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Church Officers' General Instruction Department

How to Deal with the Erring

You will come in contact with those who are weary and heartsick, those who are sorrowful and disheartened. To God's omnipotent eye the whole future is unveiled. He reads the history of every heart. He knows the struggles and trials of every soul that he has ransomed. Those for whom Christ died are dear to the heart of God. Use for the help of some struggling fellow being the strength that you have gained. Remember that no one is ever made better by denunciation and recrimination. To charge a tempted soul with his guilt in no way inspires him with a determination to reform. Point the erring, discouraged one to Him who came to save to the uttermost all who come to him. Show him what he may become. Tell him that in him there is nothing to recommend him to God, but that Christ died for him, that he might be accepted in the Beloved. Inspire him with hope. Show him that in Christ's strength he can do better. Help him to take hold upon the mercy of God, to trust in his forgiving power. Jesus is waiting to clasp him by the hand, waiting to give him power to live a noble, virtuous life.

There is help for the needy, light for the blind, redemption for the lost. Jesus came into the world to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The world is full of men and women who are carrying a heavy load of sorrow and suffering and sin. God sends his children to reveal to them Him who will take away the burden and give them rest. It is the mission of Christ's followers to help, to bless, to heal.

Always be found working on the broad plan of God's love. Be sound in principle, but do not manifest stern, ungenial traits of character. God does not want you to have a disposition like a ball of putty. He wants you to be as firm as a rock to principle, yet with a wholesome mellowness in your experience. Jesus was incorruptible and undefiled, yet he was also gentle and sympathetic. He was what every Christian should strive to be in holiness and winsomeness of character. Let us learn from him how to combine firmness, purity, and integrity with unselfishness, courtesy, and kindly sympathy.

The greatest in the kingdom of God are those who love the Saviour too well to misrepresent him, who love their fellow men too well to imperil their souls by setting them a wrong example. To do good to all, to encourage and strengthen instead of discouraging and weakening—this is true missionary work.

Never rest satisfied until you possess a loving and lovable spirit. Your words may strengthen, help, and bless those around you. True Christianity makes the religious life attractive. Come to Christ, and his gentleness and love will break down the harsh, cold selfishness that prevents you from revealing him to the world. Your hasty temper will be subdued, your pride expelled. Jesus will fill your heart with his gentleness, his patience, his love. Then you can uplift him before sinners.

Christ is represented as stooping from his throne, bending earthward to send help to every needy soul who asks for it in faith. He is raising up the fallen, bringing hope to the helpless, and placing their feet in sure paths. He gave himself to a shameful, agonizing death to save the perishing. O, he is able, he is willing, he is longing to save all who will come to him! As you look upon our Intercessor, let your own heart be broken. Then, softened and subdued, you can address repentant sinners as one who knows the power of redeeming love. Pray with these souls. Get them to look away from themselves to the Saviour, and the victory is won. They behold for themselves the Lamb of God, who takes away the sin of the world. The strong tide of redeeming love pours into the parched, thirsty soul, and the sinner is saved to Christ. As he responds to the drawing of the Saviour, he repents of his sins and confesses them, and pardon is written opposite his name. The Holy Spirit takes of the things of God, and shows them to him. And his heart is filled with a sense of the greatness of God's love. The grace of Christ expels the selfishness that has hitherto ruled the life. The affections turn to God. The character is transformed. The man is filled with an intense desire to serve Him who has done so much for him.—Mrs. E. G. White, in *Review and Herald*, Jan. 26, 1911.

Relation of the Church and Its Officers to the Conference

UNDER the guidance of the Spirit of God, a very thorough and effective system of organization has grown up among Seventh-day Adventists. Individuals are brought into the truth, and are organized into churches. A group of churches in a State or other convenient division of territory is organized into a conference. A group of conferences forms a union conference, and several union conferences, operating in one country, like South America, has a vice-president of the General Conference, with departmental secretaries, to administer the work in such divisional sections of the General Conference. These divisional sections, union conferences not included in a divisional section, union mission fields, and unattached missions make up the General Conference.

This form of organization is similar to the organization of an army, and is often likened to an army in the writings of the Lord's servant, Sister White. It will be seen that the foundation of the whole organization is the churches. Each church may be likened to a regiment of soldiers, and the church officers to the officers of a regiment, the elder representing the captain.

In an army the captain receives orders from his superior officers, and it is his duty to obey them, and to see that his soldiers obey them also. In this respect the church differs from the army, for here the compelling power is love, not force. Christ accepts only the willing service of love. But in order to gain the strength that comes through unity of effort, the plans and instructions sent by the conference to its churches should be faithfully and intelligently carried into effect by its officers and members, for the power of love should be greater than the power of force, and all

should realize what a privilege it is to be invited to be laborers together with God.

The church of Christ in its broadest sense and in its organized capacity, is one great body, united everywhere; not a collection of separate churches, having no connection with one another. The fact that it is in the Scriptures likened to a body, having many members, forbids the idea of these disconnected churches. In the providence of God, some men have been called upon to act as leaders in his church, for the reason that there can be no united action without some one to lead in it. They are known as officers of the General, divisional section, union, and local conferences. They counsel together in their respective spheres, and lay plans for the upbuilding of the church and the promoting of the work God has given it to do.

The officers of the church also have their appointed places in the great body, and it is their privilege as well as their duty to take the general plans, study them carefully, and then place them before the church in a way that will insure their being carried into effect. It is also their duty to lay plans for the local work of their churches, and to see that these are made effective. The General Conference plans for the world-wide work, the divisional sections for the general work of the fields they represent, the union conferences for the general work in their territory, the local conferences for the work in the district for which they are responsible, and the church for the city, town, or community in which it has been established.

But while the divisional sections plan for the general work in their particular fields, they also unite in carrying into effect the world-wide plans of the General Conference. In like manner the union conferences lay plans to meet the general needs of their field, and at the same time unite in carrying out the broader plans of their divisional sections of the General Conference, and the local conferences do the same in regard to their union conferences.

So likewise with the churches; they have a local responsibility to work in the territory where they are situated, and they have a general responsibility to unite in carrying out the plans of the local conferences and other organizations so far as they affect the churches.

Thus it will be seen that there is one great plan running through the whole organization, and that each branch of it has its general and its individual responsibility. It even comes down to the church members, for they have a responsibility to unite in the plans placed before them by and through their church, and at the same time they each have an individual responsibility to lay plans themselves for giving the message to all they can reach. Surely such a wonderful organization could come only from the Lord, an organization which blends the entire membership into one harmonious whole, working in unison, and yet provides for the individual responsibility and action of each division and member.

It will readily be seen that in this organization, the churches and their officers sustain a very important relation to the local conferences and the other branches of the organization. A local conference can be only as strong as its churches are, and it can carry on its work effectively only when it has the full support and co-operation of all its churches. How important it is, then, that the elder and other church officers maintain a close connection with the conference officers, counseling with them in regard to the general plans which the conference desires to carry out, and uniting in putting them into effect. Church officers who realize the importance of their position will not throw aside, as something of little moment, the letters sent to them by the conference officers, but they will study each and all of them carefully, in order to give the best possible support to the plans they contain. These letters may seem at times to be many, and these are busy times. But it is the fact that we are near the end that makes the letters so frequent. The situation is an urgent one, time is nearly ended, and the Lord is preparing to cut his work short in righteousness. It is therefore only to be expected that the calls of the Lord through his servants, upon both our time and our money, will become more pressing and frequent.

This should not discourage the church officers, nor make them slacken their efforts, but they should see in it a token of their near release from labor and their soon-coming reward.

With officers who are faithful in carrying out the general plans of the conference, and members who stand by their officers, uniting with them in active service, this message will speedily come to a triumphant close.

EDITH M. GRAHAM.

Keeping Them In

It is sometimes remarked of a successful laborer that he "loves people into the truth." His converts are won not so much by argument, as by love.

A Roman Catholic lady, who had thus been won to see the force of the message and to join the church, afterward heard one of the laborers setting forth the position of the Papacy in a manner which led her to remark that she was glad she had become a church member before hearing this discourse; for had she not, it was a question in her mind whether she would have been won at all. A very important point is couched in this for all those laboring to win souls,—loving them in is best.

But how about *keeping them in*? We sometimes are at a loss to know why people "leave the truth," as we express it. There are various causes no doubt, but we wonder if many of these persons might not have been kept in had the church manifested more of this same love that first won them. Does the church fully appreciate the responsibility resting upon it in laboring for and guiding those who have newly come to the faith? Are these new ones to be received into the confidence of warm hearts pulsating with the tender love of Christ? or must they encounter coldness and a lack of true fellowship as they join their new-found brethren and sisters in Christ Jesus?

How is it, church elders, deacons, and deaconesses, at *your church*—especially in the city churches, where evangelistic effort is in progress almost the year round?

Shall the new converts be kept in the church home through further efforts of unselfish loving interest in their Christian welfare? Surely very much depends upon the attitude of those who have been longer in the way.

The great apostle to the Gentiles, in writing to the first believers at Philippi in Macedonia (now Europe), wrote:

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2: 1-3.

Here is the recipe for church officers, and for the church as a whole, which will help them to "keep in" the members, both young and old.

T. E. B.

Church Board Meetings

Question: "Should church board meetings be called on the Sabbath?"

As a general practice, no. There might be occasions when the elder would need the counsel of the church board regarding some future Sabbath service. It would then be proper for him to call a board meeting on the Sabbath.

Usually, at the regular meetings of the church board, business pertaining to the conduct of the church comes up for discussion. Such meetings should be held on some other day than the Sabbath. Simply because it may be more convenient for members of the church board to convene on the Sabbath, is no argument in favor of such a practice. There are many things it would be very convenient to do on the Sabbath day that must be conscientiously avoided, lest the Sabbath commandment be violated. It would be better for the church board to care for the business interests of the church at some time other than the Sabbath.

T. E. B.

"Our prayers for more talents will not be heard unless we are improving those we already have."

HARVEST INGATHERING CAMPAIGN
Suggestive Program for Fourth Sabbath
Home Missionary Service

(To be held September 27)

OPENING SONG: "The Call for Reapers," Christ in Song, No. 547.

Scripture Reading: Psalm 126.

Prayer.

Report by Church Missionary Secretary.

Song: "Lifetime Is Working Time," Christ in Song, No. 558.

Reading: The Crying Need of the Hour.

Reading: The 1919 Budget.

Reading: Preparation for the Task.

Special Music.

Reading: Goals — General and Individual.

Assignment of territory and distribution of campaign material.

Collection for Home Missionary work; gather up the Individual Goal Cards.

Closing Song: "Hasten On, Glad Day," Christ in Song, No. 589.

Note to the Leaders

As so much is involved in this Harvest Ingathering campaign, we would urge that careful preparation be made for this service, that it may result in awakening enthusiasm in our people and encouraging them to launch out. Be sure to have on hand an adequate supply of campaign material, which you should secure from your tract society early in the month, such as Harvest Ingathering *Watchman*, Instruction Leaflet, Solicitor's Card, Thermometer Chart, Individual Goal Card, etc. Make this a goal-setting day. After reading the article "Goals — General and Individual," place the Individual Goal Cards in the hands of the people to be filled out. This is the time also to place the thermometer in the church, and to set the church goal. Some one has said, "As long as God is our partner, we might as well plan big." So let us "plan big" for the campaign just before us.

C. V. L.

The Crying Need of the Hour

ONE who visits the mission fields is constantly impressed with the greatness of the work to be done. The populations of the Far-Eastern fields are so great that the figures do not seem to convey any real impression to the mind. When we remember that fourteen fifteenths of the population of the world are outside the United States and its possessions, and that about two thirds of this immense number are found in China and India and the countries lying between, we get some idea of the mission problem. It is certainly very apparent that only the mighty power of the Spirit, poured out without measure, will enable the mission forces to cope with such a vast work.

When it is possible in the Far East to travel from one province to another, not simply in an isolated case, but again and again, without finding even one foreign worker to represent this threefold message, no further argument will be needed to enforce the demand for an increased number of workers. Our thin line now extends from Chantung in Manchuria on the north, down through Peking, Hankow, Shanghai, Amoy, Canton, via Singapore through the Straits Settlements and Burma to far India — so thin that at times it seems ready to break. In many of the stations only one foreign family is located, which means that in case of sickness or enforced absence from the station, no foreign worker is left to supervise the native forces. Sickness and death have made serious inroads into the ranks of the workers, and there is at present a crying need for recruits to fill these vacant places and to advance into new fields from which the cry is coming, "Come over and help us."

The present condition in unevangelized countries is in a serious sense a reproach and a challenge to those who have received the light, — a reproach because these people have been left so long in the darkness of heathenism, and an earnest challenge that the gospel message shall no longer be withheld from those who so sorely need it. It is a further call for that spiritual experience in the church which will make it possible to do a mighty work in a short time. The hour has come when the earth should be lighted with the glory of this truth, but that can be possible only to a spiritualized church.

The visitor to the mission fields is often distressed as he hears of the numerous calls and openings to which it seems impossible to respond for lack of men and means. It is probably true that never in the history of missions was there such an opportune time to reap a rich harvest, if consecrated teachers of the truth could be sent out to occupy the fields waiting for the gospel. The responses to this message are everywhere encouraging, and the transformations which are made in the character and experience of those on whom the light has shined are the best evidences of the worth of such work, and the best prophecy of the future. Those who have been bound by superstition and degraded by heathenish practices, have been delivered from all this, and made new men and women in Christ. The change wrought is complete. It shows itself in many ways. Countenances are lighted up, homes are changed from brothels to Christian dwelling-places, and the atmosphere of grace is breathed where formerly the foul atmosphere of heathenism only was found. Such work brings rich returns and rewards beyond measure.

The fields are calling. They call for men; they call for means; they call for needed facilities with which to carry on the work. It is within the power of the church at home, through the spirit of sacrifice, to provide what is needed. Shall these calls be answered? Will those who believe the truth accept the responsibility and the privilege to send forth the light to those who are still in darkness? It is through the spirit of sacrifice that all the victories of the past have been gained, and this same spirit of sacrifice, accentuated by the special demands of the hour, will enable us to rise to the present opportunities and provide the means and the men for doing a quick work in the earth and for winning many trophies for the kingdom of God.

The times are ominous. There can be no delay. What is done must be done quickly. For the sake of the peoples whose lives are going out in darkness, for the honor of God, whose kingdom is soon to be established, and for the love of Christ, who died for all men alike, let there be a more-telling response than ever to the calls for help, so that it may be impossible for any one to rise up in the judgment and say, "I never heard this closing message." The satisfaction which comes from doing this work will continue throughout eternity.

W. W. PRESCOTT.

The 1919 Budget

THE budget of the General Conference for the present year calls for an outlay of \$1,476,740.22, which is by far the largest budget the Mission Board has ever voted, and which, large as it is, will, without doubt, have to be materially increased before the end of the year. In planning for this large expenditure, consideration has been given to every possible source of income that we could count upon.

Since its inauguration, the Harvest Ingathering campaign has become one of our chief assets in raising funds for the mission field, perhaps ranking second only in importance to our Sabbath school offerings. From their inception these campaigns have shown a marked increase in their receipts. Beginning with the year 1908, the returns to the General Conference treasury were:

1908	\$14,136.77
1909	41,183.46
1910	41,643.92
1911	32,654.45
1912	50,164.45
1913	56,282.99
1914	57,598.73
1915	78,333.25
1916	126,158.66
1917	169,170.18

The returns for the year 1918 total \$199,575.52.

In planning for the campaign for 1919, the Committee has taken into consideration not only the encouraging development of recent years, with the increasing success attending the efforts of our people, but also the rapidly growing burden placed upon the Mission Board treasury, and have set the general goal for the membership of North

America for this year's campaign at \$300,000, with the suggestion that the members adopt an individual goal of \$5 per capita.

Our experience in the past and the success that has attended other similar efforts by other organizations, convince us that the results of these campaigns will be limited only by our courage and prayerful zeal in the service of God, for it has been abundantly demonstrated that the Lord's approval is upon these efforts, and that his blessing rests upon those who whole-heartedly engage in the campaign.

The brethren of the Southern Publishing house have prepared an excellent and very attractive number of the *Watchman* to be used in this campaign. One million copies have been ordered printed, which, if judiciously used, should in these days of prosperity readily yield the amount of our goal. In our 1918 campaign, some expressed fear that the unprecedented efforts that were being put forth for the sale of Liberty Bonds, War Savings Stamps, and the collection of funds for the Red Cross and other organizations, would be very detrimental to our campaign; but the result shows that it was a most successful year. Many encouraging letters have come to us telling of the interesting experiences of the workers, and the financial results were gifts to the amount of \$199,575.52.

This year we have in our favor an increased experience, with resulting increased confidence; a people who during the war have become accustomed to being solicited for all manner of laudable enterprises and have been educated to give; the completion of the great drives of the Government for the sale of its bonds, so this so-called competition is removed; an abundance of money as the result of the increased earning power of the people generally; the best crops with the best prices in the history of the country; and last, but by no means least, the greater need of the Lord's work and the confidence that his blessing will be upon our efforts.

We have the assurance that the periodicals and all supplies will be ready for prompt delivery. Success surely again awaits proper organization of our churches and companies, good leadership, and the faithful co-operation of our brethren and sisters generally.

A careful organization of the churches should be attended to at an early date. The proper ones should be sure to attend to the placing of orders for the periodicals and supplies, making due allowance for tardy delivery through the mails. Care should be exercised to see that proper assignment of territory is made to all, and definite responsibility placed upon those who are selected as leaders in the campaign. We believe that close attention to these preliminary arrangements, with the blessing of God, will make the campaign a great success.

W. T. KNOX, *Treasurer, General Conference.*

Preparation for the Task

As a people we have looked with real satisfaction at the progress that has been made in our Harvest Ingathering work since it was first adopted as a part of our world-wide program. Each yearly campaign has brought greater results, and at the opening of the present year's effort we face a greater task than has ever been assigned. Before the close of the 1919 campaign, we plan to raise \$300,000. This will be possible if every church organizes and trains its members for the work.

The Relation Between Home Missionary and Foreign Missionary Work

"The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power."—*Testimonies for the Church,* Vol. VI, p. 27.

These words from the servant of God present to us a vivid picture of the intimate relationship which our Home Missionary work sustains to the work in the regions beyond.

They give the key to success in our own Christian experience. "It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power."

As a church, we are acquainted with the crying needs of the mission fields. Many of us have placed our sons and daughters on the altar for service, and thus have had opportunity to make the supreme sacrifice in order to help to carry the gospel to all the world in this generation. It is true that, as a church and as individuals, we have given others for the work in the mission fields, but we face the personal question, Have I laid myself upon the altar?

The Harvest Ingathering work affords an opportunity not only to solve the financial problems of the mission fields, but also to "bring our souls in touch with the Source of all power." It is distinctly a home missionary movement which waters our own souls as we participate in it, and at the same time helps to spread the gospel to the ends of the earth. Speaking of the awakening of the church of God at the time when darkness covers the earth and gross darkness the people, the prophet said, "the abundance of the sea shall be converted unto thee, the forces [wealth, margin] of the Gentiles shall come unto thee." Isa. 60: 5. In the present program, the church of God is experiencing a striking fulfillment of these words of the prophet.

Organizing Our Forces for the Task

In order to accomplish the best possible results from our Harvest Ingathering work, the church should follow an organized plan which will give every one a part to act. Too many times in past efforts the results have fallen short of the ideal because we have failed to organize and educate for the work in hand. In this connection we recall the words of the servant of God, to the effect that "time is short, and our forces must be organized to do a larger work."—*Testimonies for the Church,* Vol. IX, p. 27.

The following suggestions may form the basis for a permanent organization of the church for all its future missionary activities:

Districting the Territory of the Church.—All the church territory should be divided into districts, as the church missionary committee sees fit. In most cases, it will be quite impossible for the entire territory to be covered in a single campaign. This plan, however, will give every church member a place in the work, and at the same time avoid the danger of confusion. Many of our churches have followed this simple districting plan, and the results in every case have been most gratifying.

Forming Prayer and Missionary Bands.—After districting the territory, the members residing within the territory of each district can conveniently be formed into prayer and missionary bands. A suitable leader should be chosen to take charge of each band. Band meetings should be held in each district, or in the church, as often as possible, not only to study how to do the Harvest Ingathering work and to plan for the house-to-house work in the territory assigned, but to seek God for the blessing of the Holy Spirit on the task to be performed. This band formation is a divine plan, which has been given us by the servant of God, and will form the basis upon which the spiritual part of our work should be built. Wherever the church is of sufficient size, it ought to be divided into prayer and missionary bands, even if there are only two or three in a band.

"In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. . . . The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers."—*Id.,* Vol. VII, pp. 21, 22.

Follow-up Work.—In the Harvest Ingathering campaign this year we trust that every member will work for souls as "they who must give account." During the last few years, many have been won to the truth as a direct result of this work. As we visit from door to door, we find many who are sick, afflicted, and tired of the struggle with sin. A word of cheer, and a message of comfort, will in many

cases pave the way for further visits. Thus while we reach the objective of our work in receiving from our friends and neighbors funds for the mission fields, we are also bringing precious souls to the foot of the cross.

May the Lord bless his people abundantly in the present campaign, in meeting the needs of the mission fields, in winning souls to the kingdom, and in saving their own souls through faithful service. H. K. CHRISTMAN.

Goals—General and Individual

With the Harvest Ingathering campaign of 1919, returns to us the blessed privilege of telling what God is doing in foreign fields, of making known to a larger circle of men and women the fact that the third angel's message is advancing into all the world in fulfilment of the prophecy of Revelation fourteen, and of gathering funds for the finishing of God's work in the earth.

The Harvest Ingathering campaigns of former years have been a glorious success, the last year's being the best, placing at the disposal of our Mission Board nearly \$200,000 to assist in dispelling the darkness in benighted lands. The Liberty Loan, Red Cross, and other drives which were so prominent last year, have educated the people to give, and there is every reason to believe that greater success will crown our efforts this year than ever before.

In order to accomplish the most, it is necessary that conferences, churches, and individuals set for themselves a definite goal, and work untiringly to that end. What shall be our goal for 1919?

Let me suggest that this year we make our goal threefold in nature:

First, As every effort put forth by Seventh-day Adventists should be to the end that souls will be saved in the kingdom of heaven, let us place the salvation of souls uppermost in our endeavor, and conduct this missionary enterprise as a real soul-saving campaign.

Second, Through this effort for others, let us seek better to understand our relation to God and to his truth, and to reach a higher standard in Christian life. It is only as we help others that we receive help ourselves.

Third, Determine the specific amount of money we will secure for the needs of our great work. The monetary results will be determined largely by the intensity with which we enter into the first two phases of this threefold goal.

If we would be successful in all phases of this goal, we must get in touch with God in the secret chamber before starting out in the work. Let us tell our heavenly Father that we are unequal to the task before us, and ask him to send angels to prepare the way before us. Whatsoever we shall ask of the Father in His name, he will give it to us (John 15:16), is the promise of Jesus. Let us tell him that we do not know what to say nor how to say it. Let us ask for right words and wisdom to present in each interview the great needs in the proper way. Let us ask him to put it into the hearts of men and women to give of their means. If we are completely surrendered to him, and go out determined to succeed, with the heart tender and the ear attuned to hear clearly and distinctly the still small voice as we converse with men, barriers will be broken down, our own souls will be watered and lifted onto a heavenly plane, the purse strings will loosen, and "the wealth of the Gentiles shall come unto thee." Isa. 60:5, margin.

The General Goal

The thermometer here in the General Conference office stands at \$300,000. To reach this sum we are depending on our vigilant church members. We urge that on this last Sabbath in September each church set its goal, if it has not already done so. Then from week to week watch the mercury rise in your Harvest Ingathering thermometer. The month of October has been decided upon as the big campaign month. Let every church, so far as possible, complete its task in October. We would not, however, in making this campaign month prominent, discourage our Harvest Ingathering workers who set their goal high and work

from the first of October to the beginning of the new year. However, we hope that those who can give only a limited amount of time to this campaign work will arrange to do their work during the month of October.

The Individual Goal

The individual goal should be anywhere from \$5 to \$500, according to the time the worker can devote to the work. Last year a sister, considerably more than sixty years of age, reached a goal of more than \$500. Do not fear to set your goal high. With the disciples, we may say, "Lord, increase our faith," for "according to your faith be it unto you."

We are reminded of the story of the woman who prayed one night that the Lord would cause a mountain to be removed from in front of her house. Looking out the next morning, she saw that the mountain was still there, and exclaimed, "Just as I expected!" Your success in the Harvest Ingathering work this year will be largely "just as you expected." Those who accomplish the most in life are the persons who aim high. The goal to which Columbus aspired was a near route to the Indies, and he crossed the Atlantic. Fulton's goal was a steamboat, and he made it. Whitney's goal was a cotton gin, and the gin stands as a monument to his concentration on that definite objective.

Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Heaven has a definite objective in this world,—that of warning every nation, kindred, tongue, and people of the results of sin and of making known the plan of salvation; and when that objective is reached, Jesus will come.

My brother, my sister, let us each set a mark commensurate with the importance of the demands of the hour, and then, with the co-operation of heavenly intelligences, under the blessing of God, reach it. C. V. L.

SUGGESTIONS FOR MISSIONARY MEETINGS

Note to the Leaders

THE object of the material furnished for the four missionary meetings in September is to prepare our people to do more efficient work in the Harvest Ingathering for Missions. We cannot emphasize too strongly the importance of thorough preparation. As the snowflake melts before the warm rays of the morning sun, so will difficulties vanish before thorough preparation. David Starr Jordan says, "The world steps aside to let the man pass who knows whither he is going." So in this Harvest Ingathering work, the person who is prepared is the one who, as a rule, will have the best success. We suggest that you supplement the four topics discussed by incidents from your own personal experience, or from the experience of others as found on page 7.

For lack of space we have omitted the usual weekly prayer meeting schedule, but it is not designed that the special Harvest Ingathering instruction should supercede entirely the regular missionary meeting plan. At each meeting more time than usual should be devoted to prayer, both for the work which you have in hand and for the special work outlined. Keep the missionary reports coming in. C. V. L.

First Week

How to Meet People and Win Their Confidence

If you would win the confidence of the people, you must first have confidence—confidence in God, confidence in the movement you represent, confidence in men, and confidence in yourself, in your ability to accomplish the work the Lord is asking you to do. Our heavenly Father never asks us to do a thing and then leaves us to work all alone in our own puny strength. Let us accept the task he has marked out for us in the spirit of the text, "I can do all things through Christ which strengtheneth me." Having done this, we can proceed in the Harvest Ingathering work with the assurance that we shall get desired results.

Those whom we solicit in this work may properly be divided into two classes,—friends and strangers. We shall have little trouble in interviewing our friends, and it will

not be necessary to win their confidence. We need only to tell the story of the great demands which the open doors in all lands are making and state the purpose of our call, to accomplish our aim.

With strangers a somewhat different method of procedure is necessary. If possible learn, from the last person solicited, the name of the person on whom you expect to call next. Having knocked at the door, send a silent prayer to your heavenly Father for help in this particular case. When there is response to the knock at the door, or the ring of the bell, greet the person with a pleasant smile, inquiring,

"Is this where Mr. Smith lives?"

"Yes," is the reply.

"Is this Mr. Smith to whom I am speaking?"

"Yes."

"— is my name. I am engaged in missionary work, and would be pleased to step in and speak with you for a few minutes."

You will doubtless be invited in and given a seat, and will then proceed to present to your hearer the great need of the work for which you are soliciting funds. However, the writer, who has spent the greater part of ten years interviewing people in their homes, presenting different phases of the message, or teaching our workers in institutes, realizes that there are many homes where one is not permitted to enter. But the plan suggested, if care is used to adapt it to each individual case, approaches the ideal. If you are not invited in, present the paper and talk at the door, as pleasantly as if seated comfortably inside.

C. V. L.

Second Week

How to Present the Great Need

As you look into the face of your prospective donor, realize that you are looking into the face of a person who is a candidate for the kingdom of heaven, of which country you are the representative, and that you are there to tell, in a simple way, what your Father and his Son, Jesus Christ, are doing here in this world to reclaim lost humanity.

To be able to present the great need successfully, you must keep so close to Jesus that he can say through you just what he would say were he there in your place, presenting the work in foreign fields. What joy it is, as we go from door to door, to realize the companionship of Christ! What a pleasure to place before men and women the fact that the gospel "which is the power of God unto salvation," lifts men and women out of the dark pit of heathenism! With the need present the joy there is in giving to a work which brings such returns.

As you begin your talk on missions, hold your paper so that the individual can see the illustrations. Start with the cover page, making your general statement. Then turn from page to page, as you call attention to the pictures of converts and workers. These illustrations will be interesting only as you let them tell the simple story that goes with them. You will find suggestive canvasses in the Instruction Leaflet, a copy of which every worker should have and carefully study. Make your remarks brief and to the point. As a rule, the call should be made in from two to five minutes.

The next topic is "How to Secure the Offering." If you miss it, your wheel of preparation will be minus one spoke.

C. V. L.

Third Week

How to Secure the Offering

If we have properly set before the people the crying needs of the mission fields, we have prepared the way to receive an offering. If we do not clearly present the needs, we shall receive a nominal sum, perhaps from five to twenty-five cents, because the donor lacks knowledge of the real need. When we say nothing about our object, nine times out of ten we receive what the paper itself appears to be worth. Let us plan to secure offerings. If we cannot obtain an offering, the next best thing is to sell the paper. Many

of our Harvest Ingathering workers have, to good advantage, set a goal as to the amount they would obtain on the average for each paper. One man told me that he set his goal at one dollar a paper, and that he had reached it. It pays to have a definite objective in view.

When you finish your remarks on missions, we would suggest the following procedure:

"Now, Mr. Smith, I am one of an army of Christian workers who today are visiting the people of this great country in behalf of this great work of mercy. Last year Mr. Roosevelt was written to by one of our workers, and here is a copy of a letter, which shows his attitude toward this very work we are doing; and this attitude is representative of the majority of our citizens. (Here read letter on back of Solicitor's Card.) You see, this is our Official Solicitor's Card, and I am authorized to receive donations for this work. We always leave this magazine with our friends, as it shows what was done with last year's offerings. I shall be glad to receive your annual donation for this work, and assure you that it will find its way directly into the mission treasury, from which it will be sent to the mission fields."

If question is raised as to how much to give, and the way is open for you to make a suggestion, place the mark high, but within the bounds of good judgment. Concerning this matter, one brother writes: "After this, I am going to say, 'We are asking for gifts of from one to five dollars.' I believe a business man will give a dollar as readily as he will give twenty-five cents."

Get the name of the donor on your card, if possible, together with the amount received. It is well to start your list with as large a sum as you can, as this will favorably influence all the persons whom you visit later.

C. V. L.

Fourth Week

Demonstrations and How to Conduct Them

THE object of the preceding readings for the weekly missionary meetings is to give a suggestive method of procedure. This being the last missionary meeting in the month before the campaign begins, we suggest that the time be spent as follows:

1. Begin the meeting with song and prayer. Let the burden of prayer be that the blessing of heaven be upon the meeting, and that methods of work may be demonstrated upon which heaven can place its stamp of approval.

2. Carefully review the suggestions given in the three preceding meetings. After you have gone over the main points so that they are clear in the minds of each individual, let certain members, preferably those who have had experience in previous Harvest Ingathering campaigns, demonstrate before the Missionary Society just how to do the work. This will be a great help to adult beginners and all the young people. Even those who have had experience will get new ideas, and will receive enthusiasm and encouragement for their work in the field.

3. Have three or four experienced persons, or those who have studied and mastered the suggested instruction, give demonstrations. This will bring a variety of suggestions before the Harvest Ingathering workers.

4. Avoid questionable methods. Let lightness and frivolity have no place in the meeting, as this will destroy the sense of sacredness of the work, and be inappropriate in the house of worship.

5. After each demonstration, let the elder or leader go carefully over the different points, emphasizing the strong points. Let all criticism be of a constructive character.

C. V. L.

"THE Lord is now calling upon every Seventh-day Adventist to enlist in active service in the final conflict. Thousands will respond, but some will refuse. It rests with every church member to decide whether he will choose the side of ease and comfort in this world, or whether he will take the life of self-sacrifice and service, and finally stand with those who shall soon say, as did Jesus, 'I have finished the work which thou gavest me to do.'"

With the People Who Solicited for Missions Last Year

A FEW experiences related by different workers in various sections of the field, may prove a help and encouragement as we once more enter upon this important work.

A Physician's Promise.—"In my Harvest Ingathering work I interviewed a prominent physician, calling his attention to the statement on missions made by President Wilson. The doctor gave me 50 cents, saying that if the statement had been signed by Colonel Roosevelt, he would have given me \$10. This statement was made in the presence of one of his patients, a wealthy lady, who said she would double anything the doctor gave me for missions, giving me \$1 at that time. The doctor did not think when he made that rash statement about giving me \$10, that I would get the recommendation from Mr. Roosevelt. I merely wrote to Colonel Roosevelt and mailed him a copy of the Harvest Ingathering paper (1918), inclosing a stamped, self-addressed envelope, asking if he had made a statement of this nature at any time, and referred to the incident of my last conversation with the doctor. In a short time I received a letter from Colonel Roosevelt (a copy of which appears on the Solicitor's Card for 1919), and I am now expecting the doctor and his patient to fulfil their promise."

A Neighborly Call.—"I do love to have a part in the Harvest Ingathering work. My husband and I decided one evening to go to a neighbor's home, and I took along two papers. On arriving at the house, we were invited in, and after a short visit we introduced our work. The gentleman handed me \$5, and encouraged us to call on his neighbor three quarters of a mile away. When we arrived at this home, we were cordially greeted, and after a short talk these folks gave us \$4 for missions. We drove home very much encouraged, praising the Lord for his answer to prayer. We expect to go out again as soon as time permits."

An Automobile Helps.—"My husband got a car just as the Harvest Ingathering papers were ordered, so we decided to take a trip and solicit with the papers. A sister in the church joined us, and we started out with 165 papers. Before we had gone very far we had a slight breakdown, and while my husband was getting the car fixed, this sister and I went around the town and disposed of quite a few papers. Then we went on from place to place, spending several days on the trip. When we got home, my husband was anxious to know how much we had received altogether for missions, and on counting up we found that Sister — had received \$50, and I had \$54. We certainly felt thankful to the Lord for his blessing. Sister — thought she had not done enough for the Lord, so she went out two days more. I do not know how much she collected, but one thing I do know, and that is that her heart was in the work of God until the last. How thankful we are to know that she spent her last moments in the work of God! Now she is resting in Jesus from all her labors, and waiting for that great day when we shall meet again." (It was later learned that the deceased sister had collected \$80 up to a few days before her death.)

A New and Strange Experience.—"When I received our treasurer's letter, stating the needs of the cause of God and asking me to do what I could in my vicinity, I determined to go often to the secret place of prayer, for to me the soliciting of funds for God's work was a new and strange experience. This led me to lay my plans daily before the Lord for some time before I went out to solicit. The result proved the truthfulness of the promise of God to those who ask. The first man to whom I mentioned the needs of the foreign field, handed me a dollar. Several times this experience was repeated. I visited three Chinamen, and while only one could read English, I showed them the pictures and told them of the kind of work we are doing for their fellow countrymen, and each one gave me an offering for the work. With one of these, who was already converted to Christianity, I had a study on the coming of the Saviour. When I reached home I had more than \$21."

A Church School Teacher's Part.—"The morning we had planned to start a drizzling rain set in. The children were sure it was only a fog, and were so anxious to begin the

Harvest Ingathering work that we started out. People asked if it was not a wet day to gather money for missions, but the children said the work could not wait because of the rain. We lacked a little of averaging 25 cents for each paper, but expect to more than make up for this in another campaign that is being planned. We took in \$9.08 for the 43 copies disposed of. It was the children's first experience, and under such unfavorable conditions, I think they did well. We want 50 papers more. The children's goals are each \$5 and \$10. What I took in the other day helped me to make my individual goal of \$20, and now I want to raise it to \$30."

Courage for the Timid.—"In my opinion, no one is of quite such a timid nature as myself. Oh, how I dreaded starting out soliciting funds for the Harvest Ingathering! I was strongly tempted not even to make the attempt, but I am glad that by the grace of God I was able to resist the tempter's power in that respect. After beseeching our heavenly Father to send his Spirit before me to soften the hearts of the people to give to his cause, I went forth, in fear and trembling. Really, I was surprised beyond measure to find how willing the people were to give. Some wished me good luck, and others spoke of the wonderful work we were doing in foreign mission fields. One lady said she would be pleased to have our Bible worker come and give her Bible readings. My goal was \$5, and I not only reached my goal, but a little more than doubled it, and I have not yet half covered the territory assigned to me."

More Papers Needed.—"Just a few lines to say that I want more Ingathering papers. On account of the weather, I could not go out for some time after I received the card, but on Monday I started, praying that the Lord would send his angel before me, and with his help I disposed of all the papers I had in half a day. I took in more than \$10, besides selling a few books."

Another writes: "I have used all the ten copies you sent me and received \$7.50. Send me thirty more."

Take the Children with You.—"I set my goal at \$10, knowing that I should not have very much time. The Lord blessed me when I went out with the papers, and my little son and I together secured \$17. I had some blessed experiences with the people, and had an opportunity to give them some *Signs*, tracts, and books. I believe the end is near, and I want to do all I can to bring others into this blessed truth."

Success in the Country.—"A sister who lives in the country thought she could do very little in the Ingathering work, but determined to visit her neighbors at least. At every home added blessings and new experiences came to her, until she became so filled with the spirit of service that she raised her goal to \$15. After reaching this goal, she was not content to stop, but planned to visit every family within her reach. Her last report showed \$25 collected for missions. She also sent in five yearly subscriptions for the *Signs*. Four of these came from neighbors who had become so interested in the paper that they wanted to subscribe for it. The Lord blesses our faithfulness."

Every Little Helps.—"I have not received large donations. In only a few instances have I received dollars. I have enjoyed the Harvest Ingathering this time more than ever before, not because of the large donations, but because I have had many good talks and interesting experiences with different ones. To the Lord be all the praise."

Results Through Correspondence.—"A sister who felt that it would be almost impossible for her to do anything, sent one of the papers through the mail, accompanied by a letter. In reply she received a \$2 donation and a very encouraging letter."

The Aged Can Have a Part.—"I have managed to get out to solicit for missions. I have received a little more than \$6. I am glad that the Lord does not cast down an old man and put a young man in his place. He uses us all."

Another aged brother writes: "I arrived home last evening a little before 6 p. m. with an Ingathering donation of \$7. I had some rich experiences."

Missionary Volunteer Department

Devotional Meetings for Week Ending September 6

Subject: *How to Have a Good Time.*

Motto: "The secret of a good time is a happy spirit."

Senior

1. Opening Exercises: Song and Prayer.
2. Scripture Lesson.
3. Secretary's Report, including Report of Work.
4. Symposium: Social to Save.
5. Talk: The Missionary Volunteer's Social Code.
6. Question Box: Having a Good Time.
7. Close by repeating Psalms 19: 14 in concert.

Junior

1. Songs: "'Tis Love That Makes Us Happy," and others.
2. Sentence Prayers.
3. Secretary's Report, including Report of Work.
4. Introduction to the day's topic by the Superintendent.
5. Question Box: See Junior Question Box.
6. Blackboard Talk: The Secret of a Good Time.
7. Recitation: "'Tis Loving Keeps the Heart Light."
8. Story: "The Best Time Ever."
9. Close with the Mizpah Benediction. (Gen. 31: 49.)

Notes to the Leaders

How to Have a Good Time.—O that our Missionary Volunteers—Senior and Junior—*would learn* how to have a good time! Do you know how? Do your good times exhaust you? Do they impair the tenderness of your conscience? Do they lessen your interest in the society? in your church? in the Bible? in prayer? in the happiness of others? If they do, they are not *genuinely* good times. They are *bad* times—bad for you, bad for others. Cross them off from your list of lawful pleasures.

Many have found a great deal of happiness in hobbies—useful hobbies. Faber, the French scientist, studied insects all his life, and found great joy in that hobby. Nature everywhere challenges us to study her beauty. Oh, the good times we miss by not getting acquainted with her! Jesus had good times with nature. But he found his greatest happiness in service for others; and that is where every Missionary Volunteer will find the most *genuine* happiness. Our best times always come from making others happy. Help your Missionary Volunteers to see this great secret clearly today. Aim to make all your good times a blessing to others. Aim to make them social to save.

Before the meeting opens, place the subject and the motto for today on the board. Be sure to look over both programs lest you miss some good things you will wish you had used.

Senior Notes

Scripture Lesson.—Write references on slips of paper and pass out before the meeting. See that the person conducting the study brings out two important lessons: (1) God wishes us to be happy. Ps. 16: 11; 144: 15; Jer. 29: 11; (2) We should beware of pleasures that lead away from God and from true happiness. Prov. 15: 21; Isa. 5: 12, 13; 1 Tim. 5: 6; Job 21: 12-15; Prov. 14: 13; Eccl. 11: 9.

Secretary's Report, including Report of Work.—After the report is read and commented on, ask the band leaders to report on the work of last month and to speak briefly on their plans for September. Keep up your band work. Don't let it fall behind. Aim to do stronger work each month.

Symposium: Social to Save.—Assign the sections of this article to different persons to be given as talks. Include also in this Symposium, talks on what the spirit of prophecy says about having a good time. "Counsels to Teachers," pages 327, 340-344, contains good instruction on this subject. If you have the pamphlet, "Recreation," study it, and study the volumes of the Testimonies too. Look up the topic "Recreation," etc., in the general index of each volume.

Talk: The Missionary Volunteer's Social Code.—Let some one read the code and then enlarge briefly on each item.

Question Box: Having a Good Time.—Select some questions from those given in the Junior Question Box. Add to those selected, others prepared in your executive committee. The general note contains some good questions for your box. Here are a few more: What was the happiest week in your experience that you recall? How can we make our society more social? What standard do you use when choosing your pleasures? What is your attitude toward borderline amusements? Pass out your questions the week before so your young people can give careful study to the questions before answering them.

Make your Question Box the introduction to your social meeting. Encourage all to speak and to renew their consecration. Let us make our consecration so full and complete today that all questionable amusements will be crowded out of our lives.

Junior Notes

Introduction by Superintendent.—Glean thoughts from material furnished in Senior program. Help the boys and girls to go home with higher ideals of a good time.

Junior Question Box

[These questions should be given out a week early.]

1. What do we mean by "a good time"?
2. How do our friends help to make our good times?
3. What did you do this vacation which you really enjoyed?
4. Tell of some ways in which we can have a good time helping others?
5. How does your idea of a good time differ from that of boys and girls who do not know and love Jesus?
6. What good times can one have in God's great outdoors?
7. How can we have good times with books? Name some that are worth reading. [The new Junior Reading Course books are very interesting. They are: "Red, Yellow and Black," "Stories of Brotherhood," "Stories Worth Re-reading," and "Jack of All Trades."]
8. Why cannot one have a really good time if he allows selfishness and jealousy to remain in his heart?

The Secret of a Good Time

(Blackboard Talk)

[Ask one of the Juniors who can draw to sketch two faces on the blackboard, one with the corners of the mouth turned down, and the other with the corners upturned in a smile. Let the society members repeat today's motto in concert, "The secret of a good time is a happy spirit." The Junior who draws the picture may then explain that being contented and satisfied with our friends, with our homes, and with all the blessings God gives us, will help us to have a good time all the time. The following story may be told to illustrate this thought:]

There was a little boy who used to go and sit on a hill and look across to another hill on which stood a house with windows made of pure gold and diamonds. They blazed and shone with such brilliancy and beauty that the boy became dissatisfied with his own home and wanted to live in a house with windows like his distant neighbor's. One day he set out to find this beautiful house. "My son," said his father as he was setting out, "in order to grow to be a wise man, thou must every day learn some good thing." After a long walk the boy came to the house where he had seen the golden windows, and lo! they were common glass, and there was no glow about them at all. A little girl came out of the house and said, "I will show you the house with the golden windows." She pointed far away to a distant knoll; and sure enough, there stood a house with windows of clear gold and diamonds, dazzling his eyes. But after a while he saw that it was no other than his own home! It was dark when he finally reached his father's house that night, but oh, how glad he was to be back again. The lamp-light and the firelight made the windows almost as bright as he had seen them on the distant hill. The family greeted him lovingly, and when his father asked what he had learned that day, he replied happily, "I have learned that it is our house that has the golden windows." If we appreciate our blessings we shall be happy. E. I.

Social to Save

A Soul-Winning Agency

THE social life of Missionary Volunteers should be made one of the society's strongest agencies for winning souls. This article, however, must pass by the numerous opportunities of the Missionary Volunteers as they mingle individually with others in a social way, and confine itself to the social gathering for recreation and entertainment as a soul-winning agency. You do not see how social gatherings can help you in leading other young people to Christ? Ah, fellow worker, you have not looked at social gatherings as a soul-winning agency, that is all. Begin to study the possibility of conducting social gatherings that are indeed social to save, and you will get a new vision. In time you may say as did another young people's worker, "Let me direct the social life of our youth, and I will mold their characters for weal or woe."

We are living on the very border of the eternal world, and Missionary Volunteers have no time for sociability only as it is made a blessing to themselves and to others. "This lifetime is too short to be squandered in vain and trifling diversion, in unprofitable visiting, in needless dress-

ing for display, or in exciting amusements. We cannot afford to squander the time given us of God in which to bless others, and in which to lay up for ourselves a treasure in heaven. We have none too much time for the discharge of necessary duties."—*Testimonies for the Church,* Vol. III, p. 146.

In God's plan for our lives, however, there is time for soul-winning sociability, and as Missionary Volunteers, we ought to find it. As a society you have followed the Master in missionary work, but are you making the social life of your young people a "savor of life unto life"? Or does the social gate in your society hang on rusty hinges, while the young people in the church, hungering for sociability, go out one by one into the highways and hedges of the world in search of pleasure? If this be true, let there be delay no longer. Ask the Master to give you a clearer vision of this rare opportunity for saving others. Then following his guidance carefully,—very carefully,—do something to make the social life of your young people "social to save," and to make the church more attractive than the world to them.

In speaking of opportunities to win young people, one worker after many years of experience said: "No means is so effective as a hearty, happy social life." Satan was not slow in appreciating the potential value of the social life, and he has made great conquests. In fact, the trail of the serpent is perhaps more visible in the world of recreation than anywhere else. But this fact must not discourage the Missionary Volunteers in your society. Rather let it challenge them to be "social to save." "Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour."—*Testimonies for the Church,* Vol. VI, p. 172.

The Missionary Volunteer's Position

As Missionary Volunteers, you must take a firm position on the question of recreation and amusement before you attempt to conduct soul-winning social gatherings. Firmly resolve to let nothing alienate you from God, from his Word, or from his work. Let your recreation be in keeping with your profession.

"But how shall I know what I ought to do and what I ought not to do?" asks the earnest young Christian. A young lady came to Mr. Moody one day with a similar question. "Mr. Moody," she asked, "do you think it would be right for me to go to the theater tomorrow night?"

"Why, my dear girl, I don't carry your conscience. Have you accepted Christ as your Saviour? do you mean to give yourself to him unreservedly?"

"I have; I do mean to serve him, and do as he desires in all things."

Mr. Moody helped this young woman to see what she ought to do, and then he sent her to the Master to settle the matter at the foot of the cross. That is exactly where you should go with each question that comes to you. Since you became a Christian, the cross of Calvary stands between you and the world. You cannot bring the things of the world to your side of the cross; neither can you take Christ with you into the world. And if you cannot consistently place the pleasure you are considering on the Christian's side of the cross, you cannot safely participate in it. [For this part of your talk draw a picture of the cross on the board. On one side of the cross write, "Following the world," on the other side write, "Following Jesus."]

Perhaps you wish that some one would make a list, and say to you: "All recreations mentioned in this list are good; all others are unlawful for the Christian." But it would scarcely be safe for the erring human hand to make such a list. One minister tried to do so once, and after the service a young woman came to him and said: "Oh, I'm so glad you didn't mention —. I do enjoy it so much, but I have been fearing it was not right for me to indulge in this kind of pleasure." The minister then realized that he had omitted a very important "don't." It is well to get advice from Christian friends, but get your list of lawful and unlawful pleasures from the Master whom you serve. Let his Word be your guiding principle. Study it carefully. Pray earnestly. Keep your conscience in tune with the

Guidebook and then follow it implicitly. Put in your list of outlaws all that lessens your love for things of heaven, and that unfit you for leading out in personal work for souls.

Positive Outlaws

Of course dancing is an outlaw. You would not think of including that in your list of lawful recreations. Dancing is one of the devil's best tools for ruining young men and women. It is a positive outlaw! But what about games that some Seventh-day Adventist young people play which permit of the same familiarity as the dance does? What about games that permit embracing and in other ways break the rules of propriety? Surely you cannot indulge in games that permit familiarities that would not be generally tolerated in respectable society outside of games.

It hardly seems necessary to mention the theater and the card table,—two other positive outlaws. Plutarch, Plato, Socrates, and many others have cried aloud against the theater. Aristotle said that "the seeing of plays and comedies should be forbidden young people until age and discipline have made them proof against debauchery." "From the time the theaters were opened," says Macaulay, "they became the seminaries of vice." Equally strong testimonies against cards might be added, but it is needless to do so; and it is folly to think that time has changed these outlaws. Noble men and women through many centuries have tried to reform the theater and to sterilize cards. But Satan seems to have inoculated them with evil and made them immune to all efforts for purification. The very heart of the theater is wrong, and cards and gambling have become Siamese twins. If such men as those mentioned in this paragraph spoke strongly against the theater, what should be the position of Missionary Volunteers living in these serious times?

But why mention cards and theaters here? Just to remind you of these dangers, because some of your young people may be tempted along these lines, especially since the moving picture show has become so popular. There are good travelogues and other good moving pictures that are elevating and educational. But these are exceptions—rare exceptions. The moving picture show, generally speaking, probably is the father of more crimes perpetrated by young hands than the higher class theater is. So take your stand firmly against these outlaws, and then try to help your young people by having truly soul-winning socials.

Borderline Amusements

The question about the outlaws is settled. Missionary Volunteers cannot countenance them. But what about recreations that have much good in them and just a little that is questionable? The line drawn between the lawful and the unlawful is not sharp. The colors of right and wrong seem to blend, till persons who are near the borderline cannot tell exactly where the safety zone ends, and the danger zone begins. You have to get a distance away from the line before you can see it clearly. The enemy is deeply interested in the zone that lies between things that are unquestionably right and things that are unquestionably wrong. That is his special recruiting station. He knows well that in morals "the lesser evil always tends to introduce the greater."

It is certainly not safe for young people to be in the enemy's territory. The atmosphere of the twilight zone deadens their sensibilities. They lose discernment between right and wrong, and soon begin to do what they formerly condemned. Those who persist in straying into the twilight zone will have an experience similar to the young woman who was going with a party to a mine. She appeared in a white summer dress. Some of her friends protested. She resented their remonstrance, and turning to the old miner who was about to take them through, she said, "Can't I wear a white dress down into the mine?" He replied, "Yes, mum, there is nothing to hinder you from wearing a white frock down there, but there will be considerable to keep you from wearing one back." So it is with young Christians. They can take a pure character into questionable places, but it will be quite impossible to

bring it back unspotted. And this, doubtless, is why the spirit of prophecy says: "Worldly amusements and entertainments are to have no place in the life of the Christian."—*"Recreation," p. 40.*

The World's Standard for Christians

It is well for Missionary Volunteers to remember that the world sets a high standard for Christians, and if more Christians lived up to it, more young people in the world would be drawn into the church. But alas, the worldly church members are stumbling blocks to them. "The young people in the world seek to justify their follies and their sins by the example of the worldly church members. Moreover, they will endeavor to make a little in you justify a great deal in them. Thus the thoughtless conduct of church members is made to increase the perils which environ the unsaved, and to hedge up the only way of life. To incur, or even risk, consequences like these for the sake of a momentary excitement, is certainly to do the devil's work for low wages."

The world does set a high social standard for you who are Christians. But it is not too high. It is not unreasonable. And do not forget that you never can win young people by letting down the bars in regard to social life. "There can hardly be a greater mistake than to think that you can," says Henry Clay Trumbull. If you would retain their respect and your hopes of winning them to Christ, be true to your Missionary Volunteer colors. Do not try to present excuses for your inconsistencies. Whether you know it or not, the world knows that in laxity in these matters excuses do not excuse. They only reveal weakness.

The Missionary Volunteer's Example

Our Saviour was an ideal soul-winner. But he is also the best example of unselfish sociability. And do you not think his sympathetic interest in those about him, and his charming friendliness, set like jewels in a pure life, were in some measure responsible for his remarkable success as a soul-winner? Of course you do. Then will you not let him be your example in all your personal sociability?

First his sociability was broad—too broad for castes. He did not move in a clique. The poor as well as the rich were numbered among his friends. There were Nicodemus, the Jewish ruler, and the outcast Samaritan woman. All found in him a friend. One writer has said of Jesus: "He was accessible to all sorts and conditions of men. The latchstring of his heart was always out to all." But he was not too broad to be true to his convictions of right. And that is why his social life did not destroy his religion. That is why his social life had soul-winning power in it.

And if you would follow the Master in genuine soul-winning sociability, then "let this mind be in you, which was also in Christ Jesus." Be in mind and heart what he was, for the real self will out. Influences of good or ill are ever emanating from your character. If your life is full of heaven's glorious light, it will shine; if darkness prevails, it will cast a shadow. If your heart is full of selfishness, you will drive people away from you, but if you are glowing with love for your fellow men, others will press about you for warmth, and you can be a real blessing to them.

M. E.

The Missionary Volunteer's Social Code

- I. Be guided by principle rather than by impulse in all your social activities.
- II. Practise total abstinence from that which is evil, remembering that on religious questions compromise is treason to right.
- III. Be temperate in your use of that which is good.
- IV. Never let social requirements lead you to disregard the laws of health.
- V. Set a high social standard before yourself, and always observe the rules of propriety.
- VI. Never deal in counterfeits, such as flattery and flirtation, but exemplify Christian simplicity in all things.
- VII. Deny self for the sake of others, and for the sake of your influence over them.

VIII. Never seek pleasure for its own sake; use it as an agency for doing good.

IX. Do all things for the glory of God and for the good of others.

X. Make your social activities a subject of prayer, never losing sight of the great aim to make them an agency for blessing others.

M. E.

'Tis Loving Keeps the Heart Light

OUR world is a world of smiles and tears,
Checkered with joy and woe,
Laughter, and frowns, and hopes, and fears,
Ever in gloom or glow;
But there's a shining secret
That every one may share—
'Tis loving keeps the heart light,
And makes it laugh at care.

Our world is a world where all must work,
Weary, or sad, or worn,
For the idler gay and the smiling shirk
Ever there's only scorn;
But there's a magic secret
That wintry lives may learn—
'Tis loving keeps the heart light,
And makes the spring return.

Our world is a world where the helper's road
Is the road to happiness,
And the task of lightening a neighbor's load
Will make our own load less;
And oh, the golden secret
That every heart may know—
'Tis loving keeps the heart light,
And makes a heaven below!

—Minnie Leona Upton.

"The Best Time Ever"

"AUNT MAMIE, the girls have asked me to go to the birthday surprise party on Ruth Dillon, and oh, how I want to go, but I can't! I haven't a thing to wear that is pretty, and all the others will have lovely dresses, I know."

"Why, Kathryn, your brown mohair is neat, and I am sure you'll have a good time, even though you don't have a new dress. Forget your clothes; join heartily in the fun, and try to make somebody happy. I predict a really enjoyable evening, if you'll follow my advice."

Kitty, as her schoolmates called her, was a general favorite in the seventh grade. But it was not because she was pretty, or rich. She was neither of these; but she was such a friendly girl that one couldn't help liking her. And in her lessons she was always among the best scholars in her grade.

The afternoon of the party Kitty donned her brown mohair. My, how tired she was of wearing it! "But then," she said gayly as she waved good-by to Aunt Mamie, "I have a good forgetter, and I'll try to use it today where my clothes are concerned."

"What do you think," whispered Mildred Mallory as Kitty was removing her wraps in the hall, "that queer Carrie Miles is here. Who could have asked such a peculiar girl to come to the party?" Kitty didn't know, but when she entered the large, prettily decorated sitting-room she looked around to see how Carrie was appearing in these new surroundings. At last she caught sight of the "peculiar" girl, as Mildred had called her, and it didn't take more than a glance to see that she was miserable and unhappy. She sat apart from the rest in a corner, a silent little figure in a checked gingham dress. Kitty had intended to find her dearest chum, Vivian, and sit beside her; but suddenly she changed her mind, and went over to lonely-looking Carrie.

"Is this any one's chair?" she asked pointing to the one next to Carrie. Then she sat down and began to chat pleasantly about school and the studies they both had in the seventh grade. While she talked, Carrie began to feel more at home, and soon the two were laughing together and having the best time.

"You know," confided Carrie, "I didn't want to come to the party because I didn't have a nice dress, but I've never been to anything like a party before, so I thought I

would come anyway. At first, before you came, I was sorry I did; but I don't care now, and I wouldn't have missed being here for anything." Kitty found that Carrie was fond of reading, and that she liked English composition best of all her studies. She was musical too, for her mother had given her lessons on the piano since she was a small girl.

When the games began, Kitty made a special point of helping Carrie to get acquainted. When they chose sides for a spelling match and Kitty was asked to be leader on one side, she called her new friend among the first. Then came a little impromptu program when each one was asked to speak, sing, or play. It was such fun! and Kitty coaxed Carrie to play "The Flower Song" for her part. How every one's eyes opened when they saw her go to the piano, and with a touch as light as a fairy's make the house ring with the sweet, familiar strains.

"I want you to come and see me, Carrie," said Kitty, while they were putting on their coats to go home. "We can play duets together, and I have some books I know you'd like."

That night Aunt Mamie listened while Kitty gave a glowing account of the party, and declared she had had "the best time ever."

"And what about your dress, dear? Did you feel uncomfortable?" asked her aunt, when at last Kitty stopped for breath.

"Oh, Aunt Mamie," she replied with an expression of half astonishment, half joy, "I never thought one thing about it until this minute!"

ELLA IDEN.

Devotional Meetings for Week Ending September 13

Senior

Subject: The Prophet of the Captivity.

Helpful Thought: "With their mouth they show much love, but their heart goeth after covetousness." Eze. 33:31.

1. Song Service.
2. Sentence Prayers.
3. Secretary's Report, including Report of Work.
4. Monthly Survey of Missions.
5. Responsive Scripture Lesson: Eze. 33: 1-16, 30-32.
6. Reading: The Prophet of Fear and of Hope.
7. Talks: Ezekiel.
8. Round Table.
9. Close by repeating the Pledge in concert.

Junior

Subject: Courtesy.

Motto: "Politeness is to do and say

The kindest thing in the kindest way."

1. Opening Exercises: Song and Prayer; repeat 1 Corinthians 13: 1-13 in concert.
2. Bible Study: True Politeness.
3. Talk by Superintendent: Courtesy.
4. Exercise: Ten Things for Juniors to Remember.
5. Reading: A Hint to Tim.
6. Story: A Girl Who Was Polite to a Servant.
7. Report of the secretary, including Work Done.
8. Closing Song: "Kind Words Can Never Die."

Senior Notes

Monthly Survey of Missions.—The August GAZETTE suggested that you appoint persons to report for different fields. Be sure to have a good survey of each large mission field. No study is more interesting than the study of missions if you follow the developments of the work closely. Before the meeting closes, announce your Survey for October. Why not divide your society into two groups and appoint a leader for each group. Then ask the groups to see which can get the most news items for the next Survey. Be sure to appoint enthusiastic leaders.

Talks: Ezekiel.—Help your young people to learn to appreciate Ezekiel more than ever before. One writer calls him "one of the greatest men of the Exile." Because of the Exile, some accused God of injustice; but Ezekiel endeavored to show the people that their own rebellion was the cause of their misery. Have several short talks on Ezekiel. The following are good topics:

Ezekiel and His Work; The Vision of Chebar; Ezekiel's Description of the Lord as the Good Shepherd, found in the thirty-fourth chapter. For helps in preparing these talks, see general index in "Prophets and Kings." Encourage all who give talks to read the entire book of Ezekiel

before this meeting. Especially should the person talking on "Ezekiel and His Work" read the book that he may see Ezekiel as pastor, as comforter, as adviser, as talented organizer; that he may see his picture of the ideal nation he longed for Judah to become; and see how through religious observances he endeavored to keep the exiles united.

Round Table.—Talk over together how the study of Ezekiel has helped you, or speak of personal experiences. What success are you having in your soul-winning work? Tell about it. Ask others to join you in praying for those for whom you are laboring. A few weeks ago two young brothers were drowned near Philadelphia. The older boy was almost exhausted from trying to save his brother, and some friends near urged him to give up. Would he? No, indeed. "I'll get him or go with him," was the brave boy's reply. He risked all to save his brother. Will you risk all to save others? Urge all to contribute to the Round Table. Make it a real consecration service.

Junior Notes

General.—For the exercise given under No. 4, write the "Do not's" on slips, and pass them out for ten Juniors to memorize. For helps for the superintendent's talk on courtesy, see "Personal Responsibility No. 2—Courtesy." The story, "A Girl Who Was Polite to a Servant," should be told by a Junior.

This is the day for the Survey of Missions. Your program does not call for it, but be sure to make it a part of your meeting. See Senior note. Remember also that expression deepens impression; so plan to have a few minutes for a social meeting.

The Prophet of Fear and of Hope

In some ways at least, Ezekiel was the most universal of the Hebrew prophets. In the first place, he was the first transplanted prophet, the first to preach and teach and foretell the future away from the sacred soil of the Holy Land (that is, if we except the unwilling Jonah). Intensely national as he was, yet he was also in a sense the Paul of the Old Testament, forcing the gospel of his race to bloom from an alien soil and under foreign skies. It has been only by many such experiences, repeated through the ages, that men have come thoroughly to understand that truth for one land is truth for all lands, and that God is no respecter of nations.

Another reason that gives Ezekiel the touch of universality is the fact that he was the most literary of the Hebrew prophets. Though we have abundant evidence of his oral preaching, and though we know that he was a devoted pastor of his exiled flock in Babylonia, yet every page of his writings shows him as the author in addition to the orator and above the orator. He saw the immense advantage of the Book over the vibrating, evanescent air. Perhaps he was the first to see it, and to make Ezra see it. In any case, he is among the first of that vast throng of prophets of the pen whose written words have gone so much farther and lasted so much longer than those that have relied only on the primitive ear, and have not called in the aid of the greatest of the arts, the art preservative.

But of course it is Ezekiel's message that places him among the most universal of the prophets. In its exterior subject, that message was restricted enough. It dealt with no land but Palestine, and measured that country out with a yardstick. It seldom went beyond the Temple, and built that up by inches. But in its essential theme, Ezekiel's message was the same as the message of all prophets from the dawn of time, and no other prophet has expressed that essential message in a form so clearly and definitely articulated.

The message—the twofold message of every great prophet—is one of fear and of hope. Sometimes the fear predominates and sometimes the hope, but always the two elements are present. Sometimes the fear and the hope are intermingled, and sometimes, as conspicuously in Ezekiel, they are distinctly separated and obviously consecutive. But always the prophet has a note of terrible warning and awful dread, and another note of good cheer, a vision of peace and glory.

Read in this light, the two halves of Ezekiel's book, with the interlude of waiting, are most instructive. In the first half the prophet is foretelling the fall of Jerusalem, the destruction of the temple. He is dashing to the ground with ruthless hand the hopes that the exiles so valiantly and

baselessly entertained. He is the prophet that dares to be unpopular. In the second half the prophet sees the land restored, the new government set up after a better fashion than the old, and a new temple shining in splendor, sending forth a river of blessings to all the earth. Many a prophet has had to preach a reversed message. Happy the teacher whose warning can precede the encouragement, and whose last word can be one of consolation.—*Amos R. Wells.*

True Politeness

1. WHAT does God's Word tell us should be our attitude toward one another? Rom. 12: 10.
2. How are we to treat even our enemies? Rom. 12: 20, 21.
3. What respect should we show to aged persons? Lev. 19: 32.
4. Repeat God's commands concerning our conduct toward our parents. Ex. 20: 12.
5. What does Peter tell us about being courteous? 1 Peter 3: 8.
6. Give a good example of courtesy to strangers as found in the life of the man who was called "the friend of God." Gen. 18: 1-8.
7. What is the secret of true Christian courtesy? 1 Cor. 13: 4, 5.— It is to have the love of God in the heart.

Personal Responsibility — No. 2 Courtesy

A BOY with a true sense of responsibility as a member of the home, as a citizen, and as a member of the great world family, will desire to be courteous; for courtesy is the world's way of expressing kindly feelings and comradeship toward others. Sometimes a lad gets the idea that to be polite makes him like a girl; so he drops his earlier courtesies and assumes an air of indifference and perhaps or rudeness. Older persons, observing this, feel sorry that the boy has such a mistaken idea of manliness and of real courtesy; for just as food is suitable and necessary for all, so courtesy is for all persons, irrespective of age or sex. In fact, as one grows older, more instead of less is expected of him in the way of politeness. The best educated men, the men of highest position, are the most courteous, the most respectful; so a boy who stops to think can readily see that when he begins to drop some of his polite ways, he begins to be less like a real, true man.

The object of the small courtesies we daily manifest toward others is to express the kindly feeling we have in our heart toward the person and toward the world in general. Unless a boy is habitually possessed of a disagreeable, unkind, bitter heart, he should be very careful to be polite to everybody. Your smile causes some one else to smile, and his smile causes somebody else to follow suit. So your courteous act brightens the life of the one shown the courtesy, and causes him to show another a kindness, and also reacts upon your own heart, making it better disposed.

A courteous boy is far more likely to have a sense of home responsibility than a discourteous one, and a boy with a sense of responsibility that he must share the duties of home is more likely to be courteous than the one who feels little responsibility for the home atmosphere.

If you go for a walk with your little brother, you feel a responsibility for his safety. You watch to see that he does not dart across the street just as an automobile speeds along. So your sense of true brotherly responsibility will cause you to refrain from doing anything that will lead him into wrong paths; you will seek for his sake as well as for your own to use good language, to speak the truth, to be respectful, obedient, and kind.

MRS. F. D. CHASE.

Ten Things for Juniors to Remember

Do not pout when asked to do something which seems unpleasant.

Do not tease those who are deformed or crippled, or any one who is weaker than yourself.

- Do not laugh at the mistakes or failures of others.
- Do not interrupt a person speaking.
- Do not flatly contradict any one.
- Do not rudely stare at strangers or question them about their private affairs.
- Do not laugh or talk noisily or play roughly in the house.
- Do not look over another's shoulder to see what he is reading or writing.
- Do not forget to say "Good morning" and "Good night" and to say it heartily and pleasantly. If you are a boy, and are outside, wearing your hat, do not forget to lift it when you greet your elders.
- Do not be in a hurry to tell tales about the misdoings of other people, but be in a great hurry to tell when you yourself have made a mistake or have done something wrong. You are probably sorry. Do not be afraid or ashamed to say so.—*Selected.*

A Hint to Tim

A PROSPEROUS-LOOKING citizen, on a down-town corner in Boston, bought a newspaper from an alert little newsboy, who made change instantly, without speaking a word. But the man lingered. "How many papers do you sell here a night?" he asked.

"About fifty," said the newsie.

"What is your name?"

"Tim Manning."

"Listen, Tim," said the man. "When I was your age I had this very corner for a stand. But I sold two hundred papers a night, and I did it by carefully saying 'Thank you' to every one who bought a paper. I said it loudly, so that they would be sure to hear it."

Three evenings later the man came by again, and bought another paper from the little chap on the corner.

"Thank you!" said Tim, not recognizing him.

"How's business?" asked the man.

Then Tim knew him. "I'm selling seventy-five papers every night, sir," he said. "I ain't going to forget that any more, neither," and he grinned all over his honest freckled face.

Tim had learned his first lesson of the value of courtesy to all.—*King's Treasuries.*

A Girl Who Was Polite to a Servant

LONG, long ago there lived in a land called Ur of the Chaldees a good and beautiful girl named Rebekah. The country where she lived was a very hot country. There was not much water, except in deep wells, and there were no pumps in those days. So while Rebekah's father and brothers worked in the field, she used to come every morning and evening to draw water for the use of the family.

One afternoon Rebekah came to the well to fill her big pitcher. It was a deep well. Rebekah tied the rope to her pitcher and let it down into the well. It was hard to pull up the heavy pitcher when it was full of water, but she had done it many times, and her arms and shoulders were strong.

As she was turning to go home with the pitcher on her shoulder, she saw a long line of camels coming down the path. They were covered with dust, and so were the men who were with them, as if they had traveled a long way over the hot sand. She saw one of the camels kneel, so that the man who was riding could get down to the ground. The man came toward the well. He was very tired. When he came near Rebekah, he asked her if she would give him a drink from her pitcher.

What do you think she said? Did she say, "It is hard work to draw this water; I must hurry home," or, "I am tired tonight; you can draw it yourself?" No, she was very kind to the old man. She treated him very politely. She said, "Drink, my lord," and she let down her pitcher upon her hand, so that he could drink easily from it. When he had finished drinking, she said, "I will draw water for the poor tired camels."

Do you know how much water a camel will drink? Sometimes he will drink enough to last several days—five or six full pitchers like Rebekah's. Think how many times Rebekah must have let down her pitcher, to draw it up again full of water, before the camels were satisfied.

"Do you think there is room in your father's house for us to stay tonight?" asked the old man. Rebekah said, "I think there is room for you, and I know father will give you straw and meal for the camels." Rebekah hurried home to ask her father. She found that he was out in the field, but her brother was at home and said he would go to the well and invite the stranger to come home with him. Soon the tired camels were eating a good supper. Rebekah and her mother began to get some food ready for the stranger. The man saw Rebekah helping her mother. The more he saw of her, the better he liked her.

When they were seated at the table, before they began to eat, the man said, "I am a servant of a great chief. He has a good home, but he is very lonely, for his dear wife is dead. His son is lonely too, for he misses his mother's loving care. When I saw Rebekah, so kind and polite, so ready to help, I thought what a comfort she would be to my master and to his son. Will you let her go back with me?"

They called Rebekah, and asked her if she would like to go back with the stranger. The servant gave her some beautiful presents. Then he told her what a kind man his master was, and how much she was needed. Rebekah said, "I will go."

So she went with the servant. She rode away on one of the camels. Rebekah was one of God's loyal children, because she tried to make others happy by being kind to them.—*Adapted.*

Devotional Meetings for Week Ending September 20

Senior

Subject: In the Secret of His Presence.

*Helpful Thought: "Why do we do ourselves this wrong,
And others that we are not always
strong,
When with us is prayer?"*

1. Song Service and Prayer.
2. Secretary's Report, including Report of Work.
3. Scripture Lessons: Bible Prayers.
4. Talk: Prayer in the Christian's Life.
5. Reading: Prayer and the Personal Worker.
6. Talk: The Place of Power. See *Instructor* of September 9.
7. Symposium: Prayer.
8. Social Meeting.
9. Recitation: An Interruption.
10. Close with Silent Prayer.

Junior

Subject: Prayer.

Helpful Thought: "Ask, and it shall be given you."

1. Song Service and Prayer.
2. Secretary's Report, including Report of Work.
3. Scripture Reading by two Juniors: Matthew 6: 5-15.
4. Special Music.
5. Talk by the Superintendent: Talking with Jesus.
6. Reading: How God Sent the Flour.
7. Blackboard Talk: Sin Hinders Prayer.
8. Social Meeting.
9. Repeat the Junior Pledge to close.

Note to the Leaders

The study today should help the young people to understand that prayer is the Christian's greatest privilege. None of us can be genuine Christians without making the most of this privilege. Through it Jesus may become as real to us as any earthly friend. Jesus has done his part to make our prayers effectual. We must, with his help, remove all hindering causes. First of all, we must find time to pray, and we must endeavor to live up to our prayers. We must learn to pray prayers that cost. What prayer has done for others, it can do for us. But we must pray according to the Master's directions. We must give prayer the proper place in life. That is our part in making prayer effectual. But it is not enough to pray for ourselves. That is only the A B C in the great alphabet of prayer. We must learn the miracle-working power of intercessory prayer. One of the most essential elements in giving the advent message to all the world in this generation is *intercessory prayer*.

Senior Notes

Scripture Lesson: Bible Prayers.—Have a few Bible prayers read by different members. The following references may be used: Ex. 32: 31-33; 1 Kings 3: 6-9; 2 Chron. 20: 5-12; Ps. 19: 13, 14; 51; Dan. 9: 3-19; Matt. 6: 9-13.

Symposium: Prayer.—Introduce this series of short talks by a brief review of the chapter in "Steps to Christ" on "The Privilege of Prayer." If possible, have the cartoon drawn on the board. At any rate, be sure to have a talk based on the cartoon.

Social Meeting.—Plan your program so as to have plenty of time for a good prayer and social meeting. Better omit a few numbers on the program than to omit that, but if each part is planned carefully and thoroughly prepared all can be tucked into the hour nicely.

Good Books on Prayer.—"Real Prayer" by Cortland Myers and "In His Name" by Elder G. B. Thompson are excellent books on prayer. If you do not have them in your society library, try to get them.

Junior Notes

Scripture Reading.—Have the two Juniors giving this read alternate verses.

Talk by Superintendent: Talking with Jesus.—Use in this talk helps from the Senior program.

Blackboard Talk: Sin Hinders Prayer.—Put the cartoon provided for this lesson on the board and let one of the older Juniors give a short talk on it. Give him plenty of time in which to prepare his talk.

Social Meeting.—See Senior note.

**Every Missionary Volunteer Should
Be an Intercessory Missionary**

Prayer in the Christian's Life

EARNEST prayer always enriches the life of the worshiper. Prayerless lives are generally crude and sensuous. The lifting up of the thoughts to God, the very coming into his pure presence, rebukes man's sins and leads him to pray much for forgiveness. Communing much with God prevents elaborating personal desires. God becomes more and more our ideal, and we long to be like him in knowledge, righteousness, and true holiness. American church history is full of instances wherein men and women, denied the privilege of education and association with cultural forces, have grown fine in mind and heart by much communion with God.

Beecher tells of a colored woman in the South whose power in prayer was one of the wonders of her day. In ordinary conversation she broke every rule of grammar and used the most commonplace words; when aroused in prayer she seemed to share the gift of Pentecost. Her very language was changed. As her spirit rose, she lifted the whole audience with her. She fell into the majestic language of the Old Testament and so swayed men's hearts as to lead them to say as Jacob said at Bethel. "Surely Jehovah is in this place." If as Dr. David Gregg says, "A grand, bold life will produce grand, bold prayers," we are led to say, "Grand praying will produce grand living; the Christian who communes much with God will rapidly become godlike."

But this is not all. There is nothing which so widens a man's life and gives him world visions as does prayer. No man who prays in earnest that God will bring his kingdom to fulness on the earth can stay within the limits of his own city or even his own country. Prayer leaps all boundary lines whether of nation or race. The praying man soon ascends the highest mountains, and looking out over the whole world, prays for it all and throws himself into winning it.

For the growing Christian daily prayer is a necessity. It is, in a sense, the food of the soul, and the prayerless soul soon starves. If Christianity has failed to beautify your life, if you have not grown richer in character and stronger in faith, question yourself concerning your prayers: have they been what they ought to be? Have they had a large place every day? Jesus tells us to pray much, to ask in his name for the things we desire at God's hand;

and to this command he has added this glorious promise: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

We join the company of earth's great lives when we begin to pray; not only the great in religious realms like Abraham and David and Jesus and Paul, but the great in material realms as well. Washington wrestled with God at Valley Forge as Franklin had at the calling of the Constitutional Convention. Lincoln prayed for guidance and victory during the awful days of the Civil War, and McKinley prayed likewise during the war with Spain. Morse, the inventor of the telegraph, never began a great work without praying for divine guidance, and never achieved victory without giving all praise and honor to God.

Do not make the unpardonable mistake of thinking that you are too learned or too prosperous or too brilliant to pray. The greater truly great men become, the more are they able to understand the greatness of God and their own need of guidance. The greater they become the more able they are to see what really great things God stands ready to do as soon as man is willing to co-operate by removing obstacles, and they begin to pray that this may be done, that man may be filled with heavenly wisdom and moved to labor for the welfare of the whole race.—*Samuel C. Black.*

Prayer and the Personal Worker

NOTHING is more essential to the soul-winner than prayer. Prayer will generate a spiritual atmosphere in the individual life. The prayers of many will generate a spiritual atmosphere in a community. In answer to prayer, the Holy Spirit will do his office work, and produce such pungent conviction of sin that men will cry out, as on the day of Pentecost, "Men and brethren, what shall we do?"

In the "Life of Mr. Finney" it is related that, during a revival in Rome, N. Y., the air seemed surcharged with divine power. A sheriff, who had laughed about the meetings, came over from Utica. He felt this strange influence when he crossed the old canal, a mile west of town. When he sat in the hotel dining-room he had to get up and go to the window two or three times to divert his attention and to keep from weeping. After dinner he hurried away, but was afterward converted.

See what spiritual triumphs and great revivals the early church witnessed; but the secret of it all was that "they continued steadfastly in prayers." Why is it that today many have so little courage and so little power to win others to Christ? They neglect prayer. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." How little time we spend daily in prayer! Study the life of Paul, and Savonarola, and Catherine of Sienna, and Martin Luther, and John Knox, and see how they all gave themselves continually to prayer, and so prevailed. All they who have become illustrious as great soul-winners have been, without exception, men and women mighty in prayer. They came to understand that God's storehouses of wisdom, power, and grace are inexhaustible, and with the key of prayer they unlocked every door.

Prayer avails for the salvation of others when every other means seems to fail. The disciples spent ten days in prayer. Then came Pentecost and a revival that brought thousands into the kingdom. John Livingstone, with a few friends, spent a whole night in prayer, and the next day five hundred persons gave themselves to Christ. Two sisters agreed to spend the night in prayer in behalf of an unconverted brother. That night, although twenty miles away, the young man tossed on his bed in an agony of conviction, and next day started for home, and found salvation.

Prayer is omnipotent; and, if we would see the kingdom of Christ come speedily in the world, we must have a great revival of prevailing prayer.—*J. W. Mahood.*

Prayer

Prayer and Power

"CHRISTLIKE prayer in secret will be the secret of Christlike living in public."—*Andrew Murray.*

"It thrills my soul with rapture to think that He whom we love has all power. . . . If I had a little power of my own, I might depend upon it, and live apart from my Lord as long as I had an independent fortune. But since all power is in him, what have we to do, when we rise in the morning, to get through the day, but to wait upon him for power for the day?"—*C. H. Spurgeon.*

Prayer and the Revival

"Jesus said, 'Tarry.' Tarry in self-examination. Tarry in confession. Tarry in earnest supplication. Tarry until you have lost the last trace of self-sufficiency. Tarry till the tongues of fire appear. Tarry till the sound of the mighty rushing wind fills the house. *Tarry till ye are filled with the Holy Ghost!* Pentecost might have come the first hour of the first day. But God understood the discipline involved in waiting. Prayer is always an essential link in the chain of causes which leads up to a revival."—*Epworth Herald.*

The Easy-Chair

"A woman in humble circumstances, the mother of four children, was suddenly bereft of her husband. She took up her burden with calmness and patience, toiling early and late that her children might obtain an education. A friend said to her one day, 'Do you never get tired or discouraged?' 'O, yes!' was the reply, 'quite often, but when I think I can go no farther, or do no more, I go and rest in my easy-chair.' 'Easy-chair?' said her friend, looking around the bare room. 'Yes,' said the woman, 'would you like to see it? Come with me.' She led her into a small, scantily furnished bedroom, and, taking her by the hand, knelt by the bedside, and the toil-worn, burdened woman prayed as if she were face to face with God. Rising, she said, 'Now, I feel rested, and am ready for work again. Prayer is my easy-chair.' There is no home so low or humble, no life so bare or destitute, but can have the easy-chair of prayer."—*Record of Christian Work.*

Spurgeon's Secret

"Dr. Cuyler was once in the study of C. H. Spurgeon on a Saturday evening after supper, and the great preacher was about to go to work on his sermons for the next day. Very quietly Spurgeon said, 'Brother, we will have worship now.'

"He was suffering fearfully from neuralgia, and was so lame that he did not even kneel, but sat at the end of the table.

"Dr. Cuyler prayed; and then Spurgeon 'just dropped his face between his hands and began. He talked with God marvelously. It was as simple and sweet as a child at its mother's knee. He went on, and on, and on.'

"When he was through, Dr. Cuyler said to Newman Hall, who was also present, 'Did you ever hear such a prayer in your life?'

"'Never, never,' was the answer.

"Said Dr. Cuyler: 'Now you have the secret of Spurgeon's power. A man who can pray like that can outreach the world.'"—*Walter C. Erdman, in International Graded Sunday School Lessons.*

A Call to Intercession

Man's Appeal: "O Lord, revive thy work in the midst of the years." Hab. 3: 2.

God's Response: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7: 14. (See also 2 Chron. 34: 18-33; Dan. 9: 3-20; Jonah 3: 5-10; Isa. 57: 15; 58: 1-14; Acts 2: 19: 18-20.) Nothing short of whole-hearted confession of sin followed by "fruits meet for repentance," will avail with God—for the individual, for the church, and for the nations.

Times and Places of Prayer: Daily and weekly—in the secret chamber, at the family altar, and in the public sanctuary—until God shall open afresh the windows of heaven upon his repentant children. Let it not be said, as was said of old: "He wondered that there was no intercessor." Isa. 59: 16. To cease intercession is sin. 1 Sam. 12: 23.

The Greatest Sin

Prayer is the greatest force than we can wield. It is the greatest talent which God has given us. He has given it to every person. There is a democracy in this matter. We may differ among ourselves, as to our wealth, as to our social position, as to our inherited characteristics; but in this matter of exercising the greatest force that is at work in the world today, we are on the same footing. It is possible for the most obscure person, if his heart is right toward God, to exercise as much power for the evangelization of the world as it is for those who stand in the most prominent positions. Therefore, is not the greatest sin

which we can commit the sin of omitting prayer? Think of the blessing that we are withholding not only from ourselves, but also from our missionaries. What right have we to leave unappropriated the greatest force which God has ordained for the salvation of men, and for the energizing of Christian movements. May the wish of Spurgeon's be ours,—the wish that there might be five hundred Elijahs, each one upon this Mt. Carmel, making mention of the mission cause in prayer. Then that little cloud, which is a little larger than a man's hand, would spread and spread until it darkened the heavens, and the windows above would open, and showers would come down upon this thirsty earth.—*Selected.*

Sin Hinders Prayer



How God Sent the Flour

It was the hour for family worship. A dear old friend was visiting mother, so Robbie proudly handed her his new Bible to use. After worship was over, mother's friend, Miss Clara, said to Robbie, "What a beautiful copy of God's Word you have!"

"Yes," answered Robbie, "It is the nicest Bible in the whole world, for God sent it right to me." Then he told her of his answer to prayer for a Bible of his very own.

"God always does above all we can ask or think," said Miss Clara. "He delights in giving us good things."

"Did he ever supply your needs for something nice, too?" asked Howard.

"That means you want a story," laughed Miss Clara, as she cuddled the baby closer to her, and the boys gathered around her. "I am going to tell you a true story of how God sent us food. My father was a minister, and often people failed to pay promptly, so sometimes we saw hard times. Once when I was a little girl, father had to go to the Conference and he didn't have even one cent to leave mother to buy food with while he was gone. The people had not paid what they had promised, so father had just enough money to buy his ticket. He told mother he would not go and leave us without money, but mother quoted that beautiful verse that you have learned, 'My God shall supply all your needs,' and told father he must go, that God would take care of us.

"We had some potatoes, a few cans of fruit, a little dried corn, salt, and sugar in the house, but the flour bin was empty. Mother did not believe in going in debt, and we bought only what we could pay for. Oh, yes, I forgot to say we had still one loaf of bread when father left. When that was gone there was no flour to make any more. Mother smiled and told us that God knew we needed flour, and for us not to worry. She had us all kneel with her while she asked our heavenly Father to send us a sack of flour. Then she arose and made the rising for bread just as if the flour bin was full. Then she said, 'Now, children, I've done all I can, God will do the rest.' We all went to bed strong in faith that God would answer our prayers. I almost expected to wake up in the morning and find a sack of flour in the kitchen. When my brother came downstairs, he asked, 'Has God sent the flour yet?'

"Mother lifted the lid from the bread bowl and let us

see how light and foamy the rising was. All it needed was the flour. We ate our scant breakfast of potatoes and salt, then mother knelt by the empty flour bin and praised God because he had said his children would never need to beg.

"Still there was no flour.

"Mother and I washed the dishes, and mother started to sing the old song, 'Oh, for a faith that will not shrink.' My little brother who was looking out of the window said, 'Somebody is tying a horse and buggy to our fence.' We children all hurried to look out, fully expecting to see the woman carry in some flour. To our great disappointment she came up the path empty-handed.

"Mother invited her in, and she sat down acting rather embarrassed and queer. She was not a Christian, and never had been to church, but her daughter was converted during the revival father had held; and I knew father and mother had been praying that she and her husband might know Jesus, too.

"She talked about the weather, and kept twisting her scarf. Finally she said, 'I want to tell you a strange thing that happened to me this morning. As I was getting breakfast, I heard a voice say, "Take Brother Hayden some flour." I knew no one was in the kitchen but me, and I got scared. Then I heard it again, "Go take Brother Hayden some flour." I suppose I'm a fool; do you need flour?'

"By this time mother was crying and saying, 'Praise the Lord.' She told the woman of our prayers for flour, showed her the empty bin, and the crock of rising. The woman, too, began to cry, and going to her buggy, gave my brother a sack of flour, handed me a bag of potatoes, while the younger brother and sister carried in a jug of milk and a bucket of butter. 'I just thought if the Almighty was telling me to take you flour, like as not you needed the butter too, so I brought it along,' she told mother.

"Mother kissed her and said, 'You look like an angel to us.' Then she mixed her bread, put it to rise, and we held a real thanksgiving prayer meeting. Seeing how God had led her to help us so touched the woman that she gave her heart to him that day at our house.

"She seemed to know father had not been paid, so before he got home from Conference people came from all parts of his district, and paid mother both in food and money a great deal more than they owed."

"Wasn't that good bread that time?" asked Robbie, as Miss Clara finished the story.

"Indeed it was," said Miss Clara, "it was like heavenly manna."—*Selected.*

An Interruption

THROUGH the silence of the morning
Came the still small voice to me,
Saying, "Pause for one short moment;
For I fain would speak with thee.
Thou wilt need my words of wisdom;
Wilt thou listen, precious one?"
"Yes, dear Lord," I feebly answered,
"When this pressing task is done."

But the voice no more entreated,
While much needless toil and care
Kept me fretful till the tempter
Had me fully in his snare.
'Twas in anguish, shame, and sorrow
That I knelt at night to pray;
Twice defeated in the struggle,
I had fully lost that day.

Once again the sweet voice pleaded,
And I hastened to obey,
Left my morning work unfinished,
Sought the solitude to pray.
I would leave my daily labor
For a visit with a friend—
Should I now refuse to listen,
And my heavenly Guest offend?

They were sweet, those few short moments!
And my Saviour seemed so near
As he whispered words of comfort
And of warning in my ear.
All my work seemed ever lighter
In companionship so sweet:
With my Saviour close beside me,
That day's victory was complete.

—*Ella M. Robinson*

Meeting for Week Ending September 27

Subject: Holding the Ropes.

This day is to be devoted to a Union Conference Missionary Volunteer Rally. It is Goal Dollar Day! Your conference and union Missionary Volunteer secretaries will plan with you for a good stirring rally. Be sure to have your society Goal before your young people today. Note progress made, and see what remains to be done. Use also in your meeting the little poem "They Need Your Prayers," found in the *Instructor* of September 16. Remember especially your foreign mission enterprise today, for

"Down amid the depths of heathen darkness
There are heroes true and brave;
Shrinking not from death, or toll, or danger;
They have gone to help and save.
But hear them crying: 'Do not leave us
Mid those dreadful depths to drown;
Let us feel your arms of love around us;
Hold the ropes as we go down.'"

What is your reply? Are you remembering these workers in your prayers? with your means? Are you holding the ropes?

Hitting the Mark

(Thoughts for Junior Superintendent's talk on Goal Dollar Day)

Two boys were practising with bow and arrow, having for their targets a number of apples placed on the top of a fence. Each time John's turn came round he took careful aim before letting his arrow fly, and then it would go whizzing through the air and almost invariably knock off an apple.

Ray was as unsuccessful as his friend was successful. "How is it," he asked, "that you always hit something while I hardly ever do?"

"How do you aim?" inquired John.

"I don't aim at all. I just shoot into the middle of the bunch," was the reply.

"Well, that's the reason you fail," laughed his friend. "Now I aim at a particular apple every time. That is the only way to hit anything."

John was right, and the boy or girl who aims at something definite is the one who will be successful. That is why we have goals,—to give us some good mark toward which to work. We get so much more done when we measure off a "stint" for ourselves.

Today we are aiming at one special point in our Goal, and that is our mission offerings. This day is called Goal Dollar Day, and every one of us must try hard to give a dollar. If we do not have it today, we can pledge ourselves to earn that amount as soon as possible. You know that since the war, the purchasing power of a dollar is only fifty-four cents. Think of it! So every one must give very liberally in order to enable our workers to do as much as usual, to say nothing of advancing into new places.

It takes steam to run a steam engine. And it takes "steam," or enthusiasm, to make our society succeed and reach the Goal. But no one has more enthusiasm than Juniors, and if we have warm, loving hearts filled with a desire to help others, we won't be contented until we have done our part.

E. I.

Missionary Volunteer Societies in Advanced Schools

THE Missionary Volunteer Society in the academy or college should be as nearly ideal as possible, for the way in which it is carried on may affect scores of societies all over the land. The young people who attend the school should be able to see in the school society a model which they may safely follow in working with other societies after they leave school.

If the plans of the Missionary Volunteer Department are carefully studied, and the devotional, educational, and missionary features are introduced into the society at an early date, the students will receive, in the course of a year, a training that will prove invaluable to them when they are graduated and enter the work.

Often a student returning home for the summer vacation is asked to be leader of the Missionary Volunteer Society while he is at home. What a pity that many times

he has no idea of how to go about his work as leader! The *GAZETTE* is unknown to him; the plans for active service are new and strange. Perhaps some one suggests a certain kind of endeavor. "Oh, we didn't pay any attention to that at school," he says; or, "That isn't necessary—they never did that way at the academy."

If the leaders of our school societies will remember that they are training workers to go out and instruct others, they will try to be in harmony with all features of Missionary Volunteer work, and will so conduct the society that students on leaving the school will be capable of assisting intelligently in the young people's society in the local church. They will "know the way, go ahead, and cause others to follow."

It is hoped that every Christian student will take an active part in the Missionary Volunteer Society this year. Only in such activity is found the victory over the many temptations peculiar to student life. The student who buries himself in his books and refuses to be a soul-winner in school, rarely becomes a successful Christian worker.

For four years the Missionary Volunteer Department has furnished special lessons for the societies in our advanced schools. These lessons have been well received and highly appreciated. It is of great value to our students—future Missionary Volunteer leaders—to become accustomed to the use of the *GAZETTE*. Besides, there is strength in the unity which this Missionary Volunteer Intercollegiate Movement brings. An effort is made by means of these lessons to keep our students in close touch with our denominational ideals, and to encourage all to use the laboratory method in preparing for the Lord's work.

Missionary Volunteer Programs for Advanced Schools

For Week Ending September 20

Subject: Echoes from a Well-spent Vacation.

The summer has been an eventful one. For the Christian student it has not been a vacation from the Master's service. Some of the students have spent their first summer in selling literature. Wonderful and varied have been their experiences; no three months in school could teach more valuable and practical lessons.

Others have been in the ministry and Bible work, and have experienced the great joy of evangelistic endeavor. Still others have worked in the factory or on a farm, many, no doubt, just as much in the line of duty as those engaged directly in missionary work.

As a basis for the meeting, arrange to have four students tell of their experiences in the canvassing field or in some other kind of Christian work. Then open the meeting to all, giving opportunity for students to tell briefly about their good experiences of the summer.

For Week Ending September 27

Subject: Missionary Volunteer Plans for the School Year

Before this date the executive committee of the society should have given earnest and prayerful study to the work of the society, and should have their plans well outlined. Take this time to present your plans, and to seek the cooperation of all the students in carrying them out.

Make every possible effort to create an atmosphere of good cheer and enthusiasm for the society work. Have regular meetings of your executive committee, each member of which should devote himself most earnestly to the success of the society.

The prayer bands, the various kinds of active missionary work to be done, and the society goal should all come in for their share of attention.

Missionary Volunteer Programs for Fourth Quarter of 1919

October 4: What Spare Moments Can Do. (Reading Course Day.)

October 11: Our First Mission Among the Heathen. Survey of Missions.

October 18: God's Greatest Gift Save One (the Holy Spirit).
October 25: The Great Day of Atonement.

November 1: I Promise. (Honesty, pledge keeping, etc.)
November 8: Starting a New Mission Station in Africa.

November 15: What to Do with Doubt.
November 22: The Good Samaritan.

November 29: Open.

December 6: Loyalty.

December 13: "Come unto Me." Missions Survey.

December 20: The Morning Watch and the Bible Year.

December 27: Rejoicing in the Lord.