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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1922

July 15 Midsummer, for Missions
October 7 Work for the Colored People
December 16 Annual, for Missions

Special Programs

August 12 Educational Day
December 9-16 Week of Prayer

Regular Programs

Missionary Readings in interest of missions every third Sabbath each month (except December). First Sabbath each month, Home Missionary service.

Higher Attainments

In the school of Christian experience there are no graduation exercises. With the worker for God—and this should mean every church member—there is ever something ahead to be gained, some improvement to be made, some height to be scaled. Even with a world of ambitious mountain climbers, it is said that the highest peak on earth, Mt. Everest, piercing the clouds at 29,141 feet, or more than five miles above sea level, has not as yet been scaled by man. There are also large areas of the earth's surface where the foot of man has not trodden.

The mine of Bible truth, likewise, has many unexplored pockets of golden ore. These await the diligent Bible student. By the improvement of fragments of time, often allowed to run to waste, church officers and other workers can store away in the mind that which will be of great use in more efficient service for God.

Some valuable instruction is found in "Gospel Workers" under the subject of "Self-Improvement." Here are a few extracts that are well worth careful study, and more, putting into everyday practice by all workers in the cause of God:

"God has no use for lazy men in His cause."

"Each year they [ministers, and the same principle applies to other workers also] should develop a deeper piety, a more tender spirit, a greater spirituality, and a more thorough knowledge of Bible truth."

"Many have failed, signally failed, where they might have made a success. They have not felt the burden of the work; they have taken things as leisurely as if they had a temporal millennium in which to work for the salvation of souls."

"Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour. Through persevering exertion they may rise to almost any degree of eminence as Christians, as men of power and influence."

"Having entered the school of Christ ['I am meek and lowly of heart'], the student is prepared to engage in the pursuit of knowledge without becoming dizzy from the height to which he is climbing. . . . As his mind enlarges and expands, pure streams of light pour into his soul."

"Search, study, and pray; face every difficulty manfully and vigorously; call the power of will and the grace of patience to your aid, and then dig more earnestly till the gem of truth lies before you, plain and beautiful, all the more precious because of the difficulties involved in finding it."—*"Gospel Workers," pp. 277-280.*

And when the gem of truth is found, count not that this is the only one to find. Here is where many fail. They spend too much time rejoicing over the one gem. The very next sentence of counsel is, "Do not, then, continually dwell upon this one point, concentrating upon it all the energies of the mind, and constantly urging it upon the attention of others; but take another subject, and carefully examine that [Italics ours]. Thus mystery after mystery will be unfolded to your comprehension."—*Id., p. 280.*

The grand themes presented in the Book of God, the choice treasures found in this mine of truth, blended as they are into one harmonious whole in the third angel's message given us as a people, ought to be incentive enough for every Seventh-day Adventist church officer, as well as the entire flock, to put the mind at work upon these various topics and doctrines until they become so familiar to us that we shall be prepared to give a reason for the hope that is within us with meekness and yet so clearly as to carry conviction to the hearts of those with whom we communicate. The cultivation of the minds of the believers to comprehend the values of these heavenly truths is of highest importance in the sight of God. Note this:

"Mental culture is what we as a people need, and what we must have in order to meet the demands of the time. Poverty, humble origin, and unfavorable surroundings need not prevent the cultivation of the mind. . . . The minds of all should be stored with a knowledge of the truths of God's word, that they may be prepared, at any moment when required, to present from the storehouse things new and old. . . . The time has come when God says, Go forward, and cultivate the abilities I have given you. . . . Those who have the sanctifying power of the truth upon their hearts will exert a persuasive influence. Knowing that the advocates of error cannot create or destroy truth, they can afford to be calm and considerate."—*Id., pp. 280, 281.*

T. E. B.

Gabriel's Relation to the Prophets

(Concluded)

It should ever be remembered that each person has his guardian angel from the earliest moments of life, whose work it is to warn him by personal testimony. This is illustrated by Hagar's experience (Genesis 16); by dreams, as in the case of Abimelech (Gen. 20: 1-7); in visions of the night (Job 33: 14-18); in the case of Pilate's wife (Matt. 27: 19), and in that of the Roman centurion (Acts 10: 1-8). But in no instance were they called the prophets of God, to give messages to God's people. Gabriel's mission was to give messages to God's recognized prophets to instruct the people of God from the days of Adam to the closing scenes of this world's history. And every transgression of the words spoken by angels will receive a just recompense of reward. Heb. 2: 2, 3. "In the highest sense, the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God."—*"Education," p. 46.*

In 2 Peter 1: 13-21, after referring to what he saw and heard on the mount of transfiguration, Peter says, "We have also a more sure word of prophecy [more sure than what he had heard with his ears or seen with his eyes]; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." This shows how God regards His prophets.

Revelation 1:1-3 shows how all revelation or prophecy originates with God, and is first given to Christ, who sends His angel (Gabriel) to communicate it to the prophet: "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He [Christ] sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." These words will apply to every message brought to any true prophet of God from the days of Adam to the closing scenes of time.

In Revelation 19:10 we read: "The testimony of Jesus is the spirit of prophecy." Revelation 22:6: "These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done." Revelation 22:16: "I Jesus have sent Mine angel to testify unto you these things in the churches." This angel is Gabriel. Again, in the eighth and ninth verses we read, "I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant [i. e., I have brought you this message], and of thy brethren the prophets [i. e., I have brought the prophets messages even as I bring them to you], and of them which keep the sayings of this book [i. e., I shall do the same thing to the remnant. Rev. 12:17]: worship God." Gabriel is the angel of God's presence. (See Luke 1:19; Isa. 63:9.) He is the one that went before Israel. Ex. 32:34; 33:2, 13, 14.

Thus it is plainly stated that this same angel (Gabriel) who brought the messages to the prophets, brought the message to John and to those who keep the sayings of the book of the Revelation.

It was soon after the passing of the time in 1844 that Sister White had her first vision. This vision contains a history of God's people down to the end. What she has written since is a development of her first writings. "Upon us is shining the accumulated light of past ages."—*Testimonies*, Vol. VIII, p. 115. In eight of her leading books she has developed the subject matter of over fourteen thousand texts. In no sense whatever do Sister White's writings take the place of the Bible, or give a new Bible.

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue.

"Warnings and reproofs are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than are the lives of professed Christians of the nominal churches, nor because their example or their acts are worse than those of the Adventists who will not yield obedience to the claims of God's law; but because they have great light, and have by their profession taken their position as God's special, chosen people, having His law written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of His government. They are God's representatives upon the earth. Any sin in them separates them from God, and, in a special manner, dishonors His name, by giving the enemies of His holy law occasion to reproach His cause and His people, whom He has called 'a chosen generation, a royal priesthood, a holy nation, a peculiar people,' that they should shew forth the praises of Him that hath called them out of darkness into His marvelous light."—*Testimonies*, Vol. V, pp. 661, 662. S. N. HASKELL.

God's Call to His Church

"ENLARGE the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame." Isa. 54:2-4.

The Lord is speaking here concerning His church; and He uses this particularly beautiful figure, speaking of it as a tent, or a dwelling-place, a habitation. It is a very beautiful figure, and one always thinks of the patriarchs of old, who lived in tents. Our minds go back to Abraham, who lived in a

tent. As his family increased; he enlarged that tent; and as he enlarged the tent, he must needs lengthen the cords; and as the tent grew and the cords would lengthen, he must strengthen the stakes and drive them deeper.

God uses this figure, and He says to His people today, Enlarge, enlarge, enlarge; strengthen, strengthen, and lengthen. God would have us plan as He has planned; He would have us see as He sees. God wishes that our vision might be as broad as His vision, and that we might be able by faith to see the greatness of His plans and the wonderful triumph of His work as we push on into earth's remotest bounds.

You notice He says, "Spare not." In all your plans, plan largely and liberally. In all your dealings with God and His work, deal liberally. Do not be small or stingy or niggardly in your gifts and in your plans and in your organization; but push on and on, and strengthen your stakes, and establish the work in all the earth. That is really the thought of the text. Throw the lines away out into the farthest reaches of the earth, and there drive the stakes. Lengthen the curtain until there shall be established in the uttermost parts of the earth the church of the living God, which shall minister the sincere milk of the word to the souls that shall be born of His Spirit into His kingdom.

Why should we plan so largely? and why should we give so liberally? and why should we strengthen our work and reach out so far? Ah, He says, "For thou shalt break forth on the right hand and on the left." Then He throws in this blessed assurance to those who have been long in the way, to those who are looking for His coming and for the triumph of His work: "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame." Praise God that this blessed message of the glorious and soon coming kingdom of our Lord will triumph, and triumph gloriously, in this generation.—O. Montgomery, in *General Conference Bulletin*, May 24, 1922.

Suggestions for Successful Effort Concerted Action

"THE secret of our success in the work of God will be found in the harmonious working of our people. There must be concerted action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart."—Mrs. E. G. White, in *Review and Herald*, Dec. 2, 1890.

Maintain the Dignity of the Work

"Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising the standard too high. The families who engage in the missionary work should come close to hearts. The Spirit of Jesus should pervade the soul of the worker; it is the pleasant, sympathetic words, the manifestation of disinterested love for their souls, that will break down the barriers of pride and selfishness, and show to unbelievers that we have the love of Christ; and then the truth will find its way to the heart. This is our work, and the fulfilling of God's plan. All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues, for God does not so regard them. Endeavor not to offend any unnecessarily."—Mrs. E. G. White, in *Review and Herald*, Nov. 25, 1890.

Whole-Hearted Service

"We have everything to encourage us in engaging in the work of the Lord, in seeking to save souls for whom Christ died. What we need is whole-hearted missionaries, who will give themselves to the work of God without reserve, and work for those who are nigh, and for those who are afar off. Now is the time to co-operate with the angels of heaven in bringing the light of present truth before the people. Wake up, brethren and sisters; for the night is far spent, and the day is at hand. Work while the day lasts, for the night cometh in which no man can work. While mercy still lingers, go forth to rescue souls that are perishing, lest while you linger it become everlastingly too late. 'And he that reapeth receiveth wages, and gathereth fruit unto life eternal.'"—Mrs. E. G. White, in *Review and Herald*, Nov. 6, 1894.

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

Home Missionary Department

THE HARVEST INGATHERING FOR MISSIONS

Suggestive Program for the First Sabbath Home Missionary Service

(To be held September 2)

OPENING SONG: "Onward, Christian Soldiers," "Christ in Song," No. 656.

Scripture Lesson: Isaiah 54. (See article entitled, "God's Call to His Church.")

Prayer.

Study from Writings of the Spirit of Prophecy.

Song: "How Cheering!" "Christ in Song," No. 724 (or special music).

Presentation of Topic: "A Place and a Work for All in the Harvest Ingathering."

Setting the Goals.

Plans for the Promotion of the Work.

Prayer for Guidance and Blessing on the Efforts of All.

Closing Song: "Even unto the End," "Christ in Song," No. 537.

Note to the Leaders

Perhaps no other missionary service of the year places so great and definite responsibility upon our church leaders as the Harvest Ingathering service; and it is certain that we have never faced a Harvest Ingathering campaign when the needs of God's cause were so great or the openings for the extension of the third angel's message more numerous. There is every reason to be of good courage, for the hand of God is clearly seen directing in the affairs of His church, and His Spirit is moving upon the minds of men and women in darkened lands in a marvelous manner. As "workers together with Him," we need have no fear of failure. Financial conditions throughout the world are on a more solid basis this year than in 1921, and the prospects are bright for a most successful campaign.

All necessary campaign supplies furnished by the Southern Publishing Association, Nashville, Tenn., should be ordered in ample time to be distributed at this service. These supplies consist of the *Watchman Magazine*, Official Solicitor's Card, Goal Card, and booklet of Information and Suggestions. Do not fail to order the various foreign Harvest Ingathering magazines in sufficient quantity to supply the different nationalities in your community. These should be ordered from the Pacific Press Publishing Association, Brookfield, Ill.

The Goal Chart should be placed in the church at this service, and the amount of money which your church is asked to raise to meet the conference quota should be placed at the top of the chart in plain figures. Full explanation should be made as to the work to be done, the records to be handed in, etc. At this meeting, also, the Goal Cards should be passed out to all the members, and opportunity given for each to indicate to just what extent his service can be depended upon. While it is desired that all shall plan to solicit at least the sum of \$10, main emphasis should be placed upon the Service Goal, asking all to pledge a certain number of hours to be devoted to the Harvest Ingathering work, and devote the entire proceeds from the work of these hours to the mission fund. Some who hesitate to set a definite financial goal, will be glad to find that they can do their part by pledging faithful service in hours; and under the blessing of God, there will be no difficulty in the financial results' being all and more than is suggested for the individual goal.

The plan of limiting the time of the Harvest Ingathering campaign will, we feel sure, meet with your hearty approval. Much depends on getting every one interested and at work at the very beginning of the campaign, and to this end your earnest co-operation is solicited. There is reason to believe that every church, by organization and careful planning on the part of the leaders, can bring the Harvest Ingathering campaign to a successful finish in a much shorter time than has been the rule during the recent years. Let us make the 1922 Harvest Ingathering campaign a banner record for concise, diligent, and consecrated effort, keeping ever in mind the definite instruction to the workers from the servant of the Lord: "Be diligent in your efforts; live under the guidance of the Holy Spirit."

HOME MISSIONARY DEPARTMENT.

God expects personal service from every one to whom He has intrusted a knowledge of the truth for this time.—"Testimonies," Vol. IX, p. 30.

If you are doers of the word, life will indeed be to you a living reality, and you will find that the reward is abundant.—"Testimonies," Vol. IX, p. 37.

A Study from the Writings of the Spirit of Prophecy

(Extracts from unpublished manuscript written by Mrs. E. G. White, dated June 5, 1914.)

1. WHAT especially important duty confronts Seventh-day Adventists at the present time?

"In all the relationships of life, whether in the intimacy of the home circle or in the business and social world, there are many ways in which Seventh-day Adventists may acknowledge their Lord, and win souls for His kingdom. We are living in the closing years of this earth's history, and it is especially important that we lose no time in acquainting others with the precious truth that will prepare them to stand blameless before God in the day of judgment."

2. What is God's design to accomplish through the individual members of His church?

"Those who claim to be looking for the return of the Saviour, should bring into active service all the powers of their being. The church on earth is to be the light of the world. God designs that through the individual members of His church, life-giving beams shall shine forth into the dark places of earth, and into the heart of every benighted soul. Thus the whole earth is to be lightened with His glory."

3. What indorsement is given to the Harvest Ingathering plan?

"In the providence of God, those who are bearing the burden of His work have been endeavoring to put new life into old methods of labor, and also to invent new plans and new methods of awakening the interest of church members in a united effort to reach the world. One of the new plans for reaching unbelievers is the Harvest Ingathering Campaign for Missions. In many places, during the past few years, this has proved a success, bringing blessing to many, and increasing the flow of means into the mission treasury. As those not of our faith have been made acquainted with the progress of the third angel's message in heathen lands, their sympathies have been aroused, and some have sought to learn more of the truth that has such power to transform hearts and lives. Men and women of all classes have been reached, and the name of God has been glorified."

4. What worthy example of diligence in presenting the needs of God's work is brought to view?

"In years past, I have spoken in favor of the plan of presenting our mission work and its progress before our friends and neighbors, and have referred to the example of Nehemiah. And now I desire to urge our brethren and sisters to study anew the experience of this man of prayer and faith and sound judgment, who made bold to ask his friend, King Artaxerxes, for help with which to advance the interests of God's cause. Let all understand that in presenting the needs of our work, believers can reflect light to others, only as they, like Nehemiah of old, draw nigh to God, and live in close connection with the Giver of all light. Our own souls must be firmly grounded in a knowledge of the truth, if we would win others from error to truth. We need now to search the Scriptures diligently, that, as we become acquainted with unbelievers, we may hold up before them Christ as the anointed, the crucified, the risen Saviour, witnessed to by prophets, testified of by believers, and through whose name we receive the forgiveness of our sins."

5. What is every believer now called upon to do?

"As we exalt the cross of Calvary before others, we shall find that it exalts us. Let every believer now stand in his lot and place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero who endures to the end, ever beholding Him who is invisible. Our faith must have a resurrection. Wherever we are, and whatever our opportunities, whether limited or extended, we are to exert a positive influence for good."

6. How may the purpose of God for His workers be carried out?

"In order to fulfil the purpose of God as laborers together with Him, it is not necessary that all believers work in the same manner or along similar lines. No precise lines are to be laid down. Let the Holy Spirit direct each worker; and let each be willing to listen to the counsel of those who have been chosen to lead out in the various activities of the church. Thus the truth will ever stand on vantage ground.

"Some can best recommend the truth, not by argument or talk, but by living the principles of truth, by leading a modest, humble life as consistent disciples of the meek and lowly Christ. Especially is this true of those who are unable to give an intelligent reason for their faith, and of those who have a zeal not according to knowledge. Such believers should talk less in vindication of our faith, and study their Bible more, letting their deportment bear eloquent testimony to the power for good which the truth exercises on heart and life.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness

and fear.' The fear here spoken of does not mean distrust or indecision, but with due caution, guarding every point, lest an unwise word be spoken or excitement of feeling get the advantage, and thus leave unfavorable impressions upon minds, and balance them in the wrong direction. Godly fear, humility, and meekness are greatly needed by all, in order to represent correctly the truth for this time."

7. What divine assurance is given to every believer?

"God desires every believer to be a soul-winner; and He will bless all who look to Him in confidence for wisdom and guidance. As they move guardedly, walking in wisdom's way, and remaining true to the Lord God of Israel, the purity and simplicity of Christ, revealed in the life practice, will witness to the possession of genuine piety. In all that they say and do, they will glorify the name of Him whom they serve.

"The believer who is imbued with a true missionary spirit, is a living epistle, known and read of all men. The truth goes forth from his lips in no feigned words. His piety and zeal and consecrated judgment grow with the passing days, and the unbelieving world sees that he is in living communion with God, and is learning of Him. The words spoken by converted lips are accompanied by a power that touches the cold hearts of unbelievers; for even those who know not God are enabled to distinguish between the human and the divine."

8. What are the requirements for success in soul-winning service?

"My brethren and sisters, do you feel the sanctifying power of sacred truth in heart and life and character? Have you the assurance that God, for the sake of His dear Son, has forgiven your sins? Are you striving to live with a conscience void of offense toward God and man? Do you often plead with God in behalf of your friends and neighbors? If you have made your peace with God, and have placed all upon the altar, you may engage with profit in soul-winning service.

"In following any plan that may be set in operation for carrying to others a knowledge of present truth and of the marvelous providences connected with the advancing cause, let us first consecrate ourselves fully to Him whose name we wish to exalt. Let us also pray earnestly in behalf of those whom we expect to visit, by living faith bringing them, one by one, into the presence of God. The Lord knows the thoughts and purposes of man, and how easily He can melt us! How His Spirit, like a fire, can subdue the flinty heart! How He can fill the soul with love and tenderness! How He can give us the graces of His Holy Spirit, and fit us to go in and out, in laboring for souls! The power of overcoming grace should be felt throughout the church today; and it may be felt, if we take heed to the counsels of Christ to His followers. As we learn to adorn the doctrine of Christ our Saviour, we shall surely see of the salvation of God."

9. What special instruction has the Lord given for those who engage in the Harvest Ingathering work?

"To all who are about to take up special missionary work with the paper prepared for use in the Harvest Ingathering campaign, I would say: Be diligent in your efforts; live under the guidance of the Holy Spirit. Add daily to your Christian experience. Let those who have special aptitude, work for unbelievers in the high places as well as in the low places of life. Search diligently for perishing souls. O, think of the yearning desire Christ has to bring to His fold again those who have gone astray!

"Watch for souls as they that must give an account. In your church and neighborhood missionary work, let your light shine forth in such clear, steady rays that no man can stand up in the judgment, and say, 'Why did you not tell me about this truth? Why did you not care for my soul?'"

10. What special effort should be made at all times through the medium of truth-filled literature?

"Then let us be diligent in the distribution of literature that has been carefully prepared for use among those not of our faith. Let us make the most of every opportunity to arrest the attention of unbelievers. Let us put literature into every hand that will receive it. Let us consecrate ourselves to the proclamation of the message, 'Prepare ye the way of the Lord; make straight in the desert a highway for our God!' Divine and human instrumentalities are to unite for the accomplishment of one great object. Now is the day of our responsibility. 'The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.'"

God calls upon every church member to enter His service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden-bearer.—"Testimonies," Vol. VIII, p. 47.

A Place and a Work for All in the Harvest Ingathering

"We are homeward bound. He who loved us so much as to die for us, hath builded for us a city. The New Jerusalem is our place of rest. . . . It will not be long till we shall see Him in whom our hopes of eternal life are centered. And in His presence, all the trials and sufferings of this life will be as nothingness." This comforting assurance of the Spirit of God is recorded in "Testimonies," Volume IX, page 287, and is much nearer realization at this hour than when it was written some years ago.

The year 1922 marks a new milestone in the journey of God's children toward the "place" which the Saviour has gone to prepare, and the eye of faith discerns more clearly the mansions in our Father's house. We can almost catch the strains of the song of the redeemed of all ages, from every kindred, tongue, and people, as they surround the throne and ascribe all glory and honor to the Father, the Son, and the Holy Spirit, whose presence has sustained through all the earthly pilgrimage and who welcome the blood-bought throng to eternal bliss.

God is today doing a great work in the earth, and all heaven is astir with intense interest and activity in the closing events of the work of redemption. It is impossible for the finite mind adequately to keep pace with the fleeting movements of the angelic host who "excel in strength, . . . hearkening unto the voice of His word," and are "sent forth to minister for them who shall be heirs of salvation."

Among that great company of delegates to the General Conference of May 11-31 of the present year were men who had given constant study for many years to the development of the work of the third angel's message throughout the world and who justly felt that they had a fairly accurate comprehension of the up-to-date extent and status of this work. But as reports covering the world field were rendered, and co-workers from far and near told of how God's Spirit had miraculously prepared the way for the third angel's message,—not simply once, but time and time again,—the most profound students of the present-day situation as related to the cause of God, were led to acknowledge that the conception of God's dealing with and for His people, marvelous and inspiring though it had been, came far below actual realities as revealed in the personal experience of the workers.

As in the days of former Israel the divine Leader was veiled in a pillar of fire and a pillar of cloud, but ever present and ever mindful of the needs of His children, so today, though veiled from view, we see the stately steppings of the same leader in the awakening among the heathen and their earnest appeals echoing from the most remote corners of the earth, "Come over and help us!" The presence of the divine Leader is also manifest in the miraculous protection of our workers as they enter the strongholds of the enemy, fearlessly proclaiming to the captives deliverance from sin, and establishing in the hearts of these liberated captives the joy and peace of heaven.

As an illustration of the wonderful leading of God in preparing the way for the third angel's message, we cite a few incidents as mentioned by the delegates to the recent General Conference which, although they have appeared in the *General Conference Bulletin* and may have been read before, will bear repetition for the sake of the encouragement they bring.

Elder W. H. Branson, of South Africa, told of many manifestations of the powerful work of the Holy Spirit upon the hearts of the people of Africa, proving that God is going before His servants and preparing the way for a speedy work. Frequent letters are received by our missionaries there, telling of places, hitherto unknown to the missionary, where from twenty to thirty in a place have accepted the message, and earnestly call for workers to help in developing further interest. The following is one incident related by Elder Branson:

"At the Bethel Mission, in Kafirland, the brethren had a very interesting experience that indicates in another way how God is moving upon hearts. The head of the school and some of the students were out holding a meeting on Sunday afternoon in a village seven miles away from the station. They had been holding meetings there every Sunday for several weeks. This Sunday afternoon another man, a native, was holding a meeting in this same village, only in another part, and he was preaching a strange doctrine to those people. He was preaching to them that the Lord is coming again the second time, and that the seventh day is the Sabbath. Some of the people who had been over and

heard our boys preach, came up to him and said, 'You are a Seventh-day Adventist.' He said, 'Who are they? I never heard of such a people.' 'Why,' the villagers replied, 'they are the people who preach as you preach, that the seventh day is the Sabbath, and that the Lord is coming again.' 'If there are any such people in the world, I should like to find them,' he replied. They told him that the people they referred to were holding a meeting not far away, and he gladly followed them to the place, and found our missionaries. They had a long visit with him, and heard his story. He told them that he had bought 'Bible Readings' (English) from a canvasser,—he did not know who the canvasser was,—and had read this message out of that book. Then he began to preach what he had learned. He was an ordained minister in one of the mission societies, but when he began to preach this message he was disfellowshipped from his church and was cut off as a worker. But he told our missionaries that he had dedicated his life to the preaching of the message he had found in the book, and that he had built a church thirty-five miles from there, and had dedicated it to the preaching of the Sabbath truth. Thus had the Spirit of God brought re-enforcement to the work in this unexpected manner."

Elder S. E. Kellman, of the Cuban Mission field, said:

"It greatly strengthens my faith in this message to see how God has gone before us. Some time ago, when we had just started work in Cuba, our colporteurs were going about, and one of our young men went up into the mountains a little way beyond Santiago. As he was explaining his book and telling something about the advent religion, the man to whom he was speaking, said, 'You keep Saturday for Sunday, don't you?' 'Yes, I observe the seventh day as the Sabbath,' was the reply. 'You must have a religion like Don Pedro,' the man said. 'Who is Don Pedro?' asked the colporteur. 'What religion has he?' 'Come with me,' said the man, 'and I will take you to Don Pedro's house.' The colporteur went, and they found Don Pedro, who told his story. He said that he had left the city of Santiago because he had become disgusted with religion as it was known there, in the form of Catholicism, and had gone to the mountains, and there spent his time in prayer and in the study of God's word. While there, it was revealed to him that the seventh day of the week is the Sabbath, and he at once began the observance of it, and had been keeping the true Sabbath ever since, not knowing that any other people were doing so."

Still another wonderful demonstration of God's leading in the lives of heathen peoples was related by Elder W. W. Fletcher, of India:

"Events in the Karen world have been shaping so as to set many open doors before our workers. In the closing decade of the last century, a heretical sect arose among the Karens, which while making a specialty of teaching concerning the second coming of Christ, and holding much that is true in that connection, combined much that is unscriptural and superstitious with the teaching. In October of 1920, the leader of the 'Kleebow' people, as this sect is called, claimed to have had a vision directing him to observe the seventh day as the Sabbath of the Lord. His people at first refused to follow him in this, but just at the critical juncture, by some means unknown to us, a copy of our Karen tract on the Sabbath truth was placed in his hands. He brought this evidence before his elders, who were much impressed, and the result was that the whole sect of about four thousand people began the observance of the Sabbath. This was unknown to our missionaries until quite recently, as these people are scattered about the country, mostly in isolated places. It was a strange incident that brought our brethren in touch with them, and it came about in this way:

"No great distance north of Rangoon there lives a religious fanatic who claims for himself divine attributes. This man was impressed with the cover picture of our Burmese magazine, connecting it in some way with some of his own teaching. He stirred up the people in his vicinity to send for our workers to address them in a series of meetings. During these meetings, our Karen missionaries took the Karen people aside and taught them in their own language. Many of them were of the 'Kleebow' sect, and among them one of their ministers. Later one of our ministers visited the leader of these people, and had an interesting interview with him, with the result that he has sent out word to his people everywhere that they are to receive the Adventist preachers gladly, and listen to their teaching.

"Another strange development occurred in this same connection. The leader of a non-Christian sect in another part of India had a dream that troubled him. Having called together his counselors, and being able to obtain no light from them as to the meaning of the dream, it was decided to journey to the headquarters of another sect, known as the 'oil anointers,' to ask their help. The united council of the sects produced no better results, so it was decided to send a deputation of inquiry to a certain 'holy man' at some distance. Now this happened to be the very same man referred to above, living north of Rangoon. On hearing the recital of the dream, he immediately interpreted it as referring to the Adventists, and sent the deputation on to our mission house in Rangoon. Seeing the men were Karens, our missionary in charge at Rangoon sent on the request to Elder E. B. Hare, who had come in con-

tact with the 'Kleebow' sect, to visit these Karens at their headquarters. Elder Hare undertook the journey, knowing nothing of the strange circumstances that had led to this call, and wondering in himself what it could all mean. He reached the 'oil anointers' first, and a gathering of upwards of five hundred men clad in white robes and with white turbans on their heads, listened with rapt attention to his teaching. Continuing his journey, he later addressed a large gathering of the 'Maw Ley' people."

In telling of these impressions made upon the heart of the men of these heathen tribes, and the remarkable manner in which our workers came in contact with these people, Elder Fletcher stated that it must not be concluded that all these people are on the point of becoming Adventists, even though they may have begun to keep the Sabbath. They are still in great darkness and superstition, and it is impossible to predict what the outcome of our work for them will be; but the point which Elder Fletcher did emphasize was the great change which has come about in the situation confronting our workers. A short time ago the workers were distressed at their inability to get the villagers to listen to their message, but at the present time there are thousands of people scattered all over Lower Burma who are anxious to hear the truth, and it is easy to get congregations numbering hundreds of people. This change has been brought about in such a way that our brethren feel that the Lord has some great and good purpose in it.

Dear brethren and sisters, do you think that God would open up these great stretches of territory in darkened lands and cause men to rise up everywhere and embrace the truth, and present to the remnant church multiple opportunities to plant the standard of truth in the uttermost parts of the earth, without enabling the workers to secure the necessary means, courage, and fortitude to adequately meet the requirements? No, indeed. All God's biddings are enablings. The only possibility of failure lies in the hands of the church—individually and collectively. But God will finish the work, and will be furnished the human channels of communication, for "a short work will the Lord make upon the earth." The wheat is rapidly being gathered from among the tares, ready for the last great harvest; and there is an ever-increasing company of loyal, faithful disciples of the Lord Jesus going forth clothed with the garments of salvation, conquering and to conquer. Truly, "Like a mighty army moves the church of God," and as the advance is made, let all swell the inspiring strain—

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before."

There is no neutral ground in the Christian warfare. "He that is not with Me is against Me," states our Captain; and in the great conflict between righteousness and evil not one is excused from service. There must first be in the individual heart the response to the call of our Leader, which implies surrender to His sovereign will and victory in the life over the subtle and tenacious wiles and manipulations of the usurper. If the hosts of sin triumph in the life of the individual, there is sure to be defeat in the combat on the larger field of battle. Men and women who are redeemed and are victors over the enemy in personal experience are able to render valiant service in the cause of heaven's King, and for every redeemed soul there is a place, and a work to be done in the closing conflict. Not one is excused. This is clearly stated:

"All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. . . . Not all can fill the same place, but for all there is a place and a work."
—*Testimonies*, Vol. VIII, p. 16.

"The Lord has a place for every one in His great plan."
—*Id.*, Vol. IX, p. 37.

"There is earnest work for every pair of hands to do."
—*Ibid.*

"The Lord has His eye upon every one of His people; He has His plans concerning each."
—*Id.*, Vol. VI, p. 12.

Fellow comrade in the closing work of the third angel's message, wherever you are, whatever your environment, whatever your station, you are under bonds to make your life effective in winning souls for the heavenly kingdom. The call of the hour is to "the men and women comprising our church membership," bidding them "rally to the work, and unite their efforts with those of ministers and church officers." This must be done ere the work of God on this earth can be finished.

It is with profound gratitude to God that we as a Home Missionary Department see the rising tide of missionary activity becoming more and more apparent in our churches throughout the world, and observe truly marvelous results in soul-winning. God's Spirit is resting upon the humble efforts of the men and women who make the place of business and the home an evangelizing agency, and from these quiet centers reach out to the uttermost length in Christian service.

We have now come to the time for the annual missionary campaign of the church—the Harvest Ingathering for Missions; a work which calls for the hearty co-operation of every man, woman, and child whose name stands on our church register, and of as many more Christian friends as may be touched with the impulse to lend a helping hand in this important branch of the Lord's work. We must today enter upon a much larger, stronger, and far more enthusiastic campaign in behalf of our mission fields than ever before. Elder W. A. Spicer, who for the past twenty years has been most intimately in touch with missions at home and abroad, makes the following significant statement:

"The success in mission lands depends upon a strong work at all the home bases; and our prosperity in the older home fields depends upon the outlook toward the finishing of the work, and the inspiration that only a strongly advancing missionary cause affords. The divine summons rings out to us more urgent than ever before, 'Spare not, lengthen thy cords, and strengthen thy stakes.'"

"We must look the problem squarely in the face," states Elder A. G. Daniells. "The great majority of the nations, kindreds, and tongues to whom we are commanded to proclaim our Lord's last message of mercy and warning, are in the superstition and darkness and terrible degradation of heathenism. If they are ever rescued, it must be done by the church in the homeland. Our duty is plain; our responsibility very great; and our condemnation will be terrible if we prove untrue to our Lord at this time."

While we listen with intense interest, and our hearts rejoice at the accounts of how Providence is working upon hearts and marvelously opening the way for heralds of the truth which we love, it must not be overlooked that there is involved therewith a personal responsibility of increasing magnitude. Much will depend upon the results of the Harvest Ingathering campaign this year as to just how far it will be possible to enter these providential openings. What a priceless opportunity is ours to step into the gap of the great need and make available the 1922 Harvest Ingathering mission budget of \$1,250,000, secured in the main from people of the business and commercial world who consider it a privilege to respond to so definite a call for such a specific need in Christian work. God asks for willing service in behalf of His work in distant lands during the next six weeks of the organized Harvest Ingathering campaign. There must be no failure. With each in his place, doing his part, the task which assumes gigantic proportions in the distance, is quickly, easily, and effectively accomplished.

The Plan in Detail

So familiar has become the term "Harvest Ingathering for Missions" during the fourteen years in which this work has been promoted, that explanation here as to its meaning seems unnecessary. The booklet of "Information and Suggestions to Workers," which has been prepared for free distribution in all churches, contains much of value and inspiration for the launching of the work at this time. Every one should have a copy, and read it carefully. Scattered throughout our churches and companies there is a miscellaneous company of new believers, whose feet have been turned into the way of truth since the previous Harvest Ingathering effort, and these should receive special help from experienced workers in entering upon this campaign. We are told that "every one who is added to the ranks by conversion is to be assigned his post of duty."—*"Testimonies," Vol. VII, p. 30.* This applies to all lines of missionary work in general, and in particular to the Harvest Ingathering work at just this time. And these new believers are often the most enthusiastic and diligent Harvest Ingathering workers. May God richly bless them, one and all. One of the new members in a certain church heard of the plan of soliciting for missions, and enthusiastically started at once to do what she could. While on the street car, going from her home to the place of meeting, she succeeded in collecting about seven

dollars. "How many papers did you use?" she was asked. "Papers?" she exclaimed, "I didn't know there were any papers!" While God does bless the loyal worker, it is well that all should be informed concerning the organized plan of the work which has been proved most successful; and it is very essential that all workers be supplied with the excellent *Watchman Magazine*, which is attractive, inspiring, and conveys to the contributor important information concerning the work of God, and many times brings conviction to the heart and leads to acceptance of truth. These Harvest Ingathering *Watchman Magazines* are furnished free of charge in ample quantity to all, but care should be exercised to avoid an overstock and waste of these papers. At the time of holding this Sabbath service, a supply of magazines, information booklets, and Official Solicitor's Cards should be in the hands of every church member, or with the church missionary secretary, ready to be distributed at the close of the service. Let none leave this service without the desired portion of this literature.

The Task Apportioned

As stated before, the Harvest Ingathering goal for the world field this year is \$1,250,000. In Europe, Australia, Africa, South America, the Far East, and in the various mission stations in what is now known as the Inter-American Division of the General Conference, the Harvest Ingathering work has made such encouraging progress during 1921 (and in Australia and Great Britain for a number of years previous) that it is estimated the amount which these fields will be able to raise this year will be at least \$500,000. This leaves \$750,000 as the amount of the World Goal to be raised in the United States and Canada. This amount has been apportioned among the various union and local conferences, and reapportioned for every Seventh-day Adventist church, company of believers, and isolated member. Not one is overlooked in this great work for the Master.

The actual per capita amount necessary to raise this \$750,000 in North America is \$7.85. Some can and will collect much more than this, and some may find it difficult to raise this amount. It is suggested that all aim to secure at least \$10 in Harvest Ingathering funds. Let each one make this his individual goal, and under the blessing of God there need be no failure, and it will be possible to fully reach and somewhat exceed the total sum of \$750,000.

Service Goal

This is a comparatively new feature of Harvest Ingathering work. Much has been said in the past concerning financial goals, but the plan of setting a goal in the number of hours to be devoted to Harvest Ingathering work, rather than the amount of money pledged, has recently come into favorable consideration. To the Jamaica mission field we are indebted for the suggestion and the successful demonstration of the plan for the past two years. It has been found that where the worker will pledge a definite number of hours or days to the work, and faithfully fill in the time, the financial returns are larger than the worker might feel inclined to specify on the old basis; and also, whatever the returns, whether smaller or larger than the per capita amount needed, the worker has the satisfaction of knowing he has done his full share of the work, and the financial result is the fruitage of God's leading and blessing in the effort put forth. So we recommend this plan, particularly to any who may feel fearful about stipulating the exact amount of money they can secure. Dedicate to God at least ten hours during the time of the Harvest Ingathering campaign, and there need be no fear as to the financial results attending faithful service. But permit one further suggestion in connection with the Service Goal, and that is that there be as brief a space of time as possible between the time of setting the goal and the investment of the time in service. Do not put the work off for a week or two weeks, or toward the close of the campaign. Make the task you assume your first business. Co-operation of every worker in expediting the Harvest Ingathering campaign means much to the success of the effort.

Length of the Campaign

At the recent General Conference the following recommendation covering the length of the Harvest Ingathering campaign was adopted:

"WHEREAS, the Harvest Ingathering for Missions is essentially a great spiritual campaign, and we believe that a shorter campaign will yield greater results; therefore,

"We recommend, That the duration of the campaign be officially limited to a maximum of six weeks, the particular period to be decided by each union conference according to the local conditions, but in harmony with the plan of the General Conference."

For some time there has been a widespread conviction that the Harvest Ingathering campaign has been too long, and it is the consensus of opinion that much will be gained by a shorter and more intensive effort. During recent years the Harvest Ingathering campaign has, in many localities, been permitted to extend over a period of several months, and in some instances there has seemed to be perpetual Harvest Ingathering solicitation by the church members. This has a tendency to hinder other lines of work which must have due attention in proper order, and it is not justice to the cause at large for the churches to be loaded down with unfinished Harvest Ingathering duties when other equally important work should receive attention. If all will take hold in earnest, the campaign can be brought to a successful and satisfactory conclusion in at least six weeks' time. And this does not mean that a church should plan on six weeks' time. Let every church plan to finish up the work in one week, or two weeks at most, and this will give time for conferences and unions to have the entire field covered before the close of the sixth week.

The official date for the campaign this year is from September 1 to October 14. In some fields there must be some change in this date to meet local conditions, but not in the length of the campaign. All the preliminary work for the campaign has received attention during preceding weeks, and today every one should be fully equipped and prepared to take up the work at once.

True Basis of Successful Effort

As stated in the above recommendation, "The Harvest Ingathering for Missions is essentially a great spiritual campaign." All missionary activity, such as Christian help work, the giving of Bible readings, the distribution of literature, missionary correspondence, etc., should, in a special sense, be made to bear fruit in the Harvest Ingathering work, for the friendship established through missionary endeavor throughout the year will serve as a foundation for confidence and ready co-operation in the Harvest Ingathering call for missions. This missionary campaign also paves the way for more extensive missionary activity in all lines, as the worker comes in contact with new people and finds new needs which can be relieved through kindly deeds and acts of love. Special attention should be given to keeping a record of names and addresses of people for future missionary attention. Herein lies one of the greatest responsibilities in the Harvest Ingathering work.

In short, the Harvest Ingathering for missions crystallizes all missionary interest and activity into a mighty tide of consecrated funds, which enriches giver and receiver, and brings an abundant harvest of souls in dry and thirsty lands where the water of life is so urgently needed. A great privilege is ours in this far-reaching work. Let us be strong and of good courage, remembering the following admonition from the servant of the Lord:

"Christ dispatches His messengers to every part of His dominion to communicate His will to His servants. He walks in the midst of His churches. He desires to sanctify, elevate, and ennoble His followers. The influence of those who believe in Him will be in the world a savor of life unto life. Christ holds the stars in His right hand, and it is His purpose to let His light shine forth through them to the world. Thus He desires to prepare His people for higher service in the church above. He has given us a great work to do. Let us do it faithfully. Let us show forth in our lives what divine grace can do for humanity."—*Testimonies*, Vol. VIII, p. 23.

J. A. STEVENS.

A Covenant by Sacrifice

A COVENANT is understood to be a solemn compact or agreement between two parties, and is annulled only by failure on the part of one of the covenanters to live up to the agreement. Our God is a covenant-making God. Many are the "everlasting" covenants of peace and blessing which He offers, subject to terms of acceptance, to those whom He has redeemed.

God's part of every covenant stands fast and sure. "I will never leave [R. V., *fail*] thee, nor forsake thee." "My covenant will I not break, nor alter the thing that is gone out of My lips." Only human frailty and weakness can make the covenant null and void. God calls for His people to make a covenant with Him, and makes plain that the way this may be done is "by sacrifice." In comparison with heaven's gift of the Saviour, and the inheritance of the redeemed throughout eternity, it might seem unfitting to call anything which we can do "sacrifice." But God Himself has called it so. He who knoweth our frame, who understands that we are dust, He who is touched with the feeling of our infirmities, calls Christian service "sacrifice." And through the inspired writer He says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. When Christ returns to this earth, the call is made, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:5. It is well for each to ask himself the question, Am I living up to the terms of the covenant agreement by living a life fragrant with deeds of Christian service?

Let the remnant church arouse and demonstrate anew in the present Harvest Ingathering campaign the terms of the covenant which it has entered into with the "mighty God, even the Lord," who bids His people "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee," and promises to be with them "always, even unto the end of the world."

Some sacrifice of time and pleasure may be involved in the Harvest Ingathering for Missions, the successful promotion of which depends so largely upon the co-operation of every member of the church, but herein lies a great opportunity to make a covenant with the Lord of hosts by such sacrifice; and surely it is well worth while. Let all enter heartily into the work, surrendering to be used by the Holy Spirit as He awaits our demand and reception; and soon the work on earth will be finished, and we shall hear the glad word, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice."

Reading Course Assignment for Month of September

First Week

"Acts of the Apostles," Chapter 33.

Special Study: Last two paragraphs of chapter.

Review: (1) What principle of true education was strictly maintained by the Jewish people? (2) How did this principle become manifest in the Christian life of the apostle Paul? (3) What present-day errors are rebuked by the teaching and example of the apostle Paul? (4) What advantage did Paul find in reaching a certain class of people while employed at his trade? (5) Is the routine work of life a blessing or a curse?

Second Week

"Acts of the Apostles," Chapter 34.

Special Study: Paragraph 2, pages 364, 365.

Review: (1) What exemplification of heaven's principle of unselfish ministry is set before the child of God? (2) Since Christ's ascension, how has His work for mankind been carried on? (3) What sense of solemn responsibility and privilege should govern the worker for God? (4) What help and inspiration may the gospel worker find in the experience and instruction of the apostle Paul?

Third Week

"Acts of the Apostles," Chapter 35.

Special Study: Paragraphs 2 and 3, page 381.

Review: (1) How did the Corinthian believers demonstrate development in strength of Christian character? (2) What essential doctrine in the plan of salvation is set forth in the epistle of Paul to the Romans? (3) While Paul labored unceasingly for all classes of people, for whom did he carry a special burden? (4) What positive assurance is given that many of the Jewish race will accept Christ as the Messiah, and that it is the duty of God's ministers to take particular interest in these people in all parts of the world?

Fourth Week

"Acts of the Apostles," Chapter 36.

Special Study: Paragraph 1, page 387.

Review: (1) What discouraging experience, common to the Christian laborer, did Paul encounter in dealing with the Galatian workers? (2) What two essential principles in Christian leadership are revealed in Paul's manner of dealing with the Corinthian church and the Galatian church? (3) What element of personal experience gave emphasis to Paul's appeal? (4) What was the result of the apostle's earnest words of entreaty?

Missionary Volunteer Department

Devotional Meetings for September 2

Senior

Topic: *Our Church Privileges and Obligations.*

1. Song Service.
2. Silent Prayer.
3. Scripture: Psalms 84: 1-12.
4. Leader's Outline of the Topic.
5. Prayer.
6. Reading: "Roosevelt's Reasons for Going to Church."
7. Talk: "Sabbath Duty and Obligation." (See *Instructor* of August 22 or 29.)
8. Recitation: "Why People Go to Church."
9. Symposium: a. "The Privilege."
b. "The Obligation."
10. Reading: "Blessed Is the Man."
11. Closing Song and Prayer.

Junior

Topic: *In Debt to the Church.*

1. Song Service.
2. Opening Exercises.
3. Scripture Reading: Psalm 122.
4. Superintendent's Talk: "What the Church Does for Me."
5. Talk: "What Can I Do for the Church?"
6. Song: "Christ in Song," No. 474.
7. Reading: "The Program Committee Wins."
8. Roll Call: "Joining the Progressives."
9. Close with Song and Prayer.

Special Senior Notes

This topic should be one of the most interesting and beneficial. Probably your first thought is that it "looks rather dry." If it appears that way to you, go over these notes carefully and give extra thought to the suggestions, and undoubtedly you will see that this program can be made one of your best and at the same time most practical to the church where you live. It is well for us to consider our duties at home before we plan and dream of doing some heroic thing in foreign lands.

No. 4.—The leader's outline may follow the thoughts here outlined. We have as our Scripture lesson David's testimony of his love of the church. We should love the church as truly as did David. If we are Christians, we are a part of the church of God, and as a part we are able to enjoy certain privileges, and in turn we should fulfil certain obligations. We are to benefit only in the ratio that we give of our services. If a man should join a lodge or a club or an association, he would be required to assume certain obligations or pay a certain amount of money regularly. He would not expect to obtain anything in return unless he fulfilled his part. In the church of God we are admonished to do certain things if we would benefit and obtain the blessings promised. And what wonderful blessings and benefits we obtain for the small amount of service required! They are out of all proportion, indeed.

The Missionary Volunteer society is a part of the church, as are also the Sabbath school and the church school; these and other organizations are but a part of the greater body. If we would profit most we must not only avail ourselves of the special opportunities afforded in our own organization, but help and assist in the larger body—the church. As we study this question and refresh our minds on this subject, suppose we consider ways whereby we can co-operate and help in the church work and church services, and thus align ourselves more definitely with this God-given institution that is throughout the Bible and the spirit of prophecy acclaimed in the highest terms. The truly serious and important responsibility of the church and its duty as it affects us, is indicated in "Gospel Workers," pages 501 and 502. (Read next to last paragraph on page 501 and conclude end of paragraph on top of page 502.)

No. 6.—This can be given by a Junior, and should be rendered clearly and distinctly. Emphasis may well be given by the leader to the thought that the vast majority of the great men of America have been members of the evangelical churches and active in the work of their churches. This thought may be added to the reading.

No. 7.—From this article in the *Instructor* stress the need of making the Sabbath one of help and inspiration to others. This is a church obligation also. There are so many ways in which the Sabbath may be made a delight. However, it should be begun by attendance at the Sabbath school and then at the church services. Young people should not neglect the church services.

No. 8.—This recitation emphasizes by a negative method the reasons for going to church. It is to make people think of why they do go to church.

No. 9.—Give this symposium your special attention. It is most important. The subject is given in a different way and

requires your best efforts to make it the most helpful. Give to two speakers who are good leaders the two parts *a* and *b*. Let them lead out and encourage the society to enter into the spirit of the occasion. Encourage members to answer quickly and readily. Have some one draw a pair of scales on the blackboard, or on a large sheet of paper hung in front of the society. When this part of the program comes, tell the society that you are going to put all the privileges in one scale, and the obligations in the other. As the members answer the questions given in the symposium, put a small number enclosed in a circle over each scale, beginning at No. 1, then No. 2, etc. Encourage each member to take part, and even the visitors.

No. 10.—Have it read clearly and distinctly.

Advertise your meeting well by picturing a giant pair of scales with the church on one side and a large box on the other marked "Duties."

For additional study, see "Gospel Workers," pages 331, 501, 502, 26, 198-200.

U. V. W.

Special Junior Notes

Read the Senior notes carefully, and also the articles suggested for use on the program. They will prove helpful for the Junior program.

Superintendent's Talk: "What the Church Does for Me."—The superintendent should pray earnestly that she may give her boys and girls some idea of what the church can be to them. It is a God-given institution to make the Christian path easier for them. The church is a Christian home where the members can talk over their spiritual needs and get help. The most wonderful blessings have come to companies of Christians met together. At the time of Pentecost "they were all with one accord in one place." Acts 2: 1. The disciples were praying and praising God together. Once when a man who had just accepted Jesus asked Billy Sunday if it were really best for him to join the church, that experienced man said, "No, you don't have to take a steamer to go to Europe. The swimming is good."

Refer to David, how he rejoiced to go into the "house of the Lord." Every true child of God enjoys going into His house.

The church gives us Christian friends. Every one of us has had at some time a Christian friend who has been an inspiration. Tell the Juniors a little of what Christian friendship has meant to you.

For further suggestions read No. 6 of the Senior program. Some of these thoughts may be adapted to the Juniors.

No. 5: Talk: "What Can I Do for the Church?"—Every church member, whether Junior or adult, owes something to his church. Every Junior can do his part in making the Sabbath school a success by being on time, by being quiet and reverent, by being ready always to do what is asked. Then every Junior can pray, and every Junior can know his lesson.

The Junior who gives this talk can think of many other things he might do for his church. It might be well to write out a list and submit it to the superintendent. Nos. 9 and 10 of the Senior program may give him some more ideas.

Roll Call: "Joining the Progressives."—The roll call should be conducted by the superintendent. Explain that a progressive party is one that *does* things. They are under the banner of "I will." What every church needs is an army of willing workers—those willing to study, to pray, and to work. Make a call to have every Junior Missionary Volunteer join the progressive party.

If time permits, it might be profitable to have a Junior give a talk based on No. 7 of the Senior program. Every boy and girl should keep in mind what God expects of him on Sabbath.

H. H.

Roosevelt's Reasons for Going to Church

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sabbath is not a holiday for mere pleasure, but the Christian's pleasure will be found in doing good.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees or by a running brook or in a man's own house just as well as in church. But I also know that as a matter of cold fact the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man, who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to some good quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those exceedingly foolish young men who regard churchgoing as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.

Why People Go to Church

SOME go to church just for a walk,
Some to stare, laugh, and talk,
Some go there to meet a friend,
Some their idle time to spend.
Some for general observation,
Some for private speculation.
Some to seek or find a lover,
Some a courtship to discover.
Some go there to use their eyes,
And newest fashions criticize.
Some to show their own smart dress,
Some their neighbors to assess.
Some to scan a robe or bonnet,
Some to price the trimming on it.
Some to learn the latest news,
That friends at home they may amuse.
Some to gossip, false and true,
Safe hid within the sheltering pew.
Some go there to please the Squire,
Some his daughters to admire.
Some the parson go to fawn,
Some to lounge, and some to yawn.
Some to claim the parish doles,
Some for bread, and some for coals.
Some because it's thought genteel,
Some to vaunt their pious zeal.
Some to show how sweet they sing,
Some how loud their voices ring.
Some the preacher go to hear,
His style and voice to praise or jeer.
Some forgiveness to implore,
Some their sins to varnish o'er.
Some to sit and doze and nod,
But few to kneel and worship God.

— Selected.

The Privilege

Study these Texts: Matt. 12: 50; Acts 2: 41, 47; 4: 4; 5: 14; 9: 35; 11: 21; Rom. 12: 4; Eph. 4: 25; Rev. 21: 27.
Attendance.—Deut. 15: 5; Ps. 84: 4; Luke 2: 37; Matt. 12: 9; Luke 4: 16; Acts 13: 14; Heb. 10: 25. *Union with the Head.*—John 13: 13; 15: 1, 2; 1 Cor. 11: 3; Eph. 1: 22, 23; 4: 15; Col. 3: 11.

This is a balance meeting, because privilege and obligation usually balance each other. Every privilege we have means that we are under some sort of obligation in connection with that privilege. If we are educated, we are under obligation to serve and help those who are uneducated and also to pass on the touch of education to those who come after us. If we are rich, we are under obligation as stewards of God's wealth. If we are healthy, we are in duty bound to use our strength in the service of God from whom it comes. If we are children of God, redeemed by Jesus Christ, our duty is to live as children of God and not as worldlings, and to pass the gospel message along. We are liable to revel in our privileges and forget the obligations that come from them. Let us ask ourselves these questions as the thoughts are given by the members:

(These sentences are not to be read in meeting, but to suggest a line of thought for development. They should be passed out previous to the meeting.)

1. To be a church member is an honor. Often we think of it as a duty and full of duties. It means that we belong to Christ. We have enlisted in His army and become servants of humanity. It is a "high calling." Phil. 3: 14.

2. To support the church is also a privilege. In Revelation 3: 12 John speaks of being a pillar in God's temple as a high honor and reward. We may be pillars now, supporting the church with time, service, and substance.

3. To sit at the Lord's table is a privilege. If an earthly king invited us to his table, we should esteem it a remarkable thing and would dress for the occasion. But the King of kings invites us to meet Him as His guests.

4. The church provides a home for us. The unchurched are like scattered members of a family—homeless. Those that live where church privileges are beyond them, realize the great blessing of just having a place to belong to.

5. We have the privilege of church friendships. We become like our friends. That is why the place where we meet friends

is important. Those we might meet in the poolroom, or at the street corner, would hardly be likely to be filled with aspirations that would help us.

6. Paul assumes that to serve the church as deacon or elder is an honor and a privilege. 1 Timothy 3. The Missionary Volunteer may serve as Sabbath school teacher. If attending day school is a privilege because of the good it does us, teaching Sabbath school is also a privilege because of the chance it brings us to do good.

7. Was it not a privilege for the apostles just to be associated with Christ as companions and watch Him? This privilege is ours through the church. Take away the church, and Christ would become a dim memory, nothing more.

8. To be united with Christ is a privilege beyond the power of words to express. It means that we are one spirit with Him; He in us, we in Him. It means that we feel as He feels, aspire as He aspires, will as He wills, and try to do as He would do if He were in our place.

9. One of the most effective posters used in England during the war, depicted a child on an old man's knee. The child was asking, "Grandpa, what were you doing during the Great War?" The time will come when that question will be asked concerning us, "What were we doing in the battle for righteousness?"

10. The church gives to men's minds a perpendicular turn. Too often we live on the horizontal, dealing with material things. The church helps us to lift our eyes to the glory of the spiritual, to the value of character, to God, the goal of the soul.

11. The church hands us an open Bible. Had there been no church, the Bible would never have come down the centuries to us. The book is ours because men labored to preserve it, and other men died that they might give it to us in our mother tongue. The Bible is hallowed by the blood of martyrs; we take it in reverent hands.

12. The power of Christ flows through the church. The man who withdraws from the influences of the church usually loses his power. Sometimes, indeed, he may not know, like Samson, that his power has departed from him. The church is a power house, a generator of spiritual strength, which we share when we keep in touch with it.

13. We do not pray enough for one another. We should increase our influence and the church's influence if we prayed for one another with kindly interest. What a privilege to belong to such a praying band!

U. v. W.

The Obligation

Our church obligation is in the nature of a debt. It is something we owe. It is something that we are in duty bound to respect if we are true Christians, true men and women, true young people, and honorable. *Study the texts given: Submission.*—1 Cor. 16: 16; Eph. 5: 21; Heb. 13: 17; 1 Peter 5: 5. *Support the Church.*—1 Cor. 16: 11; Phil. 2: 29; 4: 10; 1 Thess. 5: 12; 1 Tim. 5: 17; Heb. 13: 7.

(The following sentences are not to be read, but given in the words of the members. See that they are passed out previously.)

1. To attend church. We promise that in the pledge. We weaken the church when we stay away; we strengthen it by our presence.

2. To support the church with money gifts, regularly, systematically, and in proportion to our income. We should give one tenth at least to the Lord.

3. To obey the authority of the church's rulers gladly, earnestly. The society is within the church and under its authority; therefore, it should fall in with all the program of the church and support it heartily.

4. To train members to take part in the larger work of the church. To do this we may need teacher-training classes, mission-study classes, personal workers' classes. We do not aim merely at good times, but at being useful.

5. To support the pastor and the elders and the church's organizations. Missionary Volunteers should be the right hand of the elders, their assistants, on whom they may call at any time for any service within their power. Every committee should keep in touch with the elders' plans.

6. To keep peace in the church. Peacemakers do not gossip. No church can be efficient where there is tattling. Gossiping is like plucking a hen's feathers and letting them drive before the wind; it cannot be stopped nor gathered again.

7. Occasionally a man may become educated without going to school; an occasional vine will grow without attention; an occasional waif may sleep in a barrel instead of a home; and sometimes a person may be a good Christian outside church life. But these are exceptions. Our rightful place is inside the church.

8. Beecher once said: "That is a fine-looking horse. Is he as good as he looks?" "Yes. He will work in any place you put him." "I wish he was a member of my church," said Beecher.

9. We are builders of a spiritual temple. The church is built out of our prayers, time, devotion, loyalty, support, love, noble lives, love of the brotherhood, kindly assistance to those that need help, and living the life of Jesus Christ.

10. It is our duty to set an example of church attendance to the Juniors of the community. The rising generation will neglect the church if we neglect it.

11. Prayer is one of our obligations that we cannot shift onto some one else. If the church is to be a power in the community, its members must learn how to pray.

12. The church exists for service. Feeding without action will not make a strong man, nor a strong church. We must live our religion. Good preaching on Sabbath must be accompanied by good and gracious activity throughout the week.

13. The successful church must be harmonious. Moody said that he had never known the Spirit of God to work where the church was divided.

14. The church has had this duty laid upon it, to preach the gospel to every creature. It is the organ through which Christ communicates with men and serves men.

15. We have social obligations in the church. There we are one family. Class distinctions are wiped out. A cheery word of greeting, a hearty handshake, a kind word to strangers—such simple things are Christian obligations that bring strength to the church.

U. v. W.

Blessed Is the Man

BLESSED is the man whose calendar contains prayer-meeting nights.

Blessed is the man who is faithful on a committee.

Blessed is the man who will not strain at a drizzle and swallow a downpour.

Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

Blessed is the church officer who is not pessimistic.

Blessed is the man who loves the church with his pocket as well as with his heart.

Blessed is the man whose watch keeps church time as well as business time.—*The Christian*.

The Program Committee Wins

"WE'VE just got to do something. We can't have a live society and go along this way." Jack was talking earnestly to the other members of the program committee.

"The last Junior Missionary Volunteer meeting was a fizzle," agreed Helen, "but I don't see that it was our fault. We planned carefully."

"Nor I," spoke up Edith. "Whoever thought that Frank would just write a note at the last minute that he couldn't take his part?"

"And who would ever think," went on Sam, "that Charles just *wouldn't* show up?"

"The fact remains," said Jack, "that it happened. Frank made an eleventh-hour refusal. Charles just slipped out. Pearl forgot her part, and even Zelda had a cold and couldn't sing her solo. Not one who was on the program did a thing. And what is more, we were confident of all of them until about an hour before time to begin. What are we going to do about it? This isn't the first time such things have happened."

The ringing question met a group of serious faces. Even Miss White, the superintendent, had offered no suggestion.

"The trouble is," she began quietly, "we all feel that our church has no real claim on us. We read a piece or prepare a talk if the subject happens to suit our fancy. If not, we feel that we don't *have* to. And after all, every one of us is apt to act just the same. For instance, this is the first committee meeting that every one has attended. You ask some one why he didn't come, he'll talk about 'company that came,' or 'having to go somewhere.' And it's all because we put the other things ahead of the church duties. We don't take into account that we really owe the church something."

"I guess I'll have to plead guilty with the rest," exclaimed Jack at last. "Somehow, I never thought of things just that way. And I for one know how it feels to have others fail. I'm going to promise to carry my share more carefully."

"I might have memorized that recitation if I'd tried harder," thought Helen. Out loud she said, "And I'll not refuse to speak even if it is hot next time."

"Well, I guess I might as well join in on this volunteering, too," drawled Sam.

"That's just it," spoke up Edith excitedly. "Why didn't we think of it before? *Volunteering!* Why, that's our middle name! And if we volunteer and finish everything we're asked to do,—well, maybe the spirit will be catching."

"Why not have a program on 'What We Owe Our Society?'" suggested Miss White. "I think one good number would be to have Jack tell what we've started right here in this committee meeting, and I can think of several other good things."

"I can't—I will," laughed Jack, checking himself.

"And here is a little poem I've got tucked into my Bible for Helen to recite," she went on.

"O Miss White! By next Sabbath! Yes, I will!" She added quickly, and laughing.

And so they planned. Every one of that program committee had something to do.

"Say, I didn't know you folks could do so well," Charles had stopped Jack after the Junior Missionary Volunteer meeting. "And really, I think you've started something. Do you suppose you'll trust me to do some volunteering along with the rest of you?"

"Of course, Charles," broke in Miss White, who had overheard the last. "You can come along with the program committee if you can keep up."

"Well, I'll be there anyway," he laughed back.

"It *is* catching," whispered Edith that same afternoon as she and Helen were walking home together. "Now isn't it?" "It's the viewpoint that's contagious," she rejoined. "We all just needed to get a glimpse of what we owed the church."

HARRIET HOLT.

Devotional Meetings for September 9

Topic: "They Spoke Often One to Another."

Senior

1. Song Service.
2. Prayer: (Several short sentence prayers.)
3. Scripture: Mal. 3: 16-18.
4. Talk: "Speak a Good Word."
5. Recitation: "A Word for Jesus."
6. Responses.
7. Closing Song, No. 476, "Christ in Song."
8. Prayer.

Junior

1. Song Service.
2. Sentence Prayers.
3. Scripture: Mal. 3: 16-18 (read in concert).
4. Superintendent's Talk: "Speak a Good Word."
5. Recitation.
6. Song: "Christ in Song," No. 476.
7. Talk: "Our Part."
8. Story: "The Book of Remembrance."
9. Roll Call: "Witnessing."
10. Close with Prayer.

Special Senior Notes

The thought of this program is witnessing for Jesus in your community, among strangers, and especially in the church and among your own friends and relatives. Make this service a strong devotional one. Sound the keynote for the society's work this fall. Plan and pray over the program and those who are to take part so that, if possible, you may conclude your meeting with a good testimony meeting that will exemplify the idea of witnessing for Him. Bring together the members who are to take part for a few minutes before the service begins, for a special season of prayer.

Read over carefully the Junior notes and the Junior program. There are many thoughts there that will fit well into the Senior programs, or that may be adapted for the Seniors with a little change in phraseology.

No. 2.—Begin with calling upon four or five for a short sentence prayer after the last song of the opening song service. For this song the society should stand. Have the prayers while standing. This is the easiest way to get co-operation. Pick out the serious-minded young people for the prayers here, but also call upon some of the more timid ones, asking one or two, and putting them between some of the more experienced ones. As leader you could well conclude with a strong and fervent prayer for the success of the program and that the Lord will touch our hearts and make us better servants of His.

No. 3.—If all have Bibles, this Scripture could be read in unison. It would take but a few moments to learn this.

No. 4.—This is the keynote talk for the service. Arrange so that it is well and fearlessly given. It should not be read, and need not be long.

No. 5.—A Junior member could well give this recitation.
 No. 6.—The responses as given in this program are for the purpose of assisting in a rousing and helpful spiritual testimony meeting. Give the paragraphs that are furnished, to the timid ones, and ask them to give the thought in their own words. If this is done wisely, it will prove to be a help in making the meeting pass off well, and will stimulate others. As leader, fill in with wisely chosen words between responses. Do not let the service drag, and close on time. If you have good musical help, intersperse songs, wisely chosen, also a short season of prayer. Lift up your heart to God that He will help you to make the service a success.
 U. V. W.

Special Junior Notes

Read the Senior notes carefully.

Scripture Reading.—This should be read in concert. The Junior age is a memory age. Allow a little time for this, and see how many Juniors can rise and repeat these verses together. After about five minutes ask all who have not done so to rise, and then all either read or repeat them together.

Superintendent's Talk: "Speak a Good Word."—Base your talk on the article of that name, No. 4, of the Senior program.

Recitation.—This may be the same as No. 5 of the Senior program. The two stanzas at the beginning of the article, "Speak a Good Word," are also appropriate for a Junior recitation. Both might be used.

Talk: "Our Part."—The Junior may use as a help the article of that name.

Roll Call.—Let this be an informal little testimony meeting. Each boy and girl will find a blessing in speaking for the Master and encouraging others to do the same.
 H. H.

Speak a Good Word

"A STAMMERING word for the Master,
 Blundering, timid, and slow,
 But the best he could do, for his purpose was true,
 But his heart was a-thumping so.

"But the angels seized it and bore it
 On pinions happy and strong,
 And made it a sword in the war of the Lord,
 The struggle of right against wrong."

The stammering word of the earnest soul who witnesses for Jesus Christ, even though the heart may be "a-thumping," is the kind of testimony which stirs those who listen. Crudely expressed the thought may be, but the intense zeal of the joyful believer leads him to tell others what a wonderful Saviour he has found. And the experience of "twice-born men" always awakens a desire for better things in the hearts of the hearers.

A man longed to lead another to the Saviour. The unsaved man came to spend a night with his friend. It happened to be the evening of prayer meeting. The Christian man suggested to his visitor that he was in the habit of going to prayer meeting on that particular evening, and the latter offered to go with him. So the two went to prayer meeting together.

It was the hope of the host that the speaking would be interesting, and the expression of thought well sustained. He was particularly anxious that his visitor should be favorably impressed. But the speaking seemed more than ordinarily commonplace. Following one of those long pauses which sometimes happen in prayer meetings, a plain man rose and said:

"I wish I could say something that would help you all, but I can't. But I will say that I love Jesus with all my heart, and I wish He was the comfort to each one of you that He is to me."

When they were returning home, the host, who thought the meeting had been an absolute failure, remarked apologetically to his guest that they usually had better speaking. The visitor, however, to the great surprise of his friend, answered, "That man who told of the comfort he had in Jesus—he took hold of me. I can't get away from that."

That night the man who had been a visitor at the prayer meeting had a very tender heart, and he was ready to talk about his soul's salvation and to be led to Christ. And all this happened because a plain man, in a very plain fashion, bore testimony to the fact that Christ's presence was a source of great comfort to him.

The enthusiasm of Peter and John was so great, so fully were they possessed with the spirit of Christ, that when they were commanded neither to speak nor teach in the name of

Jesus, they answered: "We cannot but speak the things which we have seen and heard." The happy heart must voice its happiness and share its joys with others.

That is a beautiful story told by "Ian Maelaren" (Dr. John Watson) in "His Mother's Sermon." The young minister, having just completed his theological course, was preparing his first sermon. He felt that, having held a scholarship, "it was due to himself to state the present position of theological thought." He might even quote once or twice from German theologians. The sermon was carefully prepared. But there came a rush of tender memories. Five years before he had stood by the bedside of his dying mother, who voiced her faith in the God who was leading her unflinching through the valley of the shadow of death. God had been good to her all her life, and especially during the days of her widowhood. Tenderly she commended her lad to the care of the heavenly Father. And she said: "If God calls ye to the ministry, ye'll no refuse, an' the first day ye preach in yir ain kirk, speak a gude word for Jesus Christ."

The young minister, as he thought again of his mother's words, destroyed his sermon and started afresh in his preparation. The subject now was Jesus Christ, and when he delivered it on Sunday morning, Christ became a very real presence to the congregation. "The preacher faded from before one's eyes, and there rose the figure of the Nazarene, best lover of every human soul, with a face of tender patience."
 —William J. Hart.

A Word for Jesus

SPEAK a word for Jesus in the morning gray,
 Ere the hour of business call your thoughts away.
 In the quiet highway or the crowded street,
 Speak a word for Jesus every chance you meet.

Speak a word for Jesus in the church or hall,
 Tell the vilest sinners that He welcomes all,
 That He lives to guard them from the world's deceit;
 Speak a word for Jesus every chance you meet.

Speak a word for Jesus in the busy shop,
 Where the talk is profit or the failing crop;
 Talk of Christ's bruised body and His pierced feet;
 Speak a word for Jesus every chance you meet.

Speak a word for Jesus when you are at home,
 Tell the little children that the Lord says, "Come!"
 Tell the old, old story, for it is so sweet;
 Speak a word for Jesus every chance you meet.

Speak a word for Jesus to the lonely ones,
 Point them on to victory and the Lord's "Well done;"
 Tell of heavenly music that their ears will greet,
 Speak a word for Jesus every chance you meet.

Speak a word for Jesus by a life of faith,
 Guided by this motto, "What my Master saith;"
 Then shall noble actions, freed from earth's conceit,
 Speak a word for Jesus every chance you meet.

—Selected.

Responses

(These are to be given out after the meeting begins, but are not to be read. The thoughts should be given in the words of the members.)

1. "GOD wants our conspicuous crises to be occasions of conspicuous testimony." When the strain is greatest, it is His call to us to let our witnessing for Him be greatest. When we are most deeply wounded in our feelings, or treated with greatest injustice, or ignored most contemptuously, or set aside most unfairly, that is the time of all times when we have opportunity to let Christ show what He can do with a life that has ceased to live to itself because it has lost itself in Him. If at such a time those who are watching us see only a radiance of selfless love and sunshine and trust pour out from us, they will begin to believe that there is something in this Christ whom we profess. But if we break down and act as any one else would in the crisis time of pressure, why should the world believe in our Christ?—Selected.

2. There are persons so radiant, so genial, so kind, so pleasure-bearing, that you instinctively feel in their presence that they do you good, whose coming into a room is like the bringing of a lamp there.—Henry Ward Beecher.

3. The Master Himself had to be a disciple and learn by heart what He should one day teach. He knew what monotony meant, and fidelity without applause; the sight of the trader's wealth and the rabbi's recognition, the patience of the plow, and the constraint of the yoke. How hard it must have been to work and wait in obscurity all those years after the vision that came to Him when He went up to the temple and viewed the world from the portals of His Father's house. Nazareth must have been dull enough after the brilliant city of the great King.—*Mattie D. Babcock.*

4. What happens when a person is looking into a shop window where there is a mirror, and some one comes up behind — some one he knows? He does not look any longer at the image; he turns to look at the person whose image is reflected. Or, if he, sees reflected in the mirror something very striking, he does not content himself with looking at the image; he turns and looks at the thing itself. So it is always with the persons you have to do with. If you become a mirror to Christ, your friends will detect it in a very few days; they will see appearing in you, the mirror, an image, and they will turn to look straight at the Person that you are reflecting.—*Ram's Horn.*

5. In the midst of the Boxer uprising a leading Chinese merchant came to a missionary and asked to be baptized at once. "Hadn't you better wait till the storm of persecution has blown over?" asked the missionary. "A public confession now might endanger you." "No," he said, "I don't want to wait. It is this very thing that led me to desire to be a Christian. I have seen Christians go down into the darkness of a horrible death triumphantly, and now that I know it is their religion that sustains them and enables them to do this, I want their religion at once." He was received, and has been a faithful, efficient man ever since.—*Selected.*

Our Part

WHEN Jesus was born, a little innocent babe in Bethlehem, Satan had every plan laid to destroy Him. He had control of Herod's heart, and it was he that put the thought into this ruler's mind to destroy the babes of Bethlehem. Yes, he would gladly have destroyed all the babies in the world if by so doing he could have taken the life of the Son of God.

When John was given his vision on the isle of Patmos, Satan was pictured to him as a great red dragon that was waiting to devour Jesus as soon as He was born. We know how our Saviour was saved and how He met Satan and defeated him at every turn. And now Jesus has been caught up to the throne of God, there to minister until we are ready, but the great dragon is still busy. Every follower of the Master must meet him. You and I must fight the battles day by day — and we can win.

Some one is going to win, some one is going to "follow the Lamb whithersoever He goeth." It will be a glorious company, happy the livelong day. They will sing many a song of victory.

But have you ever stopped to think how they got there? Read carefully, "They overcame him by the blood of the Lamb, and by the word of their testimony." Rev. 12: 11. You see there are two parts to the price that was paid. Jesus paid the greatest part — His blood. His very life He gave that you and I might overcome the dragon and walk with Him. But there is still a part of the price left. We also must witness for Him because we are going to overcome by the word of our testimony. That is our part.

Who is out and out for the Master? He will have a word ready for Him at all times. Any boy that doesn't say a good word for the captain of his team, is not a loyal team member. He doesn't stop to think how it might sound to some one else. He says it. Just so every Junior who is loyal to the Master won't hold back just because he is afraid he can't say things just right. Jesus loves to hear us speak a word for Him, and He doesn't mind if we say the same thing more than once as long as we mean it with our hearts.

Let's never forget our part. Let's always be ready with a good word for the Master. Let every boy and girl purpose to overcome by the blood of the Lamb and the word of his testimony.

H. H.

The Book of Remembrance

"WHY, Merry June, aren't you getting ready for prayer meeting? It's almost time to be starting."

Merry June, sitting in her little cretonne-covered rocking-chair in her pretty pink-and-white room, frowning at a yawning hole in her stocking, suddenly struck a clever idea.

"O mother, let me stay at home tonight and put Katsy to bed and write that letter to Aunt Libby." Merry knew that she had hurled a telling argument. Aunt Libby, her mother's only sister, a bedridden invalid, greatly loved her young niece's fascinating letters. They were her greatest diversion, but now a weary month had passed without Merry's cheering message; and though her mother urged her almost daily to her duty, she had neglected to send the longed-for cheer.

Merry looked eagerly into her mother's face, sure of victory, for she had also suggested taking care of Katsy, and little Katsy was more or less of a trial at church.

"Daughter, do you think it would be right to stay home from prayer meeting to write the letter when you have had plenty of time to do it every day for a month? We cannot replace one duty with another, and our duty to God surely comes first."

"O mother, I wouldn't mind going to any other kind of meeting but I just don't like prayer meeting."

Hurrying into her fresh clothes, Merry muttered almost spitefully, "It's that testimony meeting that I can't stand. They say the same things every time, and I just about know their little pieces by heart. Brother Peterson will say, 'Well, brethren and sisters, I can say that I am of good courage in the Lord', etc. Then Sister Edwards will be next with 'I don't deserve any of the Lord's mercies, but He is so good to me,' and after her will come Brother Edwards with his 'worm o' the dust' lament. They all look around to see if everybody else is going to testify, and I feel so stubborn and wicked."

At the church door, Merry found Ella Mae, and the two girls searched out a seat by themselves in the farthest corner.

"I suppose Brother Smith will read awhile before testimonies. I hope he forgets to stop."

"Why, Merry, didn't you know, Elder Kingston is here and he is going to speak tonight?"

At that moment he entered with Brother Smith and walked to the rostrum, where they both knelt.

Merry's curiosity in the new minister held her attention closely while she almost breathlessly hoped that he would fully occupy the hour. To her dismay, he arose and read the text, "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. Mal. 3: 16."

"I have heard that text all my life," Merry whispered to Ella, "and I know there isn't any book of remembrance written for me. O dear, I wish I hadn't come."

Then suddenly she felt comforted with the thought, "Speaking often to one another doesn't have to be done in church. It doesn't say a thing about getting up in church to do it."

The voice of the preacher again caught her ear as he read from Psalms 35: 18: "I will give Thee thanks in the great congregation: I will praise Thee among much people."

"Oh!" breathed Merry almost audibly, "I didn't know that was in the Bible — in the great congregation — O dear!"

"How fitting it is," the minister continued, "that we, for whose salvation so much has been done, should praise our Saviour at every opportunity. Though we may not be able to use fine language, and may have to say the same thing over and over again, yet He never wearies of our praise, if it comes from an honest heart; and it is music in heaven. The angels, sinless beings for whom God has done only the act of creation, delight in nothing but the praise of their Creator, and never weary of singing 'Holy! holy! holy!' before the throne. It should be Christians' greatest joy to speak for their Saviour. 'Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy.' Many have borne their testimony for God in the face of pain and death. They have sealed their testimony with their blood. Surely in such comfortable surroundings, safe from harm, with our countless blessings, we cannot do less than speak forth His praise in this congregation."

Among the first to rise was Brother Peterson. "Many times," he began, "I have been tempted to keep silent because it seemed as if there wasn't anything new to say, but I knew that my Saviour would listen to my testimony and would be disappointed if I failed Him. Pray for me that I may always stand firm for Him."

Every word of the earnest speaker fell like lead into Merry's heart. She grasped Ella's hand tightly for understanding sympathy, and Ella returned the pressure, whispering, "Let us start that 'Book of Remembrance' tonight."

The girls rose together, and Merry broken-heartedly confessed, "Ever since last summer when I was baptized, I have felt that I ought to testify to the goodness of my Saviour, but it seemed as if I just couldn't. And I have been saying that you all say over the same things until I knew all your testimonies by heart, and I didn't see any use in it. And all the time I have felt so wicked and unhappy. But my heart is changed tonight and I am so happy to testify for my Saviour. Please pray for me that I may be faithful unto the end."

IDONA HILL.

Devotional Meetings for September 16

Topic: *Progressive Mental Living.*

Senior

1. Opening Exercises.
2. Talk: "Their Boyhood Reading."
3. Recitation: "Books! Books! Books!"
4. Reading: "Don't Miss It."
5. Reading: "A Dozen Good Reasons."
6. Reading Course Goals.
7. Book Reviews:
 - a. "The Moffats."
 - b. "Patriarchs and Prophets."
 - c. "In Starland."
 - d. "Hills o' Caliny."
8. Roll Call.
9. Examination of Book Display.
10. Closing Exercises.

Junior

1. Opening Exercises.
2. Symposium: "Their Boyhood Reading."
3. Recitation: "Books! Books! Books!"
4. Reading Course Goals.
5. Story: "A Broken Chain."
6. Book Reviews.
7. Roll Call.
8. Enrolling for the New Course.
9. Close by repeating Psalms 19: 14.

Important Senior Notes

This program is to emphasize the need of reading,—good reading,—the feeding of the mind with good food, giving the mental life and the spiritual life some of the vitamins of growth. Of course your educational secretary will take a strong part in this program. There could well be a display of the Reading Course books for this year. Your local conference secretary and your tract society secretary will be glad to cooperate with you in this matter. After the program, give a little time for members to arrange to order the Reading Course books. Without giving the impression that the meeting has closed, let those who have not seen the books come up in front or around the table and examine copies.

You will desire to have a report on how your Reading Course goal is progressing. Find out in advance how many are reading the Senior and the Junior courses. (The Juniors like to read the Senior books, and the Seniors oftentimes enjoy the Junior books, so do not discriminate too closely.) Be ready for an explanation of the Reading Course plan, the certificate, the way it is obtained, and all the necessary details. For full information along these lines, apply to your conference Missionary Volunteer secretary. There is a leaflet published by each of the three large publishing houses, giving the names of the books, an outline of each book in the various courses, and the prices. A supply of these should be on hand for giving out as the members come in to the meeting. The illustration on the outside is inspiring, and worthy of a sermon.

There is also a leaflet telling how the Junior books can be obtained free for the selling of some tracts and small books that any boy or girl will find it easy to dispose of. Obtain some of these leaflets for distribution.

Don't fail in the matter of having these leaflets and information on hand. It would be better to postpone the program and change with another one than to try to go through this one half prepared and half ready.

No. 1.—Make your opening exercises lively; that is, have a good song service, and do not let things drag. Have plenty of song books about and SING. It isn't necessary to be a soloist in order to be a good leader. And a poor leader can be helped if every one will enter into the spirit of the service.

No. 2.—Let this talk be short, and delivered in a narrative style.

No. 3.—The verse under this title is found on the back of the Reading Course leaflet. If you have those on hand, as you should, you will have the verse. Ask some one who recites well to give it.

Nos. 4 and 5.—While the readings are short, if they are well read they will prove of real interest indeed.

No. 6.—Goal figures can be given here pertaining to the Reading Courses.

No. 7.—It is sincerely hoped that this plan of brief reviews of the Reading Course books of the Senior courses will be given adequate attention. Some Junior book may be included, or substituted, if desired. Let the reviews be short. Do not try to tell everything in the books or even try to read passages. Have a copy of each book on hand, and then tell one or two incidents from each one to show how worth while and interesting they all are. One plan that has been tried in some places is for some one to tell the leading parts of an incident, but to stop just before he tells how it comes out. Let the speaker stop there and say that they can conclude it for themselves by reading the book. No. 7, b, review should be in the nature of a few well-chosen words as to the value of this book, spiritually and historically. No. 7, c, could be illustrated by telling something of the September heavens and the location of some of the planets and stars, concluding by saying that the book tells these things and many other astonishing facts.

No. 8.—Roll Call quotations. Use responses as given, and call for those who have read past courses to say a word as to their enjoyment of any good book. Be specific.

Nos. 9 and 10 can be interchanged as may be best locally.

U. v. w.

Special Junior Notes

Again the superintendent should examine the Senior notes carefully. They are full of suggestions for a successful Reading Course day.

Symposium: "Their Boyhood Reading."—Have three Juniors prepare the talks. Five world-famous men are spoken of in the article of this name. Add one more, perhaps Abraham Lincoln or Henry Clay, whose early reading habits influenced greatly the later life. Ask each Junior taking part to tell of two of these, showing how their love for reading led them to find time to devour mentally, worth-while books.

Recitation.—See Senior notes.

Reading Course Goals.—The Junior secretary might well conduct this exercise if there is no regular educational secretary among the Juniors. Present the Reading Course goals that the conference Missionary Volunteer secretary has sent you, and show how far the society has come.

Book Reviews.—The superintendent should conduct this part of the program. Tell one or two interesting incidents in each of the three Junior books. Leave the story in an interesting place, and tell the boys and girls that they may find how it comes out by reading the book.

Roll Call.—Ask those who have taken, or are taking, a Reading Course to tell the others what books they have liked best, and why.

Enrolling for the New Course.—Allow the children to examine the Reading Course books, and then pass out enrolment blanks for those who wish to sign.

H. H.

Their Boyhood Reading

DANIEL WEBSTER laid the foundation for his great facility as an orator when, as a boy, he read Cervantes, Milton, and Shakespeare. He did not read carelessly, but sought to make every hour spent with his books count. "Many other students read more than I did and knew more than I did," he wrote. "But so much as I read I made my own. When a half hour, or an hour at most, had elapsed, I closed my book and thought over what I had read. If there was anything peculiarly interesting or striking in the passage, I endeavored to recall it and lay it up in my memory. Then if, in debate or conversation afterward, any subject came up on which I had read something, I could talk very easily so far as I had read, and then I was very careful to stop."

Sam Houston, the famous Indian fighter and the president and later the first governor of Texas, discovered a few books in the house of settlers near his boyhood home in Tennessee. These he read eagerly early in the morning before the day's toil and as long as the candle end would last in the evening. One of his favorite volumes was Pope's translation of Homer's Iliad; this satisfied his hunger for stories of conflict and adventure. Probably it was at this period that he learned, without a teacher, sufficient Latin to enable him to read Caesar's Commentaries. The Roman general's story of the Gallic wars became his unfailing book of reference during his famous campaign in Texas.

Henry W. Longfellow's early reading prepared him for his literary career. While he was but six years old he brought home from school a certificate that said, "Master Henry Longfellow spells and reads very well." When he was twelve he began to read Washington Irving's "Sketch Book," which was appearing in serial parts.

Horace Greeley's boyhood was spent on a stony farm in New Hampshire. He learned to read, from his brother. A book was nearly always in his hands from early morning until late at night. During the day, if this were at all possible, he would carry a volume as he went to his work. At night, after lighting one of a supply of pine knots which he kept for the purpose, he would "put it on the backlog in the spacious fireplace, pile up his schoolbooks and his reading books on the floor, lie down on his back on the hearth with his head to the fire, and his feet coiled away out of the reach of stumblers. There he would lie and read all through the long winter evenings, silent, motionless, dead to the world around him."

During the intervals of hard work on the Wisconsin farm to which his pioneer father took his family, John Muir, the great naturalist whose name will ever be connected with Alaska and the Yosemite, eagerly read the books which he borrowed from the neighbors. He longed to read after his eight-o'clock bedtime, but his father told him he could not do this. Then, when he saw the boy's disappointment, he said, "If you will read, get up in the morning and read; you may get up in the morning as early as you like."

Of course the father thought the weary farm boy would care more for his sleep than for his books, but he was mistaken. Next morning the son arose at one o'clock, and all winter long this was his rising hour. The father decided to say nothing, for he realized that he was only being taken at his word.

Thomas A. Edison received from his mother guidance in his reading. She either taught him to read, or read to him, such volumes as Hume's "History of England," Gibbon's "History of the Decline and Fall of the Roman Empire," and Sears' "History of the World," as well as books on electricity and science.

So well were the foundations laid during these hours in the home that, a few years later, when he wished to read Faraday's works on electricity, he went through them in record-breaking time, yet with great thoroughness. It was three o'clock in the morning when he brought the volume to his boarding house. He read without stopping until seven. Then, with his roommate, he started to the place, a mile distant, where he took his meals. He was full of excitement about what he had been reading. "Adam," he said to his friend, "I've got so much to do and life is so short that I'm going to hustle."

William Chambers, the Scotchman who published the first encyclopedia for popular use, could not remember the time when he did not long for books. There were a few volumes in his father's cottage, and on these he feasted. A few more were secured from a small circulating library kept by a bookseller in the town. The volumes secured from him were read by William and his brother Robert in concert. One held the book while the other looked on; the one who looked on had the privilege of turning the pages. Still other books were secured by whittling toys. Schoolboy friends who had more books than they wanted were glad to exchange volumes; they thought dull for the work of the clever whittlers, and for a time the room occupied by the brothers was more like a workshop than a sleeping apartment.—*John T. Faris.*

Don't Miss It!

We miss a great many good things in this world. At least that is the way I often feel when I stand in a library. Don't you? But then we can hold only about so much, and the important thing is that we choose the best things—the very best things. If you and I were going to take a trip, we would not fill our trunks with carpet rags and old newspapers. "Why, I could not make any use of such trash!" you say. And of course you could not.

But do you realize that the way some young people pack their mental trunks is equally absurd and an infinitely greater tragedy? Well, it is, indeed. Some fill them with trash—novels and other stories—that cannot inspire noble thoughts.

What a pity! Some travel with their mental trunks empty save for the neighborhood gossip that rattles around in them. What a pity! But what a joy to know that many of our young people are packing their mental trunks solidly with only supremely good things!

Before the public library in Washington is this inscription: "The University of the People." I noticed it again the other day; and somehow I like to think of the Reading Course books—what an excellent library they make as the university of our Missionary Volunteers. Glance over the list of books in past courses. What treasures these books are! Among them you find some of the best missionary biographies, the most thrilling missionary stories, choice books on Christian living, mature books; yes, books on just the subjects that we most need to study in order to become efficient workers.

The Reading Courses have helped hundreds of young people to put worth-while things in their mental trunks. What they have done for others, they can do for you. The courses this year are excellent. Some say they are the best ever. Be sure to take at least one of them. Pack the excellent material in one or more of these courses in your mental trunk. You will always be thankful you did. *Don't miss it.* M. TILDA E. ANDROSS.

A Dozen Good Reasons

HERE are a dozen good reasons for asking you to take one of the Missionary Volunteer Reading Courses:

Because the books in the courses are excellent life improvers.

Because a place has been reserved for you that you may have the benefit of these books and the pleasure of reading them together with thousands of other ambitious young people.

Because the books in the courses contain important information and helpful inspiration for every young person.

Because the books are quite cheap.

Because about fifteen minutes a day will complete the work in the allotted time.

Because pressing the reading of these books into your spare moments will teach you how to economize time.

Because taking the course as outlined will help you in systematic and thorough reading.

Because the Reading Course books will make an excellent addition to your personal library. Some one has said that to have a good library is a duty.

Because when you complete the Reading Course you get a certificate.

Because when you get five certificates you are entitled to a gift book.

Because others have done good missionary work with their Reading Course books. You may do the same.

Because one should learn to love good books while young, for it is the books read before the middle of life that most influence one's career. MISSIONARY VOLUNTEER DEPARTMENT.

A Broken Chain

NETTIE'S hand moved toward the pile of periodicals on the end of the table. One of the popular magazines for October was just in, and its striking cover topped the small stack.

"Wonder if I can finish that story in half an hour," thought Nettie as she glanced at the Big Ben that would ring out the rising bell so mercilessly in the morning. "A half hour for my story, and then I'll have a half hour for my Bible," she told herself in an effort to quiet a disturbing conscience.

Just two months before, Nettie had returned from camp-meeting, where she had received a new glimpse of Jesus. There for the first time the word of God had opened up to her until it had seemed like a new book.

"It is really so much more enjoyable than the magazines that I've been used to," she had told the conference secretary, "that I'm going to stop reading those and make the Bible first." Nettie had meant every word of it, too, and though late in the year, she had begun the Bible Year with a will.

A month later the magazine that she had read for years with fascination had come to the house, and Nettie had allowed it to lie on the library table unopened. She was too busy with the Bible and the Reading Courses to care much about it. Then

one day she happened to remember the heroine in the serial story she had been reading before camp-meeting. The beautiful girl was about to make a serious mistake in her life. Nettie hoped she didn't do it. But the more she thought about it, the more she wondered if she had. It bothered her because she didn't see how that story could end right. At last she decided to look in the magazine just long enough to find out. The next step was easier. She came to the conclusion that she would give herself just fifteen minutes each day to read stories. Surely her mind needed that much recreation, she told herself.

And now after two months, it was the usual thing for Nettie to pick up the magazine before the Bible. The story she delved into that night was fascinating. Every other thought was lost, and Big Ben ticked on unheeded. An hour! an hour and a half! "Dear me," ejaculated Nettie, as she noticed the telltale hands, "who'd ever dream that time could go so fast?"

Guiltily she opened the Bible and tried to read. Her eyes scanned the life-giving words, but her brain was going over the fascinating whirl of events in the story. Helplessly she laid the Bible down and bowed her head for a word with the Master. Yes, the words were there, but the scenes of the story flashed again and again, and Nettie knew her prayer could never reach the throne of grace. But it was late; she must get into bed immediately, and so she stopped trying to pray and gave herself up to the thrills of the story that had so taken possession of her mind.

The next thing she knew she was sitting straight up.

"Wh—where am I?" she asked herself dazedly. Stretching out her arms, her hands found the familiar wall, the table. "Oh," she gasped in relief; "suppose it had been true!" she added to herself shudderingly.

Then once more the dream flashed before her with such reality that she could scarcely keep from crying out. Ahead was the golden city, too beautiful for words. Loved ones stood on the wall and beckoned. Jesus Himself stretched out His hands to her. She reached out to take them, but something jerked her back. Looking around she saw a scene that sent her blood cold with terror. Behind her was an awful abyss, black as midnight. At the edge played a group of demons. They were laughing in glee, and suddenly she realized they were laughing at her.

Then she noticed a great chain securely fastened about her. It was made up, link by link, of the stories she had read. With dread, she turned away and looked once more at the golden city so beautiful and so near. With all the energy she possessed she struggled to go forward. And then from over her shoulder came derisive laughter, and she was forced back, back to the black chasm. At last she could all but feel the touch of the demons. Mercifully, things went black, and with a scream on her lips she found herself sitting rigidly bolt upright in bed.

"Can it be? Can it be that that dream is true?" thought the girl. "Am I bound with a chain already?"

Fortunately for Nettie the effect of that dream came to stay, or it might have become true on the great judgment day. It was decided in the gray dawn of that morning,—she could and she would overcome by the blood of the Lamb. To this day Nettie refuses to pick up a cheap story, for she fears to feel the pull of that chain that was drawing her backward.

Nettie is still a lover of books and a great reader, but she gives her time and energies to none but the best. H. H.

Roll Call

1. Books are a finer world within a world.—*Alexander Smith.*
2. Books make up no small part of human happiness.—*Frederick the Great.*
3. "He who would become great must read great books. He who would become good must read good books."
4. Sir John Herschel called books "the best society in every period of history."
5. Books summon us away from our narrow life to their greatness; from our ignorance to their wisdom.—*Munger.*

6. All that mankind has done, thought, gained, or been, is lying as in magic preservation in the pages of books. They are the chosen possession of men.—*Carlyle.*

7. As friends and companions, as teachers and consolers, as recreators and amusers, books are always with us, and always ready to respond to our wants. We can take them with us in our wanderings, or gather them around us at our fireside.—*Langford.*

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

9. Resolve to do a little reading every day, if it be but a single sentence. If you give fifteen minutes a day, it will make itself felt at the end of a year.—*Horace Mann*

10. You cannot afford to buy books? Can you afford carpets on your floors, feathers on your bonnets, sweetmeats on your tables? Then you can afford to buy books. You might far better live in a house with bare floors, and dispense with many of those luxuries of food and dress that every mechanic and laboring man contrives to get, than to deny yourself books. When it comes to be understood that books are necessities of life,—indispensable furnishings of every adequate home,—even the poorest people will find ways of purchasing them.—*Washington Gladden.*

11. Many youth are eager for books. They read anything that they can obtain. I appeal to the parents of such children to control their desire for reading. Do not permit upon your tables the magazines and newspapers in which are found love stories. Supply their place with books that will help the youth to put into their character building the very best material,—the love and fear of God, the knowledge of Christ.—"*Counsels to Teachers,*" p. 133.

Devotional Meetings for September 23

Senior and Junior

Topic: *World's Survey.*

Special Note.—We are not giving you a fully outlined program for this meeting. The last few months you have been given much material. You have undoubtedly longed for a chance to work out your own studies. Here is your chance. Get your program committee together early and arrange for this program and for the next one, too. For this date we suggest that you make it a current topic program—a survey program of missions.

Source Matter.—We are giving one article ("The Great Physician Answered") by Dr. Olive Smith, one of our missionaries in India. You may desire to use this, or perhaps save it until next month's India program. There is abundant source material in the various issues of the *Review and Herald*. The world reports of our mission work are given each week, and many of the reports are most thrilling. Perhaps you have not exhausted the material that was in the *General Conference Bulletin*. Obtain a file of the *Bulletin* (there ought to be several in your church) and arrange to have some of the experiences of Elder Christian in Russia related, also some of the incidents told by missionaries from China and Africa. Do not forget to use the latest mission news given in the *Review and Herald*. Make your survey world-wide, and make it gripping.

Special Speakers.—You may desire to have a special speaker for this meeting. Invite your conference Missionary Volunteer secretary to come. Whomever you plan for, arrange ahead of time, and plan for some special music. There may be some of our missionaries in your vicinity. If so, write them and urge them to be with you. Have a committee advertise the meeting, and appoint those who will look after the entertainment of the visitor. Look after the details and make the visitor welcome.

If you have a specially good program, send a copy of it, with some of the parts, to the General Department at Takoma Park, D. C. We should be glad to know of your success and glad for your suggestions.

U. V. W.

The Great Physician Answered

WHILE on my way to one of our general meetings in South India, I stopped at one of our mission stations for two or three days. The next day after my arrival a letter came asking me

to visit a sick child in the vicinity. This I gladly did and found the patient (a little girl of about seven years) very sick indeed. She had been in coma for three days, and it seemed a very hopeless case. Nevertheless, I did what I could and gave careful instruction as to her treatment till my call the next day.

The family were well-educated and intelligent Indians and did their best in carrying out directions, but in spite of all efforts, on the following morning the child grew rapidly worse, and it seemed but a question of a few hours more. I told the anxious watchers the exact condition and that there was nothing more that could be done. The only hope was help from a loving Father. We had a short talk about His love and mercy and His power to heal if He saw fit, recounting instances when such healing power had been manifested. The family then requested that we apply to the Great Physician in this case, so we all knelt together about the bed of the little sufferer. My helper and I led, then some members of the household followed with earnest requests for the little one's life, if it was His will. It was a touching season for us all, and our hearts were knit together by a deep bond of sympathy. We then left the house, knowing it would be the last time we would look upon the face of the child in life unless God showed His power in answer to our request, for from present indications she would soon be gone.

It was with a heavy heart that I neared the house next morning with words of sympathy on my lips. When the door opened, however, a beaming face met me instead of a tear-stained one. Shortly after our leaving, a change had come: the child had become conscious, sat up, and asked for food. From that time she had been steadily improving. The joy that filled my own heart at the news can be better imagined than described, for I confess my faith had not anticipated such a decided answer to our prayers. Some instruction as to her care while convalescing was necessary, and we all united in thanking God for what He had done.

Then followed many questions as to what our mission believed, and a desire to know more about our points of faith was expressed by several members of the family, which led to an engagement for Bible studies. As my time for departure had arrived, this work had to be turned over to the workers at the station to follow up.

We may not see the results until the books are opened, but we have the promise that "My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 11. For this we rejoice and labor in hope.

OLIVE SMITH, M. D.

Bangalore.

Devotional Meetings for September 30

Open Meeting.—Another opportunity to show the caliber of your society and your resourcefulness. Do your best. Plan for something definite, and work your plan. For special things you may have a Testimony study, a Bible study, a program on current events, or a field day in the interests of your missionary work. Perhaps your correspondence band would like the time to tell what they have been doing. Find out. Your Look-out Committee may desire to report. A program from your students who are going away to school (if not too late) would be very appropriate. A good social meeting or a time for a report of the literature work would be helpful. There are so many plans you might follow that we will not take more time suggesting. You probably have a dozen plans in mind right now.

Caution.—Make your program a spiritual help. Don't neglect this for fine musical effects and all that. If you want to see your society grow, keep close to God and tap His power. This would be a good time to give stimulus to the prayer bands.

U. V. W.

Make Use of Your Visitors

ONE of our conference presidents has suggested that our Missionary Volunteers should make use of our society visitors as missionaries. You invite some one who is not an Adventist, and he musters courage to come. Make him so heartily welcome that he will want to come again. And suggest that he invite his friend to come with him next time. That friend may not

have to go through the process of getting up courage. "If Jack who invites me to go there enjoys it, I can. I have been with Jack to the ball game and other places. I would go anywhere with Jack." The visitor has an advantage as a missionary, for he does not have to break down prejudice.

This conference president goes on to say: "I have tried to place myself in the position of a young person, one who is not a member of our church, and I can imagine with what feelings of fear and antipathy I would bring my mind to the place of consenting to go to a strange church among strange people who hold strange doctrines, for the purpose of attending a Christian service. Then I have tried to realize, if I were such a one, how much easier it would be to go if one of my associates should say, 'Come and go along with me.'"

Who will try this plan of missionary endeavor? Who knows young people who have been brought to a knowledge of the message and to Christianity by attending the Missionary Volunteer society meetings?

M. E. KERN.

We Thank Thee

We thank Thee, O Father, for all that is bright—
The gleam of the day and the stars of the night,
The flowers of our youth and the fruits of our prime,
And blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear—
The sob of the tempest, the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.

We thank Thee, O Father, for days yet to be—
For hopes that our future will call us to Thee;
That all our eternity form, through Thy love,
One Thanksgiving Day in the mansions above.

—Will Carleton.

Try This Plan

IN one large society the members lived so far apart and were so busy that it seemed to be impossible to find a time when those who were willing to engage in the literature and correspondence work could meet and mail papers or letters. Consequently the band membership was very small and the attendance irregular. What did the perplexed leader do? He conceived the plan of a home section of the correspondence band. First, an assistant who was to care for this home section was chosen. Then all who would mail a paper or write a missionary letter during the odd moments at home were asked to pass in their names and also to tell the number of papers they would undertake to send out each week. The result was gratifying. Large Manila envelopes were obtained, and the material for each person was placed in one of these, with the proper name on the outside. This material consisted of a list of names and addresses, and perhaps a form letter, the number of papers asked for, wrapping paper, envelopes, stamps, and writing paper. These large envelopes, with contents, were then distributed at the regular Missionary Volunteer meeting. The work was done during the week by the home members, and returned at the next meeting to the leader of the home section of the band. He, in turn, had another envelope ready, containing the second instalment of papers to be mailed, and all necessary material.

H. H.

"THE disciples who would fish for men must often endure the storms of life's Galilee."

If the Son of God had need of secret prayer, and set the example of going alone the first thing in the morning, how important that we, His children, should follow His example.

—S. C. Collier.

LET us begin each day as if it were the last we should pass upon earth, and, continuing in prayer, let us live in such a way that we may ask God at its close to bless our efforts and influence.—Mrs. E. G. White.