents.

He is ambitious, ever striving to reach an ideal.

He regards an education as essential to success. If circumstances have deprived him of a college course, with its attendant sheepskin, then he will do his best in the School of Experience, not dodging a postgraduate course in the University of Hard Knocks, and finally be able to obtain that degree which, it has been said, "beats a college degree," the Degree of Common Sense.

He is full of pep — practical if you please, as well as pious, recognizing that while the world may owe every man a living, it takes a man to collect.

He has that all-prized quality of "stickability" developed to the nth power; but never a tendency to cranial inflation.

He has a keen sense of humor — that saving quality which smooths the hardest way, for a laugh is worth more than a sigh or a frown in any market.

He will stand for principle though the heavens fall, and though the earth, which seems so solid, disappear beneath his feet; but he is able to disagree with his fellows and still regard them as friends; to recognize that those who hold views contrary to his own are as sincere as himself.

He is generous with his money and with his service, never — O no, *never* demanding an eye for an eye and a tooth for a tooth!

He is neat in appearance — clean inside and out.

He is not particularly handsome in form or feature, but he faces the world with the courage which will do and dare "anything, anywhere, any time, for the Son of God and the sons of men."

### My Ideal Young Woman

My ideal young woman is one who loves the beautiful and departs herself accordingly. She is keen and alert, yet modest in all her accomplishments. She keeps her head level, her heart pure, and her nerve steady, her vision clear, and her life clean. She loves self-reliance, she is industrious, courageous, and persevering. She cannot be bought with silver and gold. She makes a promise and keeps it. She is as true to principle as the needle to the pole. She makes a confidant of her mother and a pal of her father, and above all, loves her Saviour more affectionately than any other friend, and cherishes His claims upon her.

C. S. LONGACRE.

Every normal young man cherishes in his fancy his ideal young woman. He knows every characteristic of his "dream-girl." We do not wish, however, to speak of sentimentality, but rather of those womanly traits of character which, if possessed by one, would make an ideal young woman. The young

lady who has God-fearing parents has a better chance to become ideal.

An ideal young woman does not depend entirely upon her personal appearance for her charms — she knows the beauty of simplicity. Being gentle, modest, agreeable, she is admired by other girls. Intelligent — she shuns the unsatisfying and shallow vagaries of life and chooses the noble and abiding. Her life and accomplishments are consecrated to the Christian's Ideal. Her disposition is Christlike. She is bright, and has the spirit of cheerfulness, sympathy, and service. Such a woman blesses all who come within the sphere of her influence.

L. E.

Three essentials contain the virtues of my ideal young woman: First, she must be a Christian; second, she must be healthy; and third, she must be ambitious. As a true Christian she will be loving, kind, thoughtful, considerate, given to industry, patient, courageous, unselfish, honorable, discreet, and at all times worthy of friendship and confidence. Being healthy, she will be cheerful, energetic, and diligent, also optimistic and able to feel for and help her more unfortunate fellow beings. Being ambitious, she will believe in herself, her opportunities, and her responsibilities. She will always be youthful in spirit and progressive in attitude, with godly aspirations, and will always "consider the best gifts."

My ideal young woman is one who can go about with a smile, — one who is friendly, jolly, but modest in actions and appearance. She does not attempt familiarity, nor allow it. She has will-power, or enough stamina, to carry through to the finish whatever is undertaken, whether a resolution, promise, or otherwise. In short, she is courteous, modest, and firm.

RUSSELL B. JAMES.

I often wonder at the various characters one finds among the fair sex of today. Let us recall for a moment some of the young women we have seen, and think who it was that left us with the best impressions.

If we were to choose an ideal from them, which would it be? The one who had her hair smudged up in fantastic wads about the ears, cheeks painted and powdered, eyebrows plucked, short, low-necked dress, and ribbed silk stockings? The one who could always be heard above all the rest, with her silly remarks and boisterous giggling and laughing? Or, dear friend, would it be the kind, sincere young lady who greeted you with a smile; her dress not after those hideous styles, but always neat and admirable; whose aim was not always to please herself and to have a good time, but who found her happiness in trying to help and to please others?

R. J. HEDQUIST.

A normal young woman has two points of advantage over men. The first is her charm, the second her weakness. Each presents a tremendous temptation to play the petty tyrant. The tyranny of charm is coquetry, and its power lies in the servile attachment of men to what pleases them. The tyranny of weakness grows out of the indulgence which a stronger feels obliged to accord a weaker. The ideal young woman is too fair to use either of these advantages. She does not flirt; she does not, hiding behind the fact of her sex, do what a man may not return in kind and be a gentleman. Her nature is too big to stoop to either of these devices.

In fact, a young woman approaches the ideal according to the size of her soul. The model woman has an appreciation of the beautiful, which guides her in ordering her personal appearance and surroundings. She has a capacity for pleasure, which enables her to find happiness in simple things. She is unselfish in that she does not occupy the forefront of her own thoughts, and understand everything every one else does as relating to her personally. She is unselfish in another way. Her whims are not the center of gravitation about which the serious concerns of others must rotate. The horizons of her sympathies and interests are so wide that every life she touches is heartened and sweetened as with spring winds. But there is a sense in which she is divinely selfish. The treasures of her womanliness are guarded scrupulously as the bequest of God for which an account must be rendered, and not as so much capital in

cheap interchange among mortals. And this consciousness of God and of stewardship under Him enters into all other concerns and estimates; for no woman can reach the ideal while ignoring the truly supreme relationship of life, that between herself and her Maker.

C. A. HOLT.

### Failure Lies in Giving Up

GENIUS, that power that dazzles mortal eyes,  
Is oft but perseverance in disguise.  
Continuous effort of itself implies,  
In spite of countless falls, the power to rise.

"Twixt failure and success, the point's so fine,  
Men sometimes know not when they touch the line.  
And oh! how true, when shades of doubt dismay,  
"Tis often darkest just before the day."

A little more persistence, courage, vim!  
Success will dawn o'er fortune's golden rim.  
Then take this honey for the bitterest cup:  
"There is no failure save in giving up."

"No real fall as long as one still tries,  
For seeming setbacks make the strong man wise.  
There's no defeat, in truth, save from within:  
Unless you're beaten there, you're bound to win!"  
— Henry Austin.

### Strive for the Best

You have only one life to live! That is all. Only one! And that life is the most sacred trust placed in your hands. It is your life, with its changing circumstances, its untrodden pathway, its weighty responsibilities, and its numberless opportunities for development. It is your life. It is your gift from God. But it is *yours to give*. You could not keep it if you would. As you pass down the long aisle of life, you must drop this gift into time's great contribution box. And truly this is the best gift you can give to the world, if your life is pure and unselfishly devoted to that heaven-born ideal which is "higher than the highest human thought can reach."

Let us suppose that a finely equipped ship, with valuable cargo and an enthusiastic crew, is steaming out of harbor. It has no destined port in view. It's just sailing the deep. Time passes. The cargo is damaged. Supplies fail. The crew dies. And now the deserted barge drifts mid-ocean, a terror to passing ships. "How absurd!" you say. Yes, it would be absurd for a ship to sail without a goal in view. Yet that would be a small tragedy compared with that of a young person who sails life's tumultuous sea without steering for a definite haven. Can you think of a sadder sight than that of a young person with rare possibilities (and every young person has them) drifting along without any aim in life? He is pulling at the oars, but forgetting to guide the boat. He is making a living, but forgetting to make a life worth living. He is a dangerous derelict on life's sea,—a danger to himself and to others.

When a young person harnesses himself up to a high ideal, life takes on a different hue. Such an ideal overcomes the moral gravity that drags down so many lives, and lifts the young men and young women above its power. They set their faces as a flint in pursuit of their ideals. A high ideal lifted the rail splitter to the White House. It made the Englishmen's axes ring in the backwoods of America. It made John Knox pray, "Give me Scotland or I die." It is truly refreshing to meet young people whose lives are wedded to a high ideal. They are so different from the common type, who seem to live to have a "good time" and as "fine clothes" as their pocketbooks will allow. They are not movie victims, nor slaves of fashions. No, they are not the foolhardy kind who risk their minds in the alarmingly polluted atmosphere of a movie, or who make their bodies a sort of "dummy" where fashion displays her ludicrous whim of the hour. It is indeed a sad tragedy that so many young people do slip into these traps of the enemy. But how gratifying to know that there are young people who have backbone enough, as well as wishbone, to turn aside from these counterfeits and live for the genuinely good things that may be found everywhere even in this old world.

Young friend, do you long to be an extraordinary Christian, an ideal Missionary Volunteer? Well, then set before you the pattern for such a life, and cut everything by that pattern,—

your recreation, your work, your dress, your conversation. Yes, rivet every phase of your life to your ideal. Then circumstances will breed opportunity for service and advancement. Temptations will be more easily resisted. You will rise above ridicule, and neither be crushed by criticism nor elated by flattery. The monster of despair will be put under double padlock. With the help of Him you serve, you will be emancipated from a self-centered, useless life, and be the extraordinary Christian you long to become.

M. E. A.

### "Boy Wanted"

"WANTED—A Boy." How often we  
This quite familiar notice see.  
Wanted—a boy for every kind  
Of task that a busy world can find.  
He is wanted,—wanted now and here:  
There are towns to build; there are paths to clear;  
There are seas to sail; there are gulfs to span,  
In the ever-onward march of man.

The world is eager to employ  
Not just one, but every boy  
Who, with a purpose stanch and true,  
Will greet the work he finds to do.  
Honest, faithful, earnest, kind;  
To good, awake; to evil, blind;  
A heart of gold without alloy,—  
Wanted—the world wants such a boy.  
— Nixon Waterman.

### A Girl Who Was Wanted

Yes, Dorothea Dix was wanted. And she didn't have much of a chance to make herself wanted to start with. But we shall see how she became a woman whom many loved and admired. Her father was desperately poor, and dragged his little family around from place to place, keeping them poorly clad and badly housed. At last Dorothea could stand it no longer; she went to live with her grandmother.

Even here she determined that she would not be dependent. She would take care of herself, and perhaps—yes, perhaps she could even give a helping hand to her younger brothers and sisters. This was the dream of her true, loving heart.

And she succeeded! Day and night she bent to her task. No problem was too difficult for her to master, no task too long for her patient persistence. In two years she had fitted herself to become a school-teacher. Dorothea Dix was only fourteen years old when she applied for that position.

Once more she succeeded, but this time her success was counted dear, not for herself but for others. She used what she earned in giving her family comforts and in educating two brothers.

Of course, all this took a long time,—in fact, twenty-five years,—and the young girl had become a strong, beautiful woman. In fact, one pupil said of her, "I thought she was the most beautiful woman I had ever seen." Her life of unselfishness and love shone in her face.

At about this time a change came to Dorothea Dix. Her grandmother died, leaving all her money to her favorite grandchild. Dorothea had taken care of her family until they needed no more help. She was free. But she had given of herself so long and unselfishly, she must find some one to help even now. What could she do for others?

The answer came very soon, and Dorothea Dix believed it was sent by God. Coming out of church one day, she overheard two men talking of the terrible conditions that existed in the jails. A few days later she was asked to teach a class of women in the jail. "How can I teach them," she answered, "when I know that they are starving and freezing?"

From that time on, she became possessed of the one purpose to lighten the suffering of all those in prison houses. She found conditions were terrible. In her own city the guilty, innocent, and insane were herded together without any heat, in a room where the temperature was below zero. She enlisted the help of prominent men, and succeeded in making sweeping changes.

Then she went from State to State, examining like institutions, reporting conditions to statesmen, and pleading with power the cases of the unfortunate. Her sympathies were especially for the insane. These were confined in cages, closets, stalls, cellars, pens; chained, naked, beaten. She found one man

confined in total darkness, a chain from an iron collar around his neck fastened to the wall so that he couldn't move. The keeper boasted of this collar, saying the man liked it.

"How do you know he likes it?" flashed Miss Dix.

"Why, he's quit trying to run away!" replied the stupid keeper.

Case after case of suffering was told the legislators, until finally the State was shamed into erecting hospitals. But even now Dorothea Dix didn't rest. After asylums were established in one State, she visited others. She traveled by carriage over such wretched roads that often her vehicle was shaken into breaking. She kept on until nearly every State east of the Rockies, and Canada, and Europe had been visited.

Then came the Civil War, and Dorothea Dix was ready to serve. With her own money she bought ambulances, rented two large houses as rest homes for the nurses, and worked untiringly for the wounded. She traveled hundreds of miles from one battlefield to another, and endured every privation and discomfort. And even when the war was over, she carried on a correspondence for the soldiers who had come under her care. For the sick she procured pensions. To the families of the dead, she wrote the last messages of their loved ones.

At last, worn-out and homeless, although she had built many homes for others, she went to live in the Trenton (N. J.) asylum, one of the first institutions she had been instrumental in establishing. There she lived for five years, honored and respected by all. And there she died at the age of eighty-five. The whole continent had felt her uplifting influence, and all whose lives she had touched called her blessed. Of her it was said, "Thus was laid to rest the most useful woman America has yet produced."

The world wants more such women.

H. H.

#### "Couldn't" and "Could"

"COULDN'T" and "Could" were two promising boys  
Who lived not a great while ago.  
They had just the same playmates and just the same toys,  
And just the same chances for winning life's joys,  
And all that the years may bestow.

And "Could" soon found out he could fashion his life  
On lines very much as he planned;  
He could cultivate goodness and guard against strife;  
He could have all his deeds with good cheer to be rife,  
And build him a name that would stand.

But poor little "Couldn't" just *couldn't* pull through,  
All the trials he met with a sigh;  
When a task needed doing, he couldn't, he knew;  
And hence, when he couldn't, how could he? Could you,  
If you couldn't determine you'd try?

And that was the difference 'twixt "Couldn't" and "Could."  
Each followed his own chosen plan;  
And where "Couldn't" just wouldn't, "Could" earnestly would,  
And where one of them weakened, the other "made good,"  
And won with his watchword, "I can!"

— Nixon Waterman.

#### The Call of the Message to Boys and Girls

DEAR BOYS AND GIRLS:

WHAT a thrilling time in which to live! So many things are taking place all about us, things which never happened before. These are times of greatest interest. Soon the trumpet of the Archangel will sound; soon Jesus will come in the clouds of heaven, with all His holy angels with Him. Soon the good of all ages, now sleeping in their graves, will hear the Master's call and come forth clothed with immortal life, to meet their Lord in the air. Then those living on earth who have loved God and obeyed His law will be caught up to join this angelic host and ascend to the city of God. Surely we want to be in that company and join in their reward.

But what shall we do while waiting for that grand event? Shall we wait only, or is there something we each can do to hasten it?

First, we must get ready ourselves. When some one you greatly love and admire is coming to see you, while waiting, you make ready, put on your best clothes, and prepare to meet him. So it is while waiting for Jesus: we must make ourselves ready by putting away sin of every kind, and putting on the gar-

ment of Christ's righteousness, which makes us appear clean and pure and good. Then we must try to help others get ready. There are many who do not know that Christ is coming, nor do they know how to get ready to meet Him when He comes. Boys and girls should know their Bibles and be able to teach the word of God to others. The warning message of Christ's soon coming must go the world around.

In heathen lands there are millions of people who not only do not know Jesus is coming, but do not even know Jesus. They have not heard of Him, and do not know that He died to save them. All these people must hear; but how shall they hear unless some one go and teach them? We are sending many young men and women to tell them. They are going to Africa, India, China, South America, and the islands of the sea; and many others should get ready to go. Right now you should be getting ready, so when the call comes, you will be prepared, and able to say, "Here am I; send me."

You can do this by being diligent in work and study, making the best possible use of your time. While, of course, you must have some time to play so you will be well and grow strong, yet all the time you must be improving yourselves that you may grow in grace and in the knowledge of our Lord Jesus. Doing today the task that lies next to you will fit you for the work that tomorrow will bring. Every kind word we speak and deed we perform today, makes us stronger and better for the doing. So, then, boys and girls, let us think of Jesus and let His life live in us. If we do this, we shall be busy and cheerful, doing our heavenly Father's business in faithfully performing the little common tasks that come day by day. That will make us kind and true and pure and noble, ready for any call that comes for service either in the homeland or in the mission field, and finally ready to meet the blessed Saviour when He comes to claim His jewels and take them to Himself.

J. L. SHAW.

#### Devotional Meetings for September 17

Topic: Brain Contents.

##### Senior

1. Song Service.
2. Secretary's Report.
3. Prayer.
4. Talk: Our New Friends.
5. Talk: Escape from Siberian Exile.
6. Talk: Of the Burmans Burmese.
7. Talk: Youthful Witnesses.
8. Talk: The School of the Hereafter.
9. Round Table: Brain Contents.
10. Enrolment.
11. Close with song.

##### Junior

1. Song Service.
2. Secretary's Report.
3. Prayer.
4. Superintendent's Talk: Brain Contents.
5. Talks: A Brave Hawaiian Princess.  
We Have Watched Your Living.
6. Talks: Saved from Drowning.  
An Adventure of a Boy of Plymouth.
7. Talks: The New Nest.  
A New Neighbor.
8. Enrolment.
9. Close with song.

##### Plans and Suggestions

*Brain Contents.*—That is our topic today, and it is hoped that every young person in your society who is not careful about what he adds to his brain contents will go home from the meeting today sensing deeply that this is one of the most vital problems a young person faces. "As he thinketh in his heart, so is he," we are told, and well might the writer have added, "As a man readeth, so he thinketh. One cannot take poison into his stomach without poisoning his body; neither can he take poison into his mind without poisoning his life."

Read both Senior and Junior special notes.

Blackboard Motto.—

"As he thinketh in his heart, so is he,"  
and as he readeth, so he thinketh.

*Reading Course Books and Enrolment Blanks.*—Be sure to have at least one set each of the Senior, Junior, and Primary Reading Course books on hand; also plenty of Reading Course enrolment blanks.

**Follow-Up Work.**—The "Brain Contents" program should be only a part of your Reading Course campaign. The educational secretary should see that an announcement of these courses is made, perhaps in the Sabbath school. Then the homes should be visited to interest fathers and mothers in these courses for their children. There should be close co-operation between the Senior and Junior societies in this campaign. *Do thorough work*, for this is missionary work that may yield a hundredfold.

### Special Senior Notes

**Talk: Our New Friends.**—This talk should be a brief description of the books in the Senior Course, and it should be given by the educational secretary. The Reading Course circular gives helps for this talk, but, of course, every wide-awake educational secretary, if he has had opportunity, will be well acquainted with the Reading Course books before this time. He will be thoroughly prepared for an inspiring talk. *Limit it to five minutes.*

**Talk: Escape from Siberian Exile.**—Ask the one who gives this talk to read the book and then tell briefly in *just five minutes* some of the most thrilling experiences of its author.

**Talk: Of the Burmans Burmese.**—When I asked the department worker who suggested that we use this selection from "In the Land of Pagodas," "Will this story give the young people a desire to read the rest of this book?" she replied, "Yes, if it is told in the right way." Make sure that it is, and see also that the talk occupies *only five minutes*. You may be interested to know that Brother and Sister H. H. Votaw, who are mentioned in this book as among the first Seventh-day Adventist missionaries to the land of the Judsons, are brother-in-law and sister of President Harding.

**Talk: Youthful Witnesses.**—Those who have followed Elder Spicer's pen at all will wish to read his latest book. His pen visualizes. It transports the reader to the scenes portrayed. It makes him feel the circumstances, the conditions, the gains and losses which it describes. But this book has no equal (to my knowledge) in biographies of youthful heroes, and it is hoped that the talks given today will inspire every young person in your church to read it. For the talk we suggest the stories on the following pages: 80, 81, 105-111. It is hard to choose. *Limit it to five minutes.*

**Talk: The School of the Hereafter.**—"Education" is the one old friend among the Reading Course books this year, and every one who has become acquainted with this book of important instruction will welcome it heartily in the Reading Course list. This talk is based on the last chapter of the book. Have it prepared thoroughly, and allow *just five minutes* for it.

**Round Table: Brain Contents.**—Ask every one to say something in this Round Table if your society is not too large. Here are some topics to consider: What the Reading Courses have meant to me; Why I do not read novels or continued stories in magazines; What I plan to add to my brain contents this year; How I plan to find time for good reading, etc. If each will speak briefly, many can express themselves in ten minutes.

**Enrolment.**—Can you not have one hundred per cent enrolment today? Perhaps the Junior Course is better suited for some in your society. Encourage them to take it. When enrolling the members, remind them of the Junior and Primary Courses, and ask them to get their Junior and Primary brothers and sisters and friends to take these courses.

### Special Junior Notes

**Superintendent's Talk: Brain Contents.**—Excellent material for this talk is furnished in the two leaflets "From Which Fountain?" and "Two Pictures," numbers 2 and 70 of the Missionary Volunteer series. These leaflets may be secured at your tract society office. Price, 2 cents each. We expect to have several articles in the *Instructor* which will furnish help for this subject during the last part of August and the first of September.

Show the boys and girls that although they refuse to read poor stories, it is not enough. *Illustrate your point* by use of the parable found in Matthew 12: 43-45. The mind must be filled with good things. To this end we select the books which fill our Reading Courses. Introduce each book, telling a little of its nature.

The talks which follow should be given by the Juniors. Each should be asked to read carefully the section of the book containing his assigned story, and tell it in as few words as possible. The stories selected are but suggestive; the superintendent should feel free to choose others, and if the program seems long have but one story from each book, instead of two.

**Talks: A Brave Hawaiian Princess, and We Have Watched Your Living,** are found in the book, "Strange Peoples and Customs," pages 68-70 and 301-303.

**Talks: Saved from Drowning, and An Adventure of a Boy of Plymouth,** are found in the book, "The Argonauts of Faith," pages 91 and 92, and 142 and 143.

**Talks: The New Nest, and A New Neighbor,** are in the book, "Tan and Teckle," chapters 1 and 8.

After the talks the superintendent should present the enrolment cards and urge each member to begin the reading of the course at once. Take time for the children to sign, and where the parents of the boys and girls do not buy the books, encourage each to take advantage of the conference library.

## Devotional Meetings for September 24

**Topic: "Watchman, What of the Night?"**

**Object of the Meeting.**—To take time to think quietly where we stand today in the history of the world. The question before your society at this meeting is, "What of the night?" What is the time by the great clock of current events? At this writing (June 15), the Pueblo (Colo.) flood, the large appropriation bill for our national navy, and many other current events, point to the rapidly approaching advent of our Lord and Saviour.

What time is it according to the progress of missionary activity? The hand in the great missionary clock is also nearing the great advent hour. Brother H. U. Stevens, Missionary Volunteer secretary for the South American Division, writes:

"The Lake Titicaca field needs a strong normal director. The work is growing very rapidly. In 1919 we had twenty-nine schools for the Indians. In 1920 there were about forty, and the reason we did not have one hundred was because there were not enough teachers, nor was there means to pay their salary. Brother Wilcox writes that they have some sixty or seventy-five teachers training in the summer school. There will be no difficulty in finding locations for all of these."

Does not this look as if the Lord were hastening to complete His work in this world? Yes, He is "cutting it short." Consider these questions today, and then find in them an appeal to renew your consecration for the finishing of the work.

**Planning for the Meeting.**—If you have not already appointed committees as suggested in the *Instructor* of July 26, do so early in September. Have one committee on current events, another on foreign missions. We give one article here on South America as you will wish to give special emphasis to the work in that continent. But glean mission notes from all available sources. Do the same with current events outside of missionary activities. Every day brings its own portentous events in science, politics, business, and missions. Watch for them, and study them in the light of the prophecies.

### Special Junior Note

The Juniors should early begin to read the everyday signs in the light of prophecy. Endeavor to follow out the program as suggested in the general notes. The superintendent should select the events to be made prominent; link each with the text it fulfills, and then ask a Junior to read the text and tell of the event. The current events column in the back of the latest *Literary Digest* will be a great help to the superintendent. Be sure to exemplify Matt. 24: 14 with the latest mission news.

### Calls from Lake Titicaca

Our sixty-five teachers are pathetically few, when, with twice that number, we could not answer all our calls. Day after day delegations of Indians come to the office in Puno to plead for teachers, and it is no easy matter to persuade them to wait another year. One old chief who has made trouble for our people repeatedly in the past was recently converted, and is now very zealous in every good work. He greatly desired a school for his vicinity, but we had to tell him he was too late to secure a teacher. Still he persisted in begging, and when he had made his fourth trip to visit Elder Wilcox, we finally gave him a slip of a boy who had attended our summer school the last two weeks as a visitor. He is a bright boy, and we hope will make a good teacher, but we are in crying need of *tramea workers*. The work of God is progressing so rapidly that we are at our wit's end trying to keep up with it.

Just at the close of summer school one of our older teachers was taken seriously ill. By the most faithful nursing, and in answer to the earnest prayers of his fellow teachers, his life was spared, and we are hoping he will be ready to teach when our schools open in May. But all through his sickness, even when in a delirium, he was burdened for our school work. He kept saying, "Perhaps I can't teach this year," and nothing would quiet him but to assure him that he could. Every teacher seems to feel the same devotion to his work. If you ask one of these young people why he wants to teach, you invariably receive this answer, "To save souls." Surely no other branch of our work should be more potent in the saving of souls than our educational work.

In the past our work has been limited almost entirely to the Aymara Indians, but the Quichuas are now calling for workers, and we feel that we must press into this work as rapidly as possible, for the Quichuas are much more numerous than the Aymaras. We could place twenty-five teachers in Quichua schools this year if we had them. But what are we to do? We must not close our old schools. We cannot send more than a half dozen workers to these waiting people. Constantly we are wrestling with the problem of providing more native workers, and in God's providence this problem is to be solved.

Now a work of this kind must always have a dollars' and cents' side, and naturally we look to the dear ones back in the States to do the greater part in financing this work, but we are supplementing our missions' budget by asking that every child who enters our schools pay one *sol* (nearly a half dollar in United States money) to help with the expense. Small as this seems, it is all we can ask now, and small as it is, it will mean many dollars for our school work. In our schools last year we had about twenty-five hundred children, and we shall have many more this year, so we shall receive several hundred dollars in tuitions.

But money will not do everything. We must have more workers, and we must have them trained. For years our leaders here have wanted a training school for native workers. Then when Professor Howell and our other General Conference men visited this field last year, they realized this need, and through their efforts this dream of a training school is to come true. In a valley near Puno, where it will be accessible to Aymaras and Quichuas alike, we are planning to establish a school, which, when completed, will accommodate about two hundred students.

As most of our young workers are married, we do not favor the dormitory idea, but plan to house our students in long rows of little two-room homes. A main building for school purposes will be centrally located, and near by will be the houses of the principal and the assistant teacher. The school building and homes will all be in one inclosure, with a high wall around, and outside the wall each student will have a garden where he can raise most of the living for his family. We hope also to introduce some industries,—carpentry, weaving, etc.,—that our students may be as nearly self-supporting as possible. We cannot give these young people all the luxuries of civilization, nor would we choose to if we could, but we want them to learn how better to teach their own people. We want them to learn to keep their tiny houses neat and attractive—to make them genuine homes. Then wherever they are sent, their humble dwelling may be made a home.

This year we are sending two of our boys to Bolivia to answer a call for a teacher and an evangelist. Though to us Bolivia seems comparatively near, these boys feel like real foreign missionaries. Doubtless we shall be called upon again and again for workers for near-by countries, and we shall be glad to furnish help if only we have it to give.

By the continued liberality of our friends in the homeland, and the prospering hand of God, we shall soon have a training school that will provide the workers. We hope to have the work on the new school well enough along by December so we can hold our summer school there, and following the summer school we plan to open the regular training school for which our older workers have so long hoped and prayed.

H. M. COLBURN.

THE subject of the Sunday school lesson for Sunday, September 18, is "Abstinence for the Sake of Others." Suppose we spend a little time thinking of that subject. Then let us ask ourselves, What am I abstaining from for the sake of others? Am I doing anything that I should abstain from doing in order to be a successful soul-winner?

#### "That's Jack's Business"

It was a bit of official business that two Missionary Volunteer officers were talking over one day. Both greatly deplored the fact that the phase of society work under discussion was being neglected. And it was lamentable. "But then," said the one to the other, "that's Jack's business. He is the one chosen to look after that line of our society work; and we can't help it if he does let his end drag."

How well I remember making a similar speech once when something where I was working went wrong. The young woman to whom I spoke, however, had a clearer conception of duty than I, and she lacked nothing in frankness either. "It is, too, your duty," she replied, bringing her hand down on the desk emphatically. "But that is not my work," I protested; "didn't you know that I am to look after the —?"

"Yes, I know," she interrupted without any abatement of emphasis; "that is the line you are to look after in a special

way; but you are responsible for all features of the work so far as your strength will allow."

It was a strong speech. For a moment it stung. But I knew the heart behind that tongue. I had full confidence in its sincerity, and its kindly attitude; and somehow as I meditated on the laconic phrases of my friend, the scales fell from my eyes, and I saw that my responsibility did not end with the features of Missionary Volunteer work which I had been asked to look after in a special way. That was the A B C of my duty alphabet, but the X Y Z lay beyond. I saw it then, and often since that revelation of duty has the memory of that little interview spurred me on to do my duty when it lay in the X Y Z division.

Are you ever tempted to say, "That's —'s business"? Maybe it is his business; but if he fails, shall all the other officers of the society stand by with folded hands and cast regretful glances at the failure? I have heard chauffeurs say: "And if the regular brake should fail to work, I'll just put on the emergency." The emergency is not called into service when all goes well. It is when the brake that should serve fails that the emergency is used, to prevent accidents.

One day quite a serious accident was reported in a little mountain village. "How did it happen?" I asked. "Well, it was this way," explained my friend. "When Miss Marvin turned down the long steep grade on this side of the Skyline Drive, her brake refused to work. She tried her emergency; but that, too, failed." We sighed and said, "Oh, isn't it sad?"

Yes, it was sad; but there are many even sadder accidents in Missionary Volunteer societies where the emergency brake fails to work when needed. Emergency brake? Yes. Is it not one duty of the executive committee to be an emergency brake and to keep every phase of society work from slipping down? Every member of the executive committee is a part of the emergency brake, and he should remember that he must do his best to keep Jack's business from failing. How about it? Is your emergency brake reliable?

M. E. A.

**Would you make the most of September? Be sure that your emergency brake is in order. That is one essential.**

#### Now Is the Time

SEPTEMBER! That is the month for the Harvest Ingathering campaign in your church. We hope that every Missionary Volunteer will take hold enthusiastically, and do his very best to make it a real soul-winning campaign.

You have a personal goal — at least there is a goal every Missionary Volunteer should reach. Make that goal a definite and special subject of prayer. It should call for at least three things: raising a certain amount; devoting a specified time to Harvest Ingathering work; and striving to interest at least one person deeply in the message we love.

The Harvest Ingathering campaign is a special invitation to us to do a little neighboring for God. It is an opportunity to tell others of the wonderful message that is making its way into earth's remotest corners; it is one way of helping to supply the funds so much needed for strengthening the forces in the front-line trenches. Possibly, if we do our best this year, the Mission Board will not have to cut the budget next year. Somehow to cut the budget seems like refusing to pass on the blessed hope to those who are marching on to Christless graves. But, alas, our Mission Board cannot do otherwise unless we help to fill the depleted treasury. Surely the Missionary Volunteers will respond nobly.

As your young people press forward in this campaign, do not let them forget to report to the society. The Harvest Ingathering campaign should help on two points of the society goal: Persons led to Christ, and funds raised for South America.

M. E. A.

#### Seed Thoughts for Prayer and Missionary Meetings

(Concluded from page 7)

ingathering of souls. Here at headquarters we have had a remarkable campaign. Our church, with less than two hundred members, had a goal of \$3,125, and we burst our thermometer in three weeks' effort. Enthusiasm ran very high throughout the campaign, and practically every church member had some part. I worked in the city myself for five days among the Chinese, and succeeded in raising more than \$500 gold. The Lord did certainly bless me, and this was a material help to the church in reaching its goal."