

# The Church Officers' Gazette

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No. 11

## The Church Officers' Gazette

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EDITOR - - - - - T. E. BOWEN  
ASSOCIATE EDITORS - - - M. E. KEHN, C. V. LEACH

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## Church Officers' General Instruction Department

### Special Offerings for 1920

December 18 ..... Annual Offering to Missions

#### Regular Programs

Second Sabbath each month. (except December 11), Missionary Reading in Interest of Missions. Fourth Sabbath each month, Home Missionary Service.

#### 'Give Me Strength

GIVE me strength, dear heavenly Father,  
Strength to work for thee, I plead,  
Strength to do my daily duty;  
Give according to my need,  
Give me strength each fleeting hour,  
Strength to do my lowly task,  
Strength to lift some neighbor's burden;  
Give me strength, I humbly ask.  
Give me strength as tasks grow heavy,  
Strength to battle sin and strife,  
Strength to stand, and strength to conquer;  
Give me strength throughout my life.

ALIC M. WATERMAN.

Watertown, S. Dak.

### Seventh-day Adventists and Their Work — No. 3

#### Examination of Candidates for Baptism

THE examination of candidates for baptism should follow systematic course of instruction in the third angel's message. This course may be given in a series of meetings which the individual may attend; or in family Bible studies conducted by a Bible worker or by another who is competent thoroughly to instruct and to prepare candidates for baptism. After this has been done, opportunity should be given for the candidate publicly, or in the presence of church officers, to bear witness to his acceptance of the sacred and imperishable message of eternal salvation. The examination should be conducted by an ordained minister or the church leader.

It may be thought best to cover more in detail the chief points of our faith than is done in the questions suggested below; but the church ought at least to be assured, by a confession on the part of the candidate, of his unqualified acceptance of the distinctive tenets of Seventh-day Adventists before he is baptized and received into church fellowship.

The following questions are suggested as suitable, and may serve as a guide in the examination of candidates for baptism:

1. Do you believe in the inspiration of the Holy Scriptures, and do you accept the Bible, from Genesis to Revelation, as the Word of the living God to man?

2. Do you believe in the personality and in the deity of Jesus Christ, and that in the incarnation he united humanity with divinity?

3. Do you believe in the Holy Spirit as the third Person of the Godhead, and that he now presides as Christ's representative in the church?

4. Do you believe in the death, the resurrection, the ascension, and the ministry of Christ as our great High Priest in the heavenly temple?

5. Do you believe in the personal coming of Christ the second time in power and glory to raise the righteous dead and to translate the righteous living?

6. Do you believe in the nearness of Christ's second coming, as attested by the fulfilment of the prophecies of the Bible, and that we are now living in the last generation?

7. Do you believe in the perpetuity and binding obligation of the law of God upon mankind in every age?

8. Do you believe in the seventh-day Sabbath as a memorial of Christ's work as Creator, the seal of his law, and the sign of sanctification, and do you observe the same?

9. Do you believe that man is mortal, that he obtains life only through Christ, and that immortality is bestowed as a gift upon the righteous at the coming of Christ?

10. Do you believe in the personality of both good and evil angels?

11. Do you believe in the perpetuity of spiritual gifts which Christ has set in his church?

12. Have you acquainted yourself with the writings of Mrs. E. G. White, and if so, do you accept them as a manifestation of the gift of prophecy in fulfilment of Revelation 12: 17?

13. If you have not had the opportunity of studying her writings, are you willing to study them as carefully as time will permit, comparing them with the Bible, which we recognize as the final test of all doctrine?

14. Do you believe in the principles of Christian temperance and healthful living as taught by Seventh-day Adventists, and do you promise, by God's help, to abstain from the use of all spirituous liquors, tobacco, narcotics, tea, and coffee, and all other unhealthful practices?

15. Do you believe in, and are you resolved to practise, the Bible plan of gospel support as represented in the payment of a tithe of the increase?

16. Do you believe in the Christian doctrine of simplicity of attire, having renounced the wearing of gold and jewels and costly garments, the adornment so generally worn by the world?

17. Do you believe in baptism by immersion only, and do you believe that this sacred rite was divinely ordained as the memorial of our Lord's burial and resurrection?

18. Do you accept the ordinance of the Lord's Supper as the memorial of his death and an assurance of his return?

19. Do you believe that the ordinance of humility (feet-washing), instituted by our Saviour the night of his betrayal, is still to be observed by the church as a sacred rite?

20. Do you believe in Jesus Christ as your personal Saviour, that your sins are forgiven, and that you are a child of God?

21. Do you now surrender all — soul, body, and spirit — to God? Do you unqualifiedly accept Jesus as your Lord and Master, to do his will in all things, so far as you know it; to seek daily for a better understanding of his way by continual communion with him through the study of his word and prayer, and by availing yourself of all the means of grace provided in the household of faith?

22. Do you believe the third angel's message to be God's last message of mercy to this world, and do you promise faithfully to discharge your stewardship over his goods, and by personal labor, to assist, by God's help, in carrying this gospel of the kingdom to all the world in this generation?

E. E. ANDROSS.

### Sabbath Offerings

A BROTHER who occupies the office of deacon in a church in the West, writes:

"Some of the members in our church do not want any collection taken on the Sabbath, except the Sabbath school offerings; others object to any offering at all being taken, even Sabbath school offerings; while others want offerings of all kinds taken, including church expense. Is there anything in the Bible or Testimonies that will settle this question?"

Here are two texts which seem to give instruction upon this point. By inspiration, the psalmist wrote:

"Give unto the Lord the glory due unto his name: bring an offering, and come into his courts." Ps. 96: 8. "None shall appear before me empty," is God's instruction to Moses, recorded in Exodus 34: 20.

In these texts worshipers in ancient Israel were exhorted to "bring an offering," and come into the "courts" of the Lord, and they came into his "courts" principally upon the Sabbath day. One could hardly reason that God would instruct the worshipers to "bring an offering" when they came to worship him within his courts, and then make it an offense for those who minister in these courts to receive these offerings at their hands. There could be no consistency in this.

Perhaps one would look in vain in the Testimonies to find a direct statement that offerings should, or should not, be given upon the Sabbath day. The emphasis will be found rather upon the importance of believers practising self-denial, so that offerings, from old and young, rich and poor, may be brought unto the Lord's treasury.

Here is one quotation upon this point:

"We are to place in the Lord's treasury all the means that we can spare. For this means, needy, unworked fields are calling. . . . Great blessings will come to them [church members] as they make self-sacrificing efforts to plant the standard of truth in new territory. The money invested in this work will bring rich returns."—*Testimonies for the Church*, Vol. IX, p. 49.

"Would you make your property secure? Place it in the hand that bears the nail-print of the crucifixion. Retain it in your possession, and it will be your eternal loss. Give it to God, and from that moment it bears his inscription. It is sealed with his immutability. Would you enjoy your substance? Then use it for the blessing of the suffering."—*Id.*, p. 51.

"God gives to us regularly, freely, abundantly. Every earthly blessing is from his hand. What if the Lord should cease to bestow his gifts upon us? What a cry of wretchedness, suffering, and want would go up from the earth! We need daily the unfailing flow of Jehovah's goodness."—*Id.*, Vol. IX, p. 50.

With regularity God bestows his gifts. With regularity we should acknowledge them, in bringing to him our tithes and offerings.

These gifts are to be "brought to God's treasury." This is in the place of worship, or as the psalmist expressed it, in the "courts" of the Lord. The largest attendance upon divine worship in Israel was, as among God's people today, upon the Sabbath. We believe it would please the enemy well if he could lead believers into the extreme position that it would be a violation of the Sabbath to bring their offerings to God upon that day. Perhaps he could hinder the cause in no more effective way.

The custom of using the church envelopes, printed so that members may inclose tithe, an offering for the worthy poor, missions, or even church expense, listing the amount they desire to give to these various enterprises (and all this can be done upon some week day), and handing this in at the time the church offering is received Sabbath morning, is nowhere condemned in the Testimonies, so far as the writer

has observed: This is placing our means in the Lord's treasury. All this, we believe, is commended by the Lord.

It may not be out of place in this connection, however, to state that we have seen begun in some Sabbath schools, the close of the class period, a sort of class rivalry, led by the officers, to increase the gifts, in an effort to reach certain goal. We believe this is wholly out of place, especially upon the Sabbath day. And to bring into the church service a protracted effort to raise money, because upon that day more members are present, using various methods, likewise stimulating a spirit of rivalry in the amount pledged or given, also seems to belong to some other day than the Sabbath.

Since the above was written, my attention has been called to the following extracts found in the *Review* of Oct. 2, 1878, and in "Early History of the Seventh-day Adventist Sabbath School Work," page 14, which strengthen the position above taken:

At a General Conference held in Battle Creek in October, 1878, the question of taking up Sabbath school offerings on the Sabbath came up for discussion. Sister E. G. White was present, and took part in it. We read:

"In discussing the question of raising means, there seemed to be a difference of opinion in regard to the propriety of receiving penny contributions on the Sabbath. Sister White thought it would be proper. She remarked that anciently the work of the temple service on Sabbath days was doubtless what it was on other days. God does not withhold his bounties on the Sabbath day,—the sun shines, the rain descends, plants grow, fruit ripens, and all the work of nature goes on without interruption. There is no reason why a freewill offering, *previously set apart for that purpose* [italics in the quotation], may not be presented to God on the Sabbath day."

Of this very occasion, Brother J. N. Loughborough, one of our oldest ministers, writes as to what Sister White presented to our people, he having noted it in his diary. He says:

"She stated that what the Lord had shown her was in harmony with what he taught ancient Israel. When the children of Israel came into the synagogue on the Sabbath each, according to his ability, dropped a bit of money into the treasury as a token of thankfulness for blessings received. She then stated that it would be well for our people to do the same thing, and if the children were taught to save their pennies, instead of spending them for sweets and useless articles, and put the amount thus saved in the contributions, it would teach them benevolence and care for the cause of God."

Today, as when here in person, Jesus may sit over against the treasury observing in what spirit, as well as in what amount, the offerings are brought in by his people. We believe that his blessing and commendation will rest now as then, upon those who, like the widow, cast into the treasury, through their love for him and the interest they have in the cause of God, their offerings cheerfully, willingly according to their ability and as God has prospered them.

T. E. B.

In his life and lessons Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for himself. By creating the world and by upholding all things, he is constantly ministering to others. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. This ideal of ministry the Father committed to his Son. Jesus was given to stand at the head of humanity, by his example to teach what it means to minister. His whole life was under a law of service. He served all, ministered to all.

Again and again Jesus tried to establish this principle among his disciples. When James and John made their request for pre-eminence, he said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many."—*The Acts of the Apostles*, p. 359.

## Home Missionary Department

### CIRCULATING THE "SILENT MESSENGERS OF TRUTH" — THE "SIGNS OF THE TIMES," AND KINDRED LITERATURE

#### Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held November 27)

OPENING SONG: Christ in Song, No. 598.

Scripture Lesson: Regaining the First Love. Rev. 2: 4, 5. Prayer.

Report of missionary activities of the church, by church missionary secretary.

Song: Christ in Song, No. 639.

Talk by the Leader: Greater Efforts with Literature.

Symposium: Extracts from Letters and Experiences in Literature Work.

Plans for a strong winter literature campaign.

Closing Song: Christ in Song, No. 536.

Benediction.

#### Note to the Leaders

At this season of the year it is very appropriate that all our churches enter heartily into a literature campaign which will scatter the silent messengers of truth "like the leaves of autumn." There was never a time when the mind of the thinking public was so ready to give candid consideration to the presentation of Bible truth, and as a denomination we were never in position to furnish such convincing and attractive literature as we now are. The literature ministry is a work in which every member can have some part. Some may be able to take the *Signs*, weekly and monthly, or the *Watchman Magazine*, and secure yearly subscriptions in goodly number; others may succeed in selling these publications as single copies and talking with the people concerning the truths they contain; others may do a good work with *Present Truth*, lending it from house to house, establishing a weekly missionary tour for an indefinite period, and developing an interesting work along various lines — Bible readings, medical missionary work, home-foreign work, etc. Note the plan which has been tried for the systematic circulation of *Present Truth* by mail, and adapt it to your territory. It might be interesting to use the *Signs* weekly for part of the list, and *Present Truth* for the rest. Then there is the work with tracts. How many tract racks are there in your community? How many additional racks can be established and kept filled with our literature during the winter months? This is an excellent medium for distributing literature.

We suggest that careful plans be laid for this important service, that it may not fail to accomplish the desired results. By the use of a blackboard, make clear just how many papers your church is receiving in clubs, and set a conservative goal to be reached at this meeting. Plan to get a definite expression of co-operation from each individual, so far as possible, but arrange to obviate business transactions of any kind at the Sabbath service. Some conferences have a special offering envelope in which literature orders are placed, and all orders and cash transactions are taken care of by the missionary secretary after the Sabbath. This is the ideal plan.

#### Bible Study

[Seed Thoughts]

WHAT great lack was apparent to the Lord in a very zealous church? Rev. 2: 4.

What three steps were necessary to atone for this defect? Rev. 2: 5.

1. *Remember.* Recall our past experience, the atmosphere in which we lived at conversion, the eagerness in our hearts to convey the truth to others, the joy of Christian service.

2. *Repent.* Confess our past negligence, promise reformation, and go forward with the work intrusted to us.

3. *Do.* "Do the first work" — personal work with associates, Christian help work, literature work, etc.

Let us resolve, by God's grace, to take all the steps in the order given by his Spirit. It will take courage and faith in God to step out and actually do some of the "first works." When we first learned of the blessed truth, did we visit neighbors and leave literature with them? Let us do more

of that work now. Did we write missionary letters to relatives, old friends, and interested persons? Let us do more letter writing now. As we advance step by step in the performance of the simplest missionary duties, God will add his blessing, there will come a new joy and satisfaction into our own hearts, souls will be added to the ranks, and we shall see the church going forward to victory.

ERNEST LLOYD.

#### A Worker's Prayer

"DIVINE Master, I need thy spirit of kindness in my work with men and women of the world. Teach me to speak the right words in the right way. Deepen my sense of personal responsibility for the persons I meet. I pray for grace to be always ready to point men to the truth. Let not the sin of hesitation hold me back. Help me to realize that some honest hearts are waiting to hear the great message from my lips or through the printed pages I may give them. Strengthen me to witness faithfully, to attempt even more, for thee, to conquer discouragement, and learn to say with Paul, 'I can do all things through Christ which strengtheneth me.'"

#### The Widespread Influence of Our Literature

NOR for a generation, perhaps, have the people of the world been so keenly interested in the great subject of the second coming of Christ as they are today. The world has never seen so many books on the subject, written by leading Bible students of the various denominations, as are on the market now, and new ones are being published all the time. Ministers in many of the large city churches throughout the country are preaching more often than formerly on the great question of the second advent. In these days of uncertainty, unrest, and perplexity, many serious and thoughtful men and women are turning again to the great Book of God for comfort and light and strength, and the Spirit of God is revealing to them the truth of the world's last great hope.

Without doubt, the wide dissemination of our message-filled literature has directed the minds of many thinking people to the study of the advent truth. If our people everywhere fully realized the evangelistic value of the timely literature we are publishing, and if they would read and help circulate the literature with as much zest and urgency as the lovers of cheap and unwholesome literature recommend their favorites, there would be a surprising increase in the output of our publishing houses, and a corresponding strengthening of the things that make for the kingdom of God.

It is not generally known, but it is a fact, nevertheless, that a great many ministers in the various denominations are regular readers of our magazines. Judges, lawyers, physicians, business men, and others in every walk of life are among our readers, and it is a pleasant surprise to find these people with whom our literature has made friends. Not long ago one of our brethren had occasion to call upon a Baptist real-estate man. In the conversation that followed business, our brother spoke of certain world events, and alluded to the light thrown upon these things by the Scriptures. The Baptist gentleman mentioned the fact that he had been receiving copies of a certain weekly that discussed world problems in that way, and that he had been impressed by certain articles. He opened his desk and took up a copy of the *Signs of the Times*, which he presented to our brother as a copy of the "weekly" to which he had referred.

The inquiry naturally arose, "I wonder who is sending the *Signs* to this gentleman?" We do not know; and doubtless the one sending the paper does not know how well it is fulfilling its mission. If only our eyes could be opened to follow these silent messengers of truth to their destination and see how eagerly they are received and how carefully read, our efforts in literature distribution would be increased tenfold.

The great layman's movement now taking hold of the denomination means a greater demand for small literature in larger quantities than we have ever known. We are living in the closing hours of time. Unrest and uncertainty

prevail everywhere. The paramount question today is, What is the meaning of it all? Seventh-day Adventists must give the answer to the world. This is our business here. God's people have a tremendous duty in this respect. We are under solemn obligation to prepare and distribute the literature that will give the people the meaning of world conditions in the light of prophecy. To this end our publishing houses have been established. They are equipped to turn out vast quantities of the printed page. We need and must have more distributors to form the connecting link between the honest inquirer and the truth-filled literature.

We read from the pen of Mrs. E. G. White:

"The great lack of men to go from place to place and preach the word may be in a great degree supplied by tracts and papers, and by intelligent correspondence."

It should bring great encouragement to the heart of every child of God that he can have a part in such an important work. We cannot now be satisfied with only a small effort. We should be scattering the pages of truth everywhere, and seeking to enlist every member of the "household of faith" in some phase of our great literature ministry.

#### Why Circulate the "Signs" Weekly?

It is hoped that every Seventh-day Adventist home is represented on the subscription list of the *Signs* weekly, then the following reasons for circulating this, our pioneer missionary paper, will be fully appreciated:

1. Because we have been told by the servant of the Lord that, "this silent preacher, enriched with precious matter, should go forth on the wings of prayer, mingled with faith, that it may do its appointed work in shedding the light of truth upon those who are in the darkness of error."

2. The *Signs* weekly never loses sight of its mission — to warn in clarion tones a world that is plunging to ruin. Yet, more than merely to warn, its mission is to win; to be all things to all men and all classes, that if by any means it may save some from the wreck. And this the *Signs* is doing.

3. The *Signs* weekly is a prophetic commentary on such current events as are clearly harbingers of the impending crash of all things terrestrial. It sets forth the inward meaning of earth's outward troubles, and presents a dependable résumé of world affairs as they enter the field of prophecy.

4. The *Signs* weekly recognizes the fact that to appeal to worldlings we must establish a point of contact, a place of meeting for our mutual interests, from which platform to lead on to our objective, thus warmly giving moral support to every genuine reform movement that is free from political entanglements.

5. The *Signs* weekly possesses a scope and variety of content in order to appeal to all classes,—official, educational, business, and agricultural, together with the student group, as well as to the great mass of those who tread the less conspicuous walks of life.

6. The *Signs* weekly approaches questions sympathetically and discusses problems that absorb or distress with a view to leading the reader on to the true solution—God's solution; to the true remedy—God's remedy. It offers balm for bleeding hearts. It provides food for the soul. It explains the secret of happy Christian living. It makes simple and attractive Christ's abundant power to save. It stands for the fundamental principles of God's revealed truth, and proclaims them in no uncertain language.

7. The *Signs* weekly is a minister of experience. It has seen forty-six years of faithful, untiring service. Week after week, it has sounded out the third angel's message for nearly half a century in simple, kindly, convincing logic. Its saving influence belts the globe. Thousands have been led to Christ through the ministry of its columns; and others are coming.

8. The *Signs* weekly is being prepared by the editors with the sole purpose in mind to make it an effective instrument in the hands of our people for the winning of relatives and friends to Christ and his kingdom. Do you want your loved ones and friends to know what is coming on the earth? Certainly. Then keep the *Signs* going to them. It pays to circulate the *Signs*—and pray.

#### Methods That Bring Results



our literature "through the mails."



out on their mission of giving the gospel.



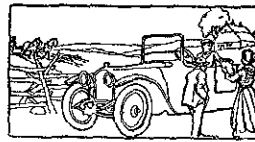
article. It focuses attention.



papers and magazines. Reading racks pay.



give the answer, and also



thought to such work. *The time is short.*

#### The Signs Weekly Club

We are living in a day of advancement in all lines of activity. The successful enterprise or individual is the one who keeps abreast of the times and contributes a full share of service toward the progress of the age. We have all become accustomed to advance in prices on commodities great and small, and have also become accustomed to a wage scale which, not so long ago, would have seemed a mere dream. The work of God is advancing with such rapid strides that it is difficult to keep pace with it. It is only as each one takes hold and does with his might what his hands find to do, that we shall be able to triumph with the third angel's message.

What advance move by our churches will be recorded this Sabbath day in increasing the literature clubs? This is an individual question, which cannot be answered here, but it will receive an answer in every church. Why not double the *Signs* club, and begin an active literature campaign during the winter months? If twenty-two members in your church will contribute \$5 a member, you can receive a club of 100 *Signs* weekly for one year. The rate for proportionate clubs may be figured at \$1.10 a copy, sent to one address. Single subscriptions \$1.50.

One of our active missionary churches in Michigan is "organized into seven districts for the weekly missionary prayer meetings, with a leader appointed for each district.

Remarkable results have grown out of following up mailed copies of the weekly *Signs* with a few letters. These silent preachers can go where we cannot. Don't forget the instruction to send

Opportunities come daily to our doors. Be prepared for callers and agents. Have a rack hanging conveniently near. Don't allow your papers to remain hidden in a bookcase. Send them

You can always find travelers who will gladly accept a paper, and read it to pass away the time when riding. Be an opportunist. Remember to go prepared on the next trip. Mark some special

A method that possesses great possibilities. Wherever people have to wait, you will find some who wish to read. See that the rack is kept in good shape, and supplied with fresh, up-to-date

"Watch and pray." Some day that neighbor will mention a special bit of news she has seen in the daily paper, and will ask, "What is the world coming to?" and you, in a tactful manner, will pass over a copy of the *Signs*.

What is in that pocket on the door of your car? Make a little room for the literature for the times. Keep a supply there, ready for the next trip, whether it is a business or a pleasure trip.

An increased number of our people are making a few calls each week, systematically leaving the *Signs*, and later suggesting a subscription. Let us plan definitely to give more time and

They are using the *Signs* weekly and *Present Truth* in their work, and the enthusiasm is running so high that one of the companies has had to 'swarm' for want of room at their meetings." This is a description of what we would like to see in every church, and which we trust may result from this Fourth Sabbath Home Missionary Service.

ERNEST LLOYD.

### Our Magazine Literature

OUR magazine literature fills a place all its own, and should receive its rightful recognition in missionary activity. The value of the magazine is aptly stated as follows:

"I would press this axiomatic truth upon your attention: It is the cumulative force of the repeated blow that shatters the stubborn stone. It is the constant drip that wears away the hardest rock. And it is the repeated blow of the message-charged magazine that tends to break the heart of stone. It is the constant dripping,—those periodic visits, twelve in number, subject to renewal,—that wears away the prejudice and softens the heart made hard by sin. The magazine builds upon previous numbers, the current number augmenting the conviction produced by the preceding ones. It declares that truth, welcome or unwelcome, shall not be forgotten."

Foremost in the ranks of our magazine literature stands the *Watchman*,—a name which is familiar to every Seventh-day Adventist, and to hundreds who are not. "The proof of the message contained in the *Watchman*," writes C. E. Hooper, the circulation manager, "lies in its ability to win souls to the truth. The following frank testimonials speak for themselves, and enlarge our vision as to the possibilities that are before us in a greater circulation of the *Watchman Magazine*:"

"I have been a Roman Catholic all my life, but through reading the *Watchman* the past few months, I have come to be ready to be a Seventh-day Adventist. I was attracted by the fact that though there were teachings in the magazine contrary to my belief, there was no railing against my church and people."

"I received the *Watchman Magazine* month after month, brought by an agent. I was attracted from the first, but my interest was slow in developing. If it had not been for the faithfulness of the agent and the quiet cultivation of truth in the magazine, I would never have seen the light I now see."

"The second testimonial," adds Brother Hooper, "especially, shows how well it pays to do systematic home missionary work. This is one of the essential features of the *Watchman* Home Reading Club. I trust in your plans you will remember this excellent method of reaching our friends and neighbors every month with a positive message."

This *Watchman* Home Reading Club is a plan which makes it possible for the yearly subscriber to the magazine to pay for each issue when delivered, at a price less than that of a single copy, and promotes the personal effort on the part of our workers which is so necessary in successful soul-winning. For lack of space, we cannot give further particulars here, but suggest that full information be secured from C. E. Hooper, Nashville, Tenn. This is a plan well worth looking into.

HOME MISSIONARY DEPARTMENT.

### A Good Plan for Using "Present Truth"

A HOME MISSIONARY SECRETARY in the Lake Union Conference follows the usual plan of organization in his churches, and inaugurates house-to-house work with *Present Truth* in the towns and cities where we have churches. This secretary, however, wisely includes the country territory in his planning, and as he goes into the churches he asks them if they would not like to see the message go into every home in their county. Of course they all say that this is their desire. He then informs the church members of just how many homes there are in the county in which they reside, and asks if they would be willing to send at least one copy of *Present Truth* into each of those homes. In one county there were 5,000 homes, and the required number of papers cost \$30. This sum was quickly raised, and 5,000 copies of the special issue of *Present Truth* selected for use

was ordered sent to the church, with the necessary wrappers.

It is taken for granted that each church has been organized into the usual district missionary prayer bands. The papers are then divided among the different bands to be wrapped and addressed. Addresses are obtained by a member of the church who is personally acquainted with the county officials, or by reference to official lists.

Of course the papers are not all wrapped at one meeting, but the bands meet for their usual weekly missionary prayer meeting, and wrap papers for half an hour or an hour. When the papers are all wrapped and addressed, they are sent by express to the conference office, where they are mailed out at pound rates, which is much cheaper than being mailed out at a cent each by the church.

The conference supplies neatly printed slips, which are inclosed inside the paper before wrapping, conveying the information that this is a sample copy, and that if the person would like to have the paper come to his home every week for a whole year, all that is necessary is to send twenty-five cents in stamps to the tract society office. Of course not everybody will reply or send in a subscription, but every home in the county is reached, and the church is praying that the honest in heart will become interested in the paper and send in the subscription.

When the replies begin to come to the tract society, they are given attention, and then the names are turned over to the local church for personal attention and prayer. The latest report from the home missionary secretary referred to is: "Subscriptions are coming in to the office every day, and a fine list of interested persons has developed, whose names and addresses are being forwarded back to the local church for follow-up work. Other churches are taking hold of the plan in an enthusiastic manner."

A united, praying church ought to get splendid results on the investment. Why not try it? After several months or a year, the same plan might be tried with a different number of *Present Truth*, sending to the same names as before. This is excellent seed sowing.

HOME MISSIONARY DEPARTMENT.

### Inspirational Literature Experiences

#### A Message from Canada

"ABOUT nine years ago my wife and I moved into this city to do house-to-house work, following the advice given in the Testimonies. We have sold thousands of *Signs* and *Watchman Magazines*, many foreign periodicals, and several hundred books. I cover practically the same ground each month. As a result of our work here, we have a church of fifteen baptized members. Last year we raised more than one thousand dollars in tithes and offerings. We also have a number of interested persons in this section, and hope to see a strong work built up in the near future."

#### Observations by J. L. McConaughy, Home Missionary Secretary Lake Union Conference

"1. A year ago he was a saloon keeper in a good-sized Michigan city. Somebody had a missionary spirit and began sending him the *Signs of the Times*. Today he is an ardent member of the Seventh-day Adventist church in that city. Recently he paid in more than twelve hundred dollars in tithe. He is carefully continuing his studies of God's truth so that he may be able to have some part in taking the message to others.

"2. He is a Michigan farmer—a good Seventh-day Adventist. He is a subscriber to the *Signs*, our pioneer missionary paper. Each week after the paper was read by the family they took it to the home of a neighboring farmer. This farmer's family became interested in the story of 'The Marked Bible' which was running in each issue. They could not wait for the paper to be brought to them, but would send over after it, sometimes calling as often as three times a week to see if the paper had come yet. The story started the interest. The whole family are now members of the

Adventist church, and are interested in taking the truth to others.

"3. She is an old lady, past eighty-two, but she has a real live missionary spirit. She has been doing house-to-house work with the *Signs*, visiting as many as her strength would permit in one of our Illinois cities. Already, after a few weeks in this work, one woman has accepted the truth and has been baptized. Others are interested.

"4. She is just a timid sister, but she has a missionary spirit. She began visiting her neighbors with *Present Truth*. She did not visit a large number of houses, but she went over the territory again and again. One day a woman expressed an interest in the paper. A call was made. More literature was left. A Bible reading was conducted. The Catholic husband purchased a Bible. In a few weeks both husband and wife were baptized into the faith."

#### A Model Church in the Southland

"We feel very thankful for the small part we have in the work here in this great city, but we feel that we are not doing as much as we should. At present we are putting out 2,000 *Present Truth* each week, and selling 500 *Watchman Magazines* each month, besides our Bible readings, missionary visits, and other lines of endeavor. We are assigning to each individual a block of territory, and are placing upon them the entire responsibility of giving the message to those who live in that block. Our people are taking hold with a heart, and we expect to see great results."

#### A "Missionary College"

"The church at — College is paying for 1,200 subscriptions to *Present Truth*, in an endeavor to place a yearly subscription,—twenty-four numbers,—in every home in the county. They are also using hundreds of copies in personal house-to-house work."

#### A \$1,500 Appreciation

"At a recent meeting of the leaders of bands in New York City, one of our brethren, a successful business man who esteems 'the reproach of Christ greater riches than the treasures in Egypt,' in relating some of his experiences, told of sending a copy of the *Signs of the Times* to a wealthy woman in the city. She read the paper, and as an expression of her appreciation, inclosed in a letter a check for \$50. She continued to read the paper, and later sent a check for \$125. From time to time she has made these contributions, until the amount she has given totals \$1,500."

#### A Club of One Hundred "Signs" Accomplishes Good Results

"A few isolated members living at — decided to use one hundred copies of the weekly *Signs* in preparing the way for a series of meetings. Their effort was not in vain. At the close of the tent meetings, ten persons were baptized. Five of these had been regular readers of the *Signs* for several months. At another place the same plan was tried, and at the close of the tent meetings thirteen persons were baptized. Nine of this company had been reading the *Signs*. It was through this paper that they first became interested. I am sure this club of one hundred *Signs* was a good investment."

## Suggestions for Missionary Meetings

### First Week

Opening Exercises: Song; Prayer; Secretary's Report.  
 Scripture Lesson: Talents—Matt. 25: 14-30.  
 Reading: "Doing the Best I Can with What I've Got."  
 Song: "What Are You Doing for Jesus?" Christ in Song, No. 542.  
 Reports.

### Note to the Leaders

The parable of the talents is a lesson which is always applicable, and may be elaborated in various ways. Emphasize the thought that censure was not passed upon the servant with one talent because he had only one talent, but because he did not make use of that one talent. "To every man according to his several ability" has been given responsibility for the use of talent, great or small. Are we doing our *best* with the gift we have?

## "Doing the Best I Can with What I've Got"

THE story is told that when Moody first rose to speak in prayer meeting, one of the deacons assured him that he would serve God best by keeping still. Another critic, who praised Moody for his zeal in filling the pews of Plymouth church, said that he should realize his limitations, and not attempt to speak in public. "You make too many mistakes in grammar," said he. "I know my mistakes," was the reply, "and I lack many things, but I'm doing the best I can with what I've got." He then paused, and looking at the man searchingly, inquired, "Look here, friend, you've got grammar enough—what are you doing with it for the Master?"

We are too prone to criticize the other person. Some one has said,—and I am not so sure but that there is some truth to it,—that the very fact that we are led to criticize others proves that we are guilty of the same offense.

Moody had a good answer for his critics. "I know my mistakes," he said, "and I lack many things, but I'm doing the best I can with what I've got." To every one of us God has given some talent. But the question is, What are we doing with it? Are we, like Moody, using it? God has done his part. He has given us all something to use in his service. But are we using it? Are we reciprocating? True, some of us may not have as many or as great talents as others. But when what we have is consecrated to him and to his service, it will produce results in saving sinners.

"Talents that are not needed are not bestowed. Supposing the talent is small. God has a place for it, and that one talent, if faithfully used, will do the very work God designs that it should do. . . . Your voice, your influence, your time,—all these are gifts from God, and are to be used in winning souls to Christ."—"Testimonies for the Church," Vol. IX, pp. 37, 38.

So if this be true, there is not a single excuse for one of us. He will help us improve these talents. Using them will polish them.

"To every worker Christ promises the divine efficiency that will make his labors a success."—*Id.*, p. 34.

So let us then, like Moody, do the best we can with what we have. God will help us improve. He will care for the results.—*J. L. McConaughy, in Lake Union Herald.*

## Second Week

Opening Exercises: Song; Secretary's Report; Reports of Special Cases; Season of Prayer.

Scripture Lesson: Rest—Ex. 33: 14; Matt. 11: 28, 29; Ps. 37: 7; Heb. 4: 3.

Illustration: Christ Our Rest-Stone.

Closing Song: Christ in Song, No. 928.

### Note to the Leaders

May this be an hour of refreshing from the presence of God's Spirit. Our Saviour is touched with the feeling of our infirmities, and as he found courage and strength in communion with his Father, so he will impart to his weary children the true rest, and a blessing which will make continued service light.

## Christ Our Rest-Stone

THE Lord said: "My presence shall go with thee, and I will give thee rest," Ex. 33: 14.

In India, where burdens are carried on men's heads and backs, it is customary to provide resting places for them along the road. Stones are set up along the hot, dusty roads, just the right height for a man to rest his burden upon until he is refreshed and able to go on his way.

"Ah, sahib," said a native Christian to an English gentleman, "Christ is my rest-stone; Christ is all my hope."—*Selected.*

## Third Week

Opening Exercises: Scripture Reading; Song; Prayer.

Reading: One Magazine and Five Converts.

Experiences.

Closing Song.

## Note to the Leaders

This might be termed a "Magazine Meeting," and it would well to have samples of all our magazines to present to members, urging them to become familiar with this excellent literature and to circulate it as widely as possible. The *Life Boat*, published by the Hinsdale (Ill.) Sanitarium, a truly medical missionary journal. It is always filled with experiences of practical helpfulness for the sick and unfortunate, and reflects credit upon the Christian intuition it represents. The sketches from the life of the under, Dr. David Paulson, are an inspiration to the missionary worker to battle against obstacles, and to be strong in faith. Other magazines which should be mentioned are: *Life and Health*, *Liberty*, *Watchman*, *Signs of the Times*. Those wishing remunerative employment can engage in the sale of these magazines with profit, and at the same time do much good.

## One Magazine and Five Converts

THE excitement of graduation at the home-town high school had scarcely died away when one of the graduates, a brilliant young woman of sterling character, began to think definitely of carrying out the dream which she had cherished for some time, that of being a *real* medical missionary. Day by day, while seated on the home veranda enjoying the summer sun, her thoughts were absorbed in the one passion of her soul, Where and how to obtain the desired training for medical missionary work? She secured the addresses of many training schools for nurses, but invariably their calendars revealed a course of professional and scientific training only, and her desire was to be a medical missionary nurse. True, she had heard of the sanitariums conducted by Seventh-day Adventists, but prejudice kept her from making any inquiries. Finding no missionary nurses' training school elsewhere, she decided to enter a large hospital in Chicago. So later in the summer she entered upon her work.

But by a providence of the Lord, a little magazine found its way into the mother's home. In this magazine the mother found a notice of a new class for missionary nurses just about to start at a sanitarium in the locality, where it was stated that nurses were given experience in Christian help work. The mother sent the magazine at once to the daughter, advising her to go immediately to the sanitarium. The young woman took her mother's advice, and entered this sanitarium training school.

Before completing her three years of training, she saw and accepted the wonderful truths of the third angel's message. Several years ago she was graduated, and left the institution. Through prayer and the influence of her Christian life, her brother was led to accept the truth. Quietly he worked on, sending the little magazine, which had guided her into green pastures of truth, to her old classmates and friends. The influenza claimed her as a victim, but the results of her faithful work were seen in a family of three,—father, mother, and son,—who testified that they could not have known of this blessed truth if this Christian nurse had not sent them a copy of the *Life Boat*.

The Lord uses all our literature to bring the truth to the attention of those who are honest in heart.—*Caroline Louise Mough, Editor of the Life Boat.*

## Fourth Week

Opening Exercises: Song; Prayer; Reports; Consideration of Special Needs.

Talk by the Leader: Redeeming the Time. Eph. 5: 16; Col. 4: 5; Rom. 13: 11, 12.

Experiences: Scattering as We Go.

Closing season of prayer.

## Note to the Leaders

Time is a gift from God, and its use must be accounted for. By filling the odd moments with the study of God's word and with helpful ministry to others, great results can be accomplished. Let this be the prayer of the heart:

"Take my moments and my days,  
Let them flow in endless praise;  
Take my intellect, and use  
Every power as thou shalt choose."

## Scattering as We Go

*While Selling Vegetables*

"Some time ago a woman came to consult one of our ministers relative to joining the church. It was learned that one of our brethren, engaged in selling vegetables, had long been in the habit of carrying our papers and tracts with him as he went among the homes with his greens. In this way she had been supplied with our literature, and led into the light. Her sister, and her sister's daughter also signed the covenant to keep the Sabbath. We can form no better habit than that of distributing this message-filled literature as we mingle with the people. Redeem the time! We may not be able to do many things that we see others do to the glory of God; yet if we will be led of him and do what our hands find to do, with our might, we may confidently expect to have some glad surprises in the final results."

*Dropped Over the Fence*

"At a missionary meeting in a Western church, one of our sisters told of her experience in overcoming her natural timidity and the inclination to hold back from going among her neighbors with the message. But one day she ventured forth, and succeeded in dropping a tract into a certain front yard. The little messenger was picked up and read. It was a silent and effective witness to the truth, and an honest heart was waiting for its message. Within a short time the lady who was influenced by the tract was walking in the light of truth. Her remark to the timid but willing sister who dropped the tract over the fence is a sermon in itself: 'It was good of you to do it, but why did you not leave the tract before?' O that we might have the sin of hesitation smitten from our lives!"

*A Russian Brother's Story*

This experience was related by a soldier to one of our missionaries in Tabriz, Persia, and occurred in the year 1917. The man was an artist by profession, and was engaged in painting scenes for plays in the theater when the story begins.

"So far as this world was concerned, I had no need or anxiety, for my salary was from one hundred to one hundred fifty rubles a week [\$50 to \$75] besides what I received from other painting. But neither the great love for my art nor money satisfied. There was a longing in my soul for peace. I experienced a great emptiness or burden that was indescribable. Many times I was tempted to take my life. In fact one evening I went to the basement and drew my sword. But my great fear of the future kept me from committing the deed. I resigned my position with the theater, and by traveling, I tried to find peace for my troubled soul.

"One day I noticed a crowd of railroad laborers. As they worked, they talked and laughed as if there were no cares and worries in the world. I decided that it was physical labor that I needed. Five minutes had not passed before I had made a contract with the boss, and was provided with a pick and spade. My hands were blistered and pained after a few hours' work; but I kept at it. At night one of the crew began talking religion. I crept up close, and listened. How I envied him! His face would light up, and he appeared so happy as he talked. Finally I asked him to what church he belonged. He said that he was a Seventh-day Adventist. I had never heard the name before, and so I asked many questions. The following evening and the next were spent the same way, talking religion with this man.

"Finally I opened my heart to this common laboring man, this stranger. I told him how burdened I was. He took me to a mission worker who was living in the city, and a Bible study hour was appointed every day. I studied diligently, and it was not long before I was satisfied that I had found life. When I determined to obey and walk in this life, the great burden rolled away, and I found peace. I have been happy in Jesus ever since, even through great opposition and persecution."

Thus we see another example of how God's faithful witnesses are brought in contact with those who are seeking light, and when true to the guiding of the Holy Spirit in all the circumstances of life, are true soul-winners.

## Missionary Volunteer Department

### Devotional Meeting for November 6

*Subject: Reverence.*

*Helpful Thought: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12:28.*

#### Senior

1. Song Service and Prayer.
2. Scripture Reading: Isaiah 6: 1-8.
3. Talk: "Holy, Holy, Holy." See *Review* for October 14.
4. Symposium: Reverence.
5. Talk: Reverence in the House of God.
6. Story: The Reformation of Beverly Hills.
7. Close with prayer, the organ playing softly while all pass out.

#### Junior

1. Song Service and Prayer.
2. Scripture Reading: Isaiah 6: 1-8.
3. Superintendent's Talk: "Holy, Holy, Holy."
4. Symposium: Reverence.
5. Talk: Nadab and Abihu.
6. Story: The Reformation of Beverly Hills.
7. Close with prayer, the organ playing softly while all pass out.

#### Notes to the Leaders

*The Aim for Today* is deeper reverence among our Missionary Volunteers. God is our Father, so we can press very close to him with all our petty trials, as well as our great perplexities; but let us always come to him reverently, for he is the great God of the universe. Let us always speak his name with love and reverence; and let us never forget to treat his house respectfully. It is discourteous to God to be irreverent in the house that is dedicated to his worship. Can you not help your young people to see the need of reverence a bit more clearly today? Some are forgetful. The Missionary Volunteer who habitually treats God's name and God's house irreverently, is telling those about him in clear tones that he does not know his God; for if he knew him, he would love and revere him. Emphasize the thought that acquaintance with God promotes reverence. Just before the meeting begins, have an earnest season of prayer with all who take part on the program.

*Song Service and Prayer.*—Let the song service today be such as will tend toward reverence. Numbers 648, 485, 519, 507, 341, and 337, in Christ in Song, would be appropriate selections. But do not let the music drag. Perhaps you will open your meeting with No. 196. Following the prayer, have a three-minute silent period, broken by the strains of hymn No. 327, "Holy, Holy," all joining in.

*Symposium.*—Pass out paragraphs of the article "Reverence" to some of the more timid, thus encouraging them to take part on the program.

#### Special Senior Note

*Talk: Reverence in the House of God.*—The one giving this talk should study carefully "Testimonies for the Church," Volume V, pages 491-500. Other helps may be found in "Missionary Volunteers and Their Work," pages 151, 152, 420, 421.

#### Special Junior Note

*Talk: Nadab and Abihu.*—This talk should be based on the chapter, "The Sin of Nadab and Abihu" in "Patriarchs and Prophets," pages 359, 360. Let it be given by a consecrated Junior, but preparation should be made under the supervision of an older person. Do not fail to bring out clearly the distinction between the holy and the unholy. Bring the lesson home. How do the Juniors in your society behave in God's house? How do they handle their Bibles? And in what manner do they speak God's name?

#### Reverence

DR. JAMES G. McCLURE has said:

"In a general way, reverence may be designated as the mother of all virtues. For it is reverence for the truth that nourishes honesty; reverence for purity that nourishes chastity; reverence for love that nourishes kindness; reverence for compassion that nourishes sympathy. To the degree that reverence exists, other virtues exist. To the degree that reverence is absent, other virtues are absent."

"Business obligations will have force only as men reverence truth and honor. . . . The loss of reverence cheapens truth and purity is more dangerous to a nation a civilization than the dynamite bomb of the anarchist. Reverence reveals fineness of character. To reverence the pure and the beautiful and the good is a mark of high mindedness."

Dr. McClure further defines reverence as "the feeling which accompanies the recognition of worth, wherever whatever that worth may be." If we feel as we enter God's house that we are there to show God how much we think of him, our entire attitude will be one of reverence and true expression of worth-ship.

"From the sacredness which was attached to the earthly sanctuary, Christians may learn how they regard the place where the Lord meets with his people. There has been great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred things which connect with God, are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently in the sanctuary where they met with God in sacred service has largely passed away. Nevertheless, God himself guards the order of his service, exalting it high above everything of a temporal nature."

"In the minds of many, there are no more sacred thoughts connected with the house of God than with the most common place. . . . Because of the irreverence in attitude, dress and deportment, and lack of a worshipful frame of mind, God has often turned his face away from those assembled for his worship."

"Sometimes young men and women have so little reverence for the house and worship of God that they keep up continual communication with each other during the sermon. Could they see the angels of God looking upon them and marking their doings, they would be filled with shame and abhorrence of themselves. God wants attentive hearers:

"If when the people come into the house of worship, they have genuine reverence for the Lord, and hear in mind that they are in his presence, there will be a sweet eloquence and silence. The whispering and laughing and talking which might be without sin in a common business place, should find no sanction in the house where God is worshipped. Their mind should be prepared to hear the word of God, that may have due weight, and suitably impress the heart."

### The Reformation of Beverly Hills

BEVERLY HILLS boasted a thriving church. The message had been preached eloquently in that little valley, and the simple, honest farm people had responded in numbers. They had built a neat, attractive house of worship of which they might reasonably be proud; but that was not all. Back of the church stood a clean, modern, one-room schoolhouse and one of the very best teachers in the State—so the superintendent had told them—was to take charge of the twenty-five bright, happy boys and girls during the coming year. Yes, the Beverly Hills church had good reason to feel complacent over the situation.

Grace O'Neil was happy too. She really had not expected to find such a lovely room in which to work, and such cordial welcome from her new patrons. Her first disappointment came on Sabbath. She had entered the little chapel with the quiet peace of a glorious autumn Sabbath in her soul, but that peace had fled long before the services were over. It had given place to pain to find such laughing and talking before meeting and a regular hubbub between Sabbath school and church. The children were running back and forth; some were deeply interested in the story in the *Youth's Instructor* and were not at all careless about turning the pages. More than once she heard whispered bits of conversation between John and Mary who sat behind her. No wonder, then, that the Sabbath calm had given way to restlessness, that the sermon had seemed endless, the autumn day stifling.

The sun was sinking behind the western rim of the Beverly Hills, and the long, cool shadows were purpling in the distance before the Sabbath quiet again stole into the teacher's heart. She had slipped away from the warm farmhouse and, Bible in hand, had sought a shady, secluded nook where she could watch God close his Sabbath day. The memory of the morning came as a discordant note now; but



then, what could she do? Every one seemed to accept the visiting and bustle as the proper thing. It was hopeless.

Was it hopeless? The question would not be settled. That night Miss O'Neil turned to the eighteenth chapter of Matthew for her Scripture reading, but she got no farther than the third verse. Jesus had taught through the children, why could not she?

Two weeks later twenty-five boys and girls entered Sabbath school with quiet tread. Twenty-five immediately found seats. Miss O'Neil was there, too, with bowed head and a prayer in her heart, waiting for the superintendent to take his place. Somewhere on the apparel of those twenty-five a tiny blue badge was pinned, for they were all members of an important society. Truly important that society was, for each member had learned how to act in the presence of the King.

Sabbath school over, Miss O'Neil watched with eager interest. Yes, one after another was marching quietly to his accustomed place. There was Tom,—impulsive, lovable Tom. She saw him hesitate in the aisle; she saw a little hand feel of something beneath the collar of his coat, and then a sturdy figure passed by his mother who was visiting with a friend, and took a seat. And the mother! Miss O'Neil could hardly suppress a smile at the look of genuine surprise on her face. Why, she was accustomed to having to drag Tom, who always had a last word to say, to that seat. Too surprised to be interested in further conversation, Mrs. Howard took her seat beside him, and a song of thankfulness welled in the teacher's heart. Twenty-five boys and girls stifled impulses of restlessness that day, and the sermon did not seem quite so long.

Two more weeks had passed. There was already a marked change. More of the mothers had learned to take their seats quietly with those twenty-five boys and girls. Perhaps some had discovered the little blue badge and had been told stories of the importance of proper behavior in the house of God, the same stories Miss O'Neil had told in school. At any rate, a committee on arrangements had been appointed. The wisest and most influential members of Beverly Hills church were members of it. And the results of the committee? Well, the resolutions and plans for better order would be read and acted upon by the whole church the next Sabbath. There would be many a shining little face when they were adopted.

The joy of spring throbbed in the air. The warm sunlight streamed into the little chapel on quiet heads, bowed in prayer or bent in reverent Bible study. Sabbath school was over, and there had been some delay before arrangements for church service were complete. Stillness reigned supreme in the little country church, and the faithful church school teacher bowed her head in another prayer of thanksgiving. The schoolroom doors had already been closed for the long, happy summer vacation, and Miss O'Neil would soon say good-by to those whom she now held dear. The struggles had been many, and failures too. Yes, she knew she would do differently next time. Still, through it all, there was the sense of a victory won, for Beverly Hills church owed its reformation to her boys and girls who had so valiantly led the way.

HARRIET HOLT.

## Devotional Meeting for November 13

### Senior

*Subject: The Man Who Found Himself.*

*Helpful Thought: "I will arise and go to my father." Luke 15:18.*

1. Song Service.
2. Opening Exercises. (Scripture Reading: Luke 15: 11-32.)
3. Talk: "He Came to Himself."
4. Recitation: The Prodigal.
5. Reading: "I'll Be What You Want Me to Be."
6. Song: No. 566, Christ in Song.
7. Reading: To Be Found — A Boy.
8. Consecration Service.
9. Close by repeating Mizpah.

### Junior

*Subject: The Boy Who Found Himself.*

*Helpful Thought: "Those that seek Me early shall find me."*

1. Song Service.
2. Opening Exercises.
3. Superintendent's Talk: "He Came to Himself."
4. Reading: A Rich Man Who Never Found Himself.
5. Talk: The Prodigal.
6. Song: No. 68, Christ in Song.
7. Story: To Be Found — A Boy.
8. Consecration Service.
9. Close by repeating Mizpah.

### Notes to the Leaders

*Aim for Today.*—One of the saddest pictures in all the world is that of a man or woman facing eternity with a misspent life behind. Youth is so hopeful (and it is right that it should be) that we often lose the sense of proper proportions until the loving Father brings some trial which awakens us and makes us take account of eternity and a life worth while. Aim today to impress each heart with the great fact that true happiness in this life, as well as in eternity, comes only to him who completely surrenders to the will of God. A look into the Master's face brings a radiance to the life which those who have not looked can never know.

*Song Service.*—Announce the topic of the day, and call for appropriate songs. Have a list ready to suggest if others do not respond. Numbers 507, 495, 526, in Christ in Song, are appropriate.

*Opening Exercise.*—Select some song of consecration for the opening hymn. Number 598 is suggested for the Seniors, and No. 71 for the Juniors. Have an earnest season of prayer, followed by the *Scripture Reading*. Following the *Secretary's Report*, have brief reports from band leaders.

### Special Senior Note

*Consecration Service.*—Prepare for this consecration service by earnest prayer in the prayer bands. Lay the burden upon each consecrated Missionary Volunteer to plead with the Father in the secret place that each young person of the society may make a new and complete surrender. Then call for a declaration of that surrender.

### Special Junior Note

*Superintendent's Talk: "He Came to Himself."*—Adapt this article to the needs of your boys and girls. The earlier the Juniors can learn the truth of the statement, "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it," the more joy they will find in life and the more service they will give to the Master.

*Reading: A Rich Man Who Never Found Himself.*—Read the incident of the New York banker which is related in the Senior reading, "I'll Be What You Want Me to Be." The superintendent should write out a paragraph to be read by a Junior, applying the story in a way that all can understand that neither wealth nor worldly success can bring true happiness.

*Talk: The Prodigal.*—Have some Junior prepare to tell this story in his own words.

*Consecration Service.*—See Senior note. Before the meeting, or perhaps in the prayer band, ask a few consecrated Juniors to lead out promptly.

## "He Came to Himself"

We are glad that in this touching and beautiful parable the poor prodigal did come to himself, but what a pity that this awakening was preceded by the drags of human degradation! The harlotry, the hunger, the husks, revelings, drunkenness, orgies, and the inevitable results: disillusionment, disgrace, despair! Sin's wages is death. Satan is a good paymaster—not a good paymaster, but a good paymaster. Serve him, and you'll receive your wages in full, to the last farthing.

The Broadway looked bright and attractive to the young man. There was music and dancing, laughter and song. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

When the days are bright and the heart is light; when the bloom of health is upon the cheek; when friends are

many and cares sit lightly—how easy it is to forget God! He "wasted his substance in riotous living." But let the clouds lower, let the pinch of hunger be felt, let the foundation begin to crumble a bit, let some impending doom hang over the head, and things look quite different. Worn, hungry, despairing, "he came to himself." And when "he came to himself," he said in his heart, "I will arise and go to my father." And the father's heart of love was yearning over his lost boy all these years. He did not even have to go all the way, for the father saw him a long way off, and ran to meet him. You know the warmth of affection seen in that greeting, and you remember the spoken words of forgiveness to the wanderer who "was lost, and is found."

Sin is a hateful thing. No matter how enticing and alluring it may appear, the end is death, unless the sinner comes to himself, and says in his heart, "I will arise and go to my Father." And he finds the Father's arms outstretched to receive him. "Why will ye die, O house of Israel?" If you die, it is because you *will* to die. This is your choice.

"Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve him. You can give him your will; he will then work in you to will and to do according to his good pleasure. . . .

"Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now *choose* to be Christians."

The young man surely hasn't yet come to himself who will deliberately choose the world with its broad road leading to ruin, despair, and death in the lake of fire, in place of heaven, and the narrow way leading through one of those gates of pearl into the city celestial, and eternal life on the earth made new.

"The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

"It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin, our natures are fallen, and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey a holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now he offers to take our sins and give us his righteousness. If you give yourself to him, and accept him as your Saviour, then, sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."

This is the welcome home. This is the way the Father goes out to meet his wandering child. This is the exchange he offers you. The Father, after the first greetings are over, draws his chair close up beside yours as he says in such a friendly, cordial way: "Come now, and let us reason together, . . . Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." "If ye be willing"! Ours is the choice. Ours is the willing, his the fulfilling.

Conditions bring people to themselves—sometimes, too late. The "Titanic" was racing across the Atlantic. All was gaiety on board. The merry feet of the dancers kept time to lively music. Then—the crash, the slanting decks, the blanched faces, the cry of terror, the struggle for life preservers, the leap in the dark, and music,—not the Fox Trot, but "Nearer, my God, to thee." From the surface of the ocean could be heard that despairing cry, "O God, have mercy on my poor, lost soul!"

One of the eighteen to return out of eight hundred soldier boys who went "over the top" at the Argonne, said: "I know I should have gone stark mad but for my hope in God."

One may go on trusting in self and living for self until the crisis comes, and then—

She was reared in a divided home, was this beautiful girl. The mother, an earnest Christian, sought to impress upon her child those ideals of Christian living which had been an anchor to her own soul. The father, an open and avowed infidel, thought only of his child. She was his cherished idol. As the young life blossomed into young womanhood, he sought to lead her into worldly society. He wanted her to shine. He dressed her in fine clothing and decked her with jewels. One day, in a distant State, a yellow envelope was handed him. As he read, his face grew a shade paler, but he did not say anything. He took the next train for home. It seemed to stand still upon the tracks. At last he stood at the bedside of his dying child. Faintly she said, "O papa, I love you. Tell me, papa, whom shall I believe, what mamma has taught me, or what you have told me all along?" With agonized tone, the heart-stricken father cried out, "For God's sake, child, believe your mother."

May God help you, if you have not yet made Jesus your choice, to come to yourself before it is too late, and to say in your heart, "I will arise and go to my Father."

C. A. RUSSELL.

### "I'll Be What You Want Me to Be"

I WONDER whether any hymn has ever been sung by young people the world around, that has produced the result in surrendered lives and fruitful service such as the hymn from which this quotation is taken has brought forth. I have heard it sung in Australia and New Zealand, in local societies, and at conventions and conferences; and never was I more thrilled than at Lake Geneva when, at a student's conference, John Timothy Stone asked four hundred students on the lake shore to sing it as if they meant it, just as the sun was going down; and they rose nearly to a man to sing,

"I'll go where you want me to go, dear Lord,  
Over mountain or plain or sea;  
I'll say what you want me to say, dear Lord;  
I'll be what you want me to be."

What an amount of disappointment, unfruitfulness, and unhappiness would have been avoided or averted if all young women and young men had taken and maintained this attitude toward the One they have called Lord and Saviour!

Not long ago I was passing out of one of the great banking establishments of New York City, when the president, a reputed multi-millionaire, called me into his room. After I had entered somewhat hesitatingly, he deliberately locked the door, and put the key into his pocket.

"Please be seated," he said, pointing me to a chair. It was half invitation and half command.

Not knowing what was coming, I mechanically took the place indicated, and looked at him with a question in my expression, I am sure.

"Dr. Elliot, I am a disappointed and unhappy man," he said, as he wearily sank into a chair opposite me.

I was shocked, surprised, indeed amazed; for I had always regarded him as an unusually successful, satisfied man, with a beautiful home, a charming family, and happy home life; indeed, with everything to make life comfortable and satisfactory. With a pastor's instinct, hoping and praying that I might be able to help him, I at once asked: "What is your trouble? Will you tell me?"

With a deep-drawn sigh and a most unhappy expression, he said: "My trouble is that, although I am a professed Christian, I have never been willing to let God have his way with me. He called me to preach when I was a young man in college. Oh, there was no mistaking it! I knew then, and I know now, it was his call; but I wanted to make money and reach an independent position; and so I turned a deaf ear to his call, and went my own way. After graduation I plunged into money making, and I have amassed what even men in New York call a fortune; but it doesn't satisfy, and I am disappointed, dissatisfied, and thoroughly unhappy." After a brief pause, he continued: "You know I am an officer in my church, and try to bear my share of responsibility in various ways, financial and otherwise. I

ve my sins are forgiven and I am God's child, but oh! how low and God knows, I am a spiritual slacker, a plain zer of duty, and so a traitor to my Lord and Master." could not help thinking of the words of his Master and his and mine:

Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me . . . of him also shall the Father and the Son be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8: 35-38.

A man's life consisteth not in the abundance of the rags which he possesseth." Luke 12: 15.

letter far let your heavenly Father make your life's program if you want to be a happy, useful, fruitful Christian. may want you right where you are. Better seek to "let God have his way with thee," than to let your selfish ambition, personal pleasure, or greed of gain influence or rule you."—*John H. Elliott, D. D.*

### To Be Found—A Boy

A LONG-LIMBED, clumsy-footed boy shuffled lazily along the street. Two men, walking briskly, overtook and passed him. "That boy, Thad. Ranger," remarked one of the men, "is a living illustration of an intransitive verb. Like the verb, it requires no object, and has none. He is nothing but a cipher, and I sometimes wonder if he is really bounded by anything so definite as a rim."

"Perhaps the boy needs only an awakening, a shock of some sort to start something alive in him," the other man suggested.

"He has had fourteen years of sleep. He ought to be getting his nap out."

The boy caught only a few words, "That boy, Thad. Ranger, —," and then, "He is nothing but a cipher." A look of rebellious abandon settled upon his face.

"There goes the laziest boy in town. He ought to be worked under the lash, or be put out of the way of busy people."

The boy heard every word of that speech as he sauntered past a house where women were visiting on the porch. He felt an enemy to all the world, and the world an enemy to him.

The next day he was met by a gentleman, who said:

"My lad, I have an important message to send to a man thirty miles out in the country. I can't telephone for fear of wiretappers, and I am looking for a boy whom I can trust to carry it. It is a long way to walk, but you look like the kind of lad who would go over Pikes Peak, if you set your jaw to do it."

Thad. did not recognize the stranger as one of the men who had passed him the night before, and some new sensations were thrilling him as he realized that to a stranger he appeared trustworthy.

"I believe I can deliver the message for you. I won't mind the walk."

"Then go to the office, and I will give you instructions."

With the message in his pocket, he walked briskly along the road. Never had he been treated with so much deference, and never had he felt so much worth while. Mile after mile rolled behind his eager feet, and he came at last to the large brown house to which he had been directed.

"Is Mr. Herrick here?" inquired Thad. of the woman who came to the door.

"No, I am sorry to say, he isn't. He is about four miles out on the road superintending a job of road mending. He can't be at home until night. Do you wish to leave a message for him?"

"Thank you, I will keep on till I find him."

Determinedly the boy set out again; but muscles, unaccustomed to use, were wearing sore, and his feet grew heavy with every step.

"I was sent only so far as the house. It isn't my fault that he isn't at home. What would I do if he had gone to

Alaska? I guess I'll go back." The way was growing very much uphill and, though he had not stopped climbing, every step was a hesitation.

Suddenly the magic words came back to him, "You look like the kind of lad who would go over Pikes Peak, if you set your jaw to do it."

To the one person who believed in him he would not prove a failure. His jaw was set. The message should be delivered. Heavy-footed, but with energy, he forged onward.

Before the first two miles were covered, a gnawing emptiness in his stomach told him that dinner time was past, and the weary, hungry boy found hill climbing more and more difficult.

At last as he dragged his lagging body over the top of a hill, he saw the road-grading outfit in the valley below. The tractor stood idle, and the men were working with teams.

"Is Mr. Herrick here?" the boy asked of the first workman he met.

"He should be. We've been expecting him for three hours. He went to Lacey this morning for gas and repairs for the engine. He's delayed some way."

"How far is it to Lacey?"

"Close to three miles, and might be more."

The boy's heart sank, but he thought of Pikes Peak, and after asking for a drink and making sure how to find Mr. Herrick, he was again upon the road.

"Inquire at the Star Garage. Is driving a Ford, without hood or top. About three miles. Shall I ever make it, and shall I find Mr. Herrick?"

A boy, weak with hunger, with blistered heels and aching legs, atumbled into the Star Garage.

"Is Mr. Herrick here?" he asked.

"No," a man under a car answered, "He's—" but Thad. was gone.

A Ford, without a hood or top, was about to round the corner at the bank, on the way out of town. Almost with his last strength, Thad. flung himself across the street, and made the driver hear his frantic call to stop.

"Is this Mr. Herrick?" poor Thad. panted.

"It is. What will you have, son?"

"I have a letter for you from Mr. Hughes, of Barrington. He told me to wait for an answer."

Mr. Herrick read:

"DEAR FRIEND HERRICK: I am sending to you a boy who has in him the making of a hobo or a missionary. I don't yet know which, but I am inclined to think if any one can set his feet on the right track, you can. I should be glad if you could devise a way to get him at work with a good family in the country. His people would be glad, I am sure, to assist in such a plan, if the boy himself can be aroused to desire it. The boy does not know the purpose of this letter except that it is a matter of business. He is instructed to wait for an answer."

"Well, my boy, I shall have to step into the bank to scribble a few lines. You may wait here in the car."

Thad. was glad to wait where he could rest. Soon Mr. Herrick returned with a sealed message for Mr. Hughes, and noticed the boy's tired face.

"How did you get here, son?" he asked.

"I walked."

"All the way from Barrington?"

"Yes, sir."

"Had dinner?"

"No, sir. I haven't."

"My boy, you're a brick! Come in and have a lunch. I'm going back to the outfit, and you may ride that far."

With a dinner to delight any fourteen-year-old boy, he was again in the car, and on the road.

"How old are you?" asked Mr. Herrick.

"Fourteen," Thad. answered.

"How would you like a job on the farm? I've been looking for a trustworthy boy, and you come the nearest to it of any I've seen."

"I'd like it all right, if my father will agree. You will have to see him about it."

"Then I'll drive right into Barrington."

New sensations were racing through the boy's heart. When had any one wanted him so much that he would drive

eighteen miles to get him? "It is because I was faithful and stuck to a hard job," he decided. "After this I am going to stick to a job all the time."

He and the man were very silent, and Thad. had time to think. "I believe," he said to himself, "I had better start where I left off, with the biggest and best job I ever undertook. I shall have to square things with Jesus, and keep them square. Right here I begin over again."

IDONA HILL.

### The Prodigal

"GIVE me," so he said to his father,  
 "The goods that are mine;"  
 And straightway he sought the far country,  
 The husks and the swine.  
 "Make me," in his want and his hunger,  
 A new prayer he learned;  
 He longed for the house of his father,  
 For love he had spurned.

But his father came running to meet him,  
 And kissed him, and said:  
 "He was lost and is found; he is living.  
 My son who was dead.  
 Bring forth the best robe and put on him,  
 And shoes for his feet;  
 And bring a gold ring for his finger;  
 And give him to eat."

Dost Thou grant us, O Infinite Wisdom,  
 The gifts we demand,  
 Till we come to ourselves, and are willing  
 To yield to thy hand?  
 And then, ere our stumbling confession  
 Of failure is done,  
 Thou makest us more than a servant;  
 Thou sayest, "My son!"

— Annie Johnson Flint.

## Devotional Meeting for November 20

### Senior

*Subject: Making Our Society a Success.*

*Our Pledge: Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world.*

1. Opening Exercises.
2. Reading: How to Make the Young People's Society a Success.
3. Talk: Phebe.
4. Poem: What Have We Done Today?
5. Talk: Overcoming Difficulties.
6. Round Table: Improving Our Society.
7. Close by repeating the Senior Missionary Volunteer Pledge.

### Junior

*Subject: Being Active in Society Work.*

*Our Pledge: Loving the Lord Jesus and trusting him to help me, I will try to read my Bible and to pray every day; to be pure, honest, kind, cheerful, obedient, and reverent always; and to take some active part in the work or meetings of our society every week.*

1. Opening Exercises.
2. Superintendent's Talk: Phebe.
3. Poem: Little Acts of Love.
4. Reading: Elsie's Dream.
5. Round Table: Improving Our Society.
6. Close by repeating the Junior Missionary Volunteer Pledge.

### Notes to the Leaders

*Aim for Today.*—Those who would get the most out of the Missionary Volunteer Society must put the most into it. Aim today to impress a personal responsibility upon the mind of each one present. Lead them to see that the society is not a success or a failure because of the officers in charge. True, the leaders carry great responsibilities, but the real success of the society depends upon the organized effort put forth through the society as a whole. Help each young person to see that it is his duty to be regular in attendance, active in the work of the society, and faithful in reporting the work done. Bring out clearly the fact that this was the responsibility assumed when they signed the Missionary Volunteer Pledge.

*Round Table: Improving Our Society.*—Helps for this number on the program may be found in chapters 13 and 19 of "Missionary Volunteers and Their Work." Assign sub-heads to several members for three-minute talks. Or, if you

prefer, this is an opportune time to draw on your mem for individual reports of work done. Also, have your leaders tell of plans on foot for further work.

### Special Senior Note

*Talk: Overcoming Difficulties.*—Material for this talk be found in chapter 20 of "Missionary Volunteers and Their Work."

## How to Make the Young People's Society a Success

AMONG the essentials for success in any organized co-operation is the first. We know that in political parties in business firms, or in any enterprise entered into by a number of persons, there must be mutual interest and helpfulness. In the great Federation of the United States, as well in the simple partnership of the home, co-operation is the power that holds it together and keeps it working. Sallust has said, "By union the smallest States thrive; discord, the greatest are destroyed."

But deeper yet, and back of co-operation, lies the spirit which all acts of helpfulness are prompted. This spirit in its true sense, is love of humanity, public spirit, patriotism. It is simply living out the thirteenth chapter of First Corinthians. It is universal love seeking not her own, but being willing service wherever help is needed. Nehemiah was a patriot. It was true public spiritedness which led him to give up his snug position at the court of Artaxerxes where the king delighted in his company, to share the hardships of his people in rebuilding Jerusalem. The world's truest patriot, Jesus Christ, has left us an example of the most exalted patriotism. His love for humanity compelled every thought and act of his life, and found its highest expression in the great, final sacrifice.

Nothing short of this superlative love of service can make our Missionary Volunteer Society a success. It requires self-effacing consecration—the highest form of patriotism. Without this spirit we are "sounding brass, or a tinkling cymbal," and the sacrifices of our lives in martyrdom would profit us or the cause of Christ nothing. But with the love of Christ and humanity constraining us, our work will win for the Master more than any earthly records can show.

We cannot be idle when the work we love is needing us. We cannot refuse to lift our share of the load, run our share of the errands, do our part of the drudgery, and, should the need arise, do twice as much as our share. When the secretary of the program committee calls upon us for work we cannot be too busy or too incapable, or too anything else to take the work and do our best with it. It is not so much one else's best that God expects us to do, only our own. And it may be that your best or my best can better glorify God in the particular place he assigns than any one else's best could do. Therefore do not "with one consent" begin "to make excuse."

Do not refuse to help because you are not first choice. Sometimes happens that the one first called upon has bought a piece of land or a new yoke of oxen, or has acquired some other burden, and has excused himself from service. Because he has despised his birthright, will you do likewise? If you or I refuse to help, it will be necessary for some one perhaps as sensitive as ourselves to be third choice. Be glad that you are able to fill the chinks. Be glad that you are fit to be used. If you cannot be the great marble pillar which dignify the front entrance, be thankful if you can only be the putty which holds the panes of glass in the windows; you are helping.

We are not all fitted for the same work. We cannot all be leaders. Some must be followers. It is truly as great an art to be a good follower as to be a good leader, and often requires more of that super-rare quality, meekness which will be characteristic of those who will inherit the earth. The Israelites on their tedious march toward Canaan were not very good followers, and they brought much trouble upon themselves and upon their leader. Some who are in leadership might glorify the place of a follower, if they would but follow.

Enthusiasm is a yoke fellow with patriotism. Emerson says, "Every great and commanding moment in the annals of the world has been ushered in by enthusiasm."

the world is the triumph of some enthusiasm." It has never been afraid of opposition or persecution or death. It is not afraid of hard work, or poor clothes, or ridicule. It is not afraid of but one thing, its work. "What wilt thou have to do?" was Paul's great concern. Knowing that, he had no fear of shipwreck or perils, or weariness or pain-ness. "The only question I can entertain," said Wash-ington, "is what to do; and when that is answered, the question is what next to do."

On the other hand, indifference is one of the worst murders the world has had. It is the enemy of progress and reform, and is more deadly than persecution.

Patriotism expressed in willing work, pushed by enthusiasm, is all any organization needs to make it a success. All God's work needs—all our society needs. Then let us love, and let us work, and let us be in earnest.

EDNA HILL.

### Phebe

Like Paul in his epistle to the Romans, I want to commend to you "Phebe, our sister." She is mentioned only once in the New Testament, and only to tell us that she carried a letter from Corinth to Rome. A small matter indeed, but that piece of parchment which she so carefully carried was Paul's great letter to the Romans, that great epistle in which is set forth the whole system of doctrine which we as Christians believe concerning our salvation. The great French writer named Renan has said that Phebe decided the future of Christian doctrine with her. It was one thing that she did, and we never hear of her again. Think what it meant for the church of Christ, and think what it meant for us today! for in that epistle, more than any others, is God's grace revealed to us.

One other day I was listening to a symphony being played by a great orchestra, and way up at the back of the stage a man with a pair of cymbals in his hands. I had had my eye on him for a long time, wondering what he would do and when he would do it. But he sat as still and motionless as a statue. Suddenly in the very last piece of music, the volume of sound swelled great and greater, the man raised and brought his cymbals together in a mighty crash which was like a thunderclap, and set the echoes running into the corners of the great building. Only once! That was the only part he took, and yet without that one crash of cymbals the whole would have been ruined.

In the Imperial Palace at Moscow, Russia, there is a most extraordinary band. In this band each performer plays on an instrument but one single note, and yet, so perfect is the skill and training of these men that they produce the most perfect harmony. But if one of those little pipes upon which they play should fail to blow just once, that harmony would be spoiled.

These illustrations show us that there is some one thing which each of us has to do. And that, if we do not do that one thing, the whole harmony of life will be spoiled. It may be that we know what that thing is, or we may be in ignorance. Therefore, the safe way to deal with all such matters is to do the very next thing that is asked of you that is good, and believe that is the one. Life is like a great machine with many cogs all fitting into one another, and if one cog fails to do its duty, all is spoiled.

The great church of Christ is composed of "wheels within wheels," as the prophet tells us, and if the smallest of these wheels shall fail, the whole great machinery of the church will be spoiled. I have an old-fashioned music box at home which is practically ruined because one little cog in the great wheel attached to the spring failed to do its part, and the other cogs slipped against the ratchet and were hopelessly jammed and the music stilled. Like "Phebe, our sister," let us learn to do the thing that God has given us, and to do it with all our might. We shall never know just how important it is.

It is often the simplest duties that prove of greatest value; I commend to you "Phebe."—Bennett, in "What I Learned in My Junior Congregation."

### What Have We Done Today?

We shall do so much in the years to come,  
But what have we done today?  
We shall give our gold in a princely sum,  
But what did we give today?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,  
We shall speak the words of love and cheer;  
But what did we speak today?

We shall be so kind in the afterwhile,  
But what have we been today?  
We shall bring each lonely life a smile,  
But what have we brought today?  
We shall give to truth a grander birth,  
And to steadfast faith a deeper worth,  
We shall feed the hungering souls of earth;  
But whom have we fed today?

We shall reap such joys in the by and by,  
But what have we sown today?  
We shall build us mansions in the sky,  
But what have we built today?  
'Tis sweet in idle dreams to bask,  
But here and now do we our task?  
Yes, this is the thing our souls must ask,  
"What have we done today?"

—Nixon Waterman.

### Elsie's Dream

"THERE! That report is written, and I'm glad to get it off my hands. I don't believe I'll go to Junior meeting tomorrow. You can take the report and hand it to Esther. I get so tired of programs, and I'm going to quit rushing around working for the Junior Society. I don't care whether it keeps or not."

"Elsie, dear," her older sister urged, "you must not allow yourself to shirk responsibility. That is what we are in the world for. What if God should go off duty?"

"O Jule, don't make me feel solemn tonight! I don't want to think a sad thought until after our freshman party."

With a sleepy yawn, Elsie cuddled into her pillows, dismissing easily a cause which brought the world's Redeemer from heaven.

Jule did not know how long she had slept when she was awakened by her little sister calling.

"Jule! Jule! Please wake up. I have to tell you something!"

"Tell me, Elsie, why are you so frightened?"

"O, I had the dreadfulest dream! I thought that Jesus said that since his people on the earth had given themselves over to pleasure and were neglecting his work, he would leave the most holy place as their intercessor, and would come down to earth to save the others himself."

"I dreamed he came to our church first, and we who profess his name were so glad to see him, but he drew his hand away from us and said, 'I know you not.' Then he went around to those who did not profess to love him, and he won their hearts with his wonderful love, and he forgave their sins, and gave them our places in the church."

"Marvel Lockwood, the girl our band has been praying for all year, when it wasn't too lazy to meet, was won to Jesus first of all; and she took my place as secretary of our Junior Society. She looked so sorry when she took the book away from me and went to the secretary's place at the front; but Jesus told her that she must do what a disloyal member had laid down."

"In the first meeting of our society, Jesus himself acted as leader in place of Howard Smith. And O Jule, such a meeting as it was! I have skipped some meetings just because I didn't feel like going; but that time I knew Jesus would be there, and I couldn't stay away. He looked so earnest, Jule! You could see in his face that he would die to save any one there. And when he made a gesture with his hands, and I saw the prints of the nails, I knew he had died for every one, including me. My heart was nearly breaking. I longed to throw myself at his feet and ask him to forgive me, but his stern, 'I know you not' had kept all of us church members away from him."

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At the Imperial Palace at Moscow, Russia, there is a most extraordinary band. In this band each performer plays on a different instrument but one single note, and yet, so perfect is their skill and training of these men that they produce the most perfect harmony. But if one of those little pipes upon which they play should fail to blow just once, that harmony would be spoiled.

These illustrations show us that there is some one thing which each of us has to do. And that, if we do not do that one thing, the whole harmony of life will be spoiled. It may be that we know what that thing is, or we may be in ignorance.

Therefore, the safe way to deal with all such matters is to do the very next thing that is asked of you that is good, and believe that is the one. Life is like a great machine with many cogs all fitting into one another, and if one cog fails to do its duty, all is spoiled.

The great church of Christ is composed of "wheels within wheels," as the prophet tells us, and if the smallest of these wheels shall fail, the whole great machinery of the church will be spoiled. I have an old-fashioned music box at home which is practically ruined because one little cog in the great machine attached to the spring failed to do its part, and the other cogs slipped against the ratchet and were hopelessly jammed and the music stilled. Like "Phebe, our sister," let us learn to do the thing that God has given us, and to do it with all our might. We shall never know just how important it is.

It is often the simplest duties that prove of greatest value; I commend to you "Phebe."—Bennett, in "What I Found in My Junior Congregation."

### What Have We Done Today?

We shall do so much in the years to come,  
But what have we done today?  
We shall give our gold in a princely sum,  
But what did we give today?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,  
We shall speak the words of love and cheer;  
But what did we speak today?

We shall be so kind in the afterwhile,  
But what have we been today?  
We shall bring each lonely life a smile,  
But what have we brought today?  
We shall give to truth a grander birth,  
And to steadfast faith a deeper worth,  
We shall feed the hungering souls of earth;  
But whom have we fed today?

We shall reap such joys in the by and by,  
But what have we sown today?  
We shall build us mansions in the sky,  
But what have we built today?  
'Tis sweet in idle dreams to bask,  
But here and now do we our task?  
Yes, this is the thing our souls must ask,  
"What have we done today?"

—Nixon Waterman.

### Elsie's Dream

"THERE! That report is written, and I'm glad to get it off my hands. I don't believe I'll go to Junior meeting tomorrow. You can take the report and hand it to Esther. I get so tired of programs, and I'm going to quit rushing around working for the Junior Society. I don't care whether it keeps or not."

"Elsie, dear," her older sister urged, "you must not allow yourself to shirk responsibility. That is what we are in the world for. What if God should go off duty?"

"O Jule, don't make me feel solemn tonight! I don't want to think a sad thought until after our freshman party."

With a sleepy yawn, Elsie cuddled into her pillows, dismissing easily a cause which brought the world's Redeemer from heaven.

Jule did not know how long she had slept when she was awakened by her little sister calling.

"Jule! Jule! Please wake up. I have to tell you something!"

"Tell me, Elsie, why are you so frightened?"

"O, I had the dreadfulest dream! I thought that Jesus said that since his people on the earth had given themselves over to pleasure and were neglecting his work, he would leave the most holy place as their intercessor, and would come down to earth to save the others himself.

"I dreamed he came to our church first, and we who profess his name were so glad to see him, but he drew his hand away from us and said, 'I know you not.' Then he went around to those who did not profess to love him, and he won their hearts with his wonderful love, and he forgave their sins, and gave them our places in the church.

"Marvel Lockwood, the girl our band has been praying for all year, when it wasn't too lazy to meet, was won to Jesus first of all; and she took my place as secretary of our Junior Society. She looked so sorry when she took the book away from me and went to the secretary's place at the front; but Jesus told her that she must do what a disloyal member had laid down.

"In the first meeting of our society, Jesus himself acted as leader in place of Howard Smith. And O Jule, such a meeting as it was! I have skipped some meetings just because I didn't feel like going; but that time I knew Jesus would be there, and I couldn't stay away. He looked so earnest, Jule! You could see in his face that he would die to save any one there. And when he made a gesture with his hands, and I saw the prints of the nails, I knew he had died for every one, including me. My heart was nearly breaking. I longed to throw myself at his feet and ask him to forgive me, but his stern, 'I know you not' had kept all of us church members away from him.

and after a little time, in the joy of it, she was bubbling over with song. Her mother asked her the cause of her happiness, and, putting her hand in her pocket, she handed out the little crumpled piece of paper. Her mother read it, and said, "What does it mean?" "God so loved the world, that he gave"—what is it that he gave? The child was perplexed only for a moment, and then she said, "Well, mother, I do not know what it was that he gave; but, if he loved us well enough to give us anything, we need not be afraid of him."

No, indeed, we need not be afraid of him; but our hearts should overflow with joy and thanks for *all* the good things that he gave. If there is any one who has any reason for giving thanks it is a *young Christian*.

Let us recount some of the things that God has given us and for which we should return thanks.

#### A. Youth (Ecl. 12:1)

Youth is the age of strength, health, hope, courage, and happiness. We have not yet reached the "evil days," in which there is "no pleasure." Youth is the most profitable time in which to "remember thy Creator" in thanksgiving and praise.

#### B. Christian Parents

Think how our parents have tolled with tears and prayers that we might be happy, and our feet be set on the path of truth! Compare yourself with a poor orphan to whom all the privileges were denied that you have enjoyed.

#### C. Peace and a Happy Home, with All Its Blessings

What a privilege it is to live in this beautiful country of ours! While we are here in plenty, millions are literally starving to death, and hundreds are still daily destroyed by cruel wars.

While in Switzerland, we saw boys and girls who had come from countries where food was so scarce that they would have died, had they not had the opportunity of spending a few weeks with the good Swiss people, who gave them plenty of healthful food.

But how thankful these children were! And they were not selfish either. One little boy would always weep when the table was set, and he could hardly eat. "Why do you weep?" he was asked. "When I see this good food," he replied, "I must always think of my poor mother at home in Vienna who has nothing to eat, and then I can't eat either."

Certainly we should thank God for all the good things we enjoy in this blessed land.

O. H. SCHUBERTH.

#### We Give Thee Thanks

We are called to give thanks, O our heavenly Father;  
And gracious and sweet comes that call to our hearts.  
To thank thee is pleasant, to praise thee is comely,  
Who to us each moment thy blessing imparts.

Thou hast said—and the word brings us deep satisfaction—  
That in offering praise we may glorify thee;  
So we seek us fair words, that with honor and blessing  
From clean lips and pure hearts all our praises may be.

So great are thy gifts, so many and varied,  
They cannot be numbered or tithe of them told.  
There are those that made glad, there are those which have  
saddened,  
All working thy plan for the sheep of thy fold.

Shall we thank thee for some things, and not thank thee  
for others?

Shall we thank thee for good, and forget that the ill  
Still works for us grace which shall make us tomorrow  
Full-grown sons and daughters obeying thy will?

No, we bless thee, and thank thee, our heavenly Father,  
For good and for ill, for the darkness and light,  
For the rose and the thorn, for the storm and the sunshine,  
For dependence of weakness, and glory of might.

The cross which thou sentest, which seemed oh, so heavy,  
Was followed with gifts of sweet grace to upbear;  
The darkness of midnight, which made our hearts quiver,  
Was dispensed by the light of thy countenance fair.

The wearisome march, which it seemed knew no ending,  
New meanings revealed to thy promise of rest;  
The misunderstandings our sad hearts were rending  
But glorified friendships our hearts loved the best.

We give thanks for the joys which sweet-scented our path-  
way;

For sorrows so deep that no tongue could express;  
For the love that was crowned, and for love unrequited;  
For hope's glad fruition, and grief's sharp unrest;

For the cruel thought stayed e'er it passed into action;  
For wilfulness conquered and evil forgiven;  
For ignorance covered and follies unnoticed;  
For repentance of heart, the best gift of heaven;

For the friends thou hast given to cheer in life's pathway;  
For the sweetness of love that illumines our way;  
For the lessons we've learned, both in joy and in sorrow;  
For life and for death—we will praise thee alway.

—Lillian S. Connerly.

How many young people have you led  
to Jesus during 1920?

#### The Blight of Ingratitude

INGRATITUDE chills the soul. It is sharper than a serpent's tooth in the heart of a devoted father. How he longs for one word of appreciation and affection, one syllable revealing gratitude and love! Freely he has given his life for his son, counting no service too hard, no self-denial too great; and he asks so little now. No wonder he is grieved by neglect and unthankfulness.

And we are children,—children of our heavenly Father, dependent upon his favor for life itself and the means of sustaining it, for the invigorating sunshine and restoring showers, for sight and hearing and taste and smell. All these daily benefits that we have come to call "common" only because we know them so well and because we have not learned their preciousness by being deprived of them, are his gift.

The editor of the *Woman's Home Companion* tells a remarkable story of self-sacrifice and ingratitude:

"The 'Lady Elgin' was sinking. Some of you can think back fifty-seven years and remember that disaster. The song 'Lost on the Lady Elgin' was often sung in your youth.

"It was a chilly evening in early September. The 'Lady Elgin,' brilliantly lighted, and full-loaded with happy excursionists returning to their homes, stopped suddenly, shuddered like a stricken thing, and began slowly to go down.

"There was no wireless in those days, but none was needed. The 'Lady Elgin' had almost reached Chicago; she lay only a few hundred yards off the shore, at Evanston. A thousand pairs of eyes were fastened on her from the shore; a thousand voices raised their cry of terror and alarm.

"Only a few hundred yards, yet it might as well have been miles! The ship's small boats could not possibly help in such a sea. The 'Lady Elgin' was sinking, sinking fast. Before help could put out from Chicago, she would be gone. And the crowds upon the shore watched her, powerless to help.

"But not all of them were helpless. Two brothers, students in the theological seminary at Evanston, plunged through the crowd, a rope in their arms.

"Nat, the elder, a powerful man and a trained swimmer, fastened the rope about his waist and leaped into the waves. Inch by inch he fought his way through until at last he reached the ship and climbed aboard. A moment later he plunged back again with a woman in his arms. The crowd hauled him in, choking, cold, but still strong.

"Again he plunged in, and again, and again. Seventeen women and children he brought to shore, one after the other. At last flesh and blood could stand no more. He sank to the ground exhausted.

"Yet still the cries rang in his ears. After a bit he raised himself, and again plunged in. Again they pulled him back to shore with another human life.

"Twenty-three human lives Nat Spencer saved before his strength entirely left him. Then they carried him away to his bed, exhausted, sick, and almost out of his mind.

"It was many weeks before he left that bed. Most of the time he was delirious. The twenty-three whom he had saved had scattered to their homes. The bodies of the three hundred who were lost had been tossed up by the sea; the nation had begun to forget the tragedy.

"But the twenty-three whom he had saved, surely they did not forget? Surely they were grateful?

"This is the simple, solemn truth about those twenty-three: *Not one of them ever came back to thank Nat Spencer for what he had done! Not one of them even wrote him a letter!*

"Nat Spencer went out into life an invalid, having given the strength of his youth for twenty-three human beings who did not so much as say 'Thank you!'

We are amazed and horrified at the story; yet are we not in danger of the same carelessness, the same ingratitude, toward God? Daily we ask his blessings, hourly and moment by moment we receive from his hand; yet how often we neglect to give thanks! and when we do, is it not frequently a matter of the lips, and not of the heart?—*Selected.*

#### Margie's Thanksgiving

"WITH salt, and potatoes, and meal for bread,  
We needn't be hungry today," she said.

"Though I cannot stir from this queer old chair,  
I look at the cupboard, and know they're there;  
And mother has left this lunch by me—  
How thankful I am for it all!" said she.

"With coals for the stove, and a quilt for the bed,  
We needn't be chilly today," she said.  
"For as long as my arms and back don't tire,  
I can reach very well to feed the fire.  
And mother'll be home to an early tea,—  
How thankful I am for it all!" said she.

"There's only one thing that I really dread,  
And that is the pain in my back," she said;  
"But it's better, a great deal better, I know,  
Than it was at the first, three months ago;  
And the doctor is ever so kind to me,—  
How thankful I am for it all!" said she.

"And by and by, when the winter is dead,  
He thinks I'll be almost well," she said;  
"And I'll have some crutches, and walk, and then  
I can get the dinners for mother again;  
And oh! how glad and happy we'll be!  
How thankful I am for it all!" said she.

—Eudora S. Bumstead.

### Missionary Volunteer Programs for Advanced Schools

#### For Week Ending November 6

*Subject: Reverence.*

It often happens that the religious services of the church have to be held in the school chapel. Since this is the assembly hall for the students, and on regular school days their schoolroom, so to speak, it is likely to lose, to some degree at least, its sacredness. Seek to impress upon all the fact that this is the house of God. Especially reverential should be the attitude of the worshippers on the Sabbath. Both time and place demand it.

Much helpful material may be gleaned from the regular program for this day. (See "Testimonies for the Church," Vol. IX, p. 91.)

Is your society functioning in the largest way as the laboratory for the missionary activities of the school? Are all these activities reported regularly week by week? See article in *Review and Herald* for Sept. 2, 1920 on "Missionary Volunteer Work in Our Advanced Schools."

#### For Week Ending November 13

*Subject: "He Came to Himself."*

It seems impossible to improve in any way upon the topics as found in the regular programs for November. Lessons based on the story of the prodigal are many and forceful. See that all who participate in this program are those who have come to themselves. At the close, extend the call of the Father to the prodigal. Make this a decision-day program. See regular program for helpful suggestions, if desired.

She had wandered in the paths of sin. Her feet had stuck fast in the mire of the substrata of society. Her associates

were of the underworld. But her mother never lost hope. Daily she prayed for the return of the wanderer.

At last the prodigal came to herself and said in her heart: "I will arise and go to my mother." It was away past midnight when she neared the old home. Can it be that mother is ill? thought the girl. A light, like a guiding star, was streaming out into the darkness of night from her mother's window.

Finally she entered, but even the soft footfall aroused the light slumbers of the mother. "O, my darling girl! I knew you'd come. Every night since you went away I've kept a light burning in my window to guide you in the dark hours."

Even so the Father has set the Sun of Righteousness in his sky to guide the weary prodigal home.

#### For Week Ending November 20

*Subject: Making Our Society a Success.*

Give a great deal of thought and study to this program. The entire executive committee, with the faculty, should give study to it. Are all the bands in the school functioning as units in the society? Do they report their work to the society? Have you an active educational secretary for both young men and young women? Is your devotional secretary given time occasionally to speak of the importance of the Morning Watch and the Bible Year? Have you a social secretary who is chairman *ex officio* of the entertainment committee? Are you pushing the lines of missionary activity? and is your secretary faithfully reporting all work done by members of the bands and by individual workers? See regular program for further suggestions. Take an inventory and check up on your society.

#### For Week Ending November 27

*Subject: Thanksgiving.*

The annual festival of Thanksgiving must not be passed by unnoticed. Many helpful suggestions may be found in the regular program. A good talk by one who can and will devote some study to the subject on the origin of Thanksgiving Day, and what it means to us, would be fitting. Consult any good encyclopedia for the former, and your own heart for the latter. Close with a social meeting, the keynote of which will be, "What I Have for Which to Be Thankful," or have several three-minute talks on the same topic. Don't forget your missionary reports. And don't forget, as Missionary Volunteers, to carry the spirit of Thanksgiving into needy homes and hungry hearts.

### A Successful November

PROBABLY you remember the story of Napoleon. His army had lost a battle. But that did not mean final defeat for that intrepid leader. Looking at his watch, he exclaimed to his troops: "We have lost a victory, but it's only two o'clock. We have time to fight and win another."

Now I hope that your society does not look back upon any lost opportunities. You should be looking back over ten months of successful service during 1920. Are you? If not, why not? In Missionary Volunteer work faithful service is successful service, and that leaves no reasonable room for failure. But regardless of the months that are past, what are your plans for November? Is your Reading Course work well organized? Are your bands in good working condition, prepared to do strong winter work? Has there been a summer's gathering for winter's needs? To how many poor people are you planning to give a pleasant thanksgiving? How are you standing on your annual goal? One conference has doubled one feature of its goal, another has quadrupled it. Has your society done as well?

Let us aim to make November the best month yet in 1920. Our aim for the year is "Our best, not our bit." Let us not forget it. If the Master should attend your society meetings during November, what kind of meetings should you want to have? If he were to be leader of the band to which you belong, could the society count on your doing good work? If he held the office you do, and you were to be his assistant during November, what kind of work would you do? But really, why say, "If"? The Master is present through his representative. So plan for his presence during November. Plan to please him in all your society work. Then you will have

### A Successful November