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Church Officers' General Instruction Department

Sabbaths with Special Offerings for August

Home-Foreign Offering August 2
Educational Day August 9

Diverting the Tithe

THERE are two avenues where men are tempted to divert the tithe from the purpose the Lord has plainly stated in His Word and in the instruction given this people that it is designed to be used. One is that selfishness that keeps back entirely, or a portion (the sin of Ananias and Sapphira), not bringing the tithe into the storehouse; and the other is diverting the tithe after it is paid into the treasury, to other purposes than the support of the ministry, as instructed by the Lord.

Gathering in the Tithe

"The tithes of the children of Israel . . . I have given to the Levites to inherit ["the Levites shall do the service of the tabernacle," verse 23]; therefore I have said unto them, Among the children of Israel they shall have no inheritance." Num. 18: 24.

"The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God's reserved portion."—*Testimonies*, Vol. IX, p. 249.

It is no small offense in the sight of God for men and women to thus withhold from the cause of God this reserved portion set apart for sustaining His cause that the gospel may go into all the earth.

"It is time for us to heed the teaching of God's Word. . . . Every convert to the truth should be instructed in regard to the Lord's requirement for tithes and offerings. As churches are raised up, this work must be taken hold of decidedly, and carried forward in the spirit of Christ. All that men enjoy, they receive from the Lord's great firm, and He is pleased to have His heritage enjoy His goods; but *all* [not a certain proportion of church members] who stand under the blood-stained banner of Prince Emmanuel are to acknowledge their dependence upon God and their accountability to Him by returning to the treasury a certain portion as His own. This is to be invested in missionary work in fulfillment of the commission given to His disciples by the Son of God: . . . Go ye into all the world, and preach the gospel to every creature."—*Id.*, Vol. VI, p. 447.

By this instruction it is made clear that gospel laborers have for their inheritance the tithe. And were there no withholding of the tithe, and no diverting of it from this heavenly ordained purpose, the treasury would sustain no lack in supporting the work of God in all the world.

"God's plan in the tithing system is beautiful in its simplicity and equality. . . . If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world."—*Id.*, Vol. III, pp. 388, 389.

Notice what this says: "If one and all" would accept this beautiful plan of tithing, if "*one and all*" of the church membership would allow God to make of him, of her, of every child as well, a "faithful treasurer for God," if every Seventh-day Adventist would thus enter heartily into partnership with God, what would be accomplished? This quotation says, "There would be no want of means with which to carry forward the great work of sounding the last message of warning [throughout America?—No] to the world." Do we believe it? If every worker really grasped what the bringing in of *all* the tithe, by every church, really meant to this cause, and really made this a goal and worked for it until it was actually accomplished, we have the assurance here in this one quotation that our problem of raising funds to supply workers to give the message to all the world would be solved.

Diverting the Tithe to Other Purposes

Upon the question of diverting the tithe to other purposes than that of supporting gospel laborers, this very plain and definite instruction is given those who are made responsible for disbursing these sacred funds:

"A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects, which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things.

"One reasons that the tithe may be applied to school purposes. Still others reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers. There should be today in the field one hundred well-qualified laborers where now there is but one. . . . Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe."—*Gospel Workers*, pp. 226, 227.

"More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not withheld their tithes, or made use of them to support other lines of work."—*Testimonies*, Vol. IX, p. 249.

These are strong statements given us by the servant of the Lord. They are worthy of careful study, both for the purpose of impressing all God's children with the sinfulness of keeping back part of the price, and also what it means to the cause for this consecrated money to be diverted into other channels than that of supporting the laborers sent into the harvest fields, even those that might be sent to the ends of the earth.

T. E. B.

A Successful Pastor

"THE good Shepherd giveth His life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep." John 10: 11-13.

The first statement in this scripture gives one of the most important qualifications of a successful pastor,—in fact, I should feel quite clear in calling it the most important,—he gives his life for the sheep. A man may be utterly unable to qualify as an evangelist or conference president, and still be a most successful shepherd of the Lord's flock. On the other hand, one may be greatly gifted in public speech, able to sway

large audiences, gifted in debate and able in convincing the public of the truth, yet be a failure as a pastor.

A real pastor is one who feels he is in partnership with the Great Shepherd, and that the sheep are, in a measure, his, personally. When a man is placed over a flock, they soon discover whether he is a real pastor, or not; whether he is working with a love for souls, or with some other motive.

I have heard remarks like this when speaking of some minister, "I like to hear him speak, but I would never think of going to him in trouble."

A successful pastor is one in whom the sheep have instinctive confidence, and especially the lambs of the flock. As he comes to the homes of members, a sacred presence is with him. He does not carry the latest gossip, although he is able to enjoy a laugh, and talk cheerfully on matters of everyday life. But as he talks with the people, they will have a natural feeling that he will pray with them before he leaves; that he does not feel himself superior to them, of better clay; but that he feels himself one of them, only with the added responsibility of leading the way and protecting them in danger; that they can come to him confidentially, and know that their confidence will be respected.

In "Gospel Workers," page 184, we read: "There is need of shepherds who, under the direction of the Chief Shepherd, will seek for the lost and straying. This means the bearing of physical discomfort and the sacrifice of ease. It means the tender solicitude for the erring, a divine compassion and forbearance. It means an ear that can listen with sympathy to heartbreaking recitals of wrong, of degradation, of despair and misery."

A young man once aspired to the ministry in the Methodist Church. His personal appearance was not such as to appeal, and he seemed devoid of eloquence. An effort was made to discourage him, but without success. Finally he was sent to a place in the Middle West where other men had failed, and religion was at a very low ebb. The church was about deserted.

He did not advertise large lectures. He could not have held the people had he done so. But he felt his partnership with Christ, and, with much prayer, he began a personal ministry among the people. He began seeking the sheep that had strayed. After a few months the Methodist Conference was astonished to learn of the revival that developed in that place. The house of worship was thronged with penitent men and women, brought back from the wastes by a self-sacrificing pastor.

In Ezekiel 34: 2, 3, God censures the pastors who manage to have a time of ease and plenty, without feeding the flock. I have heard some ministers spoken of as knowing how to get the people to give them things they wanted, yet they gave little personal work to help the needy, discouraged ones in the church.

A true and successful pastor is especially a leader. At the time when Christ used the illustration, the shepherd led the way and the sheep followed. They walked where he walked, they stopped where he stopped, and in time of danger they got as close about him as possible. He was ever watchful for the best food for his flock, the best watering place, and continually risked his life to protect the sheep under his care. No night was too dark, no storm too fierce, for him to go forth to search, should he find that one had strayed from the fold.

The same will be true of the one who senses his partnership with the Lord. Not only will he seek out the straying ones, and endeavor, as it were, to carry them in his arms back to the fold, but he will be quick to detect danger, and bold to meet it. He will not seek his own ease, and then when the destroyer works among the members till a situation is made that is unpleasant and embarrassing, ask to be removed to some other place. Instead, he will give his life for the sheep. He will spend hours in prayer for wisdom and power. He will spend his energy freely in the endeavor to stem the tide of evil, claiming the promise that God will rebuke the devourer for his sake.

No man would employ a shepherd a great while if the flock did not increase under his care, and produce wool while doing it. If it were necessary to purchase more sheep to keep the flock from diminishing, or even to make normal growth, an investigation would be instituted to discover the cause. Suspicion would be directed to the shepherd that he was delinquent in duty. The same principle applies in caring for the Lord's flock.

"The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying. He should educate helpers in every church. . . . In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship's crew. They are expected to see that the men over whom they are set, do the work assigned to them correctly and promptly, and only in case of emergency are they to execute in detail."—*Gospel Workers*, p. 187.

"If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good."—*Id.*, p. 198.

Now this cannot be done by standing back and saying, "You go and do this, or that." In a campaign of any sort the pastor must be ready to say, "Come, brother, or come, sister, let us go and do this work."

Another very important phase of the pastor's work is brought to view in the following:

"The minister's duties lie around him, nigh and afar off; but his first duty is to his children. . . . Nothing can excuse the minister for neglecting the inner circle for the larger circle outside. . . . The members of the family . . . are a power for good, exerting a far-reaching influence. On the other hand, the minister who allows his children to grow up unruly and disobedient, will find that the influence of his labors in the pulpit is counteracted by the unlovely course of his children."—*Id.*, pp. 204, 205.

Sometimes the glamor of the halo about the head of some great public speaker blinds the spiritual vision of the humble worker, plodding along, hunting and fishing for souls. He hears men extolling such a one for his eloquence and his ability to draw crowds. He, too, longs to reach the masses, and, incidentally, be well spoken of. To such there is comfort in the fact that the Scriptures seem to link the office of pastor and teacher as one, and that God places that office as third in importance in the church. And so, through Peter, He says: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 2-4. WILLIAM W. RICE.

Union Springs, N. Y.

God has not made any man or woman a sin-bearer. He has not laid upon any one the duty of confessing the sins of his fellow men. Each one is to search his own heart, and confess his own sins. Draw nigh to God, and He will draw nigh to you. Leave your fellow men in the hands of God. Let Him who knows the heart and all its waywardness be able to deal with you in mercy because you have shown mercy and compassion and love.—*Mrs. E. G. White, in Review and Herald, Aug. 24, 1897.*

The Magic of Liking

WHEN you arise at dawning, kneel and pray,
"Lord, help me learn to like some one today."
No sweeter prayer than this may man contrive,
For nothing finer may his spirit strive.
Hate is a poison, hurting him who bears it
Far worse than he is hurt who merely shares it.
So, every morning, bend the knee and pray,
"Teach me to understand some soul today."

For understanding is a twin to love;
Both had their origin with Him above.
Infinitude of wisdom on His part,
Infinitude of love in His great heart.
Learn what has hurt the man whom you detest,
Learn what has planted hatred in his breast.
When once you know, you will not need to pray,
"Teach me to love some human soul today."

—*Strickland Gillman.*

Moody's Testimony

"I HAVE felt like working three times as hard as ever, since I came to understand that my Lord is coming back again. I look on this world as a wretched vessel. God has given me a lifeboat and said to me, 'Moody, save all you can.' This world is getting darker and darker; its ruin is drawing nearer and nearer. If you have any friends on this wreck unsaved, you had better lose no time in getting them off."

Home Missionary Department

CONVEYING THE MESSAGE TO FOREIGNERS IN THE HOME FIELD

Suggestive Program for Home Missionary Service

(To Be Held Sabbath, August 2)

OPENING SONG: "I'll Go Where You Want Me to Go," No. 566 in "Christ in Song."

Prayer.

Report of the Missionary Work of the Church.

Song: "Not a Wasted Moment," No. 499 in "Christ in Song," or Special Music.

Presentation of Theme: "Conveying the Message to Foreigners in the Home Field"—Symposium:

Articles by—

Elder M. N. Campbell.

Elder B. P. Hoffman.

Elder L. F. Passebois.

G. C. Hoskin.

Song: "Entire Consecration," No. 316, "Christ in Song." (See article, "Giving Silver and Gold.")

Offering for Foreign Translation Fund.

Reading: "An Experience Worth Having."

Plans for the Home Foreign Work.

Closing Song: "Never Stand Still," No. 651, "Christ in Song."

Benediction.

Note to the Leaders

Give careful study to the preparation for this service. No class of people respond more readily to our message than these foreigners. A heavy responsibility rests upon us as a church to give these people the light of truth, and as church leaders we are surely recreant to our trust unless we do more than we have in the past to arouse our members to minister to the spiritual needs of the people of various nationalities living within reach of their personal influence. The program will be fruitful of good results if adapted to the needs of your church. Choose from the material furnished that which will be of most interest. In harmony with the General Conference recommendation, the offering to be taken in all our churches on August 2 is to benefit the Foreign Translation Fund. The plan is that the offering be a generous one, and that half of it be sent to the conference treasurer to apply on the Translation Fund, and the other half be used in supplying foreign literature for use by the home-foreign band workers. Last year the call was for \$15,000 to help this fund, but the actual receipts for the fund were a little over \$4,000. Serious handicap has been experienced in the production of our foreign literature because of this shortage in last year's offering, and we are sure that when our people realize the great need at the present time they will respond in a more liberal manner than heretofore. Fifteen thousand dollars is the amount again asked for, which, according to the plan, would mean that \$30,000 should be raised in this collection, or an average of 30 cents per member.

HOME MISSIONARY DEPARTMENT.

"These My Brethren"

M. N. CAMPBELL

Secretary Bureau of Home Missions

ON Sabbath, August 2, the Seventh-day Adventist people are invited to make a contribution toward the fund for providing literature in the languages spoken by the millions of immigrants who have come to our shores.

The day of the foreigner has come. Our work among this class of people is producing encouraging results. During the period between the last two General Conference sessions, 4,500 foreign-language-speaking people embraced the message in North America. Last year a thousand more were baptized and brought into church fellowship. Chief among the agencies that have produced these excellent results should be mentioned the literature which we are now printing in thirty languages. As in the days of Pentecost, every man is hearing the gospel in his own tongue. The offerings which our people have made to this foreign literature fund in past years have made possible these happy results.

The United States census reports indicate that nearly a third of the population of America is composed of persons born

abroad and their children. These people dearly love to read literature in their own language, and this gives us a great advantage in working for them. It is cheering to learn of the number of our American believers who carry a burden for their foreign neighbors. These foreigners greatly appreciate having an American bring them something in the nature of religious reading in the tongue of their fathers, and it establishes a tie which may be effective in drawing them into the truth.

At the present time a strong movement is under way to restrict immigration, and a good deal of prejudice is being created against certain of the foreigners, which they feel very keenly. Even professedly Christian people are sometimes led into this error. The course which has been pursued has led one of these thinking foreigners to write on the matter as follows:

"So long as these people are within the sphere of foreign missions, in 'Greenland's icy mountains,' or some other remote and romantic place, they are the subjects of prayer and the recipients of gifts of men and money; but when drawn into the radius of one's immediate neighborhood, they become a peril which threatens everything, from the price of real estate to the foundation upon which the church rests."—"*Tide of Immigration*," p. 311.

But we feel sure that this state of affairs cannot spring up among Seventh-day Adventists. We have light from God which reveals that it is in His providence that the tide of immigration has set in so strongly in the direction of America, in order to enable His people to do real foreign mission work in their homeland. The following words from Sister White, given in a talk before the Pacific Union Conference, Mountain View, Calif., Jan. 28, 1910, are very much to the point:

"In New York, in Chicago, and in other great centers of population, there is a large foreign element—multitudes of various nationalities, and all practically unwarned. Among Seventh-day Adventists there is a great zeal—and I am not saying there is any too much—to work foreign countries, but it would be pleasing to God if a proportionate zeal were manifested to work the cities close by.

"Among the foreigners of various nationalities who would accept the truth, there are some who might soon be fitted to labor among those of their own native land. Many would return to the places from which they came, that they might win their friends to the truth. They would search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message.

"It is true that much means will be required in order to do our duty toward the unwarned in these places, and God desires us to lift our voices and our influence in favor of using means wisely in this special line of effort.

"Some have expressed a desire during this conference to send a large amount of means to China for the support of the work in that country. It is right and proper that means be sent to China. God's people are to act their part faithfully in warning that field, and many other fields in various parts of the earth. But while plans are being carried out to warn the inhabitants of various nations in distant lands, what is being done in behalf of foreigners who have come to the shores of our own land? Are the souls in China any more precious than the souls within the shadow of our doors?"

Some of our American workers, feeling a burden to reach these foreign-language-speaking peoples, have learned a foreign tongue and are now laboring successfully among them.

We feel assured that our brethren and sisters will liberally respond to the invitation to contribute to this worthy cause, in order that suitable literature may be provided for circulation among the strangers within our gates.

Letting the Crumbs Fall

B. P. HOFFMAN

Secretary Miscellaneous Languages Department, Western Division

A RECENT year's report on our literature work showed that seven ninths of the total literature published was for English-speaking people, while only two ninths was for those of other tongues. Of the 1,600,000,000 human beings living in our world only 160,000,000 speak English. Thus it will be seen that more than two thirds of our efforts through the printed page are expended on the favored one tenth of the human family, while less than one third is distributed among the remaining nine tenths, who have also been denied many other advantages of enlightenment.

These proportions suggest a similarity to the situation brought out in the interview of the Saviour with the Canaanitish woman, who came to Him seeking help for her afflicted daughter, as related in "The Desire of Ages," pages 400-403. In these pages we find a lesson applicable to gospel work at all times. It is stated:

"Christ did not immediately reply to the woman's request. He received this representative of a despised race as the Jews would have done. In this He designed that His disciples should be impressed with the cold and heartless manner in which the Jews would treat such a case. . . . But although Jesus did not reply, the woman did not lose faith. As He passed on, as if not hearing her, she followed Him, continuing her supplications. Annoyed by her importunities, the disciples asked Jesus to send her away. . . . But it was a pitying Saviour to whom the woman made her plea, and in answer to the request of the disciples, Jesus said, 'I am not sent but unto the lost sheep of the house of Israel.' Although this answer appeared to be in accordance with the prejudice of the Jews, it was an implied rebuke to the disciples, which they afterward understood as reminding them of what He had often told them,—that He came to the world to save all who would accept Him.

"The woman urged her case with increased earnestness, bowing at Christ's feet, and crying, 'Lord, help me.' Jesus, still apparently rejecting her entreaties, according to the unfeeling prejudice of the Jews, answered, 'It is not meet to take the children's bread, and to cast it to dogs.' This was virtually asserting that it was not just to lavish the blessings brought to the favored people of God upon strangers and aliens from Israel. This answer would have utterly discouraged a less earnest seeker. But the woman saw that her opportunity had come. Beneath the apparent refusal of Jesus, she saw a compassion that He could not hide. 'Truth, Lord,' she answered, 'yet the dogs eat of the crumbs which fall from their master's table.' While the children of the household eat at the father's table, even the dogs are not left unfed. . . . She was looked upon as a dog, and had she not then a dog's claim to the crumb from His bounty? . . .

"The Saviour is satisfied. He has tested her faith in Him. By His dealings with her, He has shown that she who has been regarded as an outcast from Israel, is no longer an alien, but a child in God's household. . . . Christ now grants her request, and finishes the lesson to the disciples. . . . He wished to relieve the afflicted woman, and at the same time to leave an example of His work of mercy toward one of a despised people, for the benefit of His disciples when He should no longer be with them. . . . He would show that His love was not to be circumscribed to race or nation. . . . This lesson, and similar ones which pointed to the gospel work unrestricted by custom or nationality, had a powerful influence upon the representatives of Christ, in directing their labors. . . . In His sight the souls of all men are of equal value."

A publication of the United States Department of Education estimates that 10 per cent of the adult population of this country cannot read English. While in full accord with the national idea of helping all learn the English language, we cannot escape the conclusion that if our immigrant population is to hear intelligently the gospel of the kingdom in "this generation," the large majority of them must be reached through their mother tongue. Because of peculiar circumstances, existing prejudices, and social conditions, one of the most efficient avenues of access to them is through gospel literature in their own languages.

New evidence of this soul-saving power of our foreign literature, both at home and abroad, is constantly coming to our attention. In one city, some business men, not of our faith, have contributed several hundred dollars toward our foreign publishing work, because they saw in this work a power for counteracting certain radical and destructive doctrines that are preying upon immigrant laboring classes. Our faith in this last message of salvation calls for greatly increased efforts through our multi-language publishing work. Should not the "crumbs" that fall into our offering on Sabbath, August 2, for this work be of a very generous nature?

"What can I spare?" we say:

"Ah, this and this,

From mine array,

I am not like to miss:

And here are crumbs to feed some hungry one;

They do but grow a cumberance on my shelf,"—

And yet one reads, our Father gave His Son,

Our Master gave Himself."

"THE Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."—*An Appeal*, pp. 22, 23.

Influence of Our Literature on French Roman Catholics

L. F. PASSEBOIS

Secretary French Division, Bureau of Home Missions

AT the time of Pentecost there were gathered together at Jerusalem devout men from every nation on earth. This was in the providence of God, and when the Holy Spirit came upon the disciples and they began to preach with hitherto unknown power, the representatives from all nations heard the message in their own tongue. At the present day, when the Lord is pouring His Spirit upon all flesh, we find people from nearly every nation on earth dwelling in this country, and for reaching these millions of foreigners in America, we solicit a liberal offering that literature be furnished in all languages, so that each may read for himself in his own tongue. To this end, the first Sabbath in August has been chosen as the day when a special offering will be taken in all our churches to help in defraying the expense of translating and printing this foreign literature.

Personal experience of many years in laboring among Roman Catholics is convincing proof that our literature is one of the best means by which to reach these foreigners. Considering the comparatively small circulation which our foreign literature has, the results have been very encouraging. During 1923, nineteen individuals, among the French Roman Catholics, became interested through our literature, and by careful follow-up work were led to accept the truth. A French Roman Catholic woman recently expressed her joy in having been brought from darkness to light, by saying, "I do not put my trust in men, priests, or the Roman Catholic religion. I have found the gospel; I have found out how to pray and to speak to God, and He speaks to me. Although I am poor, I would not exchange my lot with a millionaire. I have found a treasure which cannot be taken from me; I have found joy and peace and rest in God my Saviour." Upon inquiry it was found that what this woman thought was the Bible, was a copy of "Steps to Christ" in French.

A Roman Catholic priest, in referring to our literature work, stated that he did not fear the K. K. K., but that there was occasion to fear the work of a certain society which was distributing a very attractive little book, with the picture of Jesus on the cross printed on the back cover ("Steps to Christ" in French), placing this book in nearly every home and stirring up his people. He also said that one of his members, a business man and a personal friend, recently sold out his business and joined the work represented by this society. The priest also said a good deal more, which I do not feel free to quote. This shows the power attending our literature.

The literature which we now have in the French language is as follows: "Steps to Christ," "The Marked Bible," "Epidemics," *Signs of the Times*, and eight numbers of *Present Truth*. Our great need is more literature. In behalf of the millions of foreigners in America, we solicit a liberal offering on August 2.

Our New Citizens

G. C. HOSKIN

Manager International Branch of the Pacific Press Publishing Association

WHEN the feet of the foreigner touch American soil, he is a new man in a new country, ready for new things. He has visions of great opportunities, of broader plans and purposes. He has heard of the wonderful country with all its undreamed-of prosperity. He anticipates newness, has planned for newness, and he is ready to accept the new things and become a part of the great new world into which he is entering. The work of reaching him with the gospel is very much the same as in his native land, but there is this advantage, that in his new freedom he is more favorable to the consideration of religious themes. He is far away from his old home and his old associates, and what literature he sees in his mother tongue is very highly prized, cherished, and read many times. Suppose you found yourself in a strange land, among strange people, and heard only an unknown language. You, too, would rejoice at the sight of literature in your own language. Such is the situation of the foreigner when he reaches America, and such is also his

feeling of joy when some one in his newly adopted country brings him a message that he can read.

The man of foreign birth is, generally speaking, reverent and religious. He has been taught from childhood to maintain respect and reverence for the Deity. A message of hope, courage, faith, and trust in God touches his heart, especially if that message is brought to him by one of the people of the new land. He sees in that person a messenger with an interest in him and a love for him, and he readily responds to such personal interest.

This happy result can be and is being brought about by the distribution of our foreign literature, published at our International House at Brookfield, Ill. There is now a most creditable assortment of tracts, pamphlets, and books available in about thirty of the languages spoken in America. This literature is now being circulated in great quantities. In one sense it is the one great medium for reaching America's tremendous foreign field. There are available at the present time eight numbers of *Present Truth*, in a connected series, in the following languages: Bohemian, German, Hungarian, Italian, Polish, Rumanian, Russian, Serbian, Slovakian, and Ukrainian. There are also tracts furnished in these and many other languages. These are all excellent publications with which to reach these hundreds and thousands of foreign-language-speaking people in America.

Just think! approximately one third of the population of this country speak a foreign tongue. In the great Eastern cities we find from ten to one hundred thousand of them, all of one language, living close together in one center. In these centers, there are not as yet many of our own people of these foreign races, and it is impossible for our foreign-language-speaking members to supply the necessary quantity of literature. The few believers that we have among these foreign people are diligent, faithful workers, and cheerfully see that the literature provided is given faithful distribution; but more literature is needed.

It is through the aid of your offering at this time that these dear people can be furnished a bountiful supply of our gospel literature. Many times more money than is usually given could be used to advantage in the great work which the Lord has placed in our hands. Can we not at this service recognize our duty to our great foreign field at our own door, and supply these people with more of our literature in their own tongue?

Actually Win Them

To most of our English-speaking church members there seems to be an impassable gulf between them and the people of alien tongue. It seems never to occur to them that these people are creatures of like passions as we are, and that beneath their exterior there is a heart that can be made to respond to Christian ministry.

We must not hold to the idea that one must have some sort of technical training to win these foreigners to Christ. Remember those Greeks who came to the disciples and said, "We would see Jesus." In this very time there are many of these people who are eager to hear the story of the soon-coming Saviour, and will gladly read our literature.

The experience connected with a church in the West, as related by Dr. Charles A. Brooks, in his book, "Christian Americanization," is of interest. He writes:

"There is a church in California which had, according to the latest report, eighteen Japanese members. They were won for the Christian faith by the personal service and loving intercession of one Christian woman. I shall never forget the testimony of one bright young Japanese who for two years had declined every invitation to attend her English Bible class, and finally, when he could no longer resist, went away into the mountains to think over this amazing love and patience which would not be denied. When he had reached the conclusion that the explanation of this woman's persistence must lie in her Christian faith, he returned to town, procured a copy of the New Testament, and shut himself up in the seclusion of his room for a week in an earnest endeavor to discover the secret. At the end of that week he sought the pastor of the church of which this Christian woman was a member, and asked for Christian baptism. When the pastor had explained the way of God more perfectly, and satisfied himself as to the genuineness of the young man's Christian experience, he was received and later baptized."

Let us not forget that we were one time "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2: 12. It is only in Christ that our names have been registered as citizens of the heavenly kingdom. Then let us, who have been won back to loyalty to God, render faithful service to Him in ministering to these people who may appear to be "strangers" to us.

J. A. S.

Interesting Facts

THERE are more than fifty newspapers in New York City, in foreign languages,—more newspapers than in all educated Norway and Sweden combined, and five times as many, in proportion to population, as in any other great city in the world.

In New York City there are almost a million Russians, which is more than the population of Warsaw. There are more than 800,000 Italians; 100,000 more than the population of Naples. From the Emerald Isle there are 638,000, and from Austria-Hungary and Germany there are 1,200,000. The native white stock of this big city numbers 1,165,000, and the foreign white stock counts up to 4,295,000, or a number that is larger than the entire population of Chicago, Detroit, and Boston.

The foreign-language press of the United States includes some 1,500 publications, with a circulation of 8,000,000 copies, and a reading public of possibly 16,000,000. Less than 5 per cent of these publications are classed as radical. The others for the most part uphold American ideals and institutions.

Russellism is spreading at an alarming rate among the foreign-language-speaking people, especially among the Poles, Hungarians, and Russians. Literature in these languages, pointing out the deception and teaching truth, is greatly needed.

A liberal offering in all Seventh-day Adventist churches on Sabbath, August 2, will provide funds to pay for the translation and printing of our literature in the languages of the foreign people in North America. Every one has some part to act in helping to reach the foreigners who have come to dwell in our midst.

The offering for the Foreign Translation Fund in 1923 amounted to \$4,000. The secretary of the Bureau of Home Missions had hopes of \$15,000 at that time. Let us atone for this disappointment by a generous donation on August 2.

It is the General Conference plan that the special offering called for in all our churches on Sabbath, August 2, be divided, 50 per cent being applied on the Foreign Translation Fund, and 50 per cent being used by local church missionary societies for literature to be used among foreign-language-speaking people. Church treasurers will therefore bear this plan in mind, and remit to the conference treasurer accordingly.

An Experience Well Worth Having

A PRACTICAL demonstration of plans for reaching the foreign-language-speaking people has come to our attention in the experience of Sister Erma Jondahl, of Duluth, Minn. We are permitted to quote from a recent letter as follows:

"Last summer when we began work among the foreigners, we realized as never before the truth of the words,

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can find them at your door."

"Our work was somewhat of an experiment. We chose a grassy hill on the very edge of the foreign settlement, and invited the children, and others, to come to a 'story hour.' The first week we were surprised when more than thirty came, but the next week a greater surprise was in store. There were more than seventy present, among them many adults. From July to October the attendance ranged from twenty-five to seventy-five.

"Just here I should like to tell how remarkably the Lord favored us. We were able to hold the story hour every Sunday at the appointed hour. Sometimes it would rain during the morning, or be foggy, but as soon as the hour appointed came, the sun was shining and the grass was dry. Then sometimes on hot days a cloud would give us shade during that hour. There were no trees on the hill chosen. The stories were Bible stories, and stories from the *Little Friend*, told very simply, as the children have not learned the English language very well. They

seemed to enjoy Bible stories more than any others. When the story of the birth of Jesus was told, only two of seventy-five children knew who the Baby was. One day, when the story of the return of Jesus was told, a middle-aged man, who was present, said, 'We should like to hear stories like that every day.'

"The children loved to sing, and learned a number of songs. Many of them would memorize Scripture texts. After the story hour we gave them copies of *Little Friend*, *Youth's Instructor*, *Signs of the Times*, and Memory Verse Cards, according to their age and understanding. This literature was provided by the members of our Sabbath school. The children took the papers, and those who could read, read to those who could not. Not a paper was thrown away. Even now, as I visit from home to home, the children show the papers they have saved.

"About two weeks after the story hour was organized, the adults who came began to invite us to visit them. As soon as we began this visiting, and the children saw that we visited in some of the homes, they begged us to come and visit them, and soon every home in that section was open to us. When we called, we aimed to leave literature in the language spoken in the home. They are more than pleased to receive literature in their own tongue. One girl who attended the story hour, saw my Bible, and said, 'I would give anything if I had a Bible.' It was a happy day when I finally took a Bible to her. She would look at it affectionately, pat it, read a few words in it, and then hold it reverently. Some time later I asked her if she read it. 'Yes, every night,' she replied, 'and I read it to my mother, and translate what it says into Serbian.' This is in a home avowedly Bolshevistic.

"One little girl came to the story hour, and a little later we called on her mother. In a week the mother had decided to take Bible studies. A few weeks later her husband joined the study. After five or six studies, both father and mother began to keep the Sabbath, and also the fifteen-year-old daughter. Not content to keep the light hidden, the father told others of the truth he had learned, and now three more want Bible studies. A Finnish woman attended the story hour, even though she had no children. She is now taking Bible studies. The other day an Italian woman, her little boy interpreting, begged for a story hour. A Croatian woman sent her little boy to tell me that she wanted a story hour for her children. A little German woman wants the studies continued. There are many such calls, most of them from Catholics. Protestants cannot understand how it is that the Catholics take such an interest in our work. We know it is the mighty working of God.

"At present we are planning a thorough-campaign with literature for every nationality, and we expect to see results. God has greatly blessed our feeble efforts in that community. The young people are assuming the responsibility of the work there. They gathered \$30 Harvest Ingathering from these foreigners in house-to-house work. I have heard many of those engaged in this work for the foreigners say, 'This is real enjoyment,' 'How I have enjoyed the work today,' etc. We have tried to help others, and in so doing our own souls have been watered."

The need of the hour is that every church shall follow the example set by the young people of the Duluth church. We are told that "God will do the work if we will furnish Him the instruments."—*Testimonies*, Vol. IX, p. 107. Surely the experience of the Duluth church workers indicates that this has been true in their efforts.

HOME MISSIONARY DEPARTMENT.

Reaching the Stranger

For many years it was customary to speak of certain foreign lands as neglected, so far as missionary work was concerned. But we have a neglected field right at our door, a field of great opportunity for helpful service for the Master. This neglected field is made up of the many people of foreign language who have come from lands afar or are born of foreign parentage in our own country.

The work in behalf of these foreigners is not a task which may or may not be done, just as we please. Very definitely has God laid this responsibility upon our people in every church, and already a warning has been sounded as to the serious consequences attending our tardy performance of duty in this matter.

"Unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work. . . . May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers. . . . In the cities of America there are people of almost every language. These need the light that God has given to His church."—*Testimonies*, Vol. VIII, pp. 35, 36.

From the early days of Israel, God has pointed out the responsibility of the church to the "stranger." In the instruction

given through Moses, we read: "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God." Lev. 19: 33, 34. So, first of all, there must be a real soul burden to help these people, and where there is genuine love for these souls there will be found a way to win them. One must be tactful, and ready to serve in surroundings that are not always the most sanitary, and he must be ready to minister to the sick under conditions that would be most unpleasant to any one not familiar with the Master's loving ministry in lowly places. We must be willing to stoop low to lift these poor people.

In many places our churches are taking a deep interest in this phase of missionary work, and large quantities of *Present Truth*, and other literature in foreign languages, are being used. Many of our church members would gladly do more for their foreign neighbors, but they fear to make the effort because of lack of knowledge as to the best methods of ministering to their spiritual needs. No field of endeavor offers greater opportunity for helpful missionary endeavor, and wherever earnest, conscientious effort has been made, there has been a goodly harvest of souls, and in many instances the entire church has been revived as the members have caught the vision of the great need.

In every church there should be a "home-foreign secretary," to act as the leader of a band of workers who make it their first duty to reach the foreign-language-speaking people in the territory of the church. It is the duty of such a secretary to arouse the interest of the whole church in the work to be done for the foreigners, and to enlist workers. The territory where the foreign people live should be visited, and a careful record made of each foreign family,—the nationality, religion, number in family, apparent need, etc. It will be well to secure a map and designate the location of the groups of various nationalities.

Every home-foreign secretary or band leader should have a copy of the book entitled, "Lessons for Home Missionary Institutions in Churches," which contains helpful suggestions as to methods of work for these foreign people, and will serve as an aid in getting the work started on a proper basis. A brief outline of the organization of this home-foreign work is as follows:

1. *The Church Should Study Its Foreign Problem.*—Literature on the question of immigration, Christian service for foreigners, etc., will be helpful in creating a deeper interest in this work.

2. *Methods of Working.*—Class members will need to become acquainted with the many ways of reaching these people. Study is necessary, but actual experience in doing the work is most valuable.

3. *The School Plan.*—This includes the Sunday school or Sabbath school, or it may be a school for teaching English and, in this case, be made self-supporting. In some places there have been schools successfully operated for teaching the English language to the foreigner, and through this educational medium a knowledge of the gospel has been conveyed. Sunday school work offers favorable opportunity for coming in contact with these people.

4. *The Story Hour Plan.*—Success has attended this plan. Workers begin by visiting the foreign section and asking the parents to let the children come to a "story hour service" at some convenient place, at a specified time. This meeting place may be a near-by public park, or some friendly home. The interest which is created among the children will soon influence the parents, not only to accompany the children to the story hour service, but to read literature in their own language, and to study the Bible in their homes.

5. *Reading Racks.*—Such depositories of message-filled tracts in foreign languages will be useful in getting the truth into the homes of the people. These racks should be placed where the attention of the people will naturally be called to them.

6. *House-to-House Work.*—This is one of the first requirements for successful effort. Each family should be visited, their nationality noted, and some literature left with them. This should be followed by a systematic weekly visit with *Present Truth*.

7. *Christian Help Work*.—This line of work appeals to the foreigners. They respond to sympathy, and appreciate the loving touch of Christian ministry. Visit the sick and relieve their suffering. Carry the light of the gospel into these darkened homes.

8. *Harvest Ingathering*.—No other line of work offers better opportunity for getting acquainted with foreigners, and no class of people respond more generously to our appeal for funds.

9. *The Big Week Effort*.—Literature in the mother tongue appeals to these people, and they are glad to be able to purchase magazines and books in their own language. More of our people should devote some time to this interesting and profitable work, which will result in winning many souls.

In every church where a Home-Foreign Band has not been organized, steps should be taken to form such a band, and the entire church should co-operate in getting the message into the homes of the foreign people living within the missionary territory of the church. A supply of Home Missionary Series Leaflet No. 12 should be placed in the hands of each member. Let every church faithfully discharge its duty in this important work.

J. A. S.

Suggestions for Missionary Meetings

E. F. PETERSON

August 6

TOPIC: "No Respector of Persons."

TEXT: Acts 10: 34, 35.

SEED THOUGHTS: (1) God is no respector of persons, and therefore, as His children, we ought not to be; and in the planning of church missionary activities careful consideration should be given to special lines of work for reaching the foreigners located in the vicinity. (2) Positive assurance that those of all nations are accepted on the gospel basis. "For ye are all one in Christ Jesus." Gal. 3: 28.

ADDITIONAL THOUGHTS: Read Romans 10: 11-15. In order to fear God, men must know Him and understand what He requires of them. Note especially verse 14, which shows that some one must carry the glad tidings to those who know Him not; also verse 15, which contains the beautiful promise, made to those who take part in this good work.

SUGGESTIVE MISSIONARY PLANS: Form a home-foreign band in the church, as a part of the missionary work already being carried on under the direction of the missionary committee of the church. Or if the church membership, or the foreign population in the community, is not large enough to warrant this, then appoint some one as home-foreign secretary, who will take special interest in this line of work, and who will be an associate with the regular church missionary secretary, working unitedly with the secretary in carrying out his plans among the foreigners.

August 13

TOPIC: "Christians as Debtors to People of All Nations."

TEXT: Romans 1: 14, 16.

SEED THOUGHTS: (1) The recipients of the gospel become debtors to all who have not heard the gospel, and to refuse to discharge this debt is to forfeit the rightful privileges of the gospel. (2) We should stand ready to give ourselves unreservedly to the task of making known the gospel to all men, remembering that we are "trustees" of the gospel. "The last lesson He [Christ] gave His followers was that they held in trust for the world the glad tidings of salvation."—"The Acts of the Apostles," p. 32. Christ's followers are also "executors of the will in which He bequeathed to the world the treasures of eternal life."—*Id.*, p. 37.

ADDITIONAL THOUGHTS: Read 1 Cor. 15: 58. This is the apostle Paul's advice to the "beloved brethren" in the churches, relative to efforts for the salvation of others. Note that we are to be encouraged by the fact that our efforts in the Lord are not in vain. Let us keep this in mind as we labor for the foreigners in our community.

SUGGESTIVE MISSIONARY PLANS: Let the leader of the home-foreign band, or the person appointed as home-foreign secretary in the church, secure all the information possible as to the number of foreigners, their nationality and location in the community. This information can best be secured from the Y. M. C. A.; the police department of the city; or the city, county, or State census board or bureau. It may also be obtained by a personal canvass of the city. After locating the foreigners, the territory should be districted for work, the same as for work among the English-speaking people. Where there are two or more churches in a city or community, there should be agreement between them as to territory, so as to avoid confusion and duplication of effort. It is always well to consult the conference officials when more than one church is involved in any matter.

August 20

TOPIC: "How to Treat Strangers from Other Countries."

TEXT: Leviticus 19: 33, 34.

SEED THOUGHTS: (1) We are not to oppress or vex those from other countries who come to live among us. The parable of the Good Samaritan shows us that whoever is in need is our neighbor and should be treated as such. (2) The stranger is to be "as one born among you." We are to love him as we love our own. Those whom we love we are anxious to see saved in God's kingdom, and will do all we can to bring about their salvation.

ADDITIONAL THOUGHTS: Many look upon the foreigner as a "problem," but we are to look upon him as an "opportunity" for true missionary effort. "In our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His Word, and become partakers of His saving faith."—*Mrs. E. G. White, in Review and Herald, March 1, 1887.*

SUGGESTIVE MISSIONARY PLANS: Have a special season of prayer for wisdom to know how to reach the foreigners in your community with the knowledge of God's saving truths. Study over the following list of methods, or lines of work, and then write your conference home missionary secretary for any further information you may need as to how to take up work among the strangers within your reach: (1) Organize and conduct Sabbath schools or Sunday schools. (2) Supply and maintain reading racks with foreign literature. (3) House-to-house work with literature. (4) Harvest Ingathering work. (5) Christian help work. (6) Conducting Bible studies or the story hour in homes of the foreigners.

August 27

TOPIC: "All One in Christ."

TEXT: Psalms 87: 5, 6; Hebrews 2: 11.

SEED THOUGHTS: (1) The inhabitants of the city of God, the heavenly Zion, will be those who have been born again. (2) The psalmist emphasizes that it is not nationality that counts with God, but character; and when He writes up the record of His people He will note the fact that this one and that one were faithful to God, even while surrounded by unholy influences. Not only will the place of birth be taken into consideration, but one's environment and opportunities as well; the great deciding point being, not the matter of our first birth, but the birth by which we become children of God.

ADDITIONAL THOUGHTS: The text offers a wealth of spiritual lessons for all who will give it careful study. While we are not responsible for our birth into the world, we are responsible to become so surrendered to God that He can create us new creatures in Christ Jesus. Inasmuch as the important thing, "when He writeth up the people," is to have been born again, to have become a citizen of God's kingdom, we ought not to feel ourselves superior to others because we may happen to belong to this or that nation in the world. All stand on the same level before Him, and all are precious to Him as the purchase of Christ Jesus. For this reason we should esteem every person as worthy of our best endeavors to bring about their salvation.

Giving Silver and Gold

"LET us conclude our meeting by uniting in singing hymn 316, omitting the fourth stanza," announced the presiding officer, with an effort not to appear hurried. Number 316 was a favorite hymn, and the society sang heartily:

"Take my life and let it be,
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise."

"Madam President," said a voice when the third verse had been sung, "I am opposed to omitting that fourth stanza." People looked in amazement, for Miss Sparkman had never opposed anything in the society before. Almost unconsciously the women opened the hymn books they had just closed, to see the fourth stanza. Miss Sparkman read aloud the words of the omitted verse:

"Take my silver and my gold,—
Not a mite would I withhold."

"I am opposed to omitting the fourth stanza," said the little lady. "If it were just in our singing, it would not be so bad, but we are omitting it in the life of our society. The amount of money that has come into our treasury this year is shamefully small. The appeals from our mission fields are read, and we listen to them and say placidly, 'How interesting!' but we 'omit the fourth stanza.'"—*Selected.*

Missionary Volunteer Department

Devotional Meeting for August 2

Topic: "Some Trail Blazers."

Senior

1. Song Service.
2. Announcements.
3. Devotional.
4. Introduction to Topic: "God's Plan for His Message."
5. Talk: "The Advent Movement in Great Britain."
6. Talk: "Continental Europe Stirred."
7. Talk: "Rays of Light in the Southern Hemisphere."
8. Recitation: "The Lord Is Coming."
9. Closing Song and Prayer.

Junior

1. Song Service.
2. Reports and Morning Watch.
3. Superintendent's Talk.
4. Story of Joseph Wolff.
5. Talk or Reading: "Rays of Light."
6. Recitation.
7. Travel-Talk.
8. Closing Song and Prayer.

Senior Notes

The Topic.— This is one of several studies that your society will be carrying on that concerns the denominational history of this movement. The topic for this service takes up the early carrying of the message before the great disappointment. There can be added to this the life and work of William Miller. No material is given in this GAZETTE about Miller, but for material see Elder Loughborough's book, "The Great Second Advent Movement." See also the book by Prof. Arthur W. Spalding, "Pioneer Stories of the Second Advent Message." Chapter 5 especially deals with the early life and work of William Miller, but see also pages 73-100. A map can well be used to tell of the spread of that early message. Use your large missionary map (S. D. A. world map, cloth, sells for \$4) to point out with what sweep and force that truth was carried. There is real inspiration and intense interest in this topic if the members chosen will enter into the spirit of the recital.

3. *Devotional.*— Let your members repeat in unison the three angels' messages as found in Revelation 14: 6-13.

4. *Introduction to Topic: "God's Plan for His Message."*— The material for this is taken from the new book now being published, "The Story of the Advent Movement for Young People."

The believers in America felt a burden to give the message of a soon-coming Saviour to the entire world, so they sent boxes and parcels of literature to remote parts of the world where English was read. God blessed the seed thus sown. But He had still other plans for warning the world. His message was for all nations, not for America alone, and His plans for giving it were also world-wide. Just as He called men in America to give this message, so in other lands men came forth at His command and cast their lives into the furrow of the world's great need.

For years He had been preparing men for leadership in the Advent Movement. Their minds and hearts had been turned to the Bible prophecies; and now almost simultaneously men in various parts of the world discovered the truth about the close of the 2300 days. In 1826, for instance, about forty persons in England joined in a study of the prophecies; and all these students reached the conclusion that the 2300 days would end in a very few years, and according to their interpretation, that would mean the return of Jesus to this world.

There was no failure in God's plan. His message, either by living teacher or through the agency of the printed page, we are told, went to every missionary station in the world and every seaport on earth—"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." That was the message that echoed around the world. "No case," said the *Voice of Truth*, a paper printed in Rochester, N. Y., 1845, "can be more clearly substantiated with facts than that this message has been borne to every nation and tongue under heaven, within a very few years past, in the preaching of the coming of Christ in 1843 (1843 Jewish — our time 1844), or near at hand."

The Advent Movement went around the world in much the same way as the Reformation of the sixteenth century spread over Europe. At that time "Germany did not communicate the truth to Switzerland, nor Switzerland to France, nor France to England. All these countries received it from God, just as one part of the world does not transmit the light to another part, but the same shining globe communicates it directly to all the earth. Christ, the dayspring from on high, infinitely

exalted above all mankind, was at the period of the Reformation, as at the establishment of Christianity, the divine fire which gave life to the world. In the sixteenth century, one and the same doctrine was at once established in the homes and churches of the most distant and diversified nations. The reason is, that the same Spirit was everywhere at work producing the same faith." So wrote D'Aubigné of the Reformation of the sixteenth century, and the historian of the early Advent Movement might well repeat his words, for they are equally appropriate to both reformations.

5. *Talk: "The Advent Movement in Great Britain."*— This material will be found elsewhere, and may be combined in a talk with the part that follows, No. 6.

6, 7, *Talks.*— These are given in this issue of the paper. A map used will add to the effectiveness of the presentation. See also the book, "The Great Second Advent Movement."

8. *Recitation: "The Lord Is Coming."*— The recitation here given is one of the songs sung by the early advent believers. This should be announced.

Junior Notes

The Topic.— As noted in the Senior lesson, this is part of a series dealing with the history of this denomination. These programs can be featured in connection with the Standard of Attainment studies, if desired. For helps other than those given in the GAZETTE, see "Pioneer Stories," by A. W. Spalding, and "The Great Second Advent Movement," by J. N. Loughborough.

2. *Reports and the Morning Watch.*— Do not let these interests lag during the warm summer months. Do not preach to the Juniors, but endeavor to keep the ideals ever before them, in an interesting way. For missionary reports try the good-deed-daily plan. Stimulate the members to try to do something to help others every day, some unselfish service. Get some Juniors to tell what they have done or what they could do, and the opportunities that are presented.

3. *Superintendent's Talk.*— Give an outline of the life of William Miller, asking the Juniors to help you in supplying incidents and facts. Make a sort of game out of it by having it understood that whenever you pause, they will be expected to fill in with the incident or the fact that you have omitted. This could be written out if desired, and blanks left, at which time some of the members could supply the information. See "Pioneer Stories," for the story of his life.

4. *Story of Joseph Wolff.*— For the telling of this story see the book, "Pioneer Stories," chapter 13, pages 139-156. Do not try to tell all that Professor Spalding has related, but merely some of the incidents showing what Wolff went through and descriptive of his travels. See also the article, "The Message in Bible Lands."

5. *Talk: "Rays of Light."*— Material for this is given elsewhere.

6. *Recitation.*— None is given this time except the longer one in the Senior program. If you do not have something appropriate (much material can be obtained from the *Youth's Instructor*), see the poem, "The Lord Is Coming."

7. *Travel-Talk.*— With an outline map or a school map of the world, show how the early message went to the ends of the earth. Indicate the way it traveled, showing the various countries that it entered.

The Lord Is Coming

(One of the songs sung by the early advent believers)

THE Lord is coming! let this be
The herald note of jubilee;
And when we meet, and when we part,
The salutation from the heart.

The Lord is coming! sound it forth
From East to West, from South to North;
Speed on! speed on the tidings glad,
That none who love Him may be sad.

The Lord is coming! seas, retire!
Ye mountains, melt to liquid fire!
Ye oceans, cease to ebb and flow!
His stately steppings ye should know.

The Lord is coming! who shall stand?
Who shall he found at His right hand?
He that hath the white garments on
That Christ our righteous King hath won.

The Lord is coming! watch and pray!
Watch ye, and haste unto the day;
So shalt thou then escape the snare,
And Christ's eternal glory share.

The Lord is coming! let this be
The herald note of jubilee;
And often as we meet and part,
The salutation from the heart.

— Anon.

The Advent Movement in Great Britain

THE advent message in England began in 1826, about the time of the conference referred to in a previous paragraph. Of the men who then met for joint study of the prophecies, the majority were ministers,—but there were also present, “men from Parliament, or the army, or other laymen, who were earnest Christians.” Among these was Henry Drummond, the London merchant, in whose country home the conference was held. It was from this meeting that men went forth to declare through pulpit and press the message of the soon return of our Lord.

Although the movement assumed a less definite form in England than in America, the message, nevertheless, was proclaimed with great power, but a definite time for the return of our Lord was not generally preached. Adventist literature from America was widely circulated, and in 1842 Robert Winter returned from America. By him and many others who accepted through him the American views, the judgment message was given in different parts of England. It was estimated that at one time seven hundred ministers of the church of England preached the speedy return of our Lord. With voice and pen the men whose hearts God had stirred, proclaimed the message that England needed at that time.

But who were the leaders in this great reformatory movement? Edward Irving probably should come first. But the name of that scholarly man, James Hatley Frère, who awakened Edward Irving's interest in the prophecies, and that of Henry Drummond, his loyal supporter, must be linked with that of Edward Irving. Then there were Horatius Bonar, whose poems still call us to a better living; and George Müller, founder of the Bristol orphanage. These were also among the many noted men who helped spread the belief in a pre-millennial advent.

Edward Irving was born and educated in Scotland; and soon after completing his education, he was called to Glasgow to assist Dr. Thomas Chalmers, who was a great preacher and a friend of the poor. Later he was called to take charge of a Scotch church in London. Here he soon became very popular. He preached; he wrote books; he visited his parishioners; but in addition to all this he found time to minister to the poor and outcast. So his life was a very busy one; and busier it became as his church grew larger and larger.

Yet in his busy life, the same God that intercepted Paul on his way to Damascus, called Edward Irving to stop and consider. He did, and became aware of the fact that there was a more important message due the world than the one he was giving. He learned that Jesus was soon coming, and now he felt called to warn England. He found a Spanish book on the subject of the return of Jesus, written by a man who called himself Ben Ezra or Ben Israel. This he proceeded to translate into English in 1825. That same year he published a book on the kingdom of Christ.

But it is as a preacher that Edward Irving is best known. He was not permitted to continue long in the church where he was pastor, as many in his pews found the new truths he presented obnoxious to their hopes and aspirations in this world. But although he had to leave the church, people did not leave him. They flocked to hear him in his open-air meetings. Crowds of from ten to twelve thousand would gather around him. However, as in America, so here, there were scoffers who threatened to silence the heralds of the King of kings. They threatened to beat and even to kill Edward Irving. Still he wavered not from the path of duty, but almost to the day of his death, in 1834, he continued to preach, calling people to prepare to meet their God.

Thomas Carlyle, the English author, gives us a picture of this leader in the Advent Movement in England. He says: “But for Irving I had never known what the communion of man with man means. His was the freest, brotherliest, bravest human soul mine ever came in contact with. I call him, on the whole, the best man I have ever, after trial enough, found in this world, or now hope to find.”—*The Story of the Advent Movement for Young People.*”

Continental Europe Stirred

OVER in Holland, Hentzepeter, the keeper of the Royal Museum, and one of the country's most able ministers, was

called, through a dream, to study the second advent. In 1830 he published his first pamphlet on this subject, and eleven years later a larger one on the end of the world; so he worked on, independently giving to his part of the world the message of God for that hour. “In a letter to the *Midnight Cry* he says that he had no knowledge of William Miller and others proclaiming the advent message in 1842.”

Bengel, who died in 1751, and Leonard Heinrich Kelber, who began publishing his views regarding the return of Jesus in 1824, have prominent places in the history of the Advent Movement in Germany. Through their writings thousands learned the blessed truth of the Saviour's return, and learned to love His appearing. “Other students of prophecy,” writes one, “whose minds were stimulated by perusing his [Bengel's] books, wrote even more fully on certain phases of prophecy, and the public interest widened. As a result of such writing there was a marked revival of vital religion in Würtemberg. The awakened ones confidently looked for the coming of Christ about the year 1843, and they earnestly sought such a preparation of heart as would enable them to receive their Lord with joy. Special meetings were held and the country was greatly stirred.”

There were woven into the story of the Advent Movement in Bavaria experiences similar to those in other places. Persons would speak in public almost involuntarily. “The power came over them, and words were put in their mouths,” says one writer. These messages called to Bible study and prayer, and a preparation for the end of all things. Here is one: “The Lord will once more offer His gospel to the whole of Christendom, and to all nations, and then shall the end come.”

The religious awakening of Würtemberg was followed by religious persecution. This caused hundreds of families to move over into southern Russia. Here they sowed their seed among their countrymen who had previously migrated there. In this way the Advent Movement began in Russia. Nor was it confined to the Germans residing there. Through them a Russian farmer was led to accept the advent views, and he with great success spread these views among the Russian people.

The story of the advent message in the Scandinavian countries is of special interest to our youth today. Over in those countries at that time the laws forbade all except priests of the Lutheran Church to preach. So to a very large extent in Sweden, and to some extent in Norway, the leaders in the Advent Movement were children and young people. Small children who could neither read nor write, would explain the prophecies regarding the soon-coming Saviour, and then call to repentance. People would come long distances to hear these children, whom they felt were moved of God to speak as they did.

In 1896, when Elder J. N. Loughborough visited Sweden, he met a man who had preached the advent message when he was a boy. “Preached? Yes, I had to preach,” he said in answer to Elder Loughborough's inquiry. “I had no devising in the matter. A power came upon me, and I uttered what I was compelled by that power to utter.” This helps us to understand one reason why, in the face of persecution, these children and youth continued their work. At one time forty young men and women were arrested. After a long trial, however, all but Ole Boquist, aged 15, and Erik Walbom, aged 18, were released. Twice these faithful boys were severely beaten, and at least once they were cast into prison; but finally the king gave order for their release, and another victory had been gained for the advent cause in Sweden.

In France and Switzerland Gaussen held high the torch of reform and led the way back to the Bible. After leaving school, he became interested in the study of the Bible through seeing how fully the second chapter of Daniel had been fulfilled. With great diligence he studied the prophecies, and learned from them that Jesus was soon to return. That was a new message to him. It burned on the altar of his heart. He must give it to others. But he knew the opposition he would meet from the priests. Finally he decided to give the message to the children of the land, and to reach the older ones through them. The plan was very successful. He got the children's ears, and he got more. The galleries of his church were crowded with older persons when he addressed the children. . . . To make more permanent his work, Gaussen published his lessons to the children.—*The Story of the Advent Movement for Young People.*”

Rays of Light in the Southern Hemisphere

AWAY off in Australia the voice of the advent messenger was heard. There a man named Thomas Playford somehow learned the truth of the second advent of Christ, and told the story of His soon return. Wherever he went he had large and intensely interested audiences. The South Sea Islands heard the message that echoed and re-echoed around the world, and once a captain who stopped at one of these far-away specks in the South Pacific was asked: "Can't you give us some advent literature?" In the Hawaiian Islands two school-teachers accepted the advent doctrine, and persuaded others to get ready to meet Jesus.

A ray of light from the advent truth shone into the Dark Continent. Nor was it the missionary who brought it. It shone down from heaven into the heart of a Tartar priest. One day he asked a missionary about the second advent of our Lord, and was disappointed to learn that that representative of the Master in Africa knew nothing of His plans to return. The priest said that he believed that the Bible taught that He would return about 1844.

Down in priest-ridden South America there was one who caught the message God was sending to the world. Lacunza, a Spanish priest, studied the Scriptures. In them he discovered the truth of the second advent. It stirred his heart. He felt impelled to give the warning message. But he feared the priests, so he published his views over the assumed name of Ben Israel, sometimes given as Ben Ezra. This was the book that Edward Irving translated into English in 1825.—"The Story of the Advent Movement for Young People."

Devotional Meeting for August 9

Senior

Topic: "Possibility of a Purposeful Push."

1. Song Service.
2. Devotional.
3. Leader's Introductory Talk.
4. Talk: "The Call to Efficiency."
5. Talk: "College and Leadership."
6. Special Music or Recreation.
7. Talk: "Where Shall I Attend College?"
8. Responses.
9. Closing Exercises.

Junior

Topic: "Getting a Start."

1. Song Service.
2. Scripture Reading.
3. Leader's or Superintendent's Talk.
4. Story: "The Boy Who Believed His Head Was Worth More than His Hands."
5. An Object Talk.
6. Talk: "What Education Will Accomplish."
7. Thought Starters.
8. Questions to Answer.
9. Closing with Song and Prayer.

Senior Notes

Advertise.—This is a most important topic, and should be a most interesting one, so advertise it. You might well gain attention by putting your advertisement in the negative; for instance, "What's the Use of Getting an Education?" You may choose some of the interesting facts given in the material, and make your announcement from these. For instance, "Come to the Meeting and Learn the Way to get into 'Who's Who.'" These are merely suggestions. Work out some for yourself, fitting to your locality.

2. Devotional.—Suggested texts that might be suitable are 2 Timothy 2: 15; Luke 6: 40. You may have some one from your college or academy who would offer prayer.

3. Leader's Introductory Talk.—What makes the difference between the common laborers, the Italian digging in mud, and the bank president, or the the engineer, or the gardener?—Opportunity. Yes, but opportunity for what?—Opportunity for getting an education. The one man is ignorant, because he never had the chance to learn, perhaps; the other has gained knowledge. All men serve in some capacity. The worker serves when he builds ships or roads, or tills the soil. Those serve most, however, who have gained most knowledge; for knowledge is power, when wisely used. If we lack opportunity to get an education, we must make one. There is no country in the world where young men and women can do better. The more intelligent we become, the better chance there is for making good later on in life. School years are more than made up later in life. If school is denied us, we must take to books and study at home. Lincoln did this, and made good. The important thing is our desire to learn; if we really want to

know and want to learn, there will be the opportunity. This meeting is to discuss the value of an education, where and how we should obtain such an education as is the most valuable.

4. Talk: "The Call to Efficiency."—From this material (which is given elsewhere) you will find inspiration for a talk.

5. Talk: "College and Leadership."—There is elsewhere an outline that gives an idea of where the leaders come from in this work. Place this on the blackboard or on a large sheet of paper, along with culled facts from the following information (material from the *North Pacific Union Gleaner*):

A college course does not guarantee that you will be a leader in your chosen occupation, but college training does guarantee that your chances of becoming a leader are multiplied many times.

By the very fact of higher education you are given an advantage over the great mass of your generation. Only those of exceptional ability or opportunity ever qualify for entering college.

"Gather into one group 10,000 children," says President Thwing, "and send none of them to college. Only one of them will attain distinction. Gather into another group forty college graduates, and one of them will attain distinction." Will you be lost among the 10,000, or become one of the forty?

In "Who's Who"—

| | |
|------------------------------|-------------|
| College graduates | 59 per cent |
| Others college trained | 14 per cent |
| No college training | 27 per cent |

Few college men serve in positions of leadership the first, or even the tenth, year after graduation. But take them in the prime of life, when they have had to bring to bear all that the college has given them of ability to think, to adjust themselves to new situations, to understand men, to express their personality, and college-trained men are at the front in every walk of life.

One third of the men included in Appleton's "Cyclopedia of American Biography" are college trained. "Who's Who" for 1917, which contains the latest classification by education, shows a striking preponderance of college graduates, although only one man in fifty in the entire country is an alumnus of a college.

Do not voluntarily throw away your chance of some measure of leadership and distinctive service to your fellows if it is humanly possible for you to enjoy the advantages indicated by this overwhelming evidence in getting your start at the college.

The following are from the *Classmate*:

The best jobs are apt to go to the best trained. Education builds the road of progress, then transports all material for other work over it.

The late James M. Dodge, who made a close study of labor statistics, worked out a plan by which he could calculate the value of different grades of education. Mr. Dodge was a distinguished mechanical engineer and prominent manufacturer, with many men of various classes under his observation. He studied the work of the common laborer, the apprentice-trained men, trade-school graduates, and graduates of technical schools. The result of his observation was that at the age of thirty-two the technically trained worker was four times as valuable as the untrained man.

The Massachusetts Committee of Industrial Education has made a careful investigation of the industrial careers of 799 workers who left school at the ages of fourteen and eighteen. Tracing the earnings of the boys who left the grade school at fourteen and those who continued in school until eighteen, it was found that at the age of twenty-five the better educated worker, on the average, was getting nine hundred dollars a year more than those who had dropped out at fourteen. Thus it is shown by actual observation that four years of study more than doubled the earning capacity of these men.

Couple with this for the talk the article given elsewhere, "Leadership in Our Work."

6. Special Music.—Try to have some special music for this program. There may be students who have attended college or academy who can contribute something along this line. Look over your available talent, securing something especially appropriate.

7. Talk: "Where Shall I Attend College?"—That is always the question after resolving to go. An article by the editor of the *Review and Herald* answers the question (see page 12). At the close of this talk have some one or several tell of your own college or academy and the opportunity offered there. If possible, have some member of the faculty present, and also some students who can speak of their own experiences. You may be able to distribute calendars and other printed information. The publishing secretaries will have suggestions for earning scholarships. Your conference educational superintendent or union secretary may be able to speak.

8. Responses.—You will have a very full program if you follow what has been given thus far. It may be that your talks will be very short or not all of them have been assigned. You should, regardless of both these alternatives, plan to obtain some response from your members. This can be done by having your members tell of their own determination as to acquiring an education. Some may wish to use the incidents or facts noted elsewhere.

Additional Helps.—The following Scripture texts may be useful:

Seek Knowledge: Prov. 2: 3, 5; 3: 13; 4: 5; 15: 14; 23: 23; 2 Peter 1: 5.

Knowledge of God: Jer. 9: 24; 31: 34; John 17: 17; 17: 3; Phil. 3: 10; Col. 1: 10.

Knowledge Is Power: Dan. 1: 17; Acts 7: 22; 22: 3; 6: 10.

Wisdom Worth While: 2 Chron. 1: 10; Ps. 90: 12; Eph. 1: 17; James 1: 5; Matt. 13: 54.

Less than one per cent of American men are college graduates, yet out of this one per cent have come:

Fifty-five per cent of our Presidents.

Thirty-six per cent of our members of Congress.

Forty-seven per cent of the Speakers of the House.

Fifty-six per cent of the Vice-Presidents.

Sixty-two per cent of the Secretaries of State.

Fifty per cent of the Secretaries of the Treasury.

Sixty-nine per cent of the Justices of the Supreme Court.

"Our public schools are weak in practical religious teaching.

... Jesus lived the one perfect life, and taught the one perfect moral code."—*Baldwin's School Management.*

"Education acquired without Bible religion is disrobed of its true brightness and glory."—*Mrs. E. G. White.*

"The Bible is the basis of all true education. The Scriptures are taught and practised in Seventh-day Adventist schools."

"The association with Christian young people is a greater help in character building than one could hope to obtain from any source available in worldly schools."

"It is the special business of Seventh-day Adventist schools to educate and train missionaries. It is the business of every Seventh-day Adventist to be a missionary. Therefore our young people should go where they can obtain the best training for their future work."

"Seventh-day Adventist young people should not plan on going into the work without first obtaining an education that will fit them to be proper representatives of the message. The times demand an intelligent, educated ministry, not novices."—*Mrs. E. G. White.*

"Seventh-day Adventist young people should attend Seventh-day Adventist schools because they are unable in any other school to learn the principles of true Christian education. Education other than this is worse than none, because it gives us a wrong view of life, of God, and of our duties to our Redeemer."

Junior Notes

Suggestions.—At first glance it may seem difficult to interest Juniors in a topic that concerns education. But the program can be made intensely interesting if incidents are related and stories told having to do with the practical experience of others. One story is given. Unfortunately, the GAZETTE is not large enough to give space to many others that might well be told, of what men and women have done to get an education, and what they have done with the education that they have sacrificed and suffered to obtain. As leader or superintendent, look up in your library or the public library, biographies that will be found inspirational, remembering to stress the value of obtaining an education while young. The Missionary Volunteer Leaflet No. 39, "How Others Fought to Win the Prize" (3 cents), will be found very useful.

Motto.—Write this motto on the blackboard, and have a member prepare a short talk on it:

GET AN EDUCATION!

CHOOSE! DON'T DRIFT!

2. *Scripture Reading.*—See 2 Timothy 2: 15 and Luke 6: 40.

3. *Leader's Talk.*—Let it be along the general line as outlined in the Senior Note No. 3.

4. *Story.*—There is one given elsewhere entitled, "The Boy Who Believed His Head Was Worth More than His Hands." Have one of the Juniors tell this story.

5. *An Object Talk.*—Show the members a diamond or a piece of cut glass like a diamond. The noticeable thing about it is that it sparkles; but in order to sparkle it had to be polished. Sometimes education is said to "polish." Some girls are sent to "finishing" schools to receive the final touches. But education is not merely for polish, but for purpose and utility. It must be for some useful, worth-while purpose. A diamond is all right for beauty, but a man or a woman must do more than merely sparkle. And education must feed us and feed the world too. It is for service. A Christian education is still more; it is for telling the world of Jesus, and telling the world so well that men of learning and understanding will be forced to accept. It is the ideal of Paul the apostle—service.

6. *Talk:* "What Education Will Accomplish."—From the Senior material, particularly under Nos. 5 and 8, tell what happens to those who have an education compared with those who do not have it. Writing some of these down on the blackboard will be found a good way to impress the Juniors.

7. *Thought Starters.*—"Benjamin Franklin tells us that his father used to take him to see joiners, bricklayers, turners, braziers, and other tradesmen working at their trades in order to see if the boy had an inclination for any particular trade. We need guidance in pursuing an education after a certain point. It is vain, if we can only paint houses, to spend years in an art school."

"Boys often hate to be asked, 'What are you going to be when you grow up?' They do not know. How should they know, except in special cases? But the time comes when they must face the question, study their likes and dislikes, and choose. Time lost in one's teens can never be made up."

"Education is the knowledge of how to use the whole of one's self. Men are often like knives with many blades; they know how to open one and only one; all the rest are buried in the handle. . . . Many men use but one or two faculties out of the score with which they may be endowed."—*Beecher.*

"Don't fall into the vulgar idea that the mind is a ware-house, and education a process of stuffing it full of goods. . . . It is a sensitive plate on which nature forms pictures."—*Norwood.*

"A few years ago a young man resolved to study chemistry. He went to college, and later to Technology, specializing on the chemistry of rubber. Today he is one of the most successful chemists in the country, with a flourishing business of his own, besides being vice-president in several companies. Choose well, and then 'go to it.'"

"A Staffordshire peasant, Francis Asbury, a Methodist preacher who traveled 5,000 miles a year and devoted three hours every day to prayer, made a rule to read one hundred pages of a book daily. He made himself a scholar, and mastered Latin, Greek, and Hebrew. So much for persistency."

Use these for readings or short talks by your older Juniors.

8. Questions to Answer.—

- (1) What is an education good for?
- (2) Why is a high school education desirable?
- (3) What advantages have college-educated people?
- (4) How does knowledge open up avenues of service?
- (5) What kind of service may we render to the world?
- (6) How did Lincoln get an education, and how did it help him to serve?
- (7) How can we get an education in spite of having to work?
- (8) Of what value are books in getting an education?
- (9) How does knowledge increase usefulness?

These may be used along with the previous part if desired. Other questions fitting to your society might be added.

The Call to Efficiency

EFFICIENCY is stamped upon our present age. That business concern prospers today which has the most efficient means of manufacturing its goods, the most efficient way of handling them, and the most efficient methods and way, by advertising and salesmanship, of securing their purchase. So great is the demand for business efficiency that we have what are called "efficiency experts," men who give their whole time to the study of means of increasing the productive power of commercial houses and factories. That school, academy, or college will serve faithfully its students, and thereby keep up its enrolment, according as it maintains a high state of efficiency by keeping pace with up-to-date educational standards in equipment, facilities, and methods.

Consider the European War! While we deeply abhor its terribleness, we cannot but marvel at the thoroughness of its destructiveness, its well-trained men, and its carefully planned movements. Indeed, so thorough and business-like was it in its slaughter that it is called a war of efficiency. Victory is on the side which puts the most efficient men in the field, mounts the most efficient guns, and employs the most efficient war paraphernalia.

What I have said of efficiency in the business world, the school world, the war world, applies to you, Seventh-day Adventist young man, young woman, in your world. Efficiency for you means that you must be fit for the work to which God calls you,—the giving of the threefold message of Revelation 14 to a dying race. This is the greatest work in the world, the most inspiring, having not as its purpose the slaying of men but the saving of men,—the laying up of "treasures in heaven, where neither moth nor rust doth corrupt." We are living in a time of great things in industry, in commerce, and in every other line of human activity. How insignificant the greatness of these things compared with the true greatness of God's special work for the world today! And yet, if efficiency is required on the part of those engaged in these worldly activities, termed great by man, how much the more is efficiency required in the work of Seventh-day Adventists, termed greatest by God!

My listeners will have no trouble in perceiving that by efficiency in the work of God I mean getting a training, an education, to rightly do that work. Efficiency suggests training, education. You cannot separate the two ideas. Business efficiency means business training, business education. Military efficiency means military training. Efficiency in God's work means a training, an education, in God's work. Our denominational schools were founded to give to our youth this training.

I said a moment ago we are doing the greatest work in the world. Should we not, therefore, as young people, strive to do this work in the best possible way? Should we be satisfied with anything short of our best? Listen to these words from the pen of Sister White: "The service of God demands all the powers of our being; and we fail of meeting the design of God unless we bring these powers to a high state of cultivation." Again: "It is right for the youth to feel that they must reach the highest development of their mental powers. We would not restrict the education to which God has set no limit." Surely these words ought to come laden with inspiration to our youth.

In reading recently the annals of the kings of Israel, I came to this verse, "And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains." The expression, "fit for the battle," particularly impressed me. I looked it up in the Revised Version, and there it reads, "men trained for war." I realized why David was successful against Saul, why David subjugated one heathen tribe after another, why he extended the conquests of the Israelites to such an extent that he was respected by all the nations of earth, why he stands out in Old Testament times as the greatest of the rulers over God's people. He surrounded himself with men who were "fit for the battle," "trained for war."

Dear youth, do you see the parallel? We are engaged in a battle, in a great war, much fiercer and a great deal more far-reaching than even this European War. We are in the last and most intense days of the controversy between good and evil. Are you fit for the battle? Are you trained for war? Are you giving of your best to God so that, as the Gadites of old were able to rally to David and win great victories for him because they were fit, you are able to rally to Prince Immanuel and win great victories for Him because you are fit,—efficient in His service?

The Gadites got this efficiency because they "separated themselves unto David into the hold." Today God wants modern Gadites who will separate themselves from the world unto Christ into the hold of our schools. Young man, young woman, will you not be one of these Gadites? W. J. WIRTH.

Leadership in Our Work

ON the average only one man in a hundred completes a college course. "A small but persistent minority reaches the top." Many are the untoward causes which prevent the student from reaching the desired goal. Poor health, straitened finances, unfortunate home conditions, and lack of desire for an education are among the chief causes of "school morality." Because of the fact that so few are favored with the special equipment of a college education, those who are so privileged would not prove themselves worthy of their good fortune unless they should regard it as a trust to be held for the good of mankind. As former President Harding so well expressed it, "A diploma is not a certificate of right to special favor and profit in the world, but rather a commission for service." And in this light a diploma is usually regarded, especially by the graduate of our denominational schools.

Some facts relative to the graduates of the junior and senior college courses of Walla Walla College during the years 1914-21 may be of interest as illustrative of our denominational schools. Eighty-four young men and women completed junior college courses, or courses comprising fourteen grades of work. Of these, four have gone into the ministry, thirty-three have engaged in teaching, twenty-one are in preparation for medical work, two are in other branches of our organized work, twenty

have either finished college since graduation or are students at the present time, and four are home keepers in families not at present in the work. Five of the group have gone to foreign fields, and not one of the eighty-four has apostatized.

During the same period seventy-four have completed the college course. Of these the teaching profession claims the largest number,—forty-three. Nineteen are engaged in the gospel ministry, seven are, or plan to be, medical missionaries, and ten have gone to foreign fields. There is an overlapping in this count, owing to the fact that some who are ministers and teachers have become missionaries. It is gratifying, indeed, that this record shows not one who has apostatized, and only three who are temporarily engaged outside of our own work.

It will be interesting at this point for you to reflect for a few moments on the significance of these facts as related to our denominational school work. Make a list of twenty or thirty of our young people who have not attended public schools or who have not attended our schools of academic and college grade, and you will be surprised at the great loss to our work. The statement has become a commonplace, "Of our young people who do not attend our schools, eighty-five per cent are lost to the cause; while of those who complete courses in our schools, eighty-five per cent eventually find their way into the work."

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"

May it so be that our youth may catch a glimpse of God's great plan for them, and respond to His call.

W. I. SMITH.

Where Shall I Attend College?

THIS, naturally, is the question which will arise in the mind of many young men and women as they read the articles in this number, setting forth the needs of a college education, and the advantages offered by each of our colleges in the United States. We doubt not that every student would find his highest ideals met in the work he would be able to obtain in any one of these institutions. The managing boards of our colleges have put forth earnest efforts during the last few years to improve their equipment and strengthen their faculties.

Every college is prepared to do excellent work. While some may in particular ways have special advantages over another, on the whole they measure up quite equally for the work they have to do. We cannot believe our excellent college in Nebraska, which perhaps in its long history has sent out more students into the work than any other college in the denomination, is able to give students a better preparation for their life work than is Pacific Union College in California, or Walla Walla College in Washington. Nor can we believe that Washington Missionary College, even though located at the nation's capital and at the headquarters of our work, is able to afford any better fitting for labor in this cause than Emmanuel Missionary College at Berrien Springs, Mich., or Atlantic Union College at South Lancaster, Mass.

Each of these schools doubtless possesses advantages peculiarly its own; we believe that, on the whole, no school can boast over any of its fellows. Hence we feel confident that as a rule it is far better for the young men and women of this denomination to attend the school in their own particular territory than to be at the expense of railroad travel to attend some other college at a distance.

God designs that every one of our colleges shall stand in its own Heaven-given independence, fully prepared to equip men and women to go out and take an active, efficient part in the giving of this message to the world.

We have reason to rejoice that, including our medical school, we have six centers for higher education, in place of the one center which we had in the early part of our history. This is in harmony with the instruction which has many times come to us regarding the distribution of responsibility and the creation of many centers of light and influence.

As to where those should go who seek a medical education, there is no question. We have but one medical school. Its advantages over medical schools of the world must appeal to

every Seventh-day Adventist. Let us labor loyally for the promotion of every branch and department of this movement. Our schools have been established in the providence of God. To them we should send our sons and daughters to obtain that Christian training which they cannot hope to obtain in the schools of the world.

F. M. WILCOX.

The Boy Who Believed His Head Was Worth More Than His Hands

"I've got a chance to go to work, father!" exclaimed a fourteen-year-old boy in Philadelphia one evening when his father came home from work.

"Who is the contractor?" asked the father.

"He isn't a contractor, he's a bookstore man."

"Books, is it? You want to make books for a living? Don't be foolish, boy—"

"No, sir, I don't expect to make books; this is an errand-boy job—"

"Errand boy!" snorted his father, "you get nowhere as an errand boy. If you'll start as apprentice with some good building contractor where I can get a job for you, in a few years you'll be a good bricklayer, and have a good trade. You can work five years at running errands, and then what do you know? What sort of trade have you?"

"But I don't want to be a bricklayer—"

"Don't want to be a bricklayer!" the father gasped in his astonishment. He couldn't understand this sort of reasoning. "Don't want to be a bricklayer!" he repeated, "and why not? I'm a good bricklayer, and my father before me was a good bricklayer—"

"But, father, you just work with your hands; you can earn only so much. You can do better working with your head than your hands."

The boy was deeply in earnest about it. His kindly father could see this. He pondered for a while. "All right, Jack, my boy, try out your head. If it doesn't pay, you've still got your hands; come to me, and I'll make a first-class bricklayer of you—there's always plenty of work and good pay. It's honest work, too."

The man was Nelson Wanamaker. The boy was John Wanamaker, former Postmaster-General of the United States, and one of the greatest retail merchants in America or any other country.

By the time he was fourteen he had used his brains. He knew his father worked hard, made good living wages, and supported his family comfortably. "But I couldn't see where my father was ever going to be able to make any more than he was making then," Mr. Wanamaker once said when addressing the boys employed in his Philadelphia store. "I knew he would get old and worn out with the work, and I believed that I should do better than work with my hands all my life. I believed every boy's head was given to him for something else besides wearing a hat."

The fourteen-year-old "Jack" Wanamaker went into the bookstore to run errands, and his pay was one dollar a week. He worked faithfully two years, and earned five dollars a week during the second year. He saved half of this, and went out to Indiana. He thought perhaps he could make a fortune in the "New West," as it was then called. But he found that he needed special training, or else must work with his hands. He did work with his hands two more years, and, being a strong boy, earned very nearly man's wages, one dollar a day, which was considered good pay in those days.

But the boy, then eighteen, continued to use his brains in planning a future while he used his hands to earn his living. He saved much of his money, and returned to Philadelphia, where he looked about for something to do.

"I wanted to own a store," Mr. Wanamaker once explained, "so I found a tiny place, bought a few things with my savings, took a friend in partnership with me, and started out."

It cost so much to fit up even the little shop with counters, shelves, and other furnishings that he had little money left for buying his stock of dry goods.

"It looks pretty thin," his partner said, as he spread it out and opened his store.

"There isn't enough," agreed the young merchant.

"Got to be," sighed young Nathan Brown, his partner.

"Oh, no, I'll get some more," insisted young Wanamaker; and he sat down and proceeded to use his head once more. The result was that he called on a wholesaler and told him what he wanted.

"What security?" he asked him, rather amused.

"My store and stock," answered Wanamaker; "here's what is in it," and he handed out a list he had made, not only of the small amount of stock he had paid for, but his counters, shelves, chairs, and everything.

Any boy of eighteen clever enough to come prepared like that in seeking credit, was clever enough to deserve it, the big wholesale dealer believed; so he said,

"All right, young man, you may pick out two hundred dollars' worth."

Young Wanamaker thanked him coolly, but his heart thumped, for he had only hoped to get one hundred dollars' worth. He selected what he thought was best suited to the needs of the people in the neighborhood of his store.

"I suppose you will send a truck after it," remarked the wholesaler.

"I'll come after it, sir," answered Wanamaker, and he hurried back to the store, the happiest boy in the city. He rushed out and borrowed a wheelbarrow, and trudged it through the streets more than a mile away to the wholesale store.

"Where's your truck?" they asked him.

"Down there," he said with a cheerful smile. "I'm the horse," and he pointed to the wheelbarrow.

"What? You intend to wheel those goods through the streets a mile? Why, my boy, it will take five trips—"

"Glad to do it," answered Wanamaker, and he loaded the wheelbarrow and trudged back. He made the five trips. The man who extended him the credit recognized that a boy who used his brains and wasn't afraid of work was a boy worth while, so he told Wanamaker that he could have more credit if he needed it.

But the boy knew better than to overstock. He divided the first week's income from his store, which was pitifully small, in two parts, paid half of it to the man who gave him credit, and the other half for an advertisement in the newspapers.

From that day to this he has been a constant advertiser. Later he bought the old Pennsylvania freight house and opened a department store. Today his store in Philadelphia has forty-five acres of floor space! He also has a mammoth store in New York City.

He was a boy who used his brains. He believed his head was a better money maker than his hands—but he wasn't afraid to use his hands, too, whenever it was necessary.—*Judson D. Stuart, in the American Boy.*

Devotional Meeting for August 16

Senior

Topic: "A Constant Spirit."

1. Song Service.
2. Silent Roll Call.
3. Scripture Reading: Hebrews 6:10-20.
4. Prayer.
5. Leader's Introduction.
6. Talk: "Perseverance in Doing Good."
7. Talk: "Perseverance in Prayer."
8. Talk: "The Example of Those Who Persevered."
9. Recitation: "Try Again."
10. Responses.
11. Closing.

Junior

Topic: "Sticking to It."

1. Song Service.
2. Silent Roll Call.
3. Superintendent's Talk.
4. Prayer.
5. Recitation: "Try Again."
6. An Object Talk.
7. Thought Trails and Questions.
8. Closing Song.
9. Prayer.

Senior Notes

2. *Silent Roll Call.*—Roll calls are often a real stimulus, particularly in the small societies. Even in a large one they will mean a better knowledge of your membership. In this instance the roll should be written in large letters, easily read from any part of the room, on a sheet or on several sheets of paper. In preparing these sheets a good plan is to mix the names so that timid members are interspersed among older and more experienced members. When the time for roll call comes, the members should be asked to take part in the order in which their names appear on the roll before them. If any member is absent, the secretary should repeat that person's name, read his or her message, or have it read, if any has been sent, or state the simple fact of absence. This will prevent the member whose name appears next on the roll from waiting too long for the one before him to respond. Should any hesitate to take part, or overlook the fact that his turn has come, his name may be called by the secretary. The Morning Watch texts are suggested for answer to the silent roll call.

3. *Scripture Reading.*—One of the members may read the Scripture, clause by clause, slowly and distinctly, and the society will repeat the clauses after him, if desired. The reader should stand before the society.

5. *Leader's Talk.*—Let the leader define the word "persevere,"—to continue steadfastly, despite opposition and difficulty, in a course wisely entered upon. Let him tell of the need of this quality if one is to succeed. The rolling stone gathers no moss. Triumphs of invention have come after years of patient toil—for example, vulcanized rubber and the electric light. Persistent and continuous effort is needed in business; but this is also necessary in the formation of character. Weeds can be dug out of our character only by hard work. Bad habits do not vacate on the first notice. The time comes in all lives when people grow discouraged and are ready to give up or drop out. Then they need perseverance, the grace of sticking at their tasks in the society and the church.

6. *Talk: "Perseverance in Doing Good."*—For a text for such a talk see Galatians 6: 9. Couple with this what Elder MacGuire has given on pages 71 to 78 of his new book, "The Life of Victory" (in this year's Senior Reading Course), and the chapter dealing with perseverance ("The Life-Work," pp. 202-271) in the book, "Education." The central thought of this talk should be consecration of the will to God, which strengthens the will and the determination and gives perseverance to overcome.

7. *Talk: "Perseverance in Prayer."*—See Luke 18: 1; then tell the story of the parable that follows, and draw the lesson from that.

8. *Talk: "The Example of Those Who Persevered."*—In Hebrews 12: 1-3 you will find a glorious list of those who were not afraid to stay with a thing to the end. You may couple with this 1 Corinthians 9: 24-27, and include the illustrations in the article, "Almost Is Not Enough," which is given elsewhere.

9. *Recitation: "Try Again."*—This is given elsewhere.

10. *Responses.*—These short paragraphs (found elsewhere) should be clipped and given to the members, with the request that they relate the incidents and expand the lessons.

11. *Closing.*—Always close with prayer.

Additional Helps.—You will find many books that will give you help on this topic. From the Bible you should obtain prime material. There are some texts given under Bible Helps.

Junior Notes

1. *Song Service.*—Let the Juniors take an active part in the choosing of their own songs. Suggest to them, however, that they choose songs on the topic.

2. *Silent Roll Call.*—Adapt the suggestion made in No. 2 of the Senior Notes.

3. *Superintendent's Talk.*—For material see Senior Notes 3 and 5.

4. *Prayer.*—Ask several to give short sentence prayers. Try for volunteers. If you do not succeed, call on several by name.

5. *Recitation.*—There are many good selections on this topic, which are available for recitation purposes. If you have difficulty in obtaining suitable ones, there is given the poem, "Try Again."

6. *An Object Talk.*—The postage stamp teaches a lesson of persistency by the fact that it sticks. It is meant to stick, and it fulfils its function. When we are given a task to perform, do we cleave to it as the stamp cleaves to the paper? or do we say, "Oh, no, I can't do that kind of work! Go see So-and-so"? And if we accept the duty put upon us, do we then grasp it with all the power of our intelligence and will, and try to fulfil that duty, or do we drop off? (Show how an old stamp from which the gum has been removed, refuses to stick.) Grasp your task firmly, cleave to it, fill your place in the world or the society; never let go when you once have taken hold.

7. *Thought Trails and Questions.*—Hand the paragraphs out to some of your members, and then call on them for the expression of the thought in their own words, asking them to elaborate and expand. Ask the question of the whole society, giving all a chance to assist in answering. You may be able to have something of a discussion as a result of the questions.

Additional Matter.—It should not be hard to find much material on a topic of this sort. Whenever possible, ask the Juniors to prepare material without your active help. Encourage them to look up illustrations. Marden's books are filled with helps, some of which might be utilized for your meeting. The missionaries who have blazed new trails in difficult lands have been those who have persevered. Short sketches from their lives would be appropriate indeed. There are a number of stories that appeared in the Junior Reading Course book, "Stories Worth Rereading," that could well be used. See also the former Senior Reading Course book, "Turning Points in Successful Careers."

Responses

JOHN WESLEY's father once asked his wife, "How could you have the patience to tell that blockhead the same thing twenty times over?" "Why," she replied, "if I had told him but nine-teen times, I should have lost all my labor."

The angler must never be tired of throwing out his fly, and never be put out by failure. If he persists, the very next throw may bring success.

Abraham Lincoln said: "I never was in New Hampshire but once, and that was in the fall of the year—a cold, rough day, and a high wind was blowing. Just outside the city I noticed a big bull thistle, and on this thistle was a bumblebee trying to extract honey from the blossom. The wind blew the thistle every which way, but the bumblebee stuck. I have come to the conclusion that persistence is characteristic of everything in New Hampshire, whether men or bumblebees."

Christ despaired of no man. Matayo, a native of Uganda, was giving way to drink. His Christian friends reminded him of a wound he had received in war, and added: "You have now a big wound in your soul. Give up drinking, or the wound will grow worse and kill you eternally." "Let me alone," the man said sullenly. "When you were shot," his friends replied, "did we not pick you up and carry you home? Did you then think that we hated you? You are shot now, and we want to carry you home. You say, 'Leave me alone,' but we won't leave you alone. We know you will get worse if we do."

Determination and persistence make difficulties disappear. A pastor tells of a dream he had in his boyhood. He dreamed that he was camping by the wayside. A giant came along and stood at his side. The boy begged him to go away, but he would not move. Then the lad arose and prepared to strike. When he saw this, the giant moved off. The boy followed. Then the giant began to grow smaller and smaller until he became a boy, too small to do any harm.

Try Again

HAVE you failed to do your best?

Try, try again.

Crown your work with zeal and zest,

Try hard again.

Do not care for heat or cold,

Be thou only strong and bold,

Try, try again.

Have you failed while doing your best?

Try, try again.

Give not up nor take a rest,

But try again.

Brace yourself and courage take,

Early in the morn awake

And try again.

Have you reached to unknown heights?

Try, try again.

You may reach to other flights,

So try again.

Sit not down and calmly say,

"I have wandered all the way."

Try, try again.

Water dripping on the rock,

Tries, tries again.

And the little babbling brook

Does just the same.

Song of winds and ocean waves

Hollowing out the rocky caves

Is, "Try again."

—Gustav Engevik.

Thought Trails and Questions

THE tortoise beat the hare in the fabled race because the tortoise kept at its job while the hare slept. Clever people sometimes fail while dunces succeed, because the dunces sometimes have the sense to stick to their task.

A French proverb says, "One may go far after he is tired." What do we do after we are tired? Should we give up our

work in society or church because we don't feel like it? Work often helps us to renew our strength.

At Waterloo Wellington said, "Hard pounding, gentlemen; but we shall see who can pound the longest." Shall we bend before difficulties, or make them bend before us?

What is perseverance?

How can perseverance be cultivated?

Mention one example of perseverance from Bunyan's "Pilgrim's Progress."

Why should we continue to pray even if we do not feel like it?

How can we "press toward the mark for the prize"?

What should we do when discouraged?

Bible Helps

Perseverance: Job 17: 9; John 15: 9; Acts 13: 43; Rom. 2: 7; Gal. 6: 9; 2 Tim. 3: 14; Heb. 12: 1; 1 Peter 1: 13; Rev. 3: 11.

"Hold Fast:" 1 Thess. 5: 21; Heb. 3: 6; 4: 14; 10: 23; Rev. 3: 3.

Endure: Matt. 10: 22; Mark 13: 13; Heb. 12: 7; James 1: 12; 5: 11; 1 Peter 2: 19.

Be Steadfast: Acts 11: 23; 1 Cor. 15: 58; Gal. 5: 1; Eph. 4: 14; 1 Peter 5: 9; Dan. 3: 18; Isa. 50: 7; Acts 2: 42; 20: 24; Heb. 10: 39.

Devotional Meeting for August 23

Senior

Topic: "Our Literature."

Junior

Topic: "Our Breaks."

1. Song Service.
2. Opening Exercises.
3. Scripture Drill.
4. Mission News Report.
5. Superintendent's Talk: "Our Breaks."
6. Story: "A Guilty Conscience."
7. Recitation: "Be a Man."
8. Talk: "Training Conscience."
9. Reading: "The Blue Book."
10. Special Music: "He Knows the Way."
11. Reading: "I've Got Orders Not to Go."
12. Roll Call: Some Questions to Answer.
13. Closing Exercises.

Senior Notes

Suggestions.—During this month, and particularly during this time of the year, there is being celebrated a golden jubilee commemoration. This comes September 27. From September 27 to October 31 there is to be a *Review and Herald* campaign. The Harvest Ingathering campaign is from September 1 to October 11. The *Signs of the Times* campaign was held from January 20 to February 2. These various literature campaigns for our periodicals, and the constant and abiding interest in the book work and the publishing campaigns, Big Week, and so forth, should arouse an intelligent curiosity as to what it is all accomplishing, the purpose, and what should be done and what has been done. No outlined program for the Seniors will be given for this date, but a most interesting program can be made up from the various reports and from the figures that tell of the spread of Seventh-day Adventist literature throughout the world.

Get in touch with the conference tract society and field missionary secretary, and obtain from them experiences showing what has been done in your own locality with our Seventh-day Adventist literature. You may be able to obtain from them some interesting incidents of what colporteurs have done and are doing. Some of your own members may have spent some time out canvassing. If so, they can help you by telling of their personal experiences in the distribution of gospel-filled literature.

Some one in your church or society will have a copy of the 1924 Year Book of the denomination. From pages 231 to 243 there is a wealth of information telling of the tremendous strides of our publishing work as well as the scope of our literature in all parts of the world. On pages 231 to 241 there are given the names of the various periodicals printed, the language in which they are printed, place, editor, and so forth. Beginning on page 241 and extending to 243, are given the languages in which denominational publications are now issued. Note the following summary:

Summary of Denominational Literature for the Year 1922
(Issued in 114 Languages)

| | No. | Pages | Value |
|-----------|-------|---------|------------|
| Papers | 154 | 35,312 | \$117.24 |
| Books | 877 | 206,894 | 931.01 |
| Pamphlets | 556 | 37,347 | 67.31 |
| Tracts | 2,317 | 30,575 | 37.67 |
| Totals | 3,904 | 310,128 | \$1,153.23 |

You may obtain from H. E. Rogers, statistical secretary of the General Conference, a full report giving these figures in printed form. Address him at this office, and inclose a two-cent stamp for postage, please.

Your Program.—With this material and the help of your conference publishing secretary and your own ingenuity, you

should have a most interesting program. Outline one yourself.

Alternative.—See the Junior program for a subject that might be well adapted to your needs, should you find it impossible to prepare the material suggested above.

Junior Notes

1. *Song Service.*—Choose songs that speak of God's guidance, such as Nos. 611, 409, 200, in "Christ in Song."

2. *Scripture Drill.*—Pass out the following texts to be read; the leader may comment on each, showing how it sets forth the value of a clear conscience: Acts 23: 1; Rom. 3: 5; Acts 24: 16; 2 Cor. 1: 12; 1 Tim. 1: 5; 19; Heb. 13: 18; 1 Peter 2: 19; 3: 16.

3. *Mission News Report.*—The report of the mission news committee has been such a regular feature it is but mentioned to emphasize its importance.

4. *Superintendent's Talk: "Our Brakes."*—The purpose of this talk is to awaken in each Junior a new appreciation of a good conscience. The following thoughts and illustrations are suggestive. Read a few passages of Scripture which speak of God talking to His people, such as Genesis 7: 1; 12: 1; 35: 1; 1 Chronicles 14: 14; 28: 3. These verses show how clearly God spoke to His people of old. Does He not do the same thing now? He has given us a conscience through which He can speak, if we but keep it tender. It is easy, however, to injure and stifle it. Some one has said that the conscience warns us like a friend before it punishes like a judge.

A bit of steel in a compass so deflected the needle that a ship rushed headlong upon the rocks when its captain thought it was safe in deep water. A little yielding to an evil influence may so dull a conscience that the life will be ruined.

While every person must follow his conscience because it tells him he ought to do right, no conscience can tell what is right. Only God's word is a sure and safe guide. God points out the way, conscience tells us to follow it.

Paul's conscience did not hurt him when he was persecuting Christians, but as soon as God showed him the right way, his conscience ordered the opposite action from him.

A guilty conscience is a most terrible thing. It drove Judas to suicide.

Sir Philip Sidney had once to choose between a lie or the loss of his life. He said, "Since God has brought me into such a dilemma that I must assert a falsehood or lose my life, He gives me a clear indication of my duty, and that is to prefer death to falsehood."

God gives us a conscience as a powerful agent to keep us from sin. It will help us to lead the kind of life that will bring us to the judgment free from sin. The way to keep it clear is to study God's Word, seek to know His will, and then obey when the way is made clear.

6. *Story: "A Guilty Conscience."*—Study carefully again, and then tell in your own words, the story of Joseph's brothers, how they sinned in selling Joseph, how years afterward when they suffered they remembered their sin, and realized that they deserved punishment. Gen. 42: 21.

7. *Recitation: "Be a Man."*—Given in this issue. This poem is especially appropriate for a boy.

8. *Talk: "Training Conscience."*—Give the following paragraphs to a Junior to study over, and then to give the thought of it in his own words. (This material is from the *Christian Endeavor World*):

As we read the Bible we learn the difference between right and wrong, and the need of doing right. The Bible is like a whetstone on which conscience sharpens itself.

When we live close to God in prayer, conscience becomes tender, and we seek to do His will at all times. Our Quiet Hour meditation helps to train conscience because it sets our life in the light of God.

The sight of wrong arouses and educates conscience. It acted that way with Lincoln when he saw a slave auctioned off at New Orleans. It is inconceivable how any one can look at the saloon without being stirred.

The consciences of people differ. Some are dull, inactive, dead; some are exceedingly sensitive to sin; and between these extremes there are all varieties. What is the ideal? Our thought about sin should be exactly the same as God's thought, as Christ's thought, should it not? Then conscience cannot be too tender.

Curiously enough, games and sports help to train conscience. The boy that learns to play fair is training his conscience to some extent. A nation whose youth play no games would lose a valuable education of the moral sense.

As photographic paper is sensitized to light, so the soul that lives in communion with God is sensitized to sin, and sin shocks it. What one person can "see no harm in," another may see to be evil. If we live in the light of God the faintest darkness is detected.

The example of Jesus trains conscience. A fine test is to ask the question, "What would Jesus do if He were in my circumstances?" We may fail to get the correct reply, but the effort to find out will train us in righteousness.

9. *Reading: "The Blue Book."*—The following may be read; but better still, a careful and clever Junior can get the thought and give it in his own words. Perhaps a road guidebook may be obtained, and instructions read which will be appreciated locally:

"Where would you like to go for a nice, long motor trip?" asked the children's preacher one Sabbath morning.

"To Boston," pipes the child voice of one who has just been there.

"All right," agrees the preacher. "Who knows the way?"

"Get the Blue Book," suggests a bright boy.

"John is right, boys and girls. In taking a trip it saves a great deal of time and trouble, I have found, if one uses the 'Blue Book.' Otherwise many times one will miss the right road. Then comes all the annoyance of lost time and late arrival."

"Thank you, John. Let's see. Here it is: 'St. Johnsbury to Boston.

"0.0. St. Johnsbury, Railroad St. and Eastern Ave. Go North on Railroad St.

"0.0. Right-hand street; turn right downgrade onto Portland St. across RR. Through 4-corners 0.7. Cross RR., and go through covered bridge, 1.0.

"5.3. Blind RR. crossing.

"6.7. Dangerous curves, proceed with caution."

"How very helpful the Blue Book is! The way is so clearly marked. How safe it makes traveling! We are warned of the dangerous places. Every point that might give us trouble is made clear.

"I wonder how the person who wrote the book found out all about the distances and the dangers?"

"I think I know," says John. "He must have taken the trip. He probably wrote down all the things he wanted to tell us."

"Undoubtedly you are right. Some one has gone over the course. He has experienced all the dangers, and then noted them down for our warning.

"How much that is like God's Blue Book. Ordinarily it is a black book, but it is a guidebook just the same. It tells us how to make the journey of life from the day we start from home till we finally arrive at the end of our tour at the gates of His home. All the dangerous curves, all the bad roads, all the sharp turns and steep ascents, have been marked out for us, and in His Blue Book He warns us. Every character in Scripture tells something of how to make the journey. Some tell us which roads to take. Others show the peril of taking the wrong road.

"There is just one Person in all God's Blue Book who made the trip without mistakes. He was so certain that His trail for life's journey was correct for us that He said, 'Follow Me.' He was so sure He knew the way that He said, 'I am the way.' If we follow the Guidebook of God, we shall never lose the road nor fall into danger.

"A man once tried to invent a device for the instrument board of automobiles that would start a bell to ringing when the car turned off the road. God beat him. He devised a little instrument within each one of us which starts to ringing when we take a wrong turn. We call it conscience. Listen for it." — *Ralph Stoodley.*

10. Song: "He Knows the Way."—This song is found in "Songs for Service," page 88. The first two verses and chorus are very appropriate as a special number.

11. Reading: "I've Got Orders Not to Go."—Have the following paragraphs carefully read:

"I've got orders, positive orders, not to go there—orders I dare not disobey," said a youth, who was being tempted to go to a smoking and gambling saloon.

"What special orders have you got? Show us your orders."

John took a wallet from his pocket, and pulled out a neatly folded paper. "It's here," said he, unfolding the paper and showing it to the boys. They looked, and read aloud:

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it; pass not by it, turn from it, and pass away."

"Now," said John, "you see my orders forbid my going with you. They are God's orders, and by His help I do not mean to break them."

12. Roll Call: *Some Questions to Answer.*—Have the following questions passed to a number of Juniors, and ask each to answer his question carefully and thoughtfully:

What is conscience?

Why was it given to us?

Was it meant to be a trouble to us or a help?

What do we mean when we say a person has a bad conscience?

Why does a bad conscience make us unhappy?

What do we mean when we speak of a good conscience?

What do we sometimes call a sleepy conscience?

How can you put your conscience to sleep?

What do we mean when we say of a person, "He has no conscience"?

What would this world be like if people had no consciences? How does your conscience "bear witness" of right-doing or wrong-doing?

What could Paul say about his own conscience? Acts 23: 1.

How can you and I have a good conscience?

How will prayer help?

How will obedience to the voice of conscience help?

Why do we sometimes fail to hear the voice of conscience?

Why do we need to watch and pray?

Be a Man

It's a mighty good thing, while you're running life's race,
Just to pause as you go, and come face to face
With your conscience, and ask it a question or two;
For it's right you should know what your life means to you.

Have you done things worth while, have you drifted along,
Have you filled it with sighs, have you filled it with song,
Have you helped when you should, have you tried to do right,
Have you struggled for good, or just fought for might?

Have you given your hand to some fellow in need,
Have you sneered at the man who was not of your creed,
Have you been open-hearted and ready to do,
Have you tried to be just, have you tried to be true?

Oh, it's easy to preach, and it's easy to tell
Of the other chap's faults—but our own faults, ah, well!
We are cowards at times, and the truth, you will find,
Is a thing we dislike, for it's rather unkind.

But the past, let it rest. Give a thought to today;
And tomorrow, as well, for Old Time's growing gray.
Do the things that you should, do the best that you can,
Crown your life with your deeds—be a red-blooded man!

— *W. Dayton Wedgefarth.*

Devotional Meeting for August 30

The Topic.—Because of space limitations only four outlined programs are given each month in the GAZETTE. You have on the thirtieth an open evening or Sabbath afternoon. This is a good time to prepare your own program, thus gaining the experience in choosing topics of special value to your own local work. The following are suggestive topics:

How Jesus Treated Friends. Luke 10: 38-42; John 15: 13-15.

Being a Good Neighbor. Luke 10: 30-37.

How to Overcome Selfishness. Gen. 13: 1-18.

If your program is especially successful, have your secretary make an outline of it and send it to the educational secretary, Missionary Volunteer Department, General Conference of S. D. A., Takoma Park, Washington, D. C. U. V. W.

The Topics for September

SEPTEMBER 6. Denominational History.

September 13. Fifty Years Ago. (J. N. Andrews sailed September 15.)

September 20. Harvest Ingathering.

September 27. The Far Eastern Mission Field.

These are the topics; however, the titles may be changed, but the subject matter will be along these lines. It is a good thing to look ahead and gather material outside of the matter given in the GAZETTE, that will be appropriate and useful for the meeting. There may be some pioneer workers living in your city who would be able to give a short sketch of the early days of the denomination that could fit into the meeting for the 6th or the 13th. It is not too early to work and plan for the Harvest Ingathering Campaign. Keep in touch with your church leaders,—the home missionary secretary and your church council or board,—so that you will know what to plan for in connection with your society's effort. Co-operation and careful planning make for success, and also help to make the work easier and pleasanter. For the mission topic, begin now to gather material not only from our papers but also from other sources. Have you a committee that works for the mission topic? You should have. Let them feel the burden of this meeting. Remind them early, and announce that they will have this topic, and then co-operate with them.

"THERE is only one path that leads from darkness upward to the light until it touches the throne of God,—the path of faith. This path is not dark and uncertain; it is not the way of finite minds, not a path made by human hands, in which toll is exacted from every traveler. Entrance to it cannot be gained by works of penance.

"The way that God has provided is so complete, so perfect, that man cannot, by any works that he can do, add to its perfection. It is broad enough to receive the most hardened sinner, if he truly repents, and yet so narrow that in it sin can find no place. This is the path cast up for the ransomed of the Lord to walk in." — *"Gospel Workers," p. 160.*