

# The Church Officers' Gazette

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## The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Sabbaths with Special Offerings During 1923

October 20 ..... Missions Rally  
November 10 ..... Colored Wdrk  
December 15 ..... Annual Offering

### Regular Programs

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

### God Has Not Forsaken His People

THE infinite love of our God is revealed in the gift of His Son. John 3: 16 makes known to us in the strongest words possible God's desire to save poor lost sinners of this world.

No language known to the human race can express this wonderful love in words. The beloved disciple was doubtless as well qualified to do this as any writer of the New Testament, but words failed him, and He declared:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 1, 2.

The blessed Lord has opened the way so that every degraded soul, the most needy and the most sinful and oppressed, may find access to the throne of grace. All may have a home in the mansions Jesus has gone to prepare. The blessed Master says, "Behold, I have set before thee an open door, and no man can shut it." Rev. 3: 8.

Not only did God give His Son, but the Son gave Himself. He "gave Himself for our sins, that He might deliver us from this present evil world." Gal. 1: 4. He "also loved the church, and gave Himself for it." It is His purpose to wash it and cleanse it "that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 25, 27.

Through all the centuries of trial and conflict, God has sustained His church; not a cloud or a dark hour has fallen upon it that He has not provided for. He has not forsaken His church, but all through the prophetic declarations He has revealed what would occur and the glorious triumph of the church, "which is His body, the fulness of Him that filleth all in all." Eph. 1: 23.

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath

forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." Isa. 49: 13-16.

No, God has not forsaken His people. The following statement, appearing in "The Acts of the Apostles," page 12, is most encouraging:

"Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts."

Jesus knows us individually, and is touched with the feeling of our infirmities. As an earthly shepherd knows his sheep, so does the divine Shepherd know His flock that are scattered throughout the world. "Ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God." Eze. 34: 31. Jesus says, "I have called thee by thy name; thou art Mine." Isa. 43: 1. However large the flock, the Shepherd knows every sheep. Every one has its name, and responds to the call of the Shepherd.

"He calleth His own sheep by name, and leadeth them out." John 10: 3. "Thou leddest Thy people like a flock by the hand of Moses and Aaron." Ps. 77: 20. Through the prophet, Jesus declares, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31: 3. "As many as I love, I rebuke and chasten: be zealous therefore and repent." Rev. 3: 19.

He is not unmindful of the defects, weaknesses, and failures in His people, but "God's love for His church is infinite. His care over His heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good."—"Testimonies," Vol. IX, p. 223.

The church, the remnant church, is defective, needing to be reprov'd, but let us bear in mind that it "is the one object upon which God bestows in a special sense His supreme regard."

"The gift of Christ reveals the Father's heart. It testifies that the thoughts of God toward us are 'thoughts of peace, and not of evil.' It declares that while God's hatred of sin is as strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save."—"The Desire of Ages," p. 57.

"Christ has made provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel." Oh, how far short the remnant church comes from meeting God's standard today! How she has failed to lay hold of the provisions of God's grace! but "enfeebled and defective" as she now appears, God has not forsaken her. She is still the one object upon which He bestows His supreme regard, and by His grace power, and love, she will yet come forth "fair as the moon, clear as the sun, and terrible as an army with banners." She will come forth to meet her Lord in this generation, and be welcomed by every angel of heaven.

G. W. WELLS.

### That Text

"BRING ye all the tithes into the storehouse, that there may be meat in Mine house, . . . saith the Lord." Mal. 3: 10.

It is all so very simple, isn't it? Any one with ordinary intelligence, if not prejudiced against God's plan, can grasp its meaning. The Lord, however, is very specific. He tells who ("ye") should bring, how much ("all") we should

bring, and where ("into the storehouse") we should bring it. There is not much chance for a misunderstanding. We are not counseled to *pay* tithe, or to *give* tithe, but to *bring* it; for it is His already. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27: 30. He merely gives instruction as to what He wants done with it.

He does not even ask that we worry over how it is used. He will make settlement with those who are called to the responsibility of its distribution. If things seem to go wrong, and sometimes this may be even so, we are not to make the mistakes of others an excuse for wrong-doing on our own part by withholding from the Lord His portion. This instruction is to the point:

"Some have been dissatisfied, and have said, 'I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work.' But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but *do not* withdraw from the work of God, and prove unfaithful, because others are not doing right."—*Testimonies*, Vol. IX, p. 249.

What the tree of knowledge of good and evil was to our parents in the garden of Eden, the tithing system is to God's children today.

"The Lord created every tree in Eden pleasant to the eyes and good for food, and He bade Adam and Eve freely enjoy His bounties. But He made one exception. Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements.

"So it is with God's claims upon us. He places His treasures in the hands of men, but requires that one tenth shall be faithfully laid aside for His work. He requires this portion to be placed in His treasury. It is to be rendered to Him as His own; it is sacred, and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world. He reserves this portion, that means may ever be flowing into His treasure-house, and that the light of truth may be carried to those who are nigh and those who are afar off. By faithfully obeying this requirement, we acknowledge that all belongs to God."—*Id.*, Vol. VI, p. 386.

Let us not then make the mistake of appropriating to ourselves that portion which is to be sacredly preserved for the advancement of the cause of God.

"The Lord has given His people a message for this time. It is presented in the third chapter of Malachi. How could the Lord present His requirements in a clearer or more forcible manner than He has done in this chapter?"—*Id.*, p. 384. J. W. CHRISTIAN.

### Three Questions Considered

"1. Do you consider the marketing of fruit on the Sabbath a violation of the fourth commandment?"

"2. Suppose you owned a truck line. Would you consider it a violation of the fourth commandment to haul several tons of fruit several miles to market on the Sabbath?"

"3. What would be your counsel if such is wrong, and the church refuses to act?"

Questions one and two need only to be asked, to receive their answer. Most decidedly such work is a violation of the Sabbath commandment.

"In it thou shalt not do any work." Ex. 20: 10.

"Six days thou shalt work, but on the seventh day thou shalt rest: in eaning time and in harvest *thou shalt rest*." Ex. 34: 21.

"In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. . . . I contended with the nobles of Judah [who knew, or should have known, about these things, and did nothing], and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13: 15-18.

Nehemiah was the appointed governor of Judea at this time. He held himself responsible to correct any such flagrant violation of the Sabbath. He took the matter up with the nobles, whose duty it also was to teach the people, and

see to it that they walked in the law of the Lord their God. Nehemiah dealt in a very decided way with this slackness creeping in in the matter of Sabbath keeping, and a reformation was brought about. Read Nehemiah 13: 19-22.

In case the church would not act in dealing with one involved in an open violation of the Sabbath such as this, the case should be laid before the president of the conference, with the view of his visiting the church and laboring for it himself, or sending a worker there to do so. After proper labor is bestowed upon this member, if repentance and reformation do not follow, the bond of fellowship should be withdrawn from such a one, that guilt rest not upon the whole church.

T. E. B.

### Why Was It?

It was near the close of the Week of Prayer. "I don't know whether I ought even to think of being baptized," the little fellow said. "I have not tried to be a Christian for more than eight months. Last year," he continued, "I was a Christian, and tried hard for three months, then I gave up, and haven't tried again until this Week of Prayer. I do want to do right. Do you think I could be baptized?"

A pathetic little story, was it not? He knew just when he began to be a Christian. He knew just when he gave up. Did father and mother know when these momentous changes came? Did they know why he gave up the fight in despair? Was there no one in the church inside the sacred inner circle of that little lad's life who could have helped him when the load was heavy? Apparently not. What a picture the mind conjures up—a discouraged boy in the church, going to Sabbath school (he may have been the one who whispered so much, I don't know) and church and church school, but he is discouraged. Did you scold him, Mr. Sabbath School Teacher, and humiliate him before the class, until he did not care? Mr. Church Elder, did you soundly berate him for being so careless and worldly? Father and mother, do you have the habit of quarreling and arguing in the presence of your children? Was that why your admonitions did not help your discouraged boy? Whatever may have been done, no one really helped him until that Week of Prayer.

Let us imagine a medical case for the sake of illustration: The doctor opens his door to the waiting-room, and calls, "Next!" A very thin, pale woman steps inside. The doctor views her in astonishment: "Why, madam, don't you know you ought to have a good complexion?"

"Yes, Doctor, but—"

"Really, I am ashamed of you. Why are you not robust and good-looking like other people? This is disgraceful, when you might just as well—"

"But, Doctor—"

A poor illustration, you say, for doctors don't talk that way. A good illustration, I answer, for church people often do talk that way. Did the doctor's talk help the sick woman? No, and neither will this kind of elder's talk help the sick soul. Find and apply the remedy. Discover the cause of the disease.

"Last year I was a Christian, and tried hard for three months, then I gave up." Are there discouraged boys or girls in your church who think every one "has it in for them" and would "give them a kick" if they could? Come close to them in the spirit of Christ. You will find aching hearts and tender hearts under the crust of indifference which has been thrown up to keep mistreatment from hurting too much.

We were talking after the meeting. She had not surrendered yet; no one knew why. After a few sympathetic words were spoken, a tear silently started from its hiding place. Just a tear, but it showed that love wins where scolding hardens. "My whole life has been a failure," she said, as other tears joined the first one. She, too, gave her heart to Jesus—the girl's best Friend.

Do you not think the Holy Spirit would help us love our way into these hearts if we were earnest enough in prayer and personal endeavor? Let us all try it.

F. G. ASHBAUGH.

# Home Missionary Department

## MISSIONARY CORRESPONDENCE

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

(To Be Held October 6)

OPENING SONG: "The Helping Word," No. 559, "Christ in Song."

Responsive Scripture Reading: Ps. 107: 1-15 ("Christ in Song," No. 976).

Prayer.

The Church Missionary Secretary's Report for the Current Month.

Song: "Make Me a Blessing Today," No. 500, "Christ in Song."

Reading: "Value of Missionary Correspondence."

Reading: "A True Story of Effective Missionary Correspondence Work."

Plans for Extending Missionary Correspondence Work by the Church.

Offering for Missionary Literature.

Closing Song: "Ask Not to Be Excused," No. 513, "Christ in Song."

Benediction.

#### Note to the Leaders

A most appropriate and convenient follow-up on the Harvest Ingathering work is missionary correspondence in connection with the circulation of the *Signs of the Times*, and therefore this topic has been assigned for the first missionary service in October, when the Harvest Ingathering campaign is well under way. Every church should have a missionary club of the *Signs*, to be sent through the mails to people met in Harvest Ingathering work, and other names and addresses which are available in many different ways.

In view of the many years of service which our pioneer missionary paper, the *Signs of the Times*, has rendered, the divine endorsement which has been given to it, and the large number of souls constantly being won to the truth through its ministry, we believe that our church missionary societies should be giving more attention to the use of this "silent preacher." In no more effective way can a portion of the missionary funds of the church be invested, than in a club of the *Signs of the Times*.

The support of a club of the *Signs* is a comparatively easy matter if a number share in it. It is a very common thing these days for individuals to supply a hundred or two hundred *Signs*. For example, a doctor, dentist, contractor, farmer, or some one else tied by his profession or business can thus put a hundred or two hundred of these "silent preachers" to work for souls each week. Then from this down to clubs of ten and five, members can unite in working up the number of papers that can be used to advantage. Many large churches have adopted the plan of paying for their club, or lists of single subscriptions furnished, on the quarterly plan, each quarter in advance. The papers are ordered for the year, with instruction to bill quarterly. The missionary secretary makes complete records, and collects by the quarter from those who prefer to pay in this way, instead of for the full year in advance. In a club of five or more to one name and address, this figures out as follows:

			(By the quarter)
100 copies	1 yr.	\$125.00	\$31.25
75 "	1 yr.	93.75	23.43
50 "	1 yr.	62.50	15.63
25 "	1 yr.	31.25	7.82
10 "	1 yr.	12.50	3.13
5 "	1 yr.	6.25	1.56

There is no way accurately to estimate the results which will attend this work. Notice what was accomplished through just one copy of the *Signs* mailed to an obscure, out-of-the-way place, as related by Sister Anna Knight in these pages. Keep the *Signs* clubs swinging. It is true Home Missionary work.

GENERAL CONFERENCE HOME MISSIONARY DEPT.

#### Value of Missionary Correspondence

THE ability to talk with others at a distance by means of the written word, is in this age and in this country enjoyed by so many people, that the wonder of it is but rarely realized. A word in itself, spoken or written, may produce a profound and far-reaching effect upon him who hears or sees it. It may stir old memories that had been long asleep in the subconscious mind. It may arouse the emotions and

inspire enthusiasm to suffer and to dare. It may bring a flash of heavenly light into the bewildered soul, or carry the final measure of deception that seals his doom for eternity.

"O, the power of words! With them we sway men's minds at will. Home! Now you think of your old homestead. Let me go through it with you as you roam about the dear old familiar scenes. Tell me where your mother sat, and where your father used to read the paper. Show me the place where your sister played, and where you studied, in those dear old days. You see it all again! Why? I have uttered one word. A word — only a word!"

The dependence placed in the written word by civilized peoples is nearly absolute. The uncertainties of life, together with the unreliability of the average man's memory, have made it necessary to reduce important facts and records to written form, and to use written agreements and proposals as the basis for most business proceedings of a substantial nature. When we hear "some new thing," as the Athenians of old were so interested to do, the more prudent among us are careful to investigate the sources from which the reports arise, and to examine such written testimony as may be available.

It is by means of letter writing that relatives and friends keep in touch, and maintain their interest in each other's affairs. When an army has been raised in time of warfare, and the soldiers are departing for the conflict, the last words spoken by wife or mother or sweetheart at parting are, "Good-by! Write to me!" And if the lad falls wounded in battle, and is borne to the rear to die, how often his last feeble words are a message of farewell to those who hold him dear. When our foreign missionaries part with loved ones at the station or the pier, the last words are, "God bless you! Don't forget to write." When the distant field is reached, and the clouds of loneliness seem to engulf the recruits so widely separated from former associates, it is the letter from home that, like a star with its comforting beams, helps dispel the darkness of isolation.

These principles of human conduct are recognized by our heavenly Father in His communications with His earthly children. For this reason He instructed Moses to write up an account of the battle with the Amalekites "for a memorial in a book," and to record the Lord's wondrous dealings with the children of Israel through their wilderness experience. From that day forward, the Lord has been writing letters to His people. Through thousands of years these messages have been coming to mankind. Written by scores of devoted hands, clothed in many languages, the living words of the Most High have been recorded for our admonition and salvation.

"The dust of time is on Thy page,  
Yet dims no pure and hallowed thought.  
In every clime, in every age,  
Have saints Thy holy comfort sought."

With these considerations in mind, it is at once self-evident that to write missionary letters is to fulfil one of the highest purposes of the art of writing. The message which Seventh-day Adventists have to bear to the world is of prime importance to every honest man and woman. It is eternally true. The sources from which its principles are determined are indisputable. The foundation pillars upon which the structure of truth rests, are sure and steadfast. It is from the written Word of God, a letter from the Creator of the universe, and attested to by fulfilled prophecies from the beginning of time, that our message comes. How fitting and natural, then, that we should pass on other letters to those who know not the truth, but have been all their lifetime subject to bondage!

Aside from the potency of a well-written message, there is the more powerful appeal of a personal letter, from one particular individual to another particular individual. The book or the magazine, however skilfully written, I may disregard with the plea that it was not prepared for me, but for my neighbor. The personal letter, however, addressed to me only, penned especially for my eyes alone to read, cannot be thus thrust aside. To be singled out of

millions and remembered by a direct communication, is an honor in itself; and even if the recipient may scoff at the message, he cannot refrain from wondering why and how his name should have been selected.

There is no reason for timidity or embarrassment in the work of missionary correspondence. The writer may never meet the reader face to face. The imperfect personal appearance, the unfortunate mannerisms with which the Christian worker may contend, and which he is persuaded would neutralize the force of a personal interview, do not enter into the question of his fitness for missionary correspondence. We may feel that our bodily presence is weak, and our speech contemptible, but that need not prevent our letters from being weighty and powerful.

The preacher, however eloquent he may be, is often hindered from accomplishing definite results because of temporary inconveniences. He may be indisposed and lack dynamic power at just the time when the hearer's heart is most receptive to the words of truth. Or, on the other hand, the listener's ear may be distracted by a falling book, a noisy child, or a disturbance in the street, when the speaker's voice is pitched in the most persuasive and compelling key, and the light of truth is beaming the brightest from his eye. The missionary letter can bide its time. It may be unnoticed for weeks, and the dust settle upon it in its forgotten hiding place. But when the Spirit of God has softened the heart, and guided the hands to search out the personal message from a fellow man, the letter speaks with a certain voice, and accomplishes the thing whereunto it was sent.

There is great benefit to be derived by the writer of missionary letters. Committing to paper the truths of the gospel will do a great deal toward establishing their principles more firmly in our own minds. Dr. Channing, in suggesting the use of the pen, says:

"We doubt whether a man ever brings his faculties to bear with their whole force on a subject until he writes upon it. . . . By attempting to seize his thoughts, and fix them in an enduring form, he finds them vague and unsatisfactory, to a degree which he did not suspect, and toils for a precision and harmony of views, of which he never before felt the need."

Like every other worthy work, there is a double blessing in missionary correspondence. The writer will experience a quickening of the intellect, a firmer grip on Bible truth, and a keener insight into the beauties of the Word. The reader, who might never be searched out in any other way, will be led to realize his need of salvation, and to appreciate the vital importance of the truth for this time. Let us write diligently and regularly to all we are able to reach, that the number of the redeemed may be increased through the ministry of the pen.

ROGER ALTMAN.

### A True Story of Effective Missionary Correspondence Work

In one of the Southern States, during the early nineties, a certain family was living in the country, six miles from the nearest post office, and twenty miles from any railway town, and that nearest town consisted of just a few stores, and a small depot where the train stopped on special signal, to take on any one wishing to board it. The members of this family were the ordinary, hard-working, honest kind of people, like many others in that part of the world, and they cherished an earnest desire to learn of the wonderful things of God, of which the country preacher, or "circuit rider," as he was called, tried to tell them once a month when he chanced to visit the neighborhood. But to one member of this family, the teachings of the country preacher failed to "adorn the gospel of Christ" and make it desirable, and her young heart cried out all the more for knowledge; but in her isolated situation there seemed no possible way to obtain the help wanted.

In the course of time, however, some worldly magazines fell into the hands of this young girl, and through these magazines she learned of a way whereby her name could be published in an exchange column in one of the papers,

under the request for "Nice Reading Matter and Correspondence." As God willed it, two Seventh-day Adventist women saw that request when it appeared in print, and as they believed that Seventh-day Adventist literature is the nicest reading matter in the world, they sent some of it along, and followed it with a good missionary letter. One of these women was not permanently located, so did not follow up this first letter and the literature sent, but the other woman took hold of the work in such a thorough-going manner, and in such a practical, helpful way, that at the close of six months, the truth of God for this time had been revealed in its beauty, and not only revealed, but joyfully accepted by the one hungry for the bread of life.

#### The Follow-Up

This is how this missionary worker followed up the first effort:

1. By mailing the *Signs of the Times* regularly each week for six months.

2. By marking the major articles in each paper with an X in blue pencil, thus calling special attention to the lines of prophecy and doctrines.

3. By personal correspondence, in a free, friendly, conversational style. In writing letters, the worker was careful to identify herself with the correspondent, by the use of terms "we" and "us," rather than using that distant term "you;" thus talking *with*, and not *at* the one seeking for truth. In the letters, special request was made that if there were not time to read all the articles in the paper, the articles marked with the blue pencil be given the preference; and thus the marked articles came as personal messages from the kind stranger, and were read with more than ordinary interest.

#### The Result

At the end of six months, when this young woman had accepted all the message of truth so far as possible without personal teaching, she desired to be baptized. The nearest church of Seventh-day Adventists was three hundred sixty-five miles away, and it required some time and much effort to save up the money necessary to make the trip. But the time came when the money was in hand, and this young girl boarded the train for the first time in her life, and sped away to unite with the remnant people of God. She was baptized, and returned to her home, but not without renewed aspiration and determination to get an education which would enable her to become a worker in God's cause.

Later she left home the second time, bound for one of our schools, and spent five years in training. Her first thought was to return to her own country folk, and establish a school, and thus bring within their reach the blessings which she had so eagerly sought to obtain. This she did, and after getting the good work well established, she turned it over to others, and responded to a call to go to India as a foreign missionary. For years she labored in India, bringing some of those in that dark land to a knowledge of the truth, and helping to sow seeds of truth in a number of places where today we have our strongest churches and institutions.

Then, because of a great need in the homeland for those who would do missionary work in the out-of-the-way places, where it was hard to get people to go, this worker returned to the homeland, not on furlough, but to resume the same educational and missionary endeavor which she left to go to the foreign field. In this work she has continued to the present day, having worked in not less than nine States in a personal way, and in many other States through the medium of missionary correspondence: First, as a self-supporting missionary for a number of years; then as a mission school teacher; then in conference employ as a Bible worker, and now as departmental secretary of three departments — educational, Missionary Volunteer, and home missionary — in two union conferences.

During more than thirty-two years of active missionary work, through correspondence and personal endeavor, this worker, the product of faithful missionary correspondence, can count more than fifty persons who have been brought

into the truth as the result of her efforts. Five of this number are now regular conference workers, and they have won many souls to the Master. In addition, this worker has assisted ten of our worthy young people to obtain an education, and six of the ten are actively engaged in missionary work. And this sister is still actively engaged in the Lord's work. Nothing in the line of Christian work appeals to her more than missionary correspondence, accompanied by the printed page of truth.

The following is the personal appeal which accompanies the above experience:

"Dear readers and fellow workers, let me appeal to you, under God, will you not renew your zeal and earnestness in missionary correspondence, and never give up? Send the papers and tracts and books regularly and faithfully. Follow up the interest with warm personal letters right out of the depths of a living Christian experience, and God will surely give you fruit for your labor. Did it pay for that Seventh-day Adventist sister so many years ago to keep up faithful effort for one soul? Six months it took, or about that, to land me on the safe side; then a little more follow-up work in one of our schools to develop into a personal worker. But I ask again, Did it pay? If my own case alone were the result, I would say that it surely paid, for it is impossible to express the joy and gratitude which have filled my heart through the knowledge of this truth; and it has pleased the Lord to use me in reaching many other souls, and these souls in turn have won others; so the full result of that faithful missionary correspondence in my behalf will never be known this side of eternity.

"Oh, if I could only do something to make our people take a little more interest in this line of work, and to follow it up, and not give up too quickly. I was anything but a promising subject when I started to read, for I surely did ask some very foolish questions; and still I wanted to know the truth, and so do many others. God sees these poor souls, and He is waiting for us to find them. We can all engage in missionary correspondence and mailing the truth-filled literature, even though we cannot go to the people in person. Let us be more faithful.

ANNA KNIGHT."

Huntsville, Ala.

### Missionary Correspondence Statistics

#### Reports from Church Members in North America

1923	Missionary Letters Written	Missionary Letters Received
January .....	21,414	7,841
February .....	18,435	7,640
March .....	68,089	25,704
April .....	23,881	8,835

Total (4 mo.) .... 131,819                      50,020

These figures indicate that an average of a little more than three letters were written by each church member in North America during the four-month period, but not quite one letter per member each month. The room for improvement is apparent. Replies were received to about one third of the letters written. This is quite an encouraging per cent, and no doubt if absolutely complete and accurate reports were available from all over the field, the per cent of replies would be much higher. People do appreciate a friendly letter. Let us double and treble our efforts in ministering through the mails during the fall and winter months. Now is the time to begin.

### Following Up Harvest Ingathering

AFTER the Harvest Ingathering effort was completed in a certain town, the missionary leader of the church wrote as follows:

"We somehow felt that our work was not entirely finished, and that there would be a real loss if we did not follow up the little openings made and the interests created by the Ingathering campaign. Therefore we decided to retain our territory arrangement and the formation of bands, and to follow up the effort with the *Signs*. We were confident that this paper would appeal to the people, and accomplish the desired end—awaken an interest to study the truth for these times and yield to the Spirit of God. And we were not disappointed. We obtained a supply of the *Signs*, and went to the homes in the spirit of prayer and faith. In this effort we gathered a large number of names of persons who expressed a desire to read the paper weekly. Some subscribed for the *Signs*, while others could not subscribe, but promised to read; and so we mailed the

paper to them free for a time, certain members of the church meeting the expense involved. Still others were supplied each week by members making personal calls. We had some very interesting experiences. The chief and best thing to report is the encouraging fact that to date we have four new families in the church because of the follow-up effort with the *Signs*. We plan to conduct a similar effort after the next Ingathering campaign."

We are looking for many more such letters, and we do not expect to be disappointed. The sooner we make the Harvest Ingathering campaign a truly spiritual soul-saving effort, preceded by the systematic distribution of *Present Truth*, tracts, and magazines, and followed up by our missionary paper, the *Signs*, in some such way as stated above, the more truly shall we be meeting God's ideal for His people in individual missionary effort for the advancement of His work both at home and in mission fields.

Elder W. C. Moffett, president of the Massachusetts Conference, gives an incident that illustrates what can be accomplished by following up Harvest Ingathering work:

"You may be interested to know that during the Ingathering campaign last fall one of our students reported an interested family. Our home missionary secretary held some studies during the winter, but on account of the long, severe winter closing up our roads, was unable to keep it up. The *Signs* was sent to this family, and when our good secretary returned in the spring to continue his work, he reported that three had taken their stand, and there was considerable interest on the part of friends of these people."

Direct follow-up effort may sometimes seem impossible, but the interest may be continued and deepened in some such way as is related by Elder O. R. Staines, as follows:

"While spending the winter in Florida, a gentleman received the Harvest Ingathering *Watchman* of 1922 at the hand of one of our sisters. He gave the woman a small offering, but he gave the magazine a careful reading, and then sent to the General Conference treasury a check for \$100. He also noted on the cover of the magazine the advertisement of 'The Busy Man's Library,' and ordered a complete set, and was led still further in investigation and interest in our work. Later the gentleman met one of our workers at a railway station, where an interesting conversation ensued, and it was not long until he visited one of our institutions and placed with them \$500 on the annuity basis."

### Through the Mail

THERE are two lines of follow-up work,—personal, and by mail with correspondence. Next to personal work in effectiveness is following up interests through the mail. A list should be made of those met in Harvest Ingathering who have shown some interest, and arrangements made to mail each the *Signs of the Times* for a period of time. Perhaps these needed papers can be supplied from the club of *Signs* which the church subscribes for, or the individual worker may wish to send the names in through the tract society to the publishers for three or six months' subscriptions, the personal correspondence work to be conducted by the correspondence band in the local church.

When sending the *Signs* to a person met in the Harvest Ingathering work, some such letter as the following ought to be written:

"DEAR MR. —:

"You very kindly contributed recently to our Harvest Ingathering missions fund. This gift is appreciated, and has been passed on with others to our treasurer.

"I am taking pleasure in sending you a few copies of our excellent paper, the *Signs of the Times*. Just now it is presenting some very live articles on topics of current interest, giving special emphasis to the light that the Bible throws upon them. (Mention one or two.)

"These copies are sent you free. I like to acquaint people with the *Signs*, and shall appreciate your reading it and telling me how you enjoy it.

"Yours sincerely,"

After sending about four papers, if no reply is received, the worker should write another note, suggesting more directly that the person reply. It often happens that persons receiving a paper without having subscribed for it, are suspicious of taking it from the office. A friendly letter allays

this fear, and makes it more certain that the paper will be read. And then it very often happens, as evidenced by many letters sent to the publishers, that really interested people want to know to whom they are indebted for the *Signs*, and are glad to acknowledge receipt of the paper and personal interest in it.

So let us say again, Be faithful in correspondence. Write when you start the paper, and follow with another letter a few weeks later. The second or third letter is more likely to bring a reply than the first.

J. R. FERREN.

### Our Missionary Paper

SIXTY-FIVE years ago the following statements were published, clearly outlining the field of usefulness to be occupied by the *Signs of the Times* in connection with the closing gospel work:

"The *Signs of the Times* is our missionary paper. It is doing its work everywhere, and is opening the way for the truth to be more fully presented. This paper has been made a blessing to very many souls. All should feel the deepest interest to have it a spiritual messenger, full of life, and plain, practical truth. In the Christian world there are many starving for the bread of life. The *Signs of the Times*, laden with rich food, is a feast to many of those who are not of our faith. Our brethren do not all see and realize the importance of this paper. If they did, they would feel greater personal interest to make it intensely interesting, and then to circulate it everywhere. . . . The silent preacher, enriched with precious matter, should go forth on the wings of prayer, mingled with faith, that it may do its appointed work in shedding the light of truth upon those who are in the darkness of error."—Mrs. E. G. White, in *Review and Herald*, Dec. 19, 1878.

The wonderful work being accomplished through the *Signs* at the present day affords one of the most encouraging chapters in the history of missionary endeavor. Every week adds to the volume, and from the circulation department of the *Signs* office there issues a steady stream of information of a most encouraging and inspiring nature. A few facts as to the effective use of the *Signs* by our missionaries in foreign fields have recently come to hand, which we pass on as follows:

#### South Africa

Elder W. S. Hyatt, president of the Natal-Transvaal Conference, South Africa, writes:

"There are about 750,000 Europeans of many nationalities here in this field, but chiefly English, and Afrikaner, or Dutch. Then we have close to 3,000,000 African natives and about 150,000 natives of India, with their varied languages and religions. Among the natives we have those who are as ignorant as in Central Africa, and how to reach this large number of people with our few helpers, we scarcely know. But among the natives there are hundreds who are educated and read the English, so we are posting to these a few copies of the *Signs*, and writing letters to them. My daughter, who is teaching at our college at Spion Kop, has a club of twenty-five *Signs*, and with the aid of the students, is posting these and writing letters. This gives a good training to the students, and they enjoy it, too. Then we have a club of twenty-five *Signs* coming to us, and Mrs. Hyatt is posting these and writing letters. I am inclosing a few copies of letters we have received. There is nothing very wonderful in them, but I am sure they will interest you. These are the first letters we have had, and now comes the follow-up work for the people.

"I rejoice to know who the good and kind friend is who continually sent me such inspiring messages about the second coming of our Lord and Saviour. I have been at a loss to know who it might be that would take the trouble and expense to send me such valuable messages. May your God-given spirit of generosity continue to show its fruits to many more, who may appreciate as I do the reading of the *Signs of the Times*. The reading of this paper provides good material for the week's study of references to the Bible, and affords real inspiration."

"I am in receipt of your letter, for which I owe you so much thanks. Indeed, madam, your papers are simply a sort of education to me, and I therefore cordially thank God for the one who gave my name to you. I have been wondering who it is, and the answer came in your letter that I had to understand it is the man of God who knows all my poverty of mind and also of money."

"I have received from you three copies of the *Signs*, and I thank you very much for your kindness. I am much interested in your religious papers. I have also read the *Leaves of Autumn* with great interest. I really do enjoy the reading of these religious papers."

#### India

From Madras, India, a copy of a letter is received, dated April 23, 1923, written by a member of an English family to the church in America who furnished a club of twenty-five *Signs* for the use of our missionaries in India, through which means the truth came to the knowledge and acceptance of the family.

"I have only just been given to understand that it was you and your kind home missionary society that have afforded the people of Madras, and us especially, an opportunity of studying that valuable and beautiful paper, the *Signs of the Times*. Perhaps you would like to know the special benefit which we as a family have derived from it. In the very first instance, a knowledge of this great and blessed message was brought to us by two lady workers, who paid us a visit, and upon leaving, left us a few copies of the *Signs*. We found the articles so interesting and so genuine, that we decided to attend the Sunday lectures which Pastor Poley was holding, and this is what happened!

"We were staunch Low Church of England members, and we always seemed to be satisfied with the way in which the world in general was moving around us, but all at once we could not help looking at one another in amazement and a little shame, to think that we could have gone on so long, and have passed so many Scriptural examinations, and not even received the idea that we were all wrong. After some consideration, we decided to learn more about the truth, because it seemed to be taking a firm hold upon us, and when Pastor Poley promised to help us, we were indeed eager to hear what he had to say. He would give us a small talk, and answer all our questions from the Bible, and before leaving us would always present us with several copies of the *Signs*, with the result that on the fourth day of June, 1922, we were five of us baptized. . . . The reading of the *Signs* still forms part of our study, and I am sure that it will always continue to do so; but I cannot find words strong enough to express our heartfelt thanks for the great boon and blessing that you have bestowed upon us in having sent Madras the *Signs of the Times*. Trusting that the members of the — home missionary society may have much success in soul-winning, I am, sincerely your brother."

#### China

Writing from Tatsienlu, Szechwan, China,—our most remote mission station in the Far East,—Dr. J. N. Andrews states:

"For many months we have been receiving the *Signs of the Times* which you have been kindly sending us. We have appreciated receiving the paper regularly for so long a time. We find the paper most excellent to acquaint missionaries of other societies with our work and belief. . . . Missionaries of a society who have been noted for their opposition to the work of Seventh-day Adventists, have come to us repeatedly and asked if we have any more *Signs* containing articles by Professor Price, and when they get them, they read the whole paper."

#### A Special Call to Our Churches

From the above letters it will be seen that our missionaries make good use of the *Signs of the Times*, and that the churches that have co-operated by furnishing free clubs of the *Signs*, have helped to accomplish great things. Many other incidents of a similar nature might be related. We feel that it is appropriate at this time to appeal to our churches throughout North America to continue this *Signs* club work in the mission fields. There are many churches in America who could furnish clubs of twenty-five or more *Signs* to be used by our missionaries in the most direct and effective way. Who will respond to this far-reaching opportunity? All those desiring to do so, should write to J. R. Ferren, of the Pacific Press Publishing Association, Mountain View, Calif., and full information as to rates, and the particular fields most in need of this literature help, will gladly be furnished.

HOME MISSIONARY DEPARTMENT.

"We are living in a special period of this earth's history. A great work must be done in a very short time, and every Christian is to act a part in sustaining this work."—*Testimonies*, Vol. IX, p. 125.

### The Preacher

FOR thirty years he was a clerk in the village grocery store, and for a small wage. He knew every one in the community, and was known of all. He did the heavy work at the store and delivered the groceries.

He was a sincere Christian, and had the confidence of every one. On the Sabbath he always stood at the church door and welcomed those who entered. He was a very commonplace man, so far as his ability for doing things was concerned. He could not sing. His public prayers were very brief and faintly uttered—usually just one trembling sentence. Short talks at prayer meetings were his only attempts at public address.

Yet he was locally known as "the preacher." It was his custom to write little messages of encouragement and cheer, and to inclose them, with a gospel tract, in packages he delivered. Those in trouble, or the recently bereaved, often found an unexpected message of hope and comfort, due to the Christian interest and sympathy of this grocery clerk. Those who were growing cold or indifferent in religious things, were reached with a brief message of appeal.

When his earthly career ended, the whole town attended the funeral. No one was surprised when the minister took for his text these words: "For he was a good man." But there was amazement when a prominent attorney, widely heralded as an infidel, arose and said: "I want to speak just one little word. You know that I am not a Christian; but the man who sleeps here was my neighbor. We have had many good-natured arguments concerning the tenets of Christianity. It was easy for me to answer the logic of his words, for they were indeed few and poor. But I say unto you that I cannot answer the logic of his life. As a keeper of the peace, as a promoter of righteousness, as a mold of character, this humble grocery clerk has done more for this community than any dozen of our so-called leading citizens. And oh, I say unto you, I should like to have the thing that made that little man what he was!" And he sat down—a strong man in tears.

"For My strength," quoted the minister, softly, "is made perfect in weakness."—*Adapted from the Christian Standard.*

### The Story of the Old Tree

KRUMMACHER has a pleasant little legend of Zacchæus, who found Christ by getting into a sycamore tree. Krummacher says that in his old age Zacchæus still dwelt at Jericho, humble and pious before God and man. Every morning at sunrise he would go out to the fields for a walk. After these walks he always came back with a quiet, happy mind, to begin his day's work. His wife noticed his unvarying habit, and became curious to know where he went and what he did. One day she secretly followed him. He went straight to that tree from which he first saw the Lord. Hiding herself from his view, she watched him. He took a pitcher and poured water upon the roots of the tree, which were getting dry in the sultry heat. Then he pulled up a few weeds he found growing there. After this, he looked up long and lovingly at the branches, where he had sat that blessed day when he first saw Jesus. At last, with a patient, grateful smile upon his face, he returned to his home.

Is there no suggestion in this for members of the church? Was it not in the church that you first saw Christ? Is not the place sacred to your heart? Should you not do for your church what Zacchæus did for his tree? Should you not daily water its roots by your prayers and tears and toils? Should you not seek to keep the weeds away from about it, at least so far as your own life is concerned? Should you not do all you can in some way to cherish it and make it prosperous, a place of blessing to many more, as it has been to you? Your labor will not be in vain in the Lord.—*Selected.*

### Through Mists to Sunlight

A PREACHER tells of a day in the Alps. The morning was cold, foggy, and threatening, and the people told him as he

set out, that Rigi would not unveil her glory in such a day, and that he would better not climb the mountain. Yet he went on, through mist and rain. He met tourists coming down, disappointed because they had seen nothing. They urged him to turn back, but he would not do it. Up and up he still climbed, and at last the fog suddenly cleared, and the whole system of glorious mountains revealed themselves.

That is the story of all Christian life's mysteries,—rain, fog, darkness, for a time, and then light and blue sky, and splendor of revelation. "What I do," said the Master, "thou knowest not now; but thou shalt know hereafter." Perfect, unquestioning trust is the way to peace. Do not wait to see, do not ask to see, but believe in God and be at peace.—*Selected.*

### "Should Be's" and "Should Not's"

(For Leaders to Think About)

#### THEY SHOULD—

1. Be wholly consecrated to God and to their task.
2. Be enthusiastic.
3. Be completely informed on the subject in hand.
4. Be able to hold the confidence of others.
5. Be tactful, but determined.
6. Be willing to keep themselves in the background.
7. Be willing to use another man's plans.
8. Be definite and give attention to details.
9. Bestow honor where honor is due.
10. Be ready always with another plan when one fails.

#### THEY SHOULD—

1. Not get discouraged.
2. Not use questionable means to an end.
3. Not chafe in time of delay.
4. Not rebel under criticism.
5. Not have too strong likes or dislikes.
6. Not refuse to let another lead if it is best.
7. Not press their own ideas unduly.
8. Not doubt the sincerity of others.
9. Not lose their self-control at any time.
10. Not be sarcastic.

—*Western Canadian Tidings.*

### Reading Course Assignment for the Month of October

#### First Week

"The Ministry of Healing," pp. 241-271.

Special Study: Paragraphs 1, 2, p. 251.

Review: 1. What seven constituents entered into God's prescription for health and long life? 2. Is it ever permissible for the physician or nurse to stoop to prevarication regarding the true condition of patients? 3. What is one of the best medicines for diseased bodies and minds? 4. What chapter in the Bible is said to be a prescription for maladies of body and soul?

#### Second Week

"The Ministry of Healing," pp. 271-295.

Special Study: Paragraphs 4 and 1, pp. 287, 288.

Review: 1. What is the highest incentive to the care and development of physical powers? 2. How does improper respiration and impure air affect the body? 3. What advantages were attached to the annual feasts at Jerusalem, and in what way were they made special occasions of rejoicing? 4. What rules of life should be heeded by the successful home-maker?

#### Third Week

"The Ministry of Healing," pp. 295-317.

Special Study: Paragraphs 3 and 4, p. 307.

Review: 1. What four classes of foods constitute the diet chosen for man by the Creator? 2. What assurance is given concerning the provision for a complete natural dietary in any part of the world? 3. When flesh food is discarded, what should one do?

#### Fourth Week

"The Ministry of Healing," pp. 318-337.

Special Study: Paragraph 2, p. 324.

Review: 1. What evil effects follow "a partial understanding of the principles of reform"? 2. Where should domestic economy begin? 3. What domestic art should be mastered by men and women? 4. Where and by what means does intemperance often begin?

# Missionary Volunteer Department

## Devotional Meetings for October 6

Topic: *Harvest Ingathering.*

### Senior

1. Opening Exercises.
2. Prayer.
3. Special Music.
4. Leader's Review: "How It Started."
5. Symposium on the "Harvest Ingathering Watchman."
6. Recitation: "No Money for Missions."
7. Related Experiences.
8. Sample Canvass and Plans.
9. Close with Song and Prayer.

### Junior

1. Opening Exercises.
2. Special Prayer.
3. Leader's Remarks: "How It Started."
4. Symposium: "Our Magazine."
5. Recitation: "No Money for Missions."
6. Exercise: Experiences.
7. Superintendent's Talk: Harvest Ingathering Plans.
8. Close with Prayer.

### Senior Notes

*To Make This Meeting a Success.*—You will put your energies into the aim of the meeting, which is to start for your Missionary Volunteer Society the Harvest Ingathering campaign for this year. It may be that the Church Missionary Society have already instituted their campaign. If so, you can well come in with your plans and enthusiasm, and so help the church as a whole to push the work through to success. Remember to enlist the co-operation of the church missionary secretary and your pastor and leading elder, and have territory and plans well laid so that this arousement meeting shall bear fruit in work and means.

*Have on Hand.*—You should see that you have certain supplies on hand for distribution, such as, (1) copies of the Harvest Ingathering issue of the *Watchman Magazine*; (2) the Senior Instruction leaflet, specially noting pages 45, 46, and 47; (3) the Junior Missionary Volunteer leaflet. (4) Business Man's Appeal leaflet. There might be some of your older Missionary Volunteers who could successfully use the suggestions. Have on hand (5) a diagram or map of the territory you intend to cover, so that your work may be properly organized. (6) Official Solicitor's card. (7) The Individual Goal card. (8) Ingathering boxes. These supplies are free.

*Committees.*—You should have several committees appointed and in operation. There should be one that has to do with the allotment of the territory, and another to care for transportation to and from territory when it is at some distance from the church. If too far away, automobiles should be obtained from the church members. If in an adjoining town, be sure that you keep in working touch with your conference Missionary Volunteer and home missionary secretaries, so that there will be no mistakes or overlapping of territory; and perhaps some financial arrangements may be made for experienced workers. You should also have some one appointed, if not a committee, to arrange the groups so that there will be right leadership for each band, and that those experienced in this work and who are well fitted for it shall be in charge. This is most important. See various instruction books on this point.

*Talk: "How It Started."*—Give a brief account of the way the Harvest Ingathering work began. You will find material in the Instruction leaflet on this point.

*Symposium.*—Choose some of the experiences from the Harvest Ingathering *Watchman*, as given on pages 7, 9, 11, 15, 18, and 26, and other places, and have them related. The Juniors may desire to help in this. See their leader. The thought here is to help your members to understand just what is in the paper they are going to distribute.

*Recitation.*—One is suggested, "No Money for Missions." This is found on the top of page 3 of the Harvest Ingathering *Watchman*. Others, on the mission appeal and our help, might be selected.

*Related Experiences.*—Ask your experienced members to tell of some of their experiences in past campaigns. These will be an encouragement to others to try. If your society is new and your members cannot do this, you will find some experiences in the leaflets referred to in the second note. Some good ones are given in the Junior Notes. Make this part short but interesting.

*Sample Canvass and Plans.*—This is one of the most important parts of your whole meeting. First it might be well to have a simple dialogue with sample canvass given to show how the house canvass should go, and how the direct street approach method should go. See instruction leaflets giving canvasses (and cautions). Then have your plans all ready to present,—the territory map or diagram, your committees, your group leaders. Announce these and expect every member of your society to enter heartily into the plan of work. Put earnestness and enthusiasm into your work. It is not the money alone, it is the distribution of the papers, too. Be ready in every detail for this part, for your campaign will succeed or fail to a large extent according to your earnestness and preparation right here.

*Closing.*—Sing your Rally Song or "The Captain Calls for You." Swing into it with enthusiasm, and then go back to work after an earnest prayer has been offered.

*Special Notice.*—This whole meeting should be short, but lively all through. Have a definite purpose, and carry the predominant thought of accomplishment. And don't forget to co-operate with your other church agencies. U. V. W.

### Junior Notes

*Leader's Remarks.*—How the Harvest Ingathering work started, and what it accomplishes. Give a short story of the way it began. (See Senior Instruction leaflet for material.)

*Symposium.*—Ask a number of Juniors to tell stories from the magazine. The purpose of this exercise is to familiarize the boys and girls with the paper they are going to use. Incidents mentioned on pages 7, 9, 11, 15, 18, and 26 are appropriate. The superintendent should select them.

*Recitation: "No Money for Missions."*—This poem is at the top of page 3 of the Harvest Ingathering number of the *Watchman*. The superintendent should see that it is well prepared.

*Exercise: Experiences.*—Ask a few of your Juniors who have been out in the work before to relate their most interesting experience. The two following could be given by two Juniors who may not have incidents of their own to tell. The first is by C. W. Degering:

"Speaking of the Harvest Ingathering, reminds me of a little story I read a few weeks ago about D. L. Moody and his first experience in soliciting funds for the Lord's work.

"Mr. Moody started out one day with 'the best minister in Edinburgh,' to raise money for a mission in that city, the minister taking the lead and asking for from ten to fifteen pounds at each place.

"'I saw,' said Mr. Moody, 'that it was going to take all winter at that gait, and so (not daring to criticize him) when he came to the next house (that of a very grand and wealthy lady), I said, "How much are you going to ask her for?"

" "Oh, perhaps fifty pounds."

"'I kept still, but when the door opened into the room where she was, I just pushed ahead and said: "Madam, I have come to ask you for two thousand pounds to help build a new mission at Carrubers Close."

" "She threw up both hands and exclaimed: "Oh, Mr. Moody, I can't possibly give more than one thousand."

" "This reply astonished the timid minister so much that he almost fainted, and when we got outside he said, "You'd better go ahead." And I did!

"They raised \$100,000 that day. With the faith and courage of Mr. Moody, what might we not accomplish during the few weeks of this campaign?"

"A little three-year-old son of one of our sisters in the Hamilton church is enthusiastic in the Lord's work. Before going out with his grandmother in the interest of the Harvest Ingathering, it was explained to him that the money received was all for Jesus. When the sister was asking for her first offering, she was astonished at the little fellow as he reached up his chubby hands, and taking a magazine from her, presented it to the lady, saying, 'Won't you buy one? It's all for Desus. He is too young to say 'Jesus.' Needless to say, he was successful. One lady took two of the papers. Everywhere they went he would do the same thing, and now our youngest worker for the Lord has more than eleven dollars to his credit. When they had no more papers, his grandmother told him she was going to the sewing circle and would probably get some more. He cried, and wanted to go too, in order to get his papers to sell for 'Desus.'"

*Superintendent's Talk: "Harvest Ingathering Plans."*—Take this opportunity to lay before the children your well-thought-out plans for the campaign. Give instructions as to meeting strangers, courtesy, etc. Teach the boys and girls what to say. Definite instructions along this line are always a help and an inspiration. The Missionary Volunteer department has prepared a leaflet of suggestions for Harvest Ingathering work for Juniors. Study the suggestions given in this, and pass the instruction on to the boys and girls.

H. H.



## Devotional Meetings for October 13

### Senior

Topic: *The Ripening Fields of the Far East.*

1. Opening Exercises.
2. Repeating of Aim, Pledge, and Motto. (See note.)
3. Song: "Missionary Volunteer Rally Song."
4. Talk and Map Survey: "Spots of Interest."
5. Talk on Japan.
6. Recitation: "The World Is Hungry for Jesus."
7. Reading: "An Early Pioneer."
8. Responses: "The Master Calls."
9. Closing Song: "The Captain Calls for You."
10. Prayer.

### Junior

Topic: *Far East Missions Study.*

1. Opening Exercises.
2. Morning Watch Drill.
3. Leader's Remarks.
4. Special Music.
5. Drill: "Spots of Interest."
6. Recitation: "The World Is Hungry for Jesus."
7. Reading: "An Early Pioneer."
8. Story: "Pioneers of Today."
9. Superintendent's Talk: "The Master Calls."
10. Close with Prayer for Our Missionaries.

### Senior Notes

*To Make This Meeting a Success.*—You should plan on advertising and publicity. But don't forget to look up your source material, and have on hand for every attendant, copies of the new Rally Song, a mission map—the new cloth one that gives our own denominational mission stations—outline maps, if not the cloth map; accessible copies of the *Review and Herald*, *Youth's Instructor*, *Signs of the Times*, *Missionary Review of the World*, and good mission books such as either of our publishing houses issue.

*Advertise.*—The program suggests the use of the Rally Song that has just been chosen, and its accompanying song for this meeting. Advertise that you are going to learn the new song. You will be bound to like it. At one society where the members learned it, they were humming and whistling it all the week long that followed. It is that kind of a song—it sings itself into your heart and life. Make some big cards that say:

Come and Sing the New Rally Song,  
"The Captain Calls for You!"  
You'll Like It—It Sings Itself

You can obtain this song, words and music, from the *Review and Herald*, its branches, or your tract society, at the low cost of 75 cents a hundred copies, or in smaller lots at 1 cent a copy. Both songs are on a single sheet, so you get the two songs for this amount. Order enough for your society, and have some on hand for all future meetings so that when you want a song for all to sing, any time, your members will know these two songs. Get in your order today. Tell your members about it so that they can have copies for their homes.

*Opening Exercises.*—This is the time for band announcements, committee meetings called, information about new features (announce about the new Missionary Volunteer songs) and all other items. Put these things through quickly and plainly.

*Repeating of Aim.*—Have these three different Missionary Volunteer essentials given by three members. Perhaps the Juniors could help out on this. After the formal giving of the Aim, ask all to repeat it in unison, led by the one who gave it from memory. Do this for the Pledge and Motto.

*Rally Song.*—See the first two items in the Notes, then all sing the Rally Song!

*Map Survey.*—If you have read and acted upon the first note and previous notices, you will have for your society the new cloth missions map of the world as published by and for our denomination. It costs but \$4.25 postpaid. Order from your tract society or the *Review and Herald*, Takoma Park, D. C. If you do not have this, then have a set of the outline maps at 75 cents, postpaid. You will then wish to fill in the mission stations on these outlines. Have one or the other of these hanging in front when you have this mission study.

*Japan.*—It is urged that this time the Senior society give added attention to Japan, a most important section of the Far East mission field. To this end gather some information from some of our own mission books and periodicals as suggested in the first note. You might observe the following:

Modern schoolbooks represent the empire of Japan as having been founded in 660 B. C. by Jimmu Teno, direct descendant of the sun goddess. Real history begins in the fourth century A. D.

Emperor Nintoku and Prince Shotoku established in the hearts of the people a veneration for the throne. The list of Japanese heroes is a long one; the people greatly admire brave fighters and sacrificing heroes. Kobo Daishu, inventor of the alphabet, and others who had high ideals of living, are not forgotten.

The Japanese rank high in mental ability, and have a passion for education. They have had many notable statesmen, and have made many important scientific discoveries. They are a nation of artists, great lovers of nature.

The Japanese are accustomed to restrain emotion, but are not lacking in strong feeling; they are physically strong, self-confident, usually cheerful, and very energetic. Their moral qualities are loyalty and filial piety. Nine tenths are still outdoor workers.

Stormy seas have served as a protection. Like a door-keeper to Eastern Asia, Japan has been called the England of the Orient. She is limited for raw materials, such as coal, iron, cotton.

The people realize that hard work and strength of character are needed, and their attention has been drawn to the ideals and practices of those who have embraced Christianity.

It has been asserted that "Japan is a second Prussia." But our opinion may change when we realize that she has had only fifty years of freedom from isolation and the rule of the Samurai.

There were no schools, no newspapers, no representative assemblies, and Christianity was forbidden, yet in 1868, after an almost bloodless revolution, a group of young statesmen with the young emperor attempted the almost impossible task of instituting a republican form of government. In 1890 they opened the first "deliberative assembly." Then came the development of the press, the fight for freedom of speech, and party government.

In creating an army and navy to defend their rights, they naturally drifted back somewhat to the control of the military machine. A patriotic and brilliant group, "The Elder Statesmen," fostered the militaristic spirit, but with Germany's defeat, whom they believed to be invincible, the glamour of war faded. The failure at Versailles gave the old order new courage, and repression began anew.

Voters are taxed for that privilege, therefore few vote, and progress is slow, the nonprogressives still controlling affairs.

The Washington Conference caused Japan to understand America's friendly attitude.

Prominent men of Christian thought and ideals have been strongly opposed to the iniquities of the Japanese in Korea.

Forces which make for further advance are: Extension of suffrage; rise of a free press; democratizing the throne; influence of advanced nations.

The three principal religious beliefs that have controlled the people are, Shintoism, the earliest belief, one of spirits and natural forces, but lacking any idea of God; it exalts purity and nature worship. Next came Confucianism, by way of China, a system of civics and ethics; right relations among men is the essence of Confucianism. It has not been a rival of Buddhism or Christianity, but instead, furnishes a foundation for either of these.

Buddhism came from Korea, and is the creed of half of Japan. It is the religion of self-conquest and good works. Buddhism is likened to a huge sponge capable of absorbing everything it touches, and conforming to any new environment. Many Japanese hold to the teachings of all three beliefs, and maintain that Buddhism especially has the essence of Christianity.

In comparing Buddhism with Christianity, we find that Gautama made works of self-denial almost a religion, but he was an agnostic; he preached the absorption, that which is the goal of all existence; Christianity preaches the abundant life here and hereafter. Buddhism minimizes family and social obligations; Christianity exalts them. Buddhism teaches flight from evil, while Christianity teaches fighting against evil. Buddhism claims woman can be saved only by being reborn a man; Christianity gives her her rightful place.

With the past decades many new sects have sprung up, offshoots of the old beliefs.

Tenko Nishido, brought up a Buddhist, has sought to develop a system of co-operative life. T. Arishima, a Christian, but having left the church, teaches a system of individual development by virtue of complete love as exemplified by Jesus. That these new cults show the need of some satisfying belief like that of Christianity, is declared by Japan's best men.

Many Christians of prominence have a severe struggle in separating the false from the true in their beliefs.

Japan is a difficult country to Christianize. Francis Xavier came in 1549; in 30 years there were 150,000 converts. In 1638, 37,000 Christians were killed, and Christians were forbidden to enter Japan. The doors were not again opened until the treaties of Perry and Harris in 1854 and 1858.

During the sixties, missionaries of note worked to learn the language, to overcome prejudices, and did invaluable service. Father Nicolai, from Russia, did remarkable work.

In 1872 there were only ten Japanese who had been baptized by the Protestant missionaries. Christian laymen then began working for Christian schools, and Christian bands were formed. The latter founded self-supporting churches and colleges, and edited religious papers.

During the eighties, Christianity advanced rapidly, but about 1890 a reaction set in, German higher criticism swept over the Christian community, and certain Japanese leaders wanted the churches to be independent of the missionaries.

At the opening of the twentieth century, a campaign of evangelism was started, and meetings were held among students and in large centers. The holding of the convention of the World's Student Christian Federation, in Tokio, in 1907, and the World's Sunday School Convention in 1920, and some other important campaigns, did much to bring Christianity to a place of respect.

In 1899 a law was passed against religious education in schools, but was gradually modified. Christian teachers in government schools, and Christian hostels, or homes, where students live, are of great influence.

Shintoism is Japan's native religion. It is polytheistic; has no moral code. Amterasu, sun goddess, is the supreme deity.

The characteristic attitude in Japan is expressed by the words of a Japanese statesman: "I go to the Shinto priest in case of a national festival; the Buddhist priest is my ministrant at funerals; I regulate my conduct according to Confucian maxims and Christian morals."

Confucianism is a system of ethics.

Buddhism is the religion of the masses; it teaches resignation, patience, obedience, and its ideal is self-abnegation. The keynote is pessimism. Today there is a new campaign for fresh conquests.

Christianity in Japan: 1549, first appearance of Christianity—Xavier goes to Japan with Anjiro, a convert; 1572, Christians number 150,000; churches, 200; 1638, edicts banish all Christians; 1859, four Protestant boards enter Japan—American residence first permitted; 1862, Roman Catholics return—Greek Catholics begin a remarkable work; 1864, first Protestant convert; 1872, ten students publicly baptized; 1873, the "edicts" withdrawn; 1873-98, years of popularity; 1899, heights of reaction against Christianity; 1923, unparalleled receptiveness to the message.

*Recitation.*—This is given elsewhere in this paper.

*"An Early Pioneer."*—The sketch of this missionary to China is one that all young people should be familiar with, particularly in their study of the work of this denomination in the Far East. We are indebted to Miss Marie Mooney for the following:

One of the early medical missionaries to China was John Kenneth Mackenzie. He was born in Yarmouth, England, in 1850, of Christian parents. He left school at the age of fifteen, and became a clerk in a merchant's office. When he was seventeen years old, he heard D. L. Moody preach, and was so impressed that from then on he became definitely interested in religion. He strongly desired to devote his life to missionary work in China, and he believed a medical course would best prepare him for this work. For the next five or six years he diligently studied medicine. Upon finishing his studies, he offered his services to the London Missionary Society for China, was accepted, and on April 10, 1875, he sailed for Hankow, arriving there June 8.

Dr. Mackenzie took a deep interest in the evangelistic work of the mission, and often used to go on board the steamers in the docks and hold services with the sailors. But his main interest was for the sick and the afflicted. The Chinese were much prejudiced against the foreigners, and came to the hospital only when their own doctors and their own methods were of no avail. Indeed they seemed to prefer having long needles driven into the part of their body which pained, even if it were their eyes, which treatment resulted in blindness. These needles were punched into their abdomen sometimes, and the wound thus made would become infected, many times causing the death of the patient. Then, too, they believed that ground lizards, snakes, and other reptiles, "dragon's teeth, fossils, tiger bones, and pearls," would cure all their ills, and "in almost every case of sickness they consulted the idols, astrologers, and fortune tellers."

But Dr. Mackenzie soon made friends with the Chinese people, gaining their confidence in his methods of curing them, and his hospital practice greatly increased. Many people were healed, in some instances even having their sight restored. These people, when they left the hospital, usually took some Christian literature with them to their native villages. In this way the teachings of Christianity were propagated, and prejudice against the foreigner was broken down.

In December of 1876, Dr. Mackenzie went down to Shanghai to meet the lady to whom he was engaged, who had

come across the waters to marry him. They were married soon after, and left at once for their mission station in Hankow. Mrs. Mackenzie entered with much enthusiasm into the life-work of her husband, and was a great help to him.

In 1879 Dr. Mackenzie was obliged to move to Tien-Tsin, "where he found the mission, from a medical standpoint, far from bright." Many weary months were spent in prayer to God for aid, and at last it came. He secured the royal favor by healing the viceroy's wife, and His Excellency in gratitude contributed land and money for Dr. Mackenzie's dispensary work, and appointed him physician to the royal household. Dr. Mackenzie would not accept salary for this, asking rather that the money be given for the support of the work at the dispensary.

Mrs. Mackenzie became very ill, and Dr. Mackenzie was obliged to return to England with her, and it was finally necessary for him to return alone, Mrs. Mackenzie being too ill to come back with him. He labored on faithfully, however, until "in the midst of successful efforts for all that makes for righteousness," he was stricken with that dread disease, smallpox, and died in March, 1888.

"Dr. Mackenzie sacrificed home, family, and life for his convictions," and truly he is an inspiration to us to devote our lives to helping the more unfortunate about us.

*"The Master Calls."*—Make this a short consecration service. The keynote should be, "I'll go where you want me to go;" where I am needed most, there will I serve. Stress the thought that true happiness comes only when one becomes essential and necessary to the happiness of others. Remember the old adage, "The light that shines the farthest, shines the brightest nearest home." We can shine here—we must shine here before we can rightly shine in some far-distant land. Then, too, what opportunities we have as compared with the Far Eastern countries! You could well draw a picture of contrasts along this line. Close this with a praise service.

*Closing Song.*—"The Captain Calls for You" is on the reverse side of the sheet that carries the Rally Song mentioned above. You will like its martial air and the swing of it. Sing it! Mean it!

*"Missionary Education."*—This is the name of a small periodical that will be found useful for mission studies. It is published by the Methodist Book Concern, 420 Plum Street, Cincinnati, Ohio. It costs but 5 cents a single copy, 50 cents a year.

#### Junior Notes

We are nearing the close of this year's mission study on the Far Eastern Division. The program, while not losing in interest, should hold those points which would familiarize the boys and girls most thoroughly with this field. Now is the time to give intimate glimpses of the life and work of those in the mission field with whom the superintendent is acquainted.

*Leader's Remarks.*—Explain the nature of the program. Hang a large map before the society, and point out again the territory embraced in the Far Eastern Division. It is, as follows: Japan, Chosen, Manchuria, Malaysia, Philippine Islands, all of China, East Siberia, Mongolia, Tibet, Chinese Turkestan, Siam, Annam. Call attention to the vast territory and dense population. There are 615,553,777 people and only 204 churches. In other words, there are in this territory more than six times as many people as we have in the whole United States, and yet there are only as many churches as we have in the Pacific Union Conference. There are only 10,495 members in the Far East, and 16,011 in the Pacific Union. Press home again the great need of workers in that field.

*Drill: "Spots of Interest."*—Pass out a number of slips bearing the following names and institutions we have there. Ask the Junior to locate the place, tell something of the surrounding country, and then speak of our work in that place.

Shanghai: Far Eastern Division Headquarters, Publishing House, Sanitarium, Shanghai Missionary College, East China Union Headquarters.

Tungshan, Canton, China: Intermediate School.

Foochow: Intermediate School.

Kulangsu, Amoy: Kukien Intermediate School, Sino-American Middle School.

Tatsienlu: Our frontier station, Dr. J. N. Andrews, director. Hankow: Central China Union Headquarters, O. A. Hall, director. Chungking: West China Union Headquarters, M. C. Warren, director. Hongkong: South China Union Headquarters, F. H. DeVinney, director. Peking: North China Union Headquarters, Frederick Lee, director.

"An Outline of Mission Fields," which is furnished free by the Mission Board at Takoma Park, D. C., gives short historical sketches of the work in each of the places mentioned. Several one-minute talks telling of the beginning of the work in each of these places would be of interest.

*Nos. 6, 7, and 8.*—Do not fail to prepare these carefully. Although the material is given, it is important that each

receive study. The poem should be memorized. The other two may be read, but it is far better to prepare them carefully enough to tell them accurately.

*Superintendent's Talk: "The Master Calls for You."*—Make this a short consecration service. The keynote should be, "I'll go where you want me to go;" "Where I am needed most, there will I serve." Emphasize the thought that true happiness comes only when one becomes necessary to the happiness of others. Draw a picture of the sorrow and suffering of China, then speak of the great opportunities for service, and therefore of happiness, in that land.

H. H.

### The World Is Hungry for Jesus

The world is hungry for Jesus; from many a far-off shore  
Come pleadings that stir the workers to efforts unreached  
before.

They are calling for other workers, for the work half  
finished falls;

We are near the close of the harvest, and the Master for  
reapers calls.

The world is hungry for Jesus, and nations are in the dark;  
They would fly to some place of safety, like the weary dove  
to the ark;

They would hear of the "Friend of sinners," and hearing,  
their hearts are stirred;

'Tis the "gospel of the kingdom," and to them we must  
carry the Word.

—Review and Herald, Nov. 18, 1909.

## Devotional Meetings for October 20

Topic: *Even at the Door.*

### Senior

1. Announcements.
2. Advent Song Service.
3. Three Short Prayers.
4. Talk: "Even at the Door."
5. Recitation: "If Christ Should Come Tonight."
6. Talk: "When Christ Comes."
7. Talk: "The New Home."
8. Responses with Testimony and Texts.
9. Season of Prayer.
10. Close with Song and Repeating of Mizpah.

### Junior

1. Opening Exercises.
2. Text Drill.
3. Leader's Talk: "Even at the Door."
4. Recitation: "If Christ Should Come Tonight."
5. Symposium: "When Jesus Comes."
6. Talk: "The New Home."
7. Superintendent's Talk: "Getting Ready."
8. Season of Prayer.
9. Close by Repeating Mizpah.

### Senior Notes

*The Program as a Whole.*—This program is for the purpose of calling our attention not only to a great coming event, but to our own attitude toward that event. We should not only know and believe that Jesus is coming again, but we should be ready to meet Him when He comes. His coming may be one of joy for us, or it may be something that will be the culmination of sorrow. Pray earnestly that this meeting shall help your Missionary Volunteers to do their part in getting ready, and that it shall cause them to understand and appreciate that we should so live that we may with pleasure and joy contemplate His coming. Have a short season of prayer with your officers and those on your program before the meeting begins. Pray that this shall not be "just another meeting," but that it shall be one that will mark certain Christian growth.

*Song Service.*—You will find in the first part of your "Christ in Song" a section devoted to songs and hymns that have to do with the coming of the Lord; from these choose those that your society can sing and that will contribute to the success of the meeting.

*Three Short Prayers.*—There should be three members of your society who will be glad to offer a short, fervent prayer at the very beginning of your meeting. Ask for sentence prayers. If thought best, let your society stand. If you are uncertain of this part, either arrange in advance or call upon members by name.

*Talk: "Even at the Door."*—This may be something of a Scripture reading of Matthew 24 and parts from Mark 13 and Luke 21. Do not read all of these, but choose the verses that speak of His coming again. The one who gives this might well note the signs of His coming. Call attention to those that have been fulfilled. In connection with this, note Luke 21: 33, 34.

*Recitation.*—This is given elsewhere. A special song could well come in here. Have you tried that new song by

C. A. Smith, of Mountain View, Calif., entitled, "It's Bright Inside"? This song is suitable for a solo, or for your whole membership, if desired. The suggestion for the song originated with Sister White, as explained in the footnote accompanying the song; and Ernest Lloyd, in his bright, happy way, caught the sentiment and wrote this song of hope and trust. You can get this song, two copies for five cents, from C. A. Smith, care of Pacific Press, Mountain View, Calif.

*Talk: "When Christ Comes."*—This may be in the form of a symposium, if desired, as suggested in the Junior Note on this topic. Read this note and see if this plan is what your society needs. On the other hand, the part may be given as a talk on our state of being when Christ comes. How shall we be feeling?—Like the wise or foolish virgins? How do we feel about it now? The speaker should dwell a little on these questions. In connection with this, or as a part of this topic (or perhaps as a part of Number 4), let some one read a few paragraphs from "Pioneer Stories" (recently in the Reading Course), by A. W. Spalding, that graphically indicates something of the attitude of the early Adventists, who honestly believed that Jesus was coming Oct. 22, 1844. Note that this program comes very close to this date, consequently this can well be emphasized as of special interest. Ask some of your members to read pages 201 and 213 in chapters 17 and 18. If these are read well, they cannot help but be most effective in helping us to understand something of what the last day that is bound to come will mean to us. As additional source material along this line, the speaker or the program committee might note the book by J. N. Loughborough, "The Great Second Advent Movement." See pages 158 (leaving crops in fields), 161, 163, 166, 167, 181, 183, 184, on their sincerity of belief and incidents connected with it.

*Talk: "The New Home."*—See Junior Note if this is used. *Responses.*—Ask your members to repeat from memory, if possible, texts of Scripture bearing on His coming again, and then give a word or two of testimony. It might be well to have prepared a few texts or references written out on slips, to be handed out at this time. These things will help to stimulate the personal testimony that should frequently be a part of the Missionary Volunteer devotional service.

*Season of Prayer.*—Either the leader or one of the assistants should offer a heartfelt prayer that the society may appreciate our need of always being ready to meet Him, and ask humbly of the Lord for grace and strength to meet the needs of each day and its temptations.

*Closing.*—If desired, you could all sing here the new Rally Song, or "The Captain Calls for You."

### Junior Notes

Songs of Christ's second advent are numerous. Choose several of them, and have them ready for a spirited song service.

*Text Drill.*—Print neatly on small cards enough texts dealing with the second coming of Christ for each society member. Place in a receptacle of some kind, and then allow each Junior to draw a text. Call the roll, asking each Junior to respond to his name with the thought of the text he has drawn. If he is unable to do so, ask him to read the text, and call for a volunteer response. Those that no one can answer, place again in the basket. After the roll call is over, read the texts still in the basket, and ask the Juniors to find them, rising as they succeed in turning to the right place in their Bibles. Use the most familiar texts. Those suggested in the Junior Standard of Attainment Manual, pages 12 and 13, are the best suited for such a drill.

*Leader's Talk: "Even at the Door."*—Read thoughtfully and carefully the chapters dealing with Christ's second coming. Matthew 24, Mark 13, Luke 21. Make a list of the signs there given which have already come to pass. Make another list of those yet to come. Show how we are living right now among the very last signs to take place. Read Luke 21: 33, 36, emphasizing the fact that just as sure as the sun rose that morning, the day will come when the Son of Righteousness will appear in the heavens. Close with the thought that every one of us must watch and pray to be found ready.

*Recitation: "If Christ Should Come Tonight."*—Given in this issue. Ask a Junior who is capable of giving this with feeling, to prepare it.

*Symposium: "When Jesus Comes."*—Pass out to five of your most consecrated Juniors the words, "When Jesus comes, I expect to be ——" Ask them to write a paragraph finishing out the thought with what they expect to be, what they plan to overcome, what they would like to be doing, and where they would like to be. The superintendent should examine all paragraphs before they are read to the society.

*Talk: "The New Home."*—Hand the following paragraphs out to a Junior. Ask him to tell the incident in his own words, and then to make the application. Emphasize the thought of a close companionship with, and a trust in, Jesus, if we arrive safely in those beautiful mansions being prepared for us.

"Journeying the other day from Boston to Denver, I noticed in the car two boys. I heard one of them ask the other. 'Where are you going?' 'Oh, out West!' was the answer. And I was sure that the boy had no idea where 'out West' was; whether it was a large place or a small place, or how he was going to get to it.

"But he evidently wasn't troubling himself about it. His father had been 'out West,' wherever that was, and had been making there a new home for the family. And now he had gone back to Massachusetts, where they had been living, and was taking the family with him to the new home 'out West.' The boy wasn't worrying because he didn't even know where 'out West' was, much less how to get there. His father knew; that was enough. His father had already prepared the new home, and now he was bringing them all to be with him there.

"The other boy asked him, 'But where is the place?' And he simply said, 'Oh, I don't know; papa's got a house out there for us.'

"So Jesus told His disciples: 'I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.'

"We sometime wonder where the new home will be. People often ask, 'Where is heaven?' Nobody can tell us. But as the little boy's father was taking his family to the new home 'out West,' and they did not worry about roads or trains, so Jesus told His disciples, 'I am the way.'"

*Superintendent's Talk.*—The purpose of this talk is to impress the children with the thought of being ready. One impressive way to introduce such a talk would be to describe how the boys and girls prepared for the event in 1844. (See "Pioneer Stories," pages 213-221.) Dwell on the necessity of making every sin right. Confession and trust in Jesus go hand in hand. A clear conscience alone will enable each of us to face the Redeemer. Close your talk with an earnest season of prayer.

H. H.

### If Christ Should Come Tonight

If you could know that Jesus would appear  
Before another morn should give its light,  
Oh, would your heart be filled with joy or fear,  
If you could know that He would come tonight?

The things you'd do, the words that you would say,  
Perchance the letter you had thought to write,—  
How many plans would have to change today,  
If you were sure that Christ would come tonight?

How many acts would then remain undone?  
How many wrongs would have to be made right,  
If you should meet Him ere another sun,  
And knew for sure that He would come tonight?

How many things would you find time for then,  
Now crowded out or else forgotten quite,—  
The kindly deed, the hour of prayer again,—  
Would aught be different, should He come tonight?

Some day that dawns will mark all time as past:  
Then may we keep our lamps all trimmed and bright.  
Oh, may we live each day as 'twere the last,  
And ready be if Christ should come tonight.

—Pearl Waggoner Howard.

## Devotional Meetings for October 27

### Senior

*Topic: Reformation Progress Today.*

1. Song Service.
2. Scripture Reading: Psalm 46 (Generally Known as Luther's Psalm).
3. Reading: Prayer of John Calvin, Followed by Repeating the Lord's Prayer in Unison.
4. Historical and Explanatory Remarks.
5. Short Sketch: "Forerunners of the Coming Day."
6. Song: "Moravian Anniversary Song."
7. Talk: "Luther:"
  - a. "The Trail Blazer."
  - b. "Luther at Home."
8. Reading: "A Mighty Fortress" ("Ein Feste Burg").
9. Talk or Paper: "Calvin, the Builder."
10. Responses.
11. Song to Close: "Faith of Our Fathers," No. 678, "Christ in Song."
12. Reading of Benediction.

### Junior

*Topic: Walk Softly in the Sanctuary.*

1. Opening Exercises.
2. Scripture Lesson: Hab. 2: 20.
3. Leader's Remarks: "Walk Softly in the Sanctuary."
4. Talk: "The Greatness of God."
5. Talk: "The Littleness of Man."
6. Talk: "Reverence in the Heart."
7. Recitation: "Has It Happened to You?"
8. Reading: "A Twicer."
9. Superintendent's Talk: "Serving God in Church."
10. Roll Call.
11. Close by Repeating Psalms 19: 14.

### Senior Notes

*The Program as a Whole.*—It is very fitting to remember at this special time the 406th anniversary of the Reformation. Four hundred six years ago, Oct. 31, 1517, at high noon, Martin Luther posted up the ninety-five theses on the church door in Wittenberg. Here he called men away from what the church taught about true repentance and the source of salvation, and showed them what the Scriptures taught. He himself had been moved by God to study deeply and with great diligence in the Sacred Volume in order to secure the assurance of faith for his own soul. It is right and proper that Missionary Volunteers of the twentieth century should recall these events, and so pledge themselves as reformers of these days. This program is designed to be both educational and inspiring. For the major portion of the outline we are indebted to the Missionary Volunteer Society at Emmanuel Missionary College, Berrien Springs, Mich. The secretary, Miss Hazel Nicola, writes concerning it: "I have been asked by the leader of the Missionary Volunteer Society to tell you of the Reformation program given in this society. The attendance was good, and there was a splendid interest all the way through. It is a good thing to call to mind those men of stern principle and unwavering purpose who made possible the freedom of worship we enjoy today. The program was not only inspiring, but it was informing as well. The hour was under the direction of the modern history class. Nearly every one has a general idea as to who the Reformers were, but for those who heard this program, each man found his definite place in the work of the Reformation."

*Advertise.*—Give wide and strong publicity to this program. Feature the anniversary idea. Work up a fitting title, such as, "Trail Blazers of Modern Protestantism;" "Luther, the Trail Blazer;" etc. Have your program and purpose announced, and then plan your program well, especially your talks and music. Don't get the idea that anything to do with the Reformation is dry or uninteresting. There are as thrilling, as inspiring, as uplifting incidents connected with this great epoch of human struggles for the right, as with any other movement of political or military episode in the world's history. Put some of your own enthusiasm into it.

*A Short Program.*—Do not make your meeting too long. It is not designed that you carry through all of the parts given. A variety is given so as to more nearly suit and conform to many societies and their opportunities for developing the subject. Numbers 3 and 4 can be combined, and perhaps Number 5 added. The song, Number 6, can be changed to some fitting song if you do not have this one. Number 7 can be made one talk instead of two. It would be better to eliminate Number 9 if it would tend to crowd out the responses.

*Song Service.*—If you have a copy of "Hymns and Tunes" you will find many of the old-time songs there that you could sing if you desire. "Christ in Song" has some of them listed. If these slower moving tunes are hard to "carry" through, choose those for your song service that direct the thought to the great purpose of Christian living and to God's providences.

*Scripture Reading.*—This psalm is known as Luther's psalm. Thomas Carlyle says of it: "This psalm has something in it like the sound of Alpine avalanches, or the first murmur of earthquakes, in the very vastness of which dissonance a higher unison is revealed to us. . . . Luther wrote this song ["A Mighty Fortress"] in a time of blackest threatenings, which, however, could in no wise become a time of despair. In those tones, rugged and broken as they were, we recognize the accent of that man summoned by Almighty God, who answered his friends' warning not to go to Worms, in the words, 'Were there as many devils in Worms as there are roof tiles, I would go on.'"

*Prayer.*—Following is the prayer written by John Calvin: "O Lord God, Father eternal and almighty, sincerely we confess and acknowledge before Thy Holy Majesty that we are all poor sinners, conceived and born in iniquity and corruption, inclined to do evil and indisposed to all good, and that because of our sins, we transgress without end and unceasingly Thy holy commandments. And doing so, we have brought down upon us by Thy just judgment, ruin and perdition. At all times, O Saviour, we are displeased within

ourselves at having offended against Thee, and we condemn ourselves and our sins, and, with true repentance, we desire that Thy grace may help our misery. Mercifully, therefore, have pity upon us, O God, and Father most gracious and full of mercy, in the name of Thy Son, Jesus Christ our Lord. And, blotting out our sins and stains, give unto us, day by day, in increasing measure the graces of the Holy Spirit, to the end that, acknowledging with all our heart our wickedness, we may be moved with the sorrow which begets true repentance within us, which deadens us to all sin, and produces within us the fruits of righteousness and innocence, for these are well pleasing in Thy sight, through the same Jesus Christ our Lord."

*Historical Remarks.*—For source matter for this talk, see Chapters 6, 7, and 8 of "The Great Controversy." Chapters 2 to 5 will be found helpful for a background.

*Forerunners of the Coming Day.*—See the early chapters in "The Great Controversy" as outlined above.

*Moravian Song.*—If you do not have this, see "O God, My Strength and Fortitude," to the tune of St. Magnus.

*Luther, the Trail Blazer.*—There is much in "The Great Controversy" on this general subject. Here is something from the pen of Paul Lindeman, a devout Lutheran:

"When, on Oct. 31, 1517, Martin Luther nailed his ninety-five theses of protest against papal indulgences on the door of the castle church at Wittenberg, he had no idea of assuming the rôle of a reformer, or of opposing the authority of the Pope. To this earnest Bible student who, after years of terrific soul torture, had finally found peace for his troubled heart in the Scriptural assurance of his forgiveness through the merits of Christ, the claims of Tetzel, that for money he could sell forgiveness and release from the pangs of purgatory, seemed the greatest sacrilege, which, for the spiritual welfare of his parishioners, deserved public protest. It was contrary to Scripture, and not at all in accord with the way to salvation which the Bible outlined. Probably nobody was more surprised than Martin Luther when his ninety-five propositions soon had the widest publicity, not only in Germany, but throughout Europe. The new invention of printing scattered them everywhere. They excited immediate and intense enthusiasm. Here was something new. Here were presented more cheerful and comforting grounds of justification than had been preached for a thousand years. It was immediately recognized that the underlying principle of these propositions was grace,—divine grace to save the world. It was the same old Scriptural principle with which Paul had excited the heathen world; not new, but forgotten, and buried under the accumulation of man-made rules, rites, and ceremonies. This blessed old principle, so familiar today, was strange music indeed to the ears of Luther's generation. The humble Augustinian monk immediately became a national figure. The days of humble retirement were over. Step by step the hand of God led him on to a deeper understanding of Scripture, and thus to a deeper realization of the church's boundless corruption.

"Let us remember that for a long time Luther had no intention of breaking with the Papacy. For years he considered himself a loyal member of the church and a true child of Rome. The later activities which circumstances forced upon him, show that he was concerned only in attacking the abuses which obscured the true teachings of Scripture. The doctrine of free grace, which had quieted his own disturbed conscience, must be brought to the attention of men. The doctrine of grace is the foundation stone of the Reformation.

"The Reformation was not a mere revolt against Rome, a war against papal corruption, a protest against the deplorable state of human society. It was a religious movement, not a political or a moral one, although it became both political and moral. Its strength and appeal lay in the fact that it gave once more to man the answer to the question: 'What shall a man give in exchange for his soul?' Luther, with his message of salvation by belief in the merits of Christ, kindled the same religious life among the masses that the apostles did. It is this message which runs through all his sermons, books, and letters. Upon the Bible with its message of God's love, Luther based all the arguments and disputations of which his life was so full. On the basis of the Word he attacked the vicious outgrowths of the Papacy. On the basis of the Word he disputed the authority of popes and councils at Worms. Feeling himself safely entrenched in the Word, he regarded with undisturbed mind the bulls and execrations of Rome. ●

"To bring to the attention of the masses once more the long-hidden way of salvation, Luther set himself the stupendous task of translating the Bible into the language of the people. For the same purpose he wrote his catechisms. In order that the light of truth might shine forth unclouded, he demanded that all abuses be removed from the church service, but only the abuses. It is noteworthy that Luther never went to the length of the rabid fanatic who in his zeal condemns the good with the bad. What was good and Scriptural in the church, should be kept; what was bad and unscriptural, had to be cut off. He felt that he was not

establishing anything new, but simply restoring what was as old as the gospel itself. The church which Christ had formed and which man had deformed, had to be reformed to its original status, if the souls of men should not suffer eternal loss.

"The movement in the sixteenth century, headed by Luther, bears properly the name, Reformation. It was a reformation, a restoration, a re-establishment of the church, a ridding of deformities, a return to the Bible as the ground of faith and the only guiding light to heaven.

"It was on the solid ground of Scripture that Luther and his collaborators based their confession of faith at Augsburg, and raised the standard to which the church has adhered to the present day. Justification by faith, without the deeds of the law, is the cardinal principle of this church today. It has not faltered in its firm adherence to the Bible as the only infallible rule of faith and conduct. The Bible as the verbally inspired message from heaven is its only authority, and it makes no effort to bring its statements into accord with human reason. When it is established on 'Thus saith the Lord,' 'Thus it is written,' the issue is settled beyond dispute. They are the principles with which the apostles 'turned the world upside down,' the principles which, in every age until the end of time, alone can save men's souls."

*Luther at Home.*—It is always interesting to note the home life of great men, particularly of men who have had to be stern and unyielding in their work of reform. Not much has been written of the home life of Luther, yet he had a beautiful character, as exemplified in his domestic surroundings. H. H. Walker gives us this glimpse:

"Luther himself for years had no intention of marrying, although he advised others to marry, and was often urged to do so himself. On Nov. 30, 1524, he wrote to his friend Spalatin: 'Not that I lack the feelings of a man, . . . but my mind is averse to matrimony because I daily expect the death decreed to the heretic.' He finally changed his mind and married, as he says, in order to fulfil a wish of his aged father, who often urged him to marry, and that he might honor holy wedlock by his personal example, and to 'spite the devil.'

"Catherine Von Bora, whom Luther married, had been placed in a convent by her father after her mother's death when she was yet a child. Through the writings of the Reformer she, like many others, became convinced that Scripture does not teach that a single life is holier than a married life. After vainly applying to their relatives to receive them, Catherine with eleven other nuns left the convent about Easter, 1523, and came to Wittenberg.

"On the evening of June 13, 1525, in the presence of a few intimate friends, Luther and Catherine Von Bora were married by Luther's friend and coworker, the city pastor, Johann Bugenhagen, and the customary festivities were held two weeks later, June 27. This union turned out to be a most happy one. 'Luther, the Reformer of the church, as husband and father became also a reforming example for the Christian family life, which also stood greatly in need of a reformation.'

"Catherine was a woman of great energy, 'the morning star of Wittenberg,' as Luther sometimes called her, with reference to her early rising. She took diligent care of her large and growing household, no less than of her husband and children. If space permitted, many laudatory sayings of Luther concerning her could be quoted. 'Katie understands the Bible better,' he says, 'than any Papist did twenty years ago.' Again: 'I would not change my Katie for France and Venice, because God has given her to me, and other women have much worse faults, and she is true to me and a good mother to my children. . . . The greatest happiness is to have a wife to whom you can trust your business and who is a good mother to your children. Katie, you have a husband who loves you; many an empress is not so well off.' Luther and his wife were sincerely attached to each other, and lived in very harmonious and faithful wedlock.

"Six children were born to them, three sons and three daughters. Of the boys the eldest, Hans, studied jurisprudence and became an able lawyer and counselor. The second son, Martin, studied theology, but never entered the active ministry, being sickly. He died at the age of thirty-three years. Luther's third son, Paul, became a successful physician. He left several children, descendants of whom are still living. Luther's second child was a daughter named Elizabeth. She lived only eight months. Informing a friend of her death, Luther writes: 'Elizabeth has bid us farewell to go to Christ, through death into life.' To another friend he wrote: 'My little daughter Elizabeth is dead. She has left me wonderfully sick at heart and almost womanish. I could never have believed how a father's heart could soften for his child.'

"The following year the birth of another daughter cheered the hearts of the bereaved parents. Magdalene she was named in baptism. She was a child of a peculiarly sweet temper. Her father could say of her that she had never provoked him to anger. She died in the fourteenth

year of her age. Her death was a severe blow to Luther. As she lay very ill, he exclaimed, raising his eyes to heaven: 'I love her very much; but, dear God, if it be Thy will to take her, I submit to Thee.' One day when she suffered violent pain, he approached her bed, and, taking hold of her small, thin hands, pressed them again and again to his lips, saying: 'My dearest child, my own sweet and good Magdalene, would you like to stay here with your father, or would you willingly go to your Father yonder?' The dying child answered, 'Darling father, as God wills.' Then he said: 'Dearest child, the spirit is willing, but the flesh is weak.' Then turning away, and walking to and fro in great agitation, he said: 'I love her very much; if my flesh is so strong, what can the spirit do?' She fell asleep in her father's arms while he was kneeling before her bed, weeping and praying God that He might free her. When they laid her in the coffin he said: 'Darling Lena, you will rise again and shine like a star—yea, like the sun. . . . I am joyful in spirit, but, oh, how sad in the flesh! It is a strange feeling this, to know she is so certainly at rest, that she is happy, and yet to be so sad.' When the body was being lowered into the grave he exclaimed: 'Farewell, thou lovely star, we shall meet again. I have sent a saint to heaven.'

"Luther's youngest child was a girl named Margaret. She was but eleven years old at her father's death. In due time she married the rich and noble George Von Kunheim. She left three children, of whom one, her daughter Margaret, has posterity at the present day.

"In his home Luther was a true house priest, reading and explaining the Scriptures, and singing and praying with the members of his family. 'When I rise in the morning,' he says, 'I repeat with the children the ten commandments, the creed, the Lord's Prayer, and some psalm.'

"Besides his own children, Luther brought up no less than eleven of his orphaned nephews and nieces. In addition to the members of his immediate household, there were always guests at his house and table, students, friends, and visitors. When for some reason he could not attend public worship, he would preach at home to those who could not go to church. Whenever possible, he was a regular attendant at the services in the house of God, either he himself preaching, or hearing others preach.

"Luther was of a kind, genial disposition. To his wife he was a kind and affectionate husband; to his children an indulgent, affectionate father, often singing and playing with them, although, when occasion demanded, he could also be quite stern. He demanded and insisted on strict obedience. When his son Hans had once done something wrong, the father refused for three days to see him and grant him forgiveness, declaring that he would rather have a dead than a disobedient son. And yet this was the same Hans whom he loved so dearly, and to whom, when he was four years old, the father had written a most charming letter, which has been a children's classic from that day to this.

"As Luther was kind, gentle, and affectionate toward the members of his family, so he was likewise to others. His relation with his servants was usually pleasant. He was very liberal, always ready to give of what little he had. His hospitality was unbounded, and so well known that it is no wonder it was often abused.

"As to eating and drinking, Luther's enemies have always tried hard to hold him up as a glutton and toper. It is, however, an undeniable fact that Luther was very moderate in eating and drinking, as well as in every other respect. He preferred 'a wholesome, common home diet' to all delicacies; and "even this ordinary home diet was by no means always partaken of plentifully. At times Luther would for extended periods content himself with a herring and a little bread for an entire day. In fact once, while in good health, he touched no food at all for four whole days. Melancthon, who during almost twenty-eight years as neighbor and colleague was in intimate intercourse with him, therefore often marveled how little meat and drink Luther required.'

"As in his public life as a preacher and professor, so also in his private life; as in the church, so also in his home; Luther was a man after the heart of God, a bishop as Paul says he must be—'blameless, the husband of one wife, vigilant, sober,' etc. 1 Tim. 3: 2-4."

"A *Mighty Fortress*" is a poem and hymn, and is to be found in "Christ in Song." It may be that there are some in your society who can render it as a solo. If you have German young people, they may be able to sing it in German, as it was first written in that language.

*Calvin, the Builder.*—See "The Great Controversy," pages 219-221, 233-236, 303.

*Responses.*—These should be handed out among your members for them to either read or give from memory, and to comment concerning them as they see fit. If desired, some of the incidents could be used in the talks, but reserve a portion for the response, which should call forth some earnest words from your members.

*Benediction.*—"Be of good cheer, Master Ridley, and play the man. We shall this day light such a candle, by

God's grace, in England, as I trust shall never be put out," said Bishop Latimer on his way with Bishop Ridley to the stake, 1855." Then the following, if desired:

"Almighty God, our heavenly Father, grant unto us, Thy humble servants, we beseech Thee, that, prizing Thy Holy Word and guided and upheld by Thy Spirit, we may walk worthy of the high vocation wherewith we are called; and having borne a good testimony and fought the good fight, be received of Thee through Thy Son, Jesus Christ, our Lord. Amen."

U. v. W.

### Junior Notes

*Scripture Lesson.*—There is but one text suggested here, but it is one of the most impressive in the Bible. Ask some officer of the society to read it slowly and reverently, and then ask all to repeat it after him while heads are bowed.

*Leader's Remarks.*—Young people are often liable to acquire the habit of careless behavior in the house of God and with sacred things. Tell once more the story of Nadab and Abihu, who died before the Lord because they put no difference between the sacred and the profane. Lev. 10: 1. A true Missionary Volunteer keeps ever in his heart a sense of God's greatness. Close your remarks by reading the interpretation of "Walk softly in the sanctuary."

"The Missionary Volunteer is reverent. Wherever God is, I will walk softly, making my feet, my hands, and my heart fit the time and place. God is in the church building because it is dedicated to His service. In the church I will be quiet, careful, and reverent in all I do and say.

"God is present at all prayer time. I will shut my eyes and think of Him while I or others may be praying.

"And God has made for Himself a temple and an audience-room in all the woods and fields. There I may shout and play, as well as study and think; but I will take care not to destroy anything needlessly, and I will listen well to what God tells me there."

*Talk:* "The Greatness of God."—If we truly keep ever before us God's majesty, we will not forget to act with reverence before Him. Read carefully the facts given below about the stars, and weave them into your own talk:

"A thoughtful man, when he looks up to the heavens on a clear night in January, and sees the 'moon walking in brightness,' and Orion, and the Great Bear, and the Pleiades, and the Twins, and the Milky Way, does not think so much about man as about God.

"The height of the stars suggests the divine immensity. A famous astronomer (Sir John Herschel) has told us that the rays of light from some of the most distant star clusters must have been two millions of years on their way. What an infinite space, accordingly, there must be between the earth and the star farthest off in the arch of night! Yet God fills that space. Heaven is His throne; the earth is His footstool. He says, 'I dwell in the high and holy place.' 'Do not I fill heaven and earth? saith the Lord.' 'Behold, the heaven and heaven of heavens cannot contain Thee.'

"A second truth suggested is God's *power*. We sometimes think of the earth as very large; and indeed it is so big that even the highest mountains are in comparison only like little grains on the surface. But some of the planets, such as Jupiter, Saturn, Uranus, and Neptune, are vastly larger than the earth. And what shall we say about the stars? Of these far-distant suns, about 3,000 are visible to the naked eye, and there are more than 20,000,000 visible by means of large telescopes. Of the telescopic stars probably 18,000,000 are in the Milky Way—that great belt of faint light across the heavens which is nothing else than a pathway of thickly crowded stars. But God made all these. How great must be the Power who spake them all into existence by His word! 'Lo, these are but the outskirts of His ways: and how small a whisper do we hear of Him! but the thunder of His power who can understand?'

"A third truth is God's *wisdom*. Think how wonderful is the science of astronomy. . . . Those who study it, learn a little about the arrangement of the stars, and their motions, and the order that is maintained amongst them. Only a little, however; for as a recent teacher on the subject has told us, the whole starry system is *alive* with movements, the laws of which may one day be recognized, though at present they are too complex to be understood. Man has not been able to give even a particular name to each of the 3,000 stars which are visible to the naked eye; the best he can do is to group them into constellations, and name these. But the Lord 'telleth the number of the stars; He calleth them all by their names.' 'His understanding is infinite.'"

Close your talk with a description of God's throne. Rev. 4: 2-6. Then tell how those act who are about the throne. Rev. 4: 10; Isa. 6: 2-5.

*Talk:* "The Littleness of Man."—Begin your talk with an account of some of the wonderful things man has accomplished,—the digging of the Panama Canal, the building of the Brooklyn Bridge, the Eiffel Tower, and then picture them, if you can, after God's wrath shakes the world in the last days. Call to mind the proud words of Nebuchadnezzar: "Is not this great Babylon, that I have built for the

house of the kingdom by the might of my power, and for the honor of my majesty?" Tell the story of Nebuchadnezzar's greatness and of his humility. Daniel 4. Then tell something about Babylon of today—how its ruins are but a dwelling-place for owls and snakes. Close your talk by reading Job 38: 31-37 and Psalms 8: 3, 4.

*Talk: "Reverence in the Heart."*—The purpose of this talk is to show how reverence in the heart affects the actions. Tell the story of the centurion who didn't even consider himself worthy of entertaining Jesus. Luke 7: 2-10. It is said that Paderewski refused to play on the piano of the great composer Beethoven because he felt unworthy to touch it. Other pianists with far less ability thought it a privilege to play on the master musician's instrument. The greater ability one has, the more he appreciates the greatness of others. If we have real Christianity in the heart, our actions will show it. God's name, His book, His house, will be treated with respect. The Junior giving this talk could mention a few ways in which we show we have reverence in the heart.

*Superintendent's Talk: "Serving God in Church."*—Combine this with the roll call. Ask each Junior to help you make a list of workable rules for serving God in church. Make the children see their responsibility in making services attractive and helpful to others. A few of the points covered might be: Promptness; sitting near the front of the room, leaving back seats for late comers; sitting on the farther side of the pew, leaving the outside for those who may follow; settling yourself comfortably and promptly so that you will not disturb others by arranging your coat later; giving absolute attention to the speaker, etc. There are many others. The superintendent may discuss each item in a general way, and then call on the Juniors for the statement of the rule. The superintendent will find excellent illustrations in "Missionary Volunteers and Their Work," pages 151 and 420. H. H.

### A "Twicer"

GLADSTONE'S rule, even in his older years, was that of a "twicer," as he termed it, at public worship. Churchgoing, he said, was not a matter of fancy for a Christian; it is his duty for the work's sake. No public-spirited disciple had a moral right to be absent except for a good cause, he often asserted, from public worship. I am a regular churchgoer. I should go for various reasons if I did not love it, but I am fortunate enough to find great pleasure in the midst of devout multitudes, whether I can accept all their creeds or not. For I find there is in the corner of my heart a little plant called reverence which wants to be watered about once a week.—*Oliver Wendell Holmes.*

### Has It Happened to You?

AFTER being in church and hearing a good sermon,  
 "We tried to come straight out as Christians should,  
 And bring away all of the program that we could;  
 But there were certain persons there today,  
 Who, after church was over, clogged the way,  
 And standing round, with worldly nods and smiles,  
 Held a week-day reception in the aisles.  
 Now, when one's mind falls in celestial frame,  
 He wants to get home safely with the same;  
 And hates through jostling gossipers to walk,  
 And stumble 'gainst the smallest kind of talk,  
 Intended, by some power, his mind to bring  
 Down out of heaven to every worldly thing—  
 From office and good methods to insure it,  
 To rheumatism and the proper means to cure it."

### Responses

1. "If all the world were composed of true Christians, no king, prince, lord, sword, or law were needful or of any use. What would be the purpose of these, since Christians have the Holy Spirit in their heart, who teaches and persuades them not to do any one harm; to love all mankind, to suffer wrong, even death itself, from every one cheerfully and willingly."—*Martin Luther.*

2. "Unless I am convinced by testimonies taken from Scripture, I stand firmly by the Scriptures adduced by myself, and my conscience is bound in the Word of God. Retract I cannot and will not, for to do anything against one's conscience is unsafe and dangerous. Here I stand; I can do no otherwise. God help me. Amen."—*Luther, before the Emperor, Charles V, at the Diet of Worms, 1521.*

3. "One mass is more fearful unto me than if ten thousand armed men were entered into the realm to suppress the holy religion," said John Knox, when Mary, Queen of

Scots, attended the first mass after her return from France to Edinburgh, 1561.

4. *Mary, Queen of Scots.* "What have you to do with my marriage? or what are you in this commonwealth?"

*Knox:* "A subject born within the same, madam; and albeit I be neither earl, lord, nor baron in it, yet has God made me (how abject that ever I be in your eyes) a profitable member within the same. Yea, madam, to me it appertains no less to forewarn of such things as may hurt it, if I foresse them, than it doth to any of the nobility; for both my vocation and conscience require plainness of me."

5. "If the reading of my commentary on this book [the Psalms] brings as much blessing to the church of God as I have got in the composition of it, I shall not repent of the work. I may truly call this book an anatomy of all parts of the soul, for no one can feel a movement of the Spirit which is not reflected in this mirror. All the sorrows, troubles, fears, doubts, hopes, pains, perplexities, stormy outbreaks by which the hearts of men are tossed, have been here depicted by the Holy Spirit to the very life."—*Calvin.*

6. "Singing by the congregation entered England with the Reformation. Queen Elizabeth allowed the singing of two hymns at public service. Bishop Jewel speaks of six thousand at a time singing psalms in London during Elizabeth's reign."

7. "To the Reformers of the sixteenth century, the Protestant churches owe an unspeakable debt for having been led by them to the written source of all spiritual knowledge, the Scriptures, and to the recognition that every man has the right to go immediately to Christ and by faith claim his salvation. To these men, also, our modern civilization owes some of its noblest principles of universal popular education and religious and civil liberty. They opened the pages of the Word of God, and they held up the lamp over the pathway of modern progress and enlightenment."

## Missionary Volunteer Programs for Advanced Schools

### For Week Ending October 6

*Topic: Harvest Ingathering Campaign.*

There is no need of dwelling at length on this. Each school will have its own plans for working. For leaflets and special information, see Senior Notes under this topic.

### For Week Ending October 13

*Topic: The Far Eastern Field.*

It is a new year now, and you will have new bands formed. You will desire to get down to hard work and real study on some of the foreign fields. There will of course be bands that will study some of the other great mission fields, but you will not overlook the great needs of the Far Eastern Division. In the Senior Notes there is given source material that will be found helpful in study. Your society may well get in touch with the excellent material issued by the Missionary Education Movement, 160 Fifth Avenue, New York, N. Y. You will certainly not slight the material that our own mission board issues from time to time. The *Missionary Readings*, issued monthly with special issues quarterly, contain very helpful material. If you do not have access to this periodical, write to T. E. Bowen, General Conference Office, Takoma Park, D. C., and he will be glad to see that you receive it regularly. A clipping file and a list of modern mission books should be started and kept up to date. Mission study is most fascinating if handled in that way. Files of the GAZETTE contain much material. There are given in the monthly issues of the *Collegiate Exchange* some excellent ideas along the line of mission study.

### For Week Ending October 20

*Topic: Judgment Day.*

As may be seen in one of the notes given under the outlined program for this date, this program comes very close to the anniversary day, October 22, when in 1844 many believed that the Lord would come. Your society might well study into the history of the early movement as outlined in "The Great Second Advent Movement" (Loughborough), and "Pioneer Stories" (Spalding). Both of these writers give vivid descriptions of the loyalty and the confidence displayed by these early pioneers. There is something gripping about these experiences that by their very example contain helpful admonition for today.

### For Week Ending October 27

*Topic: Reformation Progress.*

As noted, October 31 of this year is the 406th anniversary of the beginning of the Reformation. See notes elsewhere in this issue. The college society at Emmanuel Missionary College had a splendid program on this subject last year. Your society could well call attention to the beginning of

the Reformation, and if desired, you could note for today just how these first principles are regarded. For instance, is the great truth of Luther,—justification by faith,—generally accepted by the Christian churches of today? Is it mere formal acceptance, or actual? Touch on other truths of other reformers. Give a brief outline of the theses nailed to the door. (See Senior Notes.)

#### Special Note to College Leaders

What do you know about the results of the Missionary Volunteer and Educational Convention held in Colorado Springs in June of this year? You have doubtless heard many rumors and partial reports. Why not, for your society and for yourself, know definitely just what was done? The actions of the convention are contained in the resolutions passed. A general report of the whole convention will be published this fall, giving extracts from the papers and talks given and the discussions. The price of the booklet will be in the neighborhood of a dollar. Announcement will be made as wide as possible. Plan on having a copy for yourself and your society. Until this full report is ready, a limited number of copies of the resolutions, as passed, are available. If you wish the Missionary Volunteer resolutions, address this department. The full report will contain the resolutions of both departments.

U. V. W.

## The Suggestion Corner

Please note that this is YOUR corner—yours to give suggestions to others, yours to ask for suggestions. If you have a good idea that you feel will help some other society, make the suggestion to this corner. If you wish help in your society meetings, the General Department will be very glad to give either by letter or, if of general interest, in this section of the Gazette. Address The Suggestion Corner, Missionary Volunteer Department, General Conference, Takoma Park, D. C.

#### How About Missionary Volunteer Postcards?

DID you know that the Review and Herald publishes a series of Missionary Volunteer postcards? There are seventeen in a series, or set, as follows:

The Morning Watch. Stand!	How Much Shall I Give This Year to Missions?
God Give Us Men!	God Cares! Do We?
Just Where You Stand in the Conflict.	Blest Be the Tongue. Others.
In His Furrowed Fields Around Us.	Seven Rules. If I Can Live. Extracts.
IF Where'er the Path May Lead, Verse from Will Carleton.	Other Extracts.

These are printed in two colors, and can be used most effectively for correspondence among your friends. The sentiments are inspiring and helpful, similar to such verses and extracts as published in the Morning Watch Calendar. The publishers are making the special price on these cards, of 10 per cent a set for 17 cards, postpaid. Order from your tract society, or direct from the publishers, the Review and Herald, Takoma Park, D. C.

#### "The Captain Calls for You"

This is the name of the new Missionary Volunteer song which is printed on the reverse side of the sheet carrying the words and music of the new Rally Song. You will want a supply of these for your society. Get them to sing it, whistle it, hum it. They will do this and more if they have the chance. Words and music of both songs together sell for 75 cents a hundred copies, or in broken lots, at 1 cent a copy. Order from your tract society, or the publishers, the Review and Herald, Takoma Park, D. C.

#### For the Program Committee—Especially the Chairman

The chairman of the program committee and the leader have great responsibility. The program chairman sometimes finds himself resorting to tricks and schemes to "keep up the interest." It seems easy to let the weekly meetings get to be mere programs. There is strong temptation to sacrifice the purpose of the meeting for formal programs that appear to have life, but cover only spiritual death. It is easily done, and the temptation is seductive because the programs seem to have "go" and save the leader from possible embarrassment. Loyalty to Christ and the society demands that the leader and his committee aim at *effects*, not *appearances*, and that he use thorough-going methods.

**Begin Early.**—In the preparation of the topic, begin at least three weeks in advance; a longer time is much better. Study, reflect, pray, and ponder until the topic *possesses* you. Find the center and message of the theme, and make everything contribute to it. Consult all possible helps, tak-

ing material with careful selection. If the topic is constantly in mind, help may be secured from everywhere: in daily experiences, conversations, general and special reading, prayer meeting, sermons, etc. Carry a notebook and make memoranda constantly. Try it out in your own personal experience and life.

**The Introduction.**—Select the cream, the heart of it, for a short, suggestive, concise, introductory presentation adapted to the theme, to the purpose of the meeting, and to the needs of the members of the society. Make it practical and heart-searching. A leader who fails to prepare, is as great a sinner as the preacher who fails to study. Finally, have it condensed to *not more than ten minutes in length*. Without notes or references of any kind, looking straight into the faces of the young people, deliver it, a hot message from a burning heart, straight from your heart to theirs.

**Burn the Paper.**—It is not a bad idea to write out the things you would say as you would like to say them, provided you burn or lose or forget the paper before going into the service. Let your treatment of the topic come naturally.

**Beware.**—Beware of helps. Get the value out of them long before you come to the service. "Make them helps to a live leader, not stretchers upon which to carry a dead one." Bring them into the service. They are all too often a strong temptation to those who take part to use what is set before them, and ask no questions for laziness' sake.

(To be continued)

### Do Your Members Read It?

READ what, you ask? Why, the "Y" department of the *Review and Herald*. Here are two pages of this church paper dedicated to young people, and obtained, edited, and prepared by the Missionary Volunteer Department. They discuss the problems of young people—love, courtship, and marriage; recreation; social affairs; the Christian pathway; kind of work; etc. They are addressed to the older young people, and do not conflict in any way with the *Youth's Instructor*.

Leaders, announce this department. Call attention to the current articles in some issue. Take subscriptions, and forward through your local tract society. Take the *Review* yourself!

Your society expects you to keep it in touch with the best plans and information and material issued. The "Y" department is a most important adjunct to the Seniors. Tell them about it.

### Have You Had a Reading Course Program?

Your young people will wish to know all about the new Reading Course books. They may have purchased some of them at camp-meeting. Those who did not go will want the books too. Plan for a meeting on reading, at which time you can give out the free leaflets describing the courses. You will like the books; they are interesting; they are attractive; they are helpful.

<b>SENIOR</b>	
Providences of the Great War .....	\$1.25
In Coral Isles .....	1.35
Eye Spy .....	1.50
The Life That Wins .....	1.00
Ordered separately, \$5.10; ordered together, \$4.25	
<b>JUNIOR</b>	
Jungle Tales .....	\$1.50
The Iron Horse .....	1.25
Glimpses of Korea .....	.90
Ordered separately, \$3.65; ordered together, \$3.25	
<b>PRIMARY</b>	
Little Jetts .....	\$ .90
Realty Trullies .....	1.25
Ordered separately, \$2.15; ordered together, \$1.90	

Urge your members to buy and own these books. Order books and leaflets of your tract society.

### The Society's Topics for November

THE topics as outlined for November are as follows:

**November 3:** "Counting Our Blessings," noting missionary service for others. November is the Thanksgiving month. A time to lay definite plans for Christian help work for Thanksgiving Day.

**November 10:** Armistice Day. (Juniors, "Blessed Are the Peacemakers.")

**November 17:** Far East Mission Field.

**November 24:** The Reward of Service—Consecration and Inspiration.

Begin your preparations for these programs *this* month.