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Church Officers' General Instruction Department

Special Appointments for the Month of February

Home Missionary Day February 6
Institutional Relief February 6-20
Foreign Missions Rally Day February 20

Marriage and Divorce

[The following counsel, involving principles touching this very vital question that often comes up today in connection with our churches throughout the world, is so full of helpful suggestions for church officers called upon to deal with these matters, we are reprinting in two instalments this rather long article printed in the *Review* back in 1883, from the pen of Elder George I. Butler, then president of the General Conference. It is unnecessary perhaps to suggest that if the general conditions in society were such as to call forth this restating of Bible principles guarding the sacredness of the home back in 1883, how much greater is the need that we carefully review and study them today! T. E. B.]

MODERN divorcees, authorized by human law and sanctioned by public sentiment, present one of the most perplexing questions of church discipline we have to meet. As our work extends among different States and peoples, coming in contact with the different customs of society prevailing in modern times, this question must be met. And as a people we should adopt some principle upon which to act in the decision of cases growing out of marriage and divorce. Already many cases involving great difficulty have been presented, coming from localities far apart; and some of our local churches have been greatly endangered from trials growing out of them. This matter will become more and more important as the work progresses. There are questions connected with this subject too intricate and perplexing to be decided by every local elder or inexperienced person or church. There are matters connected with it which involve the happiness of families, the permanency of the marriage relation, the legitimacy of children, the purity of society, and the salvation of thousands of our fellow men.

There is a strong tendency in modern society to loosen the marriage tie and make divorce easy. It is comparatively easy to obtain a divorce. The divorce laws of some States are notorious for the opportunities they offer for this purpose. Nearly everywhere in our country divorcees can be obtained for a variety of reasons,—pretended ill-treatment, drunkenness, desertion, and virtually for "incompatibility of temper." Parties stand up and solemnly vow to love and cherish each other as husband and wife "as long as they both shall live," and in a few months, when the novelty has worn off, quarrel, obtain a divorce, and marry again, perhaps to repeat the same process.

The tendency toward laxity of the marriage vow in modern times is too strong for successful resistance by the better elements of society. Things are growing worse and worse. Divorcees are notoriously common. The tone of public morality on this subject is so low that many do not realize there is anything sinful in obtaining divorcees for various reasons, and marrying again. Consequently, we meet with many such cases. Some of these persons embrace the truth and present themselves for membership in our churches. In some instances, husband and wife present themselves for membership, both of whom have been divorced and entered new relations. Some of these cases involve great hardship, as they have children by second marriages and are living happily together. Shall such be received or rejected? Where shall the line be drawn?

As a people looking for our Lord to come, and preparing for it by returning to the neglected truths of Holy Writ, we must square our lives by the Bible, and decide these questions, as well as all others, by its authority. Human enactments in this loose age will not be sufficient. The customs of society are corrupt. We must live up to the principles of the seventh commandment as well as the fourth. What are the teachings of Scripture concerning marriage and divorce?

Marriage is an institution designed of God for the good of the race. It originated before sin entered our world. "Marriage is honorable," says the great apostle. It existed before sin; while divorce would never have existed but for sin. Marriage, as originally designed, doubtless contemplated the eternal union of one man with one woman. But sin, with its evil consequences, came in and marred all this. Lust and passion have been the cause of polygamy and divorce. Death has broken up this union, and other marriages have been permitted. The marriage bond is made to cover in our age every kind of iniquity conceivable, till but little resemblance can be seen to that marriage which God originally instituted. Quarrels, hatreds, jealousies, infidelities, and lusts abound under its legal sanction.

Polygamy and polyandry (*i. e.*, a man with more than one living wife, or a woman with more than one living husband) are doubtless both violations of the marriage compact, though practised more or less in all ages. God originally made one woman for one man. Though polygamy was practised by the patriarchs, we must regard it as contrary to God's original design, and really a violation of the seventh commandment. This will appear from several scriptures:

"He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they *twain* shall be one flesh? Wherefore they are no more *twain*, but one flesh." Matt. 19: 4-6.

"From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they *twain* shall be one flesh: so then they are no more *twain*, but one flesh." Mark 10: 6-8.

"So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1: 27.

"The Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2: 21-24.

These scriptures plainly show the original design of God,—one woman for one man. These *twain* (*i. e.*, these *two*; not three, nor five, nor a hundred) "shall be *one* flesh."

In Christ's words here quoted He is placing the marriage institution back upon its original basis of holiness and purity, and rescuing it from the perversions of the Jewish and Gentile practices. And though speaking especially of divorce, yet His words were decisive as to polygamy.

"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." Luke 16: 18.

"He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Mark 10: 11, 12.

It must be evident that if it was adultery for a person to marry his second wife *after* he had divorced his first wife, it would be none the less so to marry her *before* he divorced the first. The reason why it was adultery to marry the second one, was simply because he was still morally bound to the first. While so bound, it would be adultery to marry another, one wife for one man being God's original design.

These words of Christ emphatically condemn polygamy. And though the practice of many otherwise good men sanctioned it, that fact could never change God's law, or make the practice right. The customs of society then, as now, had great influence in determining the practices of even good men. They had not the light of God's written law as we have. The sunlight of the gospel had not fully dawned upon them. Christ magnified the law by drawing out more fully its holy principles. Even then, the evils of polygamy were often plainly seen in the terrible consequences following the practice of it among their own families. Jacob and David both had an experience of the evils of polygamy in their households, which ought to be a sufficient warning for all time.

We notice polygamy in this article because the principles bearing upon it are precisely the same as those connected with divorce. We must regard polygamy as an infraction of the original design of marriage. Even the law of Moses, which accommodated itself somewhat to the hardness of the people's hearts on the subject of marriage and divorce, forbids even the king to "multiply wives to himself." Deut. 17: 17. To "multiply" is to increase the number of. The number God originally provided and intended was one woman for one man. If he had no right to "multiply" wives, he certainly was forbidden the practice of polygamy.—Elder George I. Butler, in *the Review and Herald*, Dec. 18, 1883.

(Concluded next month)

Traveling Church Letters

"SHOULD traveling letters be given church members, allowing the holder to join a church at his own volition?"

In the sense of a "traveling letter" in this question, we should say, "No." The regular church letter of transfer is not intended for, nor can it be made into, a "traveling letter," making it a valid letter for a member to use for joining some other Seventh-day Adventist church when and where he may chance to choose. This letter of transfer is good for only three months, and is prepared for one church clerk to use in communicating with another clerk of some definitely named church in the transfer of a member's membership from where he has resided to the vicinity of where he is to reside. It is not intended to be placed at all in the hand of the member, but mailed by the clerk of the church granting the letter to the clerk of the church receiving the member; and this transfer is supposed to be made within the three months following the vote of the church granting it. The member is not dropped, even though voted, until the receiving clerk notifies the clerk sending the letter that the member has been received. This refers to the transfer of church membership.

A "traveling letter," however, is quite another matter, and not only is proper, but may be emphasized as being highly recommended. In the case of a member in good standing, whose business takes him away from his home church, or a member who may wish to visit relatives in another country or perhaps some distant State,—for such a one to hold a letter from the officials of his home church showing the bearer to be in good and regular standing, worthy the confidence and fellowship of the brethren and sisters where he may be staying, such a letter is of great value, not only for the one traveling, but as well for the churches visited. Such letters would often avoid the misplacement of confidence in unworthy pretenders, who often cause no small amount of harm traveling about, preying as they do upon the confidence of loyal brethren and sisters.

The issuance of "traveling letters" of this type can be highly recommended.

At the General Conference of 1905, the following recommendation was passed:

"And further, We advise persons traveling or visiting, to carry letters of recommendation from their home churches, and that, when visiting distant fields, this letter be indorsed by the president of the local conference, with date."

T. E. B.

The Effectiveness of Preaching the Word

MUCH of the preaching today is of little value, being muffled in the draperies of human ornament.

The commission is, "Preach the word," not about it, but the word itself. Man does not need to be flattered. The heart is deceitful and desperately wicked. It cannot be healed with a little church court plaster, or ecclesiastical ointment.

It is the word of God that converts the heart. This alone locates the plague spot in a man's character, for it is "a discerner of the thoughts and intents of the heart." Heb. 4: 12. Peter testified to this manner of conversion when he spoke of the word's bringing about the new birth: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 23. Nine times in Genesis practically this same statement is made, "Brought forth after its kind." If we plant the seed, which is the word of God, it will bring forth its kind.

It is the word of God that makes Sabbath keepers, produces tithe payers, establishes faith in the spirit of prophecy, in health reform, and all the other great truths of this advent message.

A man who recently accepted the message where our last effort was held, who had been a member of another denomination for twenty years and superintendent of the Sunday school, after listening to the message for one week, said, "This is what I have been looking for, a people who believe the word of God."

A reformation is needed, but the only thing that will bring it is the word of God. It brought a reformation in the sixteenth century. It was the preaching of the word in 1844 that developed the advent reform movement, when 50,000 believers came out of all denominations to walk in its light. It is the preaching of the word today, that will distinguish the remnant church, "fair as the moon, clear as the sun, and terrible as an army with banners," as the gospel gloriously triumphs in all the world.

R. E. HARTER.

Danville, Ill.

"God has inspired no man to reproduce their mistakes [mistakes of brethren in the work], and to present their errors to a world that is lying in wickedness, and to a church composed of many who are weak in faith. The Lord has not laid the burden upon men to revive the mistakes and errors of the living or the dead. He would have his laborers present the truth for this time. Speak not of the errors of your brethren who are living, and be silent as to the mistakes of the dead. Let their mistakes and errors remain where God has put them,—cast into the depths of the sea. The less that is said by those who profess to believe present truth, in regard to the past mistakes and errors of the servants of God, the better it will be for their own souls, and for the souls of those whom Christ has purchased with His own blood."—Mrs. E. G. White, in *the Review*, Nov. 30, 1897.

I MUST never forget—

- That God leads no backward movements.
- That God builds no roads for retreat.
- That doubt carries no key of conquest.
- That faith makes no provision for failure.
- That God's program is one of triumph.
- That God's best rewards are ahead of us.
- That faithfulness to the end is expected of every loyal ambassador.—Selected.

"THE difference between success and failure is simply the difference between do and delay."

Home Missionary Department

MISSIONARY CONSECRATION OF THE WHOLE CHURCH

Suggestive Program for Home Missionary Service

(Sabbath, February 6)

OPENING SONG: "Forward," No. 530 in "Christ in Song." Prayer.

Missionary report blanks should be passed out and collected. Special Music, or "I Love Thee Better, Lord," No. 301 in "Christ in Song."

Bible Reading: "Missionary Work."

Address: "Every Church Organized to Carry the Third Angel's Message."

Leader's Talk: "Fulfilling an Inspired Plan."

Closing Song: "Homeward Bound," No. 740 in "Christ in Song."

Benediction.

Note to the Leaders

February is organization month, and it is of the greatest importance that every church give the most careful attention to this phase of the home missionary work. Although "organization" is only the method, and cannot be substituted for "power," yet "power" is helpless without organization. Before this service is held, you should call together your missionary committee, and if you do not already have a simple plan of missionary organization for your church as outlined in the spirit of prophecy, it would be well to perfect such an organization, that you may have something tangible to present to your church after consideration of this topic. For your personal benefit it will be helpful to study carefully the simple plan of missionary organization as outlined in "Lessons for Home Missionary Institutes in Churches," price \$1, and Home Missionary Tracts, Numbers 1, 2, and 19. They can be secured by writing your home missionary secretary. If you have many problems to deal with, we would suggest calling in your local conference home missionary secretary for his counsel and advice; but by all means do not allow another year to roll by without a simple, permanent plan of missionary organization. As soon as your organization is perfected, the only way to determine its functioning powers is to get it working. Plan for a systematic distribution of literature, and other lines of missionary work will bring into play your entire missionary organization.

Another special feature of this month's GAZETTE is the prayer and missionary meeting outlines that you will find included. There is great need for a revival of our prayer and missionary meetings, and we plan to run each month these suggestive outlines, believing they will greatly assist our local church elders.

According to the action of the last Autumn Council, February 6-20 has been set aside as "Institutional Relief" time. You have already brought this matter before your church, and the books have been ordered. Sabbath, February 6, marks the beginning of the effort. At this time every church member should be urged to dispose of his books during the above-mentioned time, and every effort put forth to make the church goal of one book per member or its equivalent. In the carrying out of these suggestions, remember that the General Conference Home Missionary Department stands ready at any time to assist your churches in building up and maintaining their missionary organization for soul-winning service. We would consider it a favor to help you, so feel free to seek our counsel with your problems and suggestions. E. F. H.

Missionary Work

1. WHAT has been given to every man? Mark 13: 34.
2. Besides work, what else has been given to every man? Matt. 25: 15.
3. What are those called to whom this work is committed? Matt. 25: 14.
4. What use did these servants make of their talents? Matt. 25: 16-18.
5. What excuse did the one who hid his talent make? Matt. 25: 25.
6. What did his master say to him? Matt. 25: 26.
7. What did he say the servant should have done? Matt. 25: 27.
8. What is characteristic of slothful persons? Prov. 22: 13.
Note: That is, they see great obstacles before them, and are always ready with excuses.
9. What was the fate of the slothful servant? Matt. 25: 30.
10. What was said to the servant who improved his talents? Matt. 25: 21.
11. Why did Christ endure the cruel death on the cross? Heb. 12: 2.

12. What will bring to the Lord this satisfaction and joy? Isa. 53: 11.

13. How will Christ demonstrate His joy over the saved? Zeph. 3: 17.

14. What did Paul set forth as his crown of rejoicing? 1 Thess 2: 19, 20.

15. Since this joy comes to Christ only through His self-denial and suffering for others, in what way must all others partake of that joy? 2 Tim. 2: 11, 12.

16. What motive should prompt to soul-saving labor? 2 Cor. 5: 14.

17. Whom does every faithful Christian worker represent? 2 Cor. 5: 20.

18. What does God do with the unfruitful members? John 15: 2.

19. Can one occupy a merely neutral position toward Christ? Luke 11: 23.

20. For what does the Lord tell us to pray? Luke 10: 2.

21. How are we cautioned against delaying the work? John 4: 35.

22. What promise is made to those who sow the gospel seed? Ps. 126: 5, 6.

23. What promise is made to soul-winners? Dan. 12: 3.

Every Church Organized to Carry the Third Angel's Message

JESUS CHRIST was a master organizer. Not only is He our example in Christian living, but He is also our example in many other things, for He was perfect. Jesus selected twelve men to associate with Him in His work, and in a few short years He so trained and educated them, so imbued them, and so organized the first church, that its irresistible sweep carried the message of a risen Christ to the then known world before the end of that generation. Paul said of this first church, "First, I thank my God . . . for you all, that your faith is spoken of throughout the whole world." Rom. 1: 8.

The Apostolic Organization

From the very beginning the church of God was an organized company of believers. After Pentecost the believers united in making known the power of Christ to a wicked and perverse generation. The Holy Spirit not only worked with them but through them for the accomplishment of this work. Christ left them full directions as to their activities. He said, "Ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The very nature of their work made organization essential. Witness the work of the apostles in Jerusalem, the ordination of the seven deacons, the sending forth of Paul and Barnabas on their first missionary tour. How carefully the reports were received from the workers sent forth. Without question their organization was simple. Their times did not demand the more complex organization that we have today, but this early church will always remain an example of perfect organization, planned by God and executed under the leadership of the Holy Spirit.

Organization Essential Today

The gospel commission given to the disciples by Christ toward the end of His earthly ministry, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," has ever been the marching orders of the church of God. Little did the disciples realize at that time what that great commission involved. It meant the church of God was delegated to complete the work that Christ began. The church is the evangelizing, missionary power. God never gave this sacred work alone to the ministry, as it would be an impossible task for them; but this work was given to every child of God. "Every soul whom Christ has rescued is called to work in His name for the saving of the lost."—*Christ's Object Lessons*, p. 191.

If organization was essential in the days of Moses (see Ex. 18: 21-23), during the building of the tabernacle, the days of Gideon, the days of the apostles, and in many other instances, surely we need it today as we seek to carry the third angel's message to all the world. Our task is a great one, which is

all the more reason that our forces should be organized. "The church of Christ on earth was organized for missionary purposes."—*Testimonies*, Vol. VI, p. 29. "God requires order and system in His work now no less than in the days of Israel."—*Patriarchs and Prophets*, p. 376.

A Permanent Plan of Organization

In order that this message might be carried to earth's remotest bounds in the shortest time possible, the Lord has given His people a simple plan of missionary organization.

In the formation of this simple organization two steps are necessary: First, the division of church territory; second, the development of all lines of missionary activity. If we reach "every nation, and kindred, and tongue, and people" with our message, the territory must be thoroughly divided and worked. The servant of the Lord in very clear language has said, "Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition."—*Testimonies*, Vol. VI, p. 296. Furthermore, she says, "Let there be in every church, well-organized companies of workers to labor in the vicinity of that church."—*Review and Herald*, Sept. 29, 1891. "In our churches let companies be formed for service."—*Testimonies*, Vol. VII, p. 21. And again she says, "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—*Id.*, Vol. VII, pp. 21, 22. Scores of our churches have sought to follow out this instruction, but when will the time come that all our churches will heed this admonition? Think what would be accomplished if all were willing to co-operate in a plan like this! It is God's plan, and success will come if we follow it.

The Development of All Lines of Missionary Work

The division of the territory around the church, giving every member his share, leads to the development of all lines of missionary work which are to be made operative in the church territory by the individual units of the church. After the bands are organized and the leaders are selected, we are then ready to train the members in successful missionary endeavor. This training program should be a part of the work of every church. "God expects His church to discipline and fit its members for the work of enlightening the world."—*Id.*, Vol. VI, p. 431. "Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, . . . how to work for the unconverted."—*The Ministry of Healing*, p. 149.

This work of training our church members should never stop. We need more Bible classes, medical classes, literature classes, correspondence classes, and other classes in which our laity should be trained. Is your church organized for work? Have you a training program, that includes every member? The church of Christ is the church at work in Christ's service, and it is of highest importance that God's plan of organization and the training of His church be carried out.

E. F. HACKMAN.

It May Be Your Boy

THROUGH Rochester, N. Y., runs the Genesee River, between steep and rocky banks. There are falls in the river, and dark recesses. One time a gentleman who lived in the city had just arrived on the train from a journey. He was anxious to get home and meet his wife and children. He was hurrying along the streets, with a bright vision of home in his mind, when he saw on the bank of the river a lot of excited men.

"What is the matter?" he shouted.

"A boy is in the water," they replied.

"Why don't you save him?" he asked.

In a moment, throwing down his leather bag and pulling off his coat, he jumped into the stream, grasped the boy in his arms, and struggled with him to the shore. As he wiped the water from the dripping face and brushed back the hair, he exclaimed, "O God, it is my boy!"

In seeking to save others, we save ourselves and those most dear to us; while some, too selfish to labor to save other people's children, often lose their own.—*Selected*.

Fulfilling an Inspired Plan

A GREAT historian bears testimony to the fact that God prepares His agencies long years before their use is required. The student of prophecy knows this to be the case, and the *Institutional Relief Plan* is one very striking example.

Long years before the foreign mission program of our denomination was launched, definite counsel came to our leaders relative to the establishment of educational institutions that were to train workers for various lines of endeavor. As our membership increased and the sphere of activity widened, an ever-increasing army of children and young people called for still other schools, until today we have more than fifty thousand children and youth in our educational institutions, preparing for some line of usefulness in finishing our world-wide task.

The wonderful story of our foreign missions could not have been written had it not been for our schools. Consecrated young men and women, trained for efficient service, have pioneered the work into all parts of the world, and their labors are being followed by still others who are coming fresh from our colleges and academies year after year.

God foresaw just such a development as now confronts us, and He devised a plan to assure the success of our educational work. The following statement from "Testimonies," Vol. VI, p. 469, outlines the plan:

"There are, in the divine providence, particular periods when we must arise in response to the call of God and make use of our means, our time, our intellect, our whole being, body, soul, and spirit, in fulfilling His requirements. The present is such a time as this. The interests of God's cause are at stake. The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity, God has made a way through the difficulty, and has invited us to co-operate with Him in accomplishing His purpose. It was His plan that the book, 'Christ's Object Lessons,' should be given for the relief of our schools, and He calls upon His people to do their part in placing this book before the world. In this He is testing His people and His institutions, to see if they will work together and be of one mind in self-denial and self-sacrifice."

It was His purpose that "in every church let every member of every family make determined efforts to deny self and help forward the work. Let the children act a part." The fact that we have not carefully followed this plan down through the years does not change the fact that it was God's purpose to prosper the educational work through the fulfilment of the plan. We were told years later, "He has outlined a plan by which the schools may be relieved of their indebtedness; and He will not vindicate the course of those who lay this plan aside for lack of confidence in its success."—*Id.*, Vol. IX, p. 75. Also we have been told, "The book, 'Ministry of Healing,' may do the same work for our sanitariums and health institutions that 'Christ's Object Lessons' has done for our schools. This book contains the wisdom of the Great Physician."—*Id.*, p. 71. "There should be well-planned and persevering efforts made to increase their sale."—*Ibid.*

The plan has been revived, and today you are asked to dedicate time during the next two weeks to sell at least one book or give to the Institutional Relief Fund the equivalent in cash. Conference and Institutional workers are asked to sell two books. Last year something over 50,000 books were sold. Thousands of these went into homes where their message will be a savor of life unto life. Many of our people have had a wonderful blessing in following the Lord's plan. A Bible worker in an Eastern conference combined "Christ's Object Lessons" with "The Ministry of Healing," and in one day sold ten sets to the clergymen of the city, including one set to a Catholic priest. She declared she could have sold as many more had she had time. A pastor of one of our large city churches sold six copies to merchants while trading. A little girl in a Western State sold twelve copies in a short time. A man, not a member, sold seventeen copies in one day for cash. Any one can sell one copy in two weeks, because the blessing of the Lord attends the faithful believer who determines to fulfil the Lord's plan.

God calls every believer into this special effort, "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29: 5.

J. A. STEVENS.

A Friendly Chat About Reporting

OUR people have the reputation, even among outsiders, of being very zealous in missionary activities. A Roman Catholic editor, Mr. John F. Noll, LL. D., paid us this compliment: "The body of Christians known as Seventh-day Adventists, with only a hundred thousand members in the United States, is 100 per cent zealous. Its every member is a missionary who makes tremendous sacrifices for his faith."

While we cannot claim to merit the full compliment paid us, yet our people are doing a great deal more work than we learn of. We appreciate our belief and the hope that the truth places in our hearts. All, doubtless, are doing something. The real difficulty is to get our members to tell of what they are doing.

Some feel that it is actually wrong to tell of their work; that it is boasting. These need instruction; they should be taught what reporting is. The gospel itself is simply a grand report of what Christ has done for our redemption. "Who hath believed our report?" Isa. 53: 1. The Bible is composed of reports. You will remember the report of the spies in Numbers 13. The majority report was discouraging, but there was a courageous minority who rendered a minority account of God's wonderful guidance of the Israelitish nation during past years. Another wonderful report is found in the last chapter of Joshua, terminating with the exhortation, "Choose you this day whom ye will serve; . . . as for me and my house, we will serve the Lord."

Many minor reports are included in Holy Writ. Let us list a few of them:

1. The first chapter of Genesis is God's own report of His creation.
 2. The first four books of the Old Testament, are Moses' report.
 3. The angel of the sealing reports his work. Eze. 9: 11.
 4. The four Gospels are reports of what these men saw and heard.
 5. The report of the demon-possessed men. Luke 8: 39.
 6. The apostles reported their work. Luke 9: 10.
 7. They reported again to their missionary Leader. Mark 6: 30.
 8. The report of the seventy. Luke 10: 17.
 9. Peter's report. Acts 11: 4; 15: 14.
 10. Luke reported the progress of the early church in the book of Acts.
 11. Paul's reports. Acts 14: 27; 15: 12; 21: 19; Rom. 1: 8.
 12. Paul's financial report. 2 Corinthians 8 (Phil. 4: 10-19).
 13. The redeemed report their salvation in song in heaven. Rev. 5: 9.
 14. The Bible, in fact, is itself a great report of God's merciful dealings with the children of men. We are told in it, "A good report maketh the bones fat." Prov. 15: 30.
- We are commanded to give our reports of what He has done for us: "Let the redeemed of the Lord say so." Ps. 107: 2. "Ye shall be My witnesses." Acts 1: 8. "Return to thine own house, and show how great things God hath done unto thee." Luke 8: 39.

With these texts agrees the spirit of prophecy. "Let all have a part to act. Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance."—*"Testimonies," Vol. VI, p. 436.*

"Those who have united with the Lord in the covenant of service are under bonds to unite with him in the great, grand work of soul-saving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor."—*Id., Vol. VII, p. 19.*

"Let those who gain such an experience in working for the Lord, write an account of it for our papers, that others may be encouraged. . . . These reports should find a place in our papers; for they are far-reaching in their influence. They will

be as sweet fragrance in the church, a savor of life unto life. Thus it is seen that God works with those who co-operate with Him."—*Id., Vol. VI, p. 336.*

Some feel diffident about relating experiences or reporting the work done, appealing to the words of Jesus, "Let not thy left hand know what thy right hand doeth." List to the words of the prophet: "With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of notice of the left hand. This lesson of Jesus to His disciples was to rebuke those who wished to receive glory of men. . . . I was shown that this scripture does not apply to those who have the cause of God at heart, and use their means humbly to advance it."—*Id., Vol. I, p. 193.*

It is the motive that determines what the report is. "Christ's own words make His meaning plain,—that in acts of charity, the aim should not be to secure praise and honor from men. Real godliness never prompts an effort at display. Those who desire words of praise and flattery, and feed upon them as a sweet morsel, are Christians in name only."—*"The Mount of Blessing," p. 121.*

The angels report our work as well as theirs; why should we be so ashamed to report it, or so negligent? If the angels were as negligent as we, our Father would have a very poor record of what we are doing. "A report is borne to heaven of every successful effort on our part to dispel the darkness and to spread abroad the knowledge of Christ. As the deed is recounted before the Father, joy thrills through all the heavenly host."—*"The Acts of the Apostles," p. 154.* "Likewise does joy thrill through all our churches when our members render a regular report of their efforts to give the truth to others."

"It were well . . . to remember the record kept on high,—that book in which there are no omissions, no mistakes, and out of which they will be judged. There every neglected opportunity to do service to God is recorded; and there, too, every deed of faith and love is held in everlasting remembrance."—*"Prophets and Kings," p. 639.* HENRY F. BROWN.

Sharpening Our Tools

SOMETIMES it is a good thing for the home missionary worker to stop and sharpen his tools. The course offered by the Fireside Correspondence School, of Takoma Park, Washington, D. C., on the subject, "How to Make and Conduct Bible Readings," was prepared at the request of some of our leading evangelists, and seems to be a very interesting and practical one. The spirit of prophecy has spoken of the Bible reading method of giving the truth to our neighbors as a "heaven-horn idea." By taking this course, our church workers should be able to give Bible readings of finer quality, and thus bring more persons to a saving knowledge of the truth. The regular price of this course, which includes instruction on the meeting of people in their homes, is \$6. But where the home missionary society takes up the matter, and a group of three or more persons begin the work together, the rate is only \$4.50, and this includes the matriculation fee of \$1. The lessons are thoroughgoing, and the work of each individual student is personally supervised by a competent teacher.

We already have instruction in printed form giving some help on this important subject; but this course offered by the Fireside goes somewhat farther. It teaches the student to prepare his or her own readings, gives hints on memory training, and puts at the student's command the services of a competent teacher, who looks over the Bible readings prepared by the student, and criticizes and grades them. In this way practically the same instruction that is given in our schools and colleges is brought to the homes of our people, and they have an opportunity to get a training that will make them more effective workers. Let us embrace this opportunity to train our talents.

The long winter evenings are upon us. Here is a fine opportunity to make them count to the utmost. Let us speak of this course as we have opportunity, and encourage others to take it. Why should we not have in every church a group of persons studying how to give the best kind of Bible readings? The Fireside offers a number of other interesting courses, such as Bible Doctrines, Public Speaking, etc. Its new folder should find a place in the hands of all our up-to-date home missionary workers.

M. E. OLSEN.

Helps for Church Elders

THE new year with its responsibilities and possibilities is well upon us. In every church and company of believers there has just closed the annual election of officers, which implies that many faithful and true shepherds of the flock are again buckling on the armor for another year of service, and that not a few new shepherds are entering upon the task for the first time, each resolved to do his best to meet the expectations of the Chief Shepherd and to be true to the trust imposed in him by the brethren and sisters who have chosen his leadership.

Fifty-two Sabbaths in the new year — fifty-two occasions for dispensing spiritual food to those who have a right to expect an uplift for the soul and a new vision of the reality of the Christian's hope; fifty-two mid-week prayer and missionary meetings, to be made spiritual, interesting, and instructive. Truly this calls for resources of unlimited scope, and to those who cannot devote their entire time to study and spiritual interests it becomes a more or less perplexing problem.

The endeavor of the Ministerial Association to be of service to ministers and conference workers has included a plan for the help of the church elders and leaders as well. It is termed the Auxiliary Ministerial Reading Course. The year 1925 was the first in the history of this special Reading Course, and those who availed themselves of its benefits speak in the highest terms of the help received. Based on the experience of last year, it has been possible to make a selection of books of still greater value to the church elder for 1926.

The Auxiliary Ministerial Reading course for 1926 consists of the following books:

1. "How to Live the Victorious Life," by "An Unknown Christian."

As the title implies, this book deals with a subject of vital concern in every life. Every successful spiritual leader must know this secret for himself and for his people. The Spirit of Christ breathes through every page of this clear setting forth of just how to experience victory over sin in daily living. It is highly recommended by a number of our ministers who have read it and are making large use of its appeal in their personal work for souls.

2. "The Real Holy Spirit," by Dr. Cortland Myers.

This is a companion volume to "Real Prayer," by the same author, which has been so helpful to many of our church workers during the last year. It deals with the reality of receiving the Holy Spirit in a simple, yet most convincing manner, and incites to transforming theory into practical, tangible realization. "There is not one nominal Christian in a thousand who has grasped, with any personal appreciation, the great fact of the Holy Spirit," states Dr. Myers. "We are in ignorance and weakness because the greatest of truths is covered with unreality."

3. "The Pastoral Epistles of Paul," An Exposition of First and Second Timothy, and Titus by Charles R. Erdman.

The author dedicates his book "To the Greater Glory of the Chief Shepherd," and in his introduction states that Paul's epistles to Timothy and Titus "were directed to men who wore in charge of Christian congregations, and are especially designed to guide pastors in their care of churches. They are, therefore, properly called 'The Pastoral Epistles,' both because of their content and by way of eminence, for there exist elsewhere no comparable guides in pastoral service." All phases of pastoral responsibility and problems are dealt with in a helpful manner in this little volume of 158 pages.

4. "I Cried, He Answered," a little book in the nature of "A Testimony to Answered Prayer."

This is an authentic compilation of "remarkable answers to prayer," classified under eight headings, as follows:

- Prayer for the Recovery of the Sick
- Prayer for Financial Aid
- Prayer for Deliverance in Time of Danger
- Prayer for Guidance
- Prayer for the Conversion of Individuals
- Prayer for Revivals
- Prayer for Various Objects
- Prayer in Relation to Missions and Missionaries

This book will be of special value in furnishing the keynote of inspiration for the mid-week prayer and missionary meeting.

The combination price on these four books, when ordered together, is very small — about \$2. Order through your tract society, and write to the undersigned for Registration Card and particulars as to further help available along other lines.

MINISTERIAL ASSOCIATION,
General Conference,
Takoma Park, D. C.

Missionary-Prayer Meeting Suggestions

As the church has been organized on earth for missionary purposes, it surely needs to meet regularly to give consideration to its mission work. What is the use of its giving attention to every other duty if it neglects the one for which it was organized? Clearly, no church can fail in holding its missionary meeting and planning for its missionary work without being weakened and becoming inefficient.

The time question is usually the hardest to settle in connection with holding a missionary meeting. Most of our churches that are holding successful missionary meetings, do so in connection with their weekly prayer meeting, allowing half an hour for missionary work and the rest for prayer and Bible study or testimonies. It is a fact that devotional and missionary activities cannot be separated in the life of the real Christian, and we find that they work together in the missionary-prayer meetings.

Every church in North America should make decided efforts to build up its prayer and missionary meetings. The attendance in most cases is small, due, probably, to a lack of interest. These meetings ought to be the most interesting during the week, and can be if proper attention is given to the program rendered. The scripture says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10: 25.

A missionary meeting is needed for several reasons:

1. That prayer may be offered for the blessing of God on the workers, and on those for whom the church is working.
2. That aggressive soul-saving work may be planned.
3. That study may be given to methods of work, preparation needed, the times in which we live, and other subjects relating to effective missionary work.
4. That the work done may be reported, for the encouragement of the members.
5. That the necessary business connected with the missionary work may receive attention.

These meetings should be carefully planned by the missionary committee each month. The leader is the leader of the missionary work of the church, and is usually the church elder by virtue of his office. The secretary is the church missionary secretary. She should keep the minutes of the missionary meeting, rendering a report every session. The following suggestive program might be of help to our churches:

- 7:30-7:45: Song, prayer, minutes, song.
- 7:45-8:00: Reports of labor, with encouraging comments, special song, or recitation.
- 8:00-8:20: Lesson, consisting of instruction (not a sermon or exhortation, but some definite line of missionary work, field of labor, or other subject relating to missionary work).
- 8:20-8:30: Announcement of next meeting, other announcements, collection, closing song.

Of course if the meeting is held in conjunction with the prayer meeting, some changes will be necessary.

Divine Admonition

The "Testimonies" have much to say regarding our prayer and missionary meetings, and every one will do well to ponder these statements carefully:

"Let the missionary meeting be turned to account in teaching the people how to do missionary work."—"An Appeal to Our Churches," p. 11.

"Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers, merely for the sake of occupying the time. All should be ready to act their part with promptness."—"Testimonies," Vol. V, p. 609.

"Let the church awake, let every member take up his individual work, and vindicate the name of the Lord by which he is called. . . . When faith lays hold upon Christ, the truth will bring delight to your soul, and religion will not be a dull, uninteresting enterprise. Your social meetings, now tame and spiritless, will be vitalized by the Holy Spirit, and your daily experiences will become rich as you practise the Christianity you profess."—"An Appeal to Our Churches," pp. 8, 9.

Let us arise, brethren, and revive the prayer-meeting spirit. Let us revive the old-time missionary meetings, that our

churches may be filled with the presence of the Holy Spirit and the work of God be speedily finished.

Suggestive Topics for February

February 3

Text: Luke 10: 25-30.

Seed Thoughts: Who is my neighbor? C. O. L., p. 386, par. 5. Co-operation of angels in the work of soul-saving. C. O. L., p. 388, par. 2. Heb. 1: 14.

February 10

Text: Matt. 25: 34, 40.

Seed Thoughts: "The works show whether the faith is genuine." "Our characters are revealed by what we do."—C. O. L., p. 312. Christ the great missionary, will be a soul-winning power in our lives if He truly abides in our hearts. "Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory."—"Education," p. 264, par. 3.

February 17

Text: Matt. 13: 1-9; Mark 4: 1-20.

Seed Thoughts: "The seed is the word of God." Luke 8: 11. Christ's mission to this earth. C. O. L., p. 35, par. 1. Our business is to sow the seed. Eccl. 11: 6. Our reward. Ps. 126: 6. Study C. O. L., p. 39, par. 1.

February 24

Text: 1 Thess. 1: 6-8.

Seed Thoughts: The early Christians followed the example of Christ and the apostles in soul-winning. They believed and obeyed the gospel commission of Matthew 28: 19, 20. The faithful Christian in these last days will also witness for Christ in service for others. "Education," p. 264, par. 1.

HOME MISSIONARY DEPARTMENT.

Are You a Business Christian?

THIS is a strange question, isn't it? It is taken these days as a matter of fact that in business everybody has a clear field for looking out for himself, for driving good bargains; in short, everybody is expected to look out for himself, and himself only. But right here true Christianity shines brightest. And the sweet principle Jesus left, of doing unto others as we would they should do unto us, will have in it, when exercised, reacting power for great good, coming back in good will from those about us.

As an illustration of how such actions work, we clip the following experience from an exchange:

"Two neighbors, A. and G., called at the home of J., when substantially the following conversation took place:

"A. 'Mr. J., I have come to buy potatoes.'

"G. 'Well, so have I.'

"J. 'All right, gentlemen; I have about ten bushels to sell. How many do you each want?'

"A. 'I want at least that many, and have the money to pay for them.'

"J. 'Neighbor G., how many do you want?'

"G. 'Well, I want about ten bushels also, and was intending to ask you to wait on me for the money; but as you can get the cash, you will doubtless not wish to sell to me.'

"J. 'I'm not so sure of that. Mr. A., you have the money; you can buy potatoes anywhere. Neighbor G. has not the cash, and so must buy where he can be trusted. I will let him have the potatoes.'

"This was the beginning. Later J. called G.'s attention to certain tracts, books, papers, etc., inviting him to read and investigate. This he willingly did, with the happy result that he fully believed and accepted the truth.

"This is no fancy sketch. G. is now dead; but he died rejoicing in the truth of God. J. still lives, and still lets his light shine. A. has passed away, but during his lifetime many times spoke in the highest terms of his neighbor who refused cash in order to sell to a needy neighbor on credit. From this simple act of Christian courtesy there has gone forth a wave of influence, the complete results of which cannot be known till the time when all the acts of our lives are made manifest."—*Selected.*

Evangelism

(Church Officers, Please Notice)

At the last Fall Council held in Des Moines, Iowa, the most vital subject discussed was that of evangelism at home and abroad. As the delegates listened for several hours to the soul-stirring reports rendered, their hearts were touched again and again. It seemed that the spirit of evangelism had taken possession of every one, it was contagious; and our conference leaders were tremendously stirred. Every one felt that this important topic should be assigned to a special committee, and the following is their report as adopted:

"In harmony with the purpose of Christ for every worker and believer in the church, and believing that there has never been an opportunity more full of promise for reaping the harvest of souls here in the homeland; and, further, being assured that every conference should continually add to the churches within its sisterhood, and that every church should be continually adding to its own membership,

"We recommend, 1. That all our local conferences lay plans to carry on during the coming winter months a strong evangelistic program, throwing their full force into the field, and as many as possible of the departmental workers, encouraging them to join in this aggressive soul-winning campaign.

"2. That pastors of churches be encouraged to make evangelism the strong feature of their work, urging their members to join them in working FOR THE NEIGHBORHOODS IN WHICH THE CHURCHES are located.

"3. That in this effort of evangelism we make prominent the fundamental truths of the message, presenting these to the people as God's plan for this time.

"4. That we lay before our workers and people the necessity of entering fully into an experience of fellowship with God, and daily walk with Him, thus making their presentation of the message a revelation of a living experience in Christ, thereby making it possible for God to use us all in the saving of souls as He desires.

"5. That conference executives, in planning for the campaign, give consideration not only to the large cities, but to the smaller towns and more remote localities where the truth has never been preached."

Thus we see that such steps were taken as would insure a general soul-winning movement in which every worker is to join. According to the spirit of prophecy, the greatest force in this work should be the laity. When we add to the power of our workers the soul-winning efforts of a consecrated laity, great will be the results. In an endeavor to bring all our churches into this movement, the following recommendation was brought in by the Committee on Plans:

"WHEREAS, 'The work of God in this earth can never be finished until our church members rally to the work and unite their efforts with those of ministers and church officers,' thus emphasizing that it is the purpose of God that every believer should be a 'fisher of men,' therefore,

"Resolved, (1) That in every conference greater emphasis be laid upon the plans for developing the soul-winning possibilities of the church membership; (2) That the first Sunday of each month be appointed as the time for the general 'field day' when all our churches will plan to visit the homes in their locality with our missionary literature, in an endeavor to thoroughly evangelize the territory; (3) That careful follow-up efforts be made for every person manifesting any interest."

Church officers, do you not feel that the time has come for such a decided movement in every church, yes, in your church? I am sure you can say a fervent "Amen" to all the above plans. Will you not now lay immediate plans for soul-winning work in your locality? By holding Bible readings, distributing literature, and through other means you could do much. We now have a fine array of literature that would have cheered the hearts of the pioneers in their day. We have the *Signs, Watchman, Present Truth, The Family Bible Teacher*, tracts, and our small books. Enlist all in this work. All can do something.

HOME MISSIONARY DEPARTMENT.

"He saith unto them, Follow Me, and I will make you fishers of men." Matt. 4: 19.

Missionary Volunteer Department

Devotional Meeting for February 6

Senior and Junior

Topic: *The Continent of Opportunity.*

Notes to the Leaders

South America, the Continent of Opportunity, is to be the recipient of funds which the Missionary Volunteers of America raise during the year 1926. That we may better understand the country, its people, and some of the problems which our missionaries meet in that field, we are to devote six or seven programs to its study. South America, a land which has known great darkness because of the domination of a false religion, is experiencing a new era. It has become the land of romance in the mission annals. Its study is full of thrills, and also of steady growth. That our young people may learn to know and love their southern brothers, and bend with them to the task of warning a great continent, is the wish of those who have planned and prayed for the success of these programs.

We are indeed fortunate to have had in North America during 1925, the division Missionary Volunteer secretary, Elder C. P. Crager has been at home on his furlough after eight years of service in that great continent. Thoroughly acquainted with the Spanish language, and conversant with two others of the chief languages spoken on that continent, he is peculiarly fitted for his work. Those who have become acquainted with him have felt the fire of his enthusiasm and consecration. The story of his service reminds one of another great service,—“In journeyings often, in perils of waters, in perils of robbers, . . . in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea. . . . In weariness and painfulness, in watchings often, in hunger and thirst.” 2 Cor. 11: 26, 27.

Now that we have had a slight introduction, we shall enjoy the material presented for mission study all the more, for Elder Crager has consented to become responsible for obtaining from his field the very best and newest and most inspirational material it is possible to get. And he is succeeding, too. It is a temptation to me to tell you a few of the good things that he is saving up for future programs. But it is better to know the continent first. And so, in Elder Crager's article in this issue you will find some high points of fact concerning the continent we are to study. Just because we have not divided it up into different articles and talks for you, is no reason why the information given here should be presented by one person. The program committee should make an outline of the different phases to be presented, and then ask a different member to be responsible for each. Because we are handicapped by the small amount of space we have in the GAZETTE, we are asking that each use the material here given but as a basis for further study. Such books as Carpenter's "Geographical Reader" has many interesting facts. "The Continent of Opportunity," by Clark; "Latin America," by Hubert W. Brown; "Glimpses of Indian America," by W. F. Jordan; "South American Neighbors," by Homer C. Stuntz; and our own most popular Reading Course book, "In the Land of the Incas," by F. A. Stahl, all contain material which will not only make this program more complete, but will be of value in the planning of future programs. Why not send for at least two of them for your Missionary Volunteer library?

For a poster, cut out an outline map of the continent. Place across it a large question mark, and underneath this the announcement of the meeting.

Notes to College Leaders

Why not turn this program over to the section of your Foreign Mission Band that is making a special study of South America? It would be well to plan now how many mission programs you will have during the present term. In general, the material given in the GAZETTE will follow the outline: 1. General conditions, such as geography, government, industries, etc.; 2. The missionary's problem in dealing with the language, provincialism, customs, and native ways of thinking; 3. The problems involved in introducing the natives and other inhabitants of the continent to Christ, what it means to them to break with old customs and beliefs; 4. The physical side of the missionary's life and of pioneering; 5. Some results of work already done, the experiences of those who have already turned from heathenism to serving the Master; 6. Our work and methods used in making our missions a success in South America.

With this outline in mind your band will have no trouble in planning and executing some interesting and profitable studies.

Senior Notes

Just because this is a mission program, the regular Standard of Attainment drill should not be omitted. This week you should plan to cover Lesson V, "The Origin and Results of Sin."

For further material, study some of the history of South America. There have been several outstanding figures. Pizarro and the story of the subjugation of the Incas is one which would be well to understand if one is to know the conditions at the Inca Mission. One of the most brilliant and unselfish patriots of history lived and fought for the independence of South America. A story of San Martin and his sacrifices for his country would make another interesting and profitable talk for this program. (See Junior note.) Simon Bolivar is another figure of romance. Public and school libraries contain such information.

If you have some Junior members, do not forget to give them a definite part. Perhaps some Junior in the seventh grade can give a good map study. Another might present a modeled map, and explain the topography of the continent. (See Junior note.)

Junior Notes

For Standard of Attainment drill, study section on "Nature of Man," page 7 of Junior Manual. It is very important to have a good map of South America to hang up before the society. If a world map or a map of the Western Hemisphere is also available, the comparative position of the continent may be much more easily seen. The Junior superintendent should help the Juniors taking part to use concrete examples. For instance, in explaining position, you might point out that if one could drop a string straight south from New York, it would lie along the west coast of South America. Ask a Junior who has been studying map making, to make a relief map out of flour, salt, and water (this makes a stiff dough), showing the mountains, plains, and principal rivers. The explaining of his map may be the basis of his talk.

After the different phases of the article have been presented by the members, the superintendent should tell the story of San Martin. Show the unselfish hero that he was, and close with the thought that the same unselfishness is needed today to free the continent from the darkness of heathenism and superstition. The following brief sketch may help the superintendent in his study:

José de San Martin was born in 1778. He was educated in Spain, and early showed traits of leadership. Just as he came into young manhood, the United States was forming her Republic. San Martin studied and loved the liberty which was the foundation of this new republic. He contrasted its freedom with the downtrodden condition of his own country, Argentina. In young manhood he came into prominence as one of the most able commanders in the army of Buenos Aires. But this farseeing man realized that to make liberty permanent, he must free the western coast, and particularly Peru, which was the center of Spanish domination. Resigning his command, he withdrew to the western frontier, and there he trained a hardy group of soldiers. Many stories come down to us of the sacrifice of this little band of disciplined men. "Ladies, we are told, gave their jewels to aid the cause, and heroic men volunteered to serve simply from love of liberty." And so the little army grew, and became more and more efficient. Finally, in 1817, this little band of determined men set out, scaled the "impossible" Andes, and won a decisive victory in Chile. Then marching his forces northward, San Martin took the Spanish armies by surprise, and liberated Peru.

It was after these brilliant victories that San Martin did one of the most unselfish acts ever recorded in history. He came in contact with another conqueror, Simon Bolivar, who had succeeded in freeing the countries to the north. San Martin and Bolivar met and held a conference, hoping to unite their forces, and thus make the freedom of the whole continent assured. But after several talks, San Martin became convinced that Bolivar, although interested in the freedom of his country, was still more interested in making himself dictator. He felt that he could not conscientiously work with him, and so instead of clashing with him and precipitating a civil war between patriots, San Martin, in the height of his success, quietly withdrew. He left the country and went to France, where he died in obscurity and poverty, attended only by a faithful daughter. Is it any wonder that now his countrymen delight to honor his memory?

South America

Territory

THE South American Division includes the eight republics of Brazil, Argentina, Uruguay, Paraguay, Chile, Bolivia, Peru, and Ecuador. (Point out these various republics on the map as they are named.) These republics are grouped into two union conferences and two union missions. The Austral Union includes the republics of Argentina, Uruguay, Paraguay, and Chile; the South Brazil Union includes the southern portion of Brazil; the East Brazil Union Mission includes northern and eastern Brazil; and the Inca Union Mission includes Peru, Bolivia, and Ecuador.

Area

South America has an area of only one million square miles, less than that of all North America from Panama to the

Arctic Ocean, or twice the area of all the United States, including Alaska. To make another comparison, all the United States, including Alaska, together with the whole of Europe, could be laid on the map of South America.

Position

The city of Buenos Aires, capital of the Argentine Republic and the metropolis of South America, has the same latitude as the most southern city of South Africa, the city of Cape Town. The most southern point of South America dips down into the Antarctic Ocean. The most southern city is Punta Arenas. Buenos Aires has practically the same latitude south as Washington, D. C., has north. Santiago, Chile, on the west coast of South America, has the same longitude as New York on the east coast of North America, a fact which is not generally recognized unless one takes the pains to look on the map and notice just how South America lies in relation to North America.

Vegetation

In South America can be found practically every product of our Northern countries, and many others besides, which, because of climatic conditions, cannot grow in the United States or Europe.

Climate

South America has almost every imaginable climate, from the severe heat of the tropics as found in some portions of Brazil, Peru, and Ecuador, to the severe cold of winter as found in the high plateaus of the Andes and the southern portions of Argentina and Chile. In these countries lying south of the equator, the seasons, of course, are reversed, Christmas usually being a day of extreme heat, and the Fourth of July coming in the middle of winter. Climatic conditions, however, are considerably affected by ocean currents, so that a point of the same latitude south as a corresponding city in the north latitude has a milder climate. There are sections of the west coast of South America—for example, the city of Lima, Peru, and portions of northern Chile—where rain is unknown, owing to the high mountains on the east in such close proximity.

Topography

The greatest mountain system in the Western Hemisphere runs for about 4,000 miles throughout the length of South America, from Cape Horn to Panama. In fact, the Andes of South America continue on into Central America and Mexico, and finally merge into our great Rocky Mountain system. The highest peak in the Andes, Mt. Aconcagua, lies on the border between Argentina and Chile. Its elevation is a little over 23,000 feet, and is the second highest mountain in the world. There are fifteen other mountain peaks in the Andes which reach an elevation of over 15,000 feet. The three highest volcanoes in the world are in the Andes.

South America has the greatest river systems in the world. The Amazon is as wide at its mouth as the Hudson River is long, and the island which lies at its mouth is twice as large as the State of Massachusetts. It has ten tributaries of the same class as the Mississippi River. It is 4,000 miles long, and counting its principal tributaries, it has more than 50,000 miles of navigable water. The Orinoco, 1,500 miles long, flows into the Atlantic through Venezuela, and forms a delta which begins one hundred miles from the sea. The Rio de La Plata (River of Silver) drains an area equal to one fourth of the United States of America.

These three river systems drain an area of three and one half million square miles, an area greater than that of the United States, including Alaska. Owing to the close proximity of the Andes to the west coast of South America, and the large extent of rainless territory, no large rivers are found on the west coast. There are, however, a good number of very swift rivers, which, were they fully harnessed, would provide incalculable electric power.

Large lakes are not numerous. However, Lake Titicaca, on the border of Peru and Bolivia, has an area of 5,000 square miles, with an average depth of 700 feet. It is the highest navigable lake in the world, lying at an altitude of about 13,000 feet above sea level.

People

The geographical situation of South America places its east coast nearer the markets and the political and social influences of the Old World. As a result, the cities of Rio de Janeiro,

Montevideo, and Buenos Aires are, in practically all respects, the equal of the best European cities. They are much in advance of the cities of the west coast in their modern civic culture and life.

These republics are known as Latin republics, but in the true sense of the word this is a little misleading. It is true that Roman civilization has dominated this vast region since its early discovery and conquest by Spain and Portugal; yet quite a percentage of the people speak a language not derived from the Latin. The original people spoke many languages and dialects. The language of their conquerors was stronger because more developed, and it has prevailed over the tongues of the Indian tribes, and has assimilated many of its words. However, there are sections where the Indian language is strongly developed, and is spoken even by the better class of people; for example, in the city of Asuncion, the capital of Paraguay, one will hear the Guarani spoken around the table in some of the best homes. There are certain portions of Peru where the people speak almost entirely Quichua.

In some sections of South America there is a strong mixture of the Indian blood with the white, besides the large purely Indian population. This is especially true on the west coast of South America. In Brazil there is a large Negro population, a relic of the slave trade formerly carried on in Brazil; and there being no color line, there is a large mixture of white and colored. On the west coast, especially in Peru, there is some mixture of Chinese with the native Latin blood.

The Indian population is very interesting. The early Inca civilization of Peru and Bolivia was a very high civilization. Traces found today of their work in masonry, pottery, and weaving, and their mode of government all show that the Incas conquered by Pizarro in the sixteenth century were a very different people from the downtrodden, ignorant, degenerate Indians of today. Their conquerors were most brutal. The church took an active part in the conquest, and its representatives, with but few exceptions, not only did nothing to prevent the outrages, but stood ready to speed with its blessing all of the invaders who might fall in battle or in private brawls. The result was that the native tribes were reduced nearly to a state of slavery.

As a result of the conquest of the native tribes, and the opening up of the rich lands to foreign exploitation, there have been developed, in the course of the four centuries, two distinct classes. First was the cultured, or ruling, class, who received large grants during the colonization period. This class also includes the leading professional men, and from this class have come some outstanding characters recognized the world around, both in their professions and in the affairs of nations. The other class is the Creole, or mixed population, formed in a large degree by the amalgamation of many races, but principally by the mixture of white and Indian. A middle class, such as we know it in the United States, is hardly known in South America. One finds the rich on one hand and the extremely poor on the other.

South America also has a large cosmopolitan population, almost every nation of Europe, as well as Orientals, being represented in different republics.

Religion

The original Indian was a pagan, and there are still many tribes in the interior of South America that have never come in contact with the gospel, and are still purely pagan and savage. The Indian, as he was conquered by the Latins in the sixteenth century, immediately came under the influence of the church, and his religion today, as he has learned it from the priest, is a mixture of his old paganism with the forms of the gospel. He commemorates the sacred days of the church by pagan debauchery and reveling, and his religious status is pitiable and deplorable. In fact, the four hundred years and more of Roman rule and influence has tended only to greater degeneration and slavery. The rest of the population, European or mixed European and Indian, is largely Catholic. On the one hand, we have the old-type fanatical Catholic, and because of the great ignorance in which the people have been persistently held by the priests, they stand in fear of the priests, are very superstitious, and will believe anything told them by the priests. On the other hand, there is a large and growing class, and it is growing rapidly, of those who, having become more educated

and liberal, whose eyes are being opened, have become disgusted with the religion of the priesthood, and knowing no other religion, have lost all confidence in religion and in God, and are infidels and atheists. While the church still holds strong sway in most parts, yet there is a tendency, which is growing in many sections, to break loose from the Church of Rome. Some republics have already declared a separation of church and state, and have guaranteed religious liberty. Others are seriously discussing it.

The time is opportune to give these people a knowledge of the true gospel, for there are many hearts feeling out after something better than the Church of Rome has offered them.

C. P. CRAGER.

Some More Interesting Items About South America

MILLIONS of Indians and other native peoples in Latin America have not been reached by the Christian message, and are as pagan as any in the heart of Africa.

Startling irreverence of expression is common in these "religious" countries. One sees such signs as "Butcher Shop of the Holy Spirit;" "Furniture Shop of the Saviour;" mineral water named "Jesus Water," and cigarettes dedicated to Jesus.

Of the one million people in Buenos Aires, there are probably only a few hundred men who attend religious services.

Drink has nearly wiped out the Indians in many parts of South America. In Valparaiso, Chile, there is one saloon for every twenty-four men. With a population of 140,000, more cases of drunkenness were reported in one year than in all London.

There are more than 6,000,000 Africans among the 30,000,000 people in Brazil, and many of them are the crudest type of Negro on the American hemisphere.

Devotional Meeting for February 13

Senior

Topic: An Answer—Standard of Attainment.

1. Song Service and Opening Song.
2. Blackboard Lights.
3. Leader's Remarks: "A Reason for Our Hope."
4. Earnest Prayer.
5. Study: Review first five Bible Doctrine Lessons.
6. Talk: "How, When, What?"
7. Talk: "And Why?"
8. Reading: "Lest We Forget."
9. Talk: "God Leads."
10. Symposium: "An Answer."

Junior

Topic: Ready to Answer.

1. Song Service.
2. Leader's Two Minutes.
3. Sentence Prayers.
4. Talk: "A Message From Young Folks."
5. Exercise: "Do You Know?"
6. Talk: "Becoming Attainment Members."
7. Round Table.
8. Superintendent's Talk: "God Leads."
9. Closing Prayer.

Senior Notes

This is Standard of Attainment day! It is hoped that you have been working up to it since the very first week of the year, so that the day has gathered interest, gained from previous study, suggestions, advertisement, and most earnest prayer. Too much time cannot be spent in prayer. Gather your committee about you, and plead earnestly and often for divine help and power in your Missionary Volunteer Society. "More things are wrought by prayer than this world dreams of."—*John Wesley.*

This should be one of the most inspiring programs of the year, so that every Missionary Volunteer will be impelled, as it were, to join the Standard of Attainment class to study and learn for himself the wonders of this message. Begin on time with a wide-awake song service, and open the meeting with an appropriate hymn.

2. *Blackboard Lights.*—Education through the eye is twice as convincing as that through the ear; so make much of the blackboard. Make the quotation or phrase thereon short and pointed, that it may be easily memorized or at least bring the meaning definitely to the reader. For this program, the two thoughts inside the front cover of the Junior Standard of Attainment Manual are very good.

3. *Leader's Remarks: "A Reason for Our Hope."*—Read or quote such verses as John 5: 39 and 2 Timothy 2: 15. Em-

phasize the meaning of the words "search" and "study." Have you seen a man dig for silver? Does a miner scratch the surface? Did you ever lose a treasure, and look long and intently for it? Have you studied for a history or a geometry examination? How did you study when you knew Professor — expected you to remember that date, that battle, that principle? These experiences are mere hints toward the meaning of these words in the Scriptures. Much greater things are at stake in connection with the searching and studying of the Bible and our denominational background than merely earthly treasures or credits in school. Sister White tells us that "intense earnestness should now take possession of us."—*"Testimonies," Vol. IX, p. 44.* Be in earnest! Read such stirring paragraphs from the spirit of prophecy as are found in "Early Writings," pages 87, 88; "The Great Controversy," pages 625, 626; "Testimonies," Volume V, pages 707, 708; and the quotation on the front of Missionary Volunteer Leaflet No 21, "Standard of Attainment."

5. *Study: Review First Five Bible Doctrine Lessons.*—You have been having several weeks of drill now, and have covered five lessons. This is a good time to have a short, snappy review. It might be well to make even more of it, and have the review partake of the nature of a test. Pass out pencils and papers, and then ask a list of carefully prepared questions which may be answered by a text. Ask the members to exchange papers, and then correct them.

6. *Talk: "How, When, What?"*—This talk should be a bird's-eye view of the Standard of Attainment, how and when it began, and what it was designed to do. "It will strengthen the hold of the young people upon the truth for this time; it will save many from drifting away; it will strengthen the church and extend its missionary work; it will furnish recruits for higher training and service; it will constitute a basis for a stronger denomination intellectually and spiritually, and in number of adherents. The Standard of Attainment in this denomination aims for preparedness of the highest order; it is like "a nail fastened in a sure place." Ample material will be found in the introductory pages of both Senior and Junior Standard of Attainment Manuals; also in the above-mentioned leaflet No. 21, page 7 and on.

7. *Talk: "And Why?"*—Base this talk on pages 3-7 of leaflet No. 21. See that this is well given, that it may win members to the Standard of Attainment class.

9. *Talk: "God Leads."*—See Superintendent's Talk in the Junior notes.

10. *Symposium: "An Answer."*—Omit any two or three numbers on this program rather than these personal testimonies. What has been done can be repeated. Have some of your members tell these experiences, or better still, perhaps some have had personal experiences which they can relate.

(1) A few years ago six young people in the Columbia Union organized a Standard of Attainment class. They conceived the idea of inviting friends to join them. They put forth every effort to make the class interesting, and the friends came. Catholics and Lutherans enjoyed our denominational history. Then came Bible Doctrines. The original six prayed earnestly, and the visiting friends became sober and thoughtful as subject after subject was thoroughly investigated. The Sabbath test was one indeed, as loss of work, home, and friends confronted them; but not one faltered. Today all are in the ranks, in turn seeking to win others to Christ.

(2) "The Standard of Attainment was the chief factor that changed me from the wicked, downtrodden way to the peaceful Christian life enjoyed by those who put their trust in the un-failing love of Christ.

"Two years ago I was just a boy like thousands of others, indulging in the world of sin, having lost almost all hope of ever emerging from the sinful pit into which Satan had plunged me. Everything seemed dark, and my spiritual life was at a low ebb. I had tried hundreds of times to quit my evil habits, but as fast as I resolved to do good, Satan would tempt me, and I would fall, and be thrown farther into that pit of despair. I had nearly given up ever living a better life. I would not attend Sabbath school or church, but I did go to Missionary Volunteer meetings, and I took great interest in the Standard of Attainment lesson. The lessons told so many wonderful facts about Jesus and His love for fallen man. As I studied, I learned that, wicked as I was, Christ would accept me. After I had attended the Attainment class for about three months, I had given up nearly all my bad habits, and in eight months, I was buried in baptism, accepting Christ as my personal Saviour. The Standard of Attainment is a great factor in teaching the youth the love of Christ and keeping them true to the cause."

(3) Two years ago, Elder G. J. Seltzer, of the South Side Church, Chicago, conducted a Standard of Attainment class, forty of whom passed with good grades, the youngest member of ten years receiving 96 per cent. The class memorized one to three texts for each point of our faith. Last year, Elder Seltzer again taught a similar class, conducting it much the same as a regular school, except that he says he never embarrasses any one by asking a direct question. All answer voluntarily; but he makes it so lively that the unpopular ones are those who keep still, so every one studies and has an answer. As a result, of this last class thirty-nine passed the examination in Bible Doctrines and twenty-seven in Denominational History,

nineteen receiving Standard of Attainment certificates. Elder Seltzer says he would not think of trying to carry on his work without a Standard of Attainment class. This summer, shortly after the close of the spring class, he opened a tent effort, and many of his Attainment members proved efficient helpers in the summer's effort. Here are testimonials from two of his class who have but recently come out from Catholicism:

"This class gave me a clear view of the beginning of the advent movement; it taught me where to find Bible proof for doctrinal points which I could not prove before; it cleared up the 2300 days, because by studying it I saw it so much more clearly than any one could tell it to me. In short, the Standard of Attainment class has given me a wonderful view of how the Lord has been with His people and blessed them during the rise and progress of this great movement, and has taught me the knowledge of the Bible that I need in testifying for Christ to those around me."

"Studying the Bible and learning more and more of it from week to week, drew me to the Lord and helped me in my Christian experience. I never knew before I studied the Standard of Attainment that there was a denomination in the world carrying on such extensive missionary activities as are the Seventh-day Adventists. The spirit of prophecy was new to me also, and it helped me to make a deeper study of the Word of God. By doing so, I came to believe in the faith and doctrines of the Seventh-day Adventists, and accepted this message. The truths that were revealed to me I am trying now to reveal to some one else, my unconverted mother being one of them. She marvels at the wonders of God's Word, and the work His people are doing."

Notes to College Leaders

All those students who finish classes in Bible Doctrines and Denominational History are entitled to a Standard of Attainment certificate. The Bible classes of the school are the real training centers of the Missionary Volunteer Society, for they prepare for service. Along with such classes there is usually a Ministerial Seminar, where practical use is made of the knowledge gained. Appoint a special committee from the Seminar and Denominational History class to take charge of this program. Keep in mind the purpose of the program, to show the need of a thorough and practical knowledge of the Bible doctrines that make us a peculiar people, and the providences which have marked the rise and progress of this denomination. A study of what it means to know the Bible so that you can give it to others, along with some personal experiences of those who have done it, and then some of the interesting but unusual incidents of our early history, will make an exceedingly inspirational program.

The following statement from the great-grandson of William Miller is pertinent:

"I am a great-grandson of William Miller, who lived in the little town of Low Hampton, Washington Co., N. Y., and preached the second coming of Christ all over the State and New England for many years around 1840. I have an exact likeness of him, his hand Bible, watch, sunglass, sword used in the battles of 1812 fought along Lake Champlain, a book of his life written by Joshua V. Himes, and some other things which my mother gave me on account of being named after him.

"I was born on a farm adjoining the Miller homestead, and am familiar with all of that country where he labored so faithfully for so long a time before my day.

"He set that whole country ablaze with his eloquence, uncompromising theories, and arguments that Christ would come sometime between 1843 and 1844, fully as much as Billy Sunday is in his kind of work of today.

"When the time set had passed, he simply said that he had made a mistake in calculation, and warned all to watch, for the time was near at hand.

"He did a wonderful work in his day, and had the power of holding large audiences spellbound for hours.

"My name is William Miller Peck."

Junior Notes

The Junior program, although having much the same purpose as the Senior, should have the added viewpoint of showing that God uses mere boys and girls in His work. Their part is to study and be ready to be led.

2. *Leader's Two Minutes*.—Study the paragraph under "Leader's Remarks" in the Senior notes. These apply equally to those of younger years.

4. *Talk: "A Message From Young Folks"*.—Tell the story of what the boys and girls did in spreading the message in the early days. Tell in your own words Chapter 15 of "Pioneer Stories," by Arthur Snalding. Then tell the part that young folks are to play in the closing work. "In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power. They have been taught the fear of the Lord, and their hearts have been softened by a careful and prayerful study of the Bible. In the near future, many children will be endued with the Spirit of God, and will do a work in proclaiming the truth to the world that at that time cannot well be done by the older members of the church."—"Counsels to Teachers," pp. 166, 167. What is it that makes it possible for boys and girls to do this great work? Note and emphasize that they must be prepared by a "careful

and prayerful study of the Bible." Furthermore, it is in the power of Juniors to hasten the finish of 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!"—"Education," p. 271. Notice that here, too, the training of the young people is mentioned. God has great plans for the Juniors of today, but they must be trained workers, so that there will be no faltering and no fear when the time comes for them to act. Boys and girls must have an answer ready; they must know their Bibles. Furthermore, we are told that if they know how God has led this people in times past, it will give them strength to meet the trying situations in the future. That is why a Standard of Attainment certificate is given only when there is a thorough knowledge of the Bible and of denominational history. Every true Junior Missionary Volunteer will want this mark of efficiency.

5. *Exercise: "Do You Know?"*.—This is just a little exercise to test the knowledge of the Juniors. The program committee should make out a list of questions which can be answered by the texts already studied in the Standard of Attainment drills. Pass out these questions to the members. Each one in turn is to ask the question he has received. The one answering it correctly by giving the text, receives the question. To make sure who answers first, ask those who think they know the answer to stand. The first one on his feet, if the answer he gives is correct, should be recognized as the winner of the question. At the close of the exercise, see who has the most questions. Try not to make it embarrassing for any one, but point out the need of further study for those who could not answer the questions readily. This review takes the place of the regular drill.

6. *Talk: "Becoming Attainment Members."*—There is an excellent paragraph on why become a member on page 1 of the Junior Standard of Attainment Manual. Study this, and give the contents in your own words. Then read some of the experiences of young people who have been helped by becoming members of the Attainment class. You will find these in the Senior Notes under "Symposium: An Answer."

7. *Round Table*.—This may be an informal discussion of the pioneers of our message in the form of a game. Let some one think of a leader, say Elder J. H. Waggoner, the author and editor who did so much for our early publishing work. He should then say, "I am thinking of some one whose name begins with W." Some one else asks, "Is it the man who carried the first angel's message into Persia?" "No," answers the first, "it is not Joseph Wolff." "Is it one of the boys who gave the message in Sweden?" asks another. "No," again answers the first, "it is not Erik Walhom." Finally some one says, "Is it an early author?" "Yes," responds the first, "it is Elder Waggoner." The one guessing correctly then thinks of some one else. If the game lags because of the unfamiliarity of the boys and girls with denominational history, the superintendent might with the help of the members name over a list of the pioneers and what each did. The game then would act as a check on the information given.

8. *Superintendent's Talk: "God Leads."*—The purpose of this talk is to show the boys and girls that God's hand was in the beginnings of this movement, and that no other movement could fulfil prophecy as this did. It gives confidence to look back and know the way that we have been led. I think nothing shows this more plainly than the story of the way Ellen Harmon was called to her work. Tell the story of her conversion and of her subsequent earnestness in turning others to Jesus. ("Testimonies," Vol. I, pp. 14-20.) Then tell the story of her call, and of her first vision as given in the first chapter of "Early Writings." Emphasize the warning, "Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below."

Another impressive incident is the refusal of William Foy and Hazen Foss to bear the message which afterward was laid upon the "weakest of the weak." Chapter VI of the new book by Mrs. Andross, "Story of the Advent Message," is very inspirational right on this topic. See pages 58-61 for the incidents referred to, and then read the rest of the chapter for further incidents showing how wisely God led through the instrument He had chosen. At the close of your talk, point out what a privilege it is to be linked with the Creator of the universe. The name "Seventh-day Adventist," instead of being a stigma, is a crown.

Close with a season of prayer, that each may be faithful to the faith of his fathers.

"Lest We Forget"

WHEN Moses gave those noble farewell addresses which are recorded in Deuteronomy, he repeatedly expressed his concern lest the children of Israel, having settled themselves at ease in the Promised Land, should forget the God who had led them out from Egypt, had watched over them during their wanderings in

the wilderness, and had given to them for a peculiar possession the land flowing with milk and honey. Joshua, at the close of his strenuous life, addressed a similar warning to the people; but it was not heeded by future generations. How pathetic is the record! "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that He had done for Israel." With a new generation, apostasy came in. The people forgot Moses and Joshua, and they forgot God.

Sometimes I think that the young people now growing up are in danger of losing sight, not only of the many divine providences in connection with the early history of this people, but also of the zeal, self-denial, and devotion to duty which characterized the pioneers. Those were heroic times, and they bred heroic men and women. It does us good to associate with them by reading their writings, and trying to put ourselves in their places. Wherever we look we shall see hardships borne with the utmost cheerfulness, and incredible difficulties overcome by earnest prayer and persevering labor. We may see Elder Joseph Bates, with want staring him in the face, sitting down with perfect composure to write his tract on the Sabbath, and later follow him in his fruitful work in many places, dependent upon God's opening providence, and cheerfully doing the thing that needed to be done, whether it was preaching a sermon, or, in those days when cookbooks were scarce, going into the kitchen to explain the mysteries of hygienic cookery to some housewife eager to learn.

We may see Elder James White in the intervals of those strenuous labors which were so successful in gathering the scattered believers together and forming the nucleus of a work which was to embrace the world, we may see him at such intervals, in order not to be chargeable to the work of God, earning money by hauling stone or chopping cordwood at fifty cents a day, or cutting hay, and that, too, while suffering from severe bodily weakness, so much so that his nights were often sleepless from pain. We may see him in the face of apparently insuperable obstacles forging steadily ahead, alert, watchful, vigilant, doing the work of a true minister of the gospel, and at the same time, with rare foresight, laying firm foundations for our publishing work and for our system of schools and sanitariums. We see him doing all this for the love of the Master, buoyed up by the blessed hope, and looking forward to the crown which shall be given to all the faithful workers in that day.

There is something more than sentiment involved in a remembrance of these earlier men and earlier times. We need to study the lives of the pioneers in order, not only to understand the men, but to understand the message itself. We must study the men in such a way as to enter into the spirit of their work.

Especially do the young people who have, as we say, been born into the truth, need to study the soul experiences of these early pioneers, and emulate their example. While it is a blessing thus to grow up in the truth, there are also some drawbacks connected with it. The young man or young woman who has always kept the Sabbath, at least outwardly, has missed that deeper experience which comes to those who give up friends and associates, perhaps even father and mother, and all that the world holds dear, in order to obey the truth. To miss the trial is to miss the purification of all the affections which it involves, and to miss the consequent strengthening of character.

Fortunately, there are still experiences that may be bought. If the pioneer work has been done in this country, it remains to be done in the regions beyond. The young men and women who have grown up in the truth may fix their eyes on China, India, Africa, and other great and needy fields, where millions of precious souls are waiting to hear the gospel. There, in pioneer missionary work, they may, in some degree, live over again the strenuous times experienced by the noble, disinterested men whom God called to lay the foundations of this work. And we who remain behind by practising self-denial in little things and in large things, may be able to contribute liberally of our means toward their support. Thus we may all emulate the example of the pioneers.

It is not what is told us of the truth that will save us, but that which we are able to weave into our lives. We never fully possess a truth until we have had a spiritual experience grow-

ing out of it. We never really know anything until we have obtained a heart knowledge of it,—till it has cost us something.—*M. E. Olsen.*

Devotional Meeting for February 20

Senior

Topic: "Remembering and Forgetting."

1. Song Service.
2. Scripture Reading: Phil. 3: 7-14.
3. Prayer.
4. Leader's Three Minutes: "God's Checks."
5. Chart Talk: "The Seal and the Blot."
6. Talk: "Things to Remember and Things to Forget in the Christian Life."
7. Reading: "A Forgetting Prescription."
8. Recitation: "Forgetting."
9. Closing Song.
10. Silent Prayer.

Junior

Topic: "Forgiving One Another."

1. Song Service.
2. Opening Song.
3. Scripture Reading: Matt. 18: 21-35.
4. Sentence prayers closing with Lord's Prayer.
5. Leader's Talk.
6. Talk: "How to Forgive."
7. Talk: "The Man Who Forgave."
8. Recitation: "Forgiveness."
9. Reading: "The Prodigal Brother."
10. Superintendent's Talk, with Response.
11. Closing Prayer.

Don't Forget Your Standard of Attainment Drill

Note to the Leaders

This meeting should be one of deep interest to every Missionary Volunteer. How often we hear the sigh, "O for the land of beginning again!" Not one of us but would like to forget, to erase forever from memory many things in our lives; but, alas! when done, how few things can really be recalled! "What I have written I have written." John 19: 22. Pathetic words those of Pilate! It is everlastingly true that no one can unwrite what his life has penned. And yet, there is a way. "I will restore unto you the years that the locust hath eaten," was the message which Joel brought from God to a people that he longed to see turn from their sad past to fresh hopes and attainments. This doctrine of forgiving and forgetting is indeed a precious one. Each day we may look up and begin, as it were, all over again; for the promises of God are sure and everlasting. May each young person in your society be led to feel the sustaining power of these promises, and learn how to lean upon them as he strives to forgive and forget as he hopes to be forgiven.

Note to College Leaders

Make this program a personal matter, because it is personal with each of us. Some one has said that a college education is nothing more nor less than the forming of a bundle of habits. There is no more important habit in the whole Christian life than this one of forgiveness, and the cultivation of this little plant of faith and trust whereby the promises of God become "exceedingly precious." The young men and women in college today are the workers in the Lord's vineyard tomorrow. They will rub shoulders with the laborers already there; and if they have learned well the art of getting along with others, they have attained the highest degree in the college curriculum. He who stands at the head of this art class will be the one who has cultivated a choice "rememberer" and the best "forgetter." With the talent available in your college, it is not necessary to suggest an outline for your program, but this goes forth with an earnest prayer that the study will result in many resolutions to remember more of the things worth while, and to forgive and forget the petty grievances which sap the spiritual strength of the Christian.

Special Senior Notes

After a wide-awake song service, read these impressive words of Paul in Philippians 3: 7-14. It would be well to have verses 13 and 14 written on the blackboard and placed in a conspicuous place all during the meeting. Of course, the prayer in the meeting will not be a formal one, but it should be only a continuation of the earnest petitions which have heretofore gone up from the leaders of the society.

4. *Leader's Three Minutes: "God's Checks."*—Make the most of these three minutes. Show the young people that the promises of God are His checks upon the sacrifice of His Son. They are sufficient to cover all our needs. "An unused check is useless; it must be presented and indorsed by faith in order to receive payment. It makes no difference who presents the paper; he may be the most worthless and guilty of mortals. God's prom-

ises of redemption will be honored at the bank of heaven, or the universe would be bankrupt. This draft is certified by the name and the blood of Jesus, and will be cashed as sure as God lives. His riches are unsearchable, illimitable, in both material and spiritual treasures, and will never grow less because of his gifts. Remember, he that asketh, receiveth; seeketh, findeth."

"A young navigator was going to a port for the first time. He asked the way of an old sea captain. The captain gave him specific directions as to how to proceed to the open sea. 'Then,' said the captain, 'when you reach the open sea, you have a clear course to your harbor.' The youth followed to the letter the directions. He sounded the depths, he sighted the landmarks, and all were as the captain said; then he came to the open sea. No longer could he sound the depths or sight landmarks, but having proved the captain's word true, he trusted where he could not prove. So with God's promises, we can prove many by our obedience, but sometimes we cannot sound the depths; then we must go on obeying, believing that at last these, too, will be proved." Remember the promises of God.

5. *Chart Talk: "The Seal and the Blot."*—For this talk you should have formed a week or two in advance what we may call the "Comment Club." Ask some alert member to be leader. He may divide the society into two bands, asking one side to be prepared with sentence responses of things which we should remember; the other side with things we should forget. These may be experiences, great principles, or texts of Scripture. Then it will add zest to the exercise if on a large chart or blackboard the leader has prepared two columns, one side headed with a sketched seal and the other with an upset ink bottle. As the responses are given, jot down a word which will express the thought. Limit each side to only a few minutes for responses, and see which side has the most in the end. But while making it snappy, be careful to place the emphasis upon the thoughts, not upon the competition.

6. *Talk: "Things to Remember and Things to Forget in the Christian Life."*—See article by Mrs. Caviness.

7. *Reading: "A Forgetting Prescription."*—We often see advertisements of books and courses which will teach us to remember; we find memorandum books a plenty on the market; but seldom indeed do we find any considerable attention given to the matter of forgetting. Remembering is indispensable in its proper place, but forgetting is equally an asset. There truly is a time—yes, many times—when we should forget; but strange to say, those are the very times we human beings remember the longest and the best. We admire in others the ability to forget the little slight, that blank unkindness, the cutting remark, which come to their ears. When we see evidence that they have "forgotten" all about it, because they treat the offending one as kindly as though he were their best friend, we feel they are real Christians indeed. It is not difficult to forget the unseemly things about those we love very much, but the test comes when the fault lies in a stranger or perhaps a real enemy. But that is no excuse for us Missionary Volunteers. We have many faults, yet father and mother love us. They do not cast us off because we give way to impatience. And even greater than their love for us is that of our Saviour. He does not reject us because we are so prone to wander far from the path of right. He is our example. "Greater love hath no man than this, that a man lay down his life for his friends." That is just what Jesus did for us. Ah, there we have the clue to this forgetting prescription; it is more love that is needed. That is what the Moravian Church found on August 13, 1727:

This early missionary church was filled with dissensions until there was danger of a split. It was then that one, to quiet the arguments, said, "Let us go to Berthelsdorf to study together the First Epistle of John." Day after day they read and studied that book about love. Then, on August 13, 1727, as they were talking and praying, there came what was another Pentecost, and the place where they were met was shaken. A thrill went through the company; Count Zinzendorf felt it, they all felt it. They turned to each other and said, 'What is this?' and they answered, 'This can only be the Spirit of Pentecost.' When afterward they were asked to describe what had happened, they said, 'That day we learned to love each other and to love Christ,' and they never remembered to continue their argument."

Do you not think that a good forgetting prescription? And the best part is that it can be followed by every Missionary Volunteer. Some one has said, "If we do not like a person, it is because we do not know him well enough." Let us think about it, and meanwhile let us pray:

"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."

Junior Notes

While the Junior program bears a different title, it is closely related to the Senior subject in thought, for one of the characteristics which make true forgiveness possible is the forgetting of self and the remembering of what Christ has done for the sinner. A grudge cherished in the heart will do more to poison the whole life than anything else can do. And the forgetting of others' faults and the grievances of life will do just as much in making the whole life bright and sunny.

Scripture Reading.—The Junior conducting this Scripture reading should bring out the vast difference in the amounts owed. Ten thousand talents, if each talent referred to was gold, would equal nearly three hundred million dollars, a great fortune for even these days of great wealth. Each penny which was owed him by his fellow servant was worth about seventeen cents. Bring out the lesson taught by the parable. If we recognize what we owe the Saviour, we shall not be hurt by what little our fellow men may do. Study "Christ's Object Lessons," beginning with page 243.

5. *Leader's Talk.*—You have just finished repeating the Lord's Prayer. What part of that prayer is emphasized by the Saviour? Jesus knew how quickly the spirit of unforgiveness would close the gates of heaven. When God forgives, He forgets. He says that He will remember our sins no more, and that He removes them as far as the east is from the west. (Read Ps. 103: 11, 12.) Try to measure the distance from east to west. If you put a stake in the ground and then face west and go around the world in search of the east, you will return to your stake while still facing west, for east and west never meet. The purpose of this program is to study God's great forgiving love until we, too, love our neighbors as ourselves.

6. *Talk: "How to Forgive."*—Ask one of your oldest and most thoughtful Juniors to take this part. The secret of a forgiving spirit is told in the article by Mrs. Caviness. Read it over carefully, and then show in your own words how remembering Jesus helps us to forget self. And if we are not thinking of the slights which we may have received, we shall forget that we have ever been hurt by another. Then read as a closing illustration the incident given in the Senior program as a reading, "A Forgetting Prescription."

7. *Talk: "The Man Who Forgave."*—Ask one of the Juniors to tell the story of Joseph. Then bring out the lesson of forgiveness. No boy was more deeply wronged than he, and yet he saw God's hand in it all, and he held no resentment against his brothers in his heart. (See Gen. 45: 5.) It was a great sorrow to Joseph that his brothers did not trust his forgiveness. After Jacob died, they began to reason among themselves that perhaps Joseph was kind to them only because of their father, and so they went to him again. (Read Gen. 50: 15-21.) They did not know Joseph, or they would have understood how fully he had forgiven them. If we know Jesus, we shall understand how fully He forgives us; and as we learn to know Him, we shall learn to forgive the way He does.

10. *Superintendent's Talk, with Response.*—Following this impressive reading, bring out the lesson that God's love is even greater than a mother's. Then show how much He stands ready to forgive in us. Show how our sins made the death of His Son necessary, and yet He loved us so much that He loved Jesus all the more because He was willing to die to save us. O the wonderful love that can be revealed to us only by the sufferings of the cross! When we get a glimpse of that love, it will melt our hearts, and make us humble in our own sight. After your talk, conduct a short consecration service. Let the keynote be a willingness to trust in God's love, asking His forgiveness for our sins, and also a willingness to make everything right between ourselves and our comrades. When the Holy Spirit takes possession of the heart, confessions are made and forgiveness asked. Pray that the Spirit may take charge of the meeting, so that hearts may be touched.

Things to Remember and Things to Forget in the Christian Life

MANY people fail in their lives as Christians because they keep forgetting certain things, and as many others fail because they insist upon remembering things they ought to forget. It makes a difference of life and death to us if we remember the right things and forget the right things.

The path of the Christian is hedged in by rememberings and forgettings. Right at the head of the way stands firmly, "Remember now thy Creator in the days of thy youth," and along beside it, "Remember the Sabbath day, to keep it holy." While close to the two stands Paul crying sturdily, "Forgetting those things which are behind." Paul had a long youth of those things to forget. But there you are: he forgot them. He did not let them keep sneaking up behind him to snatch away a noble purpose or strangle the heroic words in his throat. He deliberately forgot them; for him they did not exist any more. What a wise man he was! We must forget our own failures and sins. Satan tries to keep us remembering them; Jesus "remembers them no more forever."

We must forget the inconsistencies we see in other older Christians' lives. They are there. We see them every day. And more young Christians are going to fail of entering in at the strait gate of heaven because of these inconsistencies than of any other one hindrance. But we are to forget these things because Jesus suffered for us, "leaving us an example." Surely we need no other.

We must forget the unpleasant things we hear said about us and about every one else. We must forget the slights and rebuffs and misunderstandings and petty annoyances that come into every life. Followers of Jesus cannot afford to remember these things; they have too many beautiful things to think of. And here we come to the really important thing to forget. We must *forget self!* How many times the ugly, hateful self shows its head in sensitiveness in selfishness, in pride or jealousy, or some other equally hideous shape. This is the solution: We are to forget self. There are just two ways; and they are: Remembering Jesus and Remembering others.

One would think this should not be hard, and yet we forget Him every day. But one comfort is that the better we know Him, the easier it is to remember Him. He is so precious. We must remember to keep our trust with Him every day. We must read His Word, and tell Him all our needs, and then listen for His dear voice. We must love His lost children, and try to help them find their way back to Him. We must remember that, but for His blood shed for us, we are hopelessly lost; that He shed His blood freely and gladly for us; that "if we confess our sins, He is faithful and just to forgive us our sins," and that "with His stripes we are healed."

We must remember that He never tires of our coming to Him; that Satan trembles when He sees the weakest saint upon his knees; that Jesus answers every sincere prayer of a trusting, penitent heart. He may deny the request, but He always answers. We must remember that He counts on us to witness for Him, to represent Him to the world; that "He ever liveth to make intercession for" us; that He gave up heaven to make it possible for us; that He is our best Friend and Elder Brother, our life and strength and joy.

These are some of the beautiful things a Christian has to remember that make him forget the other things we have been talking about. Now, here is one more: Jesus forgets our sins, but He never forgets us. He has promised that, "Yea, they may forget, yet will I not forget thee."

And so we may sum up the forgettings in one—Forget Self! And sum up the rememberings in one—Remember Jesus! For said He not Himself, "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto Me"?

Forget Self—Remember Jesus!—*Agnes Lewis Caviness.*

Forgetting

SOMETIMES it is good to remember,
Sometimes better still to forget,
When the shades of a bygone sorrow
Make unavailing regret.

In the peace and the calm of evening
Who sighs for the heat of the noon?
When the singer has sung and departed,
Who cares to remember the tune?

Why lament for the follies of youthtime
And the sins of our later years,
Filling our bosoms with sadness,
And our eyes with the blur of tears?
Mid the frost and the chill of autumn,
Who sighs for the briars of June?
When the singer has sung and departed,
Who cares to remember the tune?

There's no use in grieving o'er errors,
Or sins that we cannot undo;
It is wiser by far to forget them
While the future remaineth to you.
Looking by faith unto Jesus,
For grace to endure and be strong;
Then when you have sung and departed,
The Master approves of the song.

— *L. D. Santee.*

Forgiveness

"THE world is full of foes,
But self holds highest place,
Its unforgiving heart and mind
Lead in a deadly race!
And so may I forgive,
Just like the God of heaven,
Not as I wish, but as I would,
That I may be forgiven!

"Upon the golden shore
No bitterness is known:
And he who would not here forgive,
Can never reach the throne!
And so I must forgive;
This troubled heart of mine
Must learn the true forgiveness song
To share the peace divine!

"The Christ who walked with men,
Forgave the murderous hand,
Promised the rebel by His side
A place in Canaan's land!
And so I will forgive,
Though bitter be the task;
The Master smiles and points the way,
And that is all I ask."

The Prodigal Brother

Mr. Moody related the following personal experience in a sermon on the prodigal son:

"My father died when we were little children, and my good mother had a hard time with her large family of boys and girls. After a while one of the older boys took it into his head that he could make his fortune all alone by himself, and so he ran away.

"For years and years we heard nothing of him. Sometimes it seemed as if my mother's heart would break. 'Oh, if I could only know he was dead,' she would sometimes say, 'it would be better than this! Maybe he is sick and in need, or maybe he has fallen in with wicked men, who will make him as bad as themselves.'

"We used to sit around the fire on the stormy winter nights and listen to the stories that mother told us about our father, about what he said, how he looked, how he was kind to a friend and lost a great deal of money by him, and so our little home was mortgaged, and we were poor; but if anybody happened to speak the name of that lost boy, a great silence would fall upon us, the tears would come into mother's eyes, and then we would all steal away softly to bed, whispering our good-nights, because we felt that the mention of that name was like a sword thrust to the heart of our mother.

"After we got to bed, we would lie awake and listen to the roaring of the wind among the mountains, thinking perhaps he was out in the cold somewhere. Maybe he had gone to sea, and while we were snug in bed, he might be keeping watch on the wave-beaten deck, perhaps climbing the mast in just such darkness and storm. Now and then, between the gusts, a sound would be heard like the wail of the summer wind when it used to make harp strings of the leaves and branches of the great maple trees in the dooryard, now soft and gentle, then rising louder and louder. How we would hold our breath and listen. Mother was sitting up to pray for her lost boy. Next morning, perhaps, she would send one of us down to the post office to ask for a letter—a letter from him, though she never said so. But no letter ever came.

"Long years afterward, when our mother was growing old and her hair was turning gray, one summer afternoon a dark, sunburned man with a heavy black beard was seen coming in at the gate.

"He came up under the window first, and looked in, as if he were afraid there might be strangers living in the house. He had stopped at the churchyard on his way through the village, to see whether there were two graves instead of one where our father had been laid so many years ago, but there was only

one grave there; surely his mother was not dead. But still she might have moved away. Then he went around and knocked at the door, and his mother came to open it.

"Years of hardship and exposure to sun and storm had made him strange even to his mother. She invited him to come in, but he did not move or speak; he stood there humbly and penitently; and as the sense of his ingratitude began to overwhelm him, the big tears found their way over his weather-beaten cheeks. By those tears the mother recognized her long-lost son. He had come at last. There was so much of the old home in him that he couldn't always stay away. But he would not cross its threshold until he confessed his sin against it, and heard from the same lips which had prayed so often and so long for him the sweet assurance that he was forgiven. 'No, no,' said he, 'I cannot come in until you forgive me.'

"Do you suppose that mother kept her boy out there on the porch until he had gone through with a long list of apologies, done a long list of penances, and said over so many prayers? Not a bit of it. She took him to her heart at once; she made him come right in; she forgave him all, and rejoiced over his coming more than over all the other children that had not run away.

"And that is just the way God forgives all the prodigal souls who come back to Him. O wanderer, come home! come home!"—*Selected.*

Devotional Meeting for February 27

Topic: *Soul-winning by Correspondence.*

Senior

1. Opening Exercises.
2. Sentence Prayers.
3. Standard of Attainment drill.
4. Remarks from the leader of the correspondence band.
5. Testimony Study: "A Great Need."
6. Talk: "Pen Possibilities."
7. Recitation: "Little Things."
8. Talk: "Humble Beginnings and Now."
9. Symposium: "Paper Experiences."
10. Talk: "Present Plans."
11. Close with prayer for literature work.

Junior

1. Song Service.
2. Opening Prayer.
3. Standard of Attainment drill.
4. Leader's Two Minutes.
5. Reading: "Humble Beginnings and Now."
6. Recitation: "Little Things."
7. Symposium: "Experience."
8. Exercise: "A Correspondence Band at Work."
9. Talk: "Plans for the future."
10. Close with prayer for literature work.

Note to the Leaders

Last month the work of the Christian help band was studied. This month special attention is to be given to the possibilities of soul-winning through correspondence. When a large gathering of Sabbath keepers are asked how they heard of the truth, it is surprising to find out how many have read themselves into it. Sending papers and writing letters is something that any one can do who has the love of souls in his heart. It takes no courage, no unusual personality, simply some time and prayer to make this kind of missionary endeavor successful. Any one who has engaged in it and seen the results, will also admit that it pays richly in satisfaction.

For your poster, carry out the idea of a letter. How much is it worth? Will it win a soul?

Note to College Leaders

There should be a flourishing correspondence band in every college. Most institutions are so situated that there is no immediate community in which to engage in soul-winning work. The most prominent lines of missionary endeavor must be carried on, therefore, by correspondence. It is well worth the time to study the importance and the results of the work with the view to increasing your membership. The band leader should be a member of the committee which plans this program. Be sure that each Missionary Volunteer in your society will return to his home church full of good ideas for a live correspondence band.

Senior Notes

1. *Opening Exercises.*—This includes song service, opening song, and announcements. The leader should have this regular opportunity to deal with the individual needs of the society. Is each member under the financial burden? Is the prayer band still having a regular and full attendance? Other phases of the society work may need some attention.

3. *Standard of Attainment Drill.*—Lesson VII, "Christ the

Fulfillment of the Scriptures," is the lesson for today's study. Nothing strengthens the confidence more than a study of prophecy. That Jesus so completely fulfils prophecy is one of the fundamentals of Christian faith. The leader of this lesson has an opportunity to make this exercise count in the spiritual life of those who listen.

4. *Remarks From the Leader of the Correspondence Band.*—This is your opportunity to tell of what you have been able to accomplish. Your band has been organized a month. By this time you have had some response from those with whom you have corresponded. Tell the number of papers and letters you are mailing weekly, also make your appeal for more help if you need it. Save the reading of any replies that you may have received until No. 9, "Paper Experiences."

5. *Testimony Study: "A Great Need."*—Volume IV, page 156, first sentence on page: "Our churches are suffering for laborers." Volume V, page 187, paragraph 2, and page 394, paragraphs 1 and 2: Great need of church members' becoming active. Volume IV, page 389: Need of getting publications to people. Volume IV, page 602, Need of perseverance. Emphasize the following statement from "Christ's Object Lessons," page 342: "Now is our time to labor for the salvation of our fellow men. There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for Him passes unimproved. But it is the privilege and duty of all who have health and strength to render to God active service. All are to labor in winning souls to Christ."

6. *Talk: "Pen Possibilities."*—Read the first four verses of Luke, which tell why he wrote as he did. Show how his whole letter is full of Christ and His love, and that it was written with one great purpose in view,—that others might come to know Jesus as he did. Could we estimate the loss if the letter of Luke were withdrawn from the Gospels? There is another apostle who set a world on fire with his epistles. Paul added richness and depth to the gospel by his experience. What if we had never had his letters?

Henry Clay Trumbull, in his "Individual Work for Individuals," tells how he was won to Christ by a reluctant letter from an intimate friend. It was just what Mr. Trumbull needed to help him accept the Saviour. Is some one waiting for a word from you? If so, and you miss the opportunity of writing, you are depriving yourself of the joy of fruit in the Master's service.

A prominent business man in a large Eastern city went to a church and asked admission on profession of faith, saying that he had been led to this decision by a letter from a friend. Did you ever make a letter count for Christ?

The sending out of papers and tracts, especially when these are accompanied by a personal letter, has won many to a knowledge of this message. This idea of organized correspondence band work originated among a few consecrated members of the South Lancaster church in Massachusetts. They sent out a letter with each paper, and as a result several persons accepted the truth. The leaflet, "Missionary Correspondence," Home Missionary Series No. 11, (and by the way, other material in this little leaflet may help you in your program) tells of a deaf sister who was debarred from most other lines of work, but who would take up a "country district or locality where the truth had not gone, and send many letters accompanied by literature. In several instances such an interest was awakened that whole companies were brought out, and a conference worker was sent to bind off the work and organize a church."

8. *Talk: "Humble Beginnings and Now."*—To understand fully how God has blessed the publishing work, and used it as a means of spreading His gospel, we might profitably think of its beginning. For a complete account of this, see the "Great Second Advent Movement," by Elder Loughborough, pages 273-278. Because this may not be available to some of our societies, we give a brief sketch.

On Nov. 18, 1848, a small group of believers were gathered to study and pray about spreading the message through the printed page. Up to this time, nothing of this sort had been attempted, and many thought that with the limited means at their disposal, the believers should not try it. Elder Bates, in telling of the incident, says that after some time had been spent in earnest prayer for light and instruction, God gave Sister White a vision. While in this state, she saw the great spread of the message, likened to the sun which keeps its course, but never sets. After coming out of the vision, Sister White said to her husband, "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."

The first serious problem that met the would-be publishers was the fact that they had no funds. And yet God had told them to publish, and so they started by faith. The first issue was published without any money, but with the confidence that God would send funds as soon as these were mailed. Sister White writes of that experience: "My husband began to publish a small sheet at Middletown, eight miles from Rocky Hill, Conn., and often walked this distance and back again, although he was then lame. When he brought the first number from the printing office, we all bowed around it, asking the Lord, with humble hearts and many tears, to let His blessing rest upon

the feeble efforts of His servant. He then directed the paper to all those whom he thought would read it, and carried it to the post office in a carpet-bag. Every number was taken from Middletown to Rocky Hill, and always before preparing them for the post office, they were spread before the Lord, and earnest prayers, mingled with tears, were offered to God that His blessing would attend the silent messengers. Very soon letters came bringing means to publish the paper, and the good news of many souls embracing the truth."

This is a brief history of the first correspondence band. Since then, hundreds have met and carried on the good work as the number of periodicals testifies. At present there are about 4,000,000 copies of *Present Truth* used in one year, and practically all of these are messengers to those who do not know the truth. The *Signs of the Times* has a circulation of about 50,000 a week, and at least 90 per cent of these go into homes that do not have the message for this day. The greater part of 75,000 *Liberty*, 45,000 *Life and Health*, and 50,000 *Watchman*, join this glorious throng of periodicals which bear the light. And we must not pass by without a word the great number of tracts sent out, which is well over the two million mark when we consider The Bible Truth Series and also The Leaves of Autumn. And so we see how accurately the vision given to Sister White long ago has been fulfilled. To human eyes, the way would seem impossible, but there are no limits to God's power.

9. *Symposium: "Paper Experiences."*—This is the time for the band leader to read some of the responses received to the letters that have been sent out. Thinking that possibly, because of the short time the band has been organized, there may not be enough material for this exercise, we are printing a few of the many responses that come to the office of *Present Truth*. The *Signs of the Times* office can furnish further experiences just as interesting about their paper, and if your correspondence band is using that publication, it might be well to write to them for further material.

"DEAR SIR:

"*Present Truth* having been sent to me by some unknown person, I wish to subscribe for it. Please send to my address given below. I praise God for what I have read in these few papers that have been sent to me. They surely give God's truth. In no other paper have I found such a wonderful message. How much a year is this paper? I want it. Now that I am keeping the Sabbath, I have plenty of time to read and study. I want to both read and study *Present Truth*."

"DEAR BROTHERS IN OUR LORD JESUS CHRIST:

"I have received all of your good letters and papers, and I am surprised at the real interest you have taken in me, as evidenced through your kind, brotherly letters. I have known of Seventh-day Adventists for many years, but never really knew them until I began to read your paper and receive your letters. *Present Truth* is the most interesting little paper I have ever read."

"GENTLEMEN:

"Inclosed find 25 cents in stamps, for which please mail me at once twenty-five copies of *Present Truth*. I want the issue 'Evolution in the Public Schools'—the one that deals with the Scopes trial in Tennessee, which also has an article by William Jennings Bryan in it. Wish we had one with Bryan's unspoken speech given in full. Thank you for your favor."

"DEAR SIR:

"I am interested vitally in the satanic attack against faith in the Bible through present-day evolution propaganda. I was attracted by a paper on the road, dirty and torn in spots by automobiles passing over it. I picked it up, and read with interest and hearty approval as much as was legible. I want to subscribe for this paper named *Present Truth*. You may also send me twenty-five copies of that evolution number, 123, 'Evolution in the Public Schools.' I wish it could be placed in every home, and every member prevailed upon to read it. I hope you will publish Bryan's article that was given to the public press soon after his death. Inclosed find check for the amount of my order.

"Wishing you God's blessing to prosper the work you have set yourselves to do, I am

"Yours for the faith once delivered unto the saints."

"A *Present Truth* worker in the city of Philadelphia recently urged a discouraged father to give his wayward daughter two copies of *Present Truth*—'Justification by Faith,' and 'What Shall I Do to Be Saved?' The daughter was almost incorrigible. It was her usual custom to be on the streets every night in search of pleasure. Before she started out one evening, the father slipped into her room and placed these copies of *Present Truth* on her dressing table. To his great surprise she did not go out that night, nor the next night; neither did she go out any more, but has made a complete change in her life, joined the church, and is now holding an honorable position at a good salary."

10. *Talk: "Present Plans."*—This part of the program should serve as a sort of rally to the membership of the band. Get the names of those who will join you for further steady endeavor. Have you ever tried a home department of your

band? Many members who would like to join in the work feel that they can scarcely take the time to give up an evening to going out to the band. In one society, large manila envelopes were obtained. In these were placed a list of names with addresses, a *Present Truth* for each with its wrapper, and a letter calling attention to some feature in the paper. In this way, 250 letters and papers went out from that society each week, sent by the home members of the band. A series of four were sent, and then a self-addressed and stamped postal card was inclosed, with the request that this should be signed and mailed if the recipient wished to receive more. The result was indeed gratifying, and will bear fruit in the kingdom. If possible, start such a plan in your society.

Junior Notes

Standard of Attainment Drill.—If you are on time, you will be ready to study the section on the Sabbath, page 7 of the Junior Standard of Attainment Manual. Most of the boys and girls can repeat Genesis 2: 1-3; Exodus 20: 8-11; and Isaiah 58: 13, 14. Try repeating these in unison.

4. *Leader's Two Minutes.*—As the Junior society rarely has a correspondence band as such, but becomes one when it is sending out papers or writing letters, the leader of the society may report what has been done up to date along this line. This meeting, besides being a sort of rally, should be a real work band. If plans have been well laid beforehand, there will be a number of papers on hand to send out, and the superintendent will have been asked to write a model letter to accompany these. Do you have names? If not, ask your Missionary Volunteer secretary to get some from the colporteurs who have circulated books near you. Then study the material given in the Senior Notes under "Pen Possibilities," and show the possibilities that lie in the list you have.

5. *Reading: "Humble Beginnings and Now."*—See Senior Note No. 8.

7. *Symposium: "Experiences."*—Use the material given under No. 9 of the Senior program, adding, of course, the reading of any replies you have had in your correspondence work, or any missionary letters you may have received.

8. *Exercise: "A Correspondence Band at Work."*—If the society is conducted in a schoolroom, it will be simple to turn the meeting over to a work band, allowing some to wrap papers while those who are most careful with a pen write the letters, for which a model has been placed on the board. If the society is a church society, announce the week before that each member should bring a pen.

9. *Talk: "Plans for the Future."*—Of course, now that you have started to send papers, the good work should be followed up systematically until every interest is fully developed. The superintendent must bear the responsibility of this. Perhaps the boys and girls will be willing to come ten minutes early each week to continue the work, or perhaps some such plan may be followed as is suggested in the Senior Notes under "Present Plans." At any rate, this is an opportunity for the superintendent to impress on the boys and girls the need of carrying their responsibility in regard to the light which they are sending to others. Impress upon them that God may be using them as an avenue through which He is giving others a chance for eternal life. They must be true to their trust.

Suggestion Corner

For New Officers

EACH day at noon the captain of the boat on the high seas makes the necessary astronomical observations and "gets his bearings." You have been chosen to lead a group of young people, and may well pause to make observations and get your bearings. One of the most helpful aids you will find is "Missionary Volunteers and Their Work," page 59, chapter entitled, "Why Have a Young People's Society?" This will get the vision clearly fixed in your mind. To lead the youth of the church to Jesus and guide them in service is the highest privilege that can come to you.

You will, of course, keep close to the committee. It is well to call a meeting and arrange the programs for the society meetings at least two weeks in advance, thus giving each participant ample time for careful preparation. The committee should also plan some missionary activity for each society member. Many do not work because they are not made a part of a plan to do something.

The time of meeting should be announced clearly, and then announce the opening song when that time comes. Do not wait for those who may be late. Those who are on time expect you to begin the meeting. When all know that the meeting will begin on time, they will make a special effort to be there.

Encourage each one to bring one.

J. F. SIMON.